Concordance A


http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.507436

***See Text List for abbreviations.

absolucioun

ABSOLICIUN.....1
Pe ix conclusiun þat holdith þe puple lowe is þat þe articlis of confessiun þat is sayd necessari to saluaciun of man, with a feynid power of absoliciun enhaunsith prestis pride, and 3euith hem opertunite of priui calling othir þan we wele now say.

<L 116><T SEWW03><P 27>

ABSOLUCION.....24
Hou confession and absolucion is don for covetise and pride men may li3tly see.

<L 14><T A22><P 283>

what charite is it for hem þat schulden be most gostly prestis to make werre in alle Cristendom for here worldly cause and stynkynge lordschipe, a3enst Cristis biddyng and lif, and graunite 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 clerksis on hope sidis.

<L 28><T A22><P 295>

And þer lyen manye disseytus in sych absolucion for, 3if þis assoylyng be trewe, hit mut acorde wiþ Cristys assoylyng;

<L 67><T EWS1-19><P 299>

But man may spendon al þat he haþ abowten opur fysissyens and geten hym absolucion, 3ee, after þe day of doom, and manye indulgences wiþ lettres of fraternyte, þat heeton hym to come to heuene as sone as he is deceased;

<L 45><T EWS1-24><P 319>

and his 3ifs ben not measurid by man, al 3if symonyens mesuren þer grace, and 3yuen pleyner absolucion and more suffragies for more money but siþen þes ben naufrayges, wel is hym þat bieþ noone!

<L 43><T EWS3-191><P 214>

and he þat can not þes worldly statutis maad for singuler willen and coueitise is hoolden but a fool and vnable to teche and reule cristene peple, þou3 he kunne and kepe and teche neuere so wel cristis gospel and goddis commaundementis, and to þis ende þes worldly moldwerpis taken keies of helle in stede of keies of þe kyngdom of heuenes, for þei taken ypocrisie and worldly tirauantrie and bostful worldly lif, and meyntenynge of synne bi fals pardon and fals absolucion and cursed preieris, and leuen kunnyne and techyng of holy writt and edefyng of cristene soules to heuene by good ensample of here holy lif.

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

and sich absolucion 3aue no pope aftur þis lawe.

<L 4><T MT23><P 336>

His absolucion may make hem skere;

<L 987><T PT><P 178>

ABSOLUCION Absolucion or asoynlyng is seide in þre maneres: þat is to saye absolucion auctoritatiue or of autorite wiche acordeþ to God alone, absolucion denunciatiue or schewyng of office wiche is lynette to prestes, and absolucion dispositiue or disposing, be wiche a man dispose hymself be verye contricion for to lose his oune bondes of synne þat he desarue be þat for to be asouled auttorituely of þe psalm of þe Lord and þis absolucion is remission be wiche any man of his propere auctorite forgiffe synnes, and so no man forgiffip synnes but God alone.

<L 1, 2, 4, 8, 9><T Ros><P 55>

Absolucion denunciatiue of a prest is schewyng or lawful denouncyng made or done conformely to keyes of holy chirche for to schewe þe absolucion of God.

<L 26, 28><T Ros><P 55>

And wan a prest louseþ one þis maner or byndeþ, þe keye no3t erryng, þan is his absolucion or lesyng or bynding trewe.

<L 9><T Ros><P 56>

Of þis usuiplyne and his absolucion of a prest is trewe schewyng of Godis absolucion goyng afore, and no3t clensyng of synne, for God be hymself louseþ synne, and none oþer prist on þis side Criste or halfe.

<L 18><T Ros><P 58>

1 10 variants; 55 occurrences.
Trew absolucion est denonyng or schewyng like to Godis absolucion, but absolucion feyned or pretended is denonyng contrari to Godis wille.

Absolucion disposatiue is ane ordinate disposicion be þe wiche a man be contricion loseþ his one bondes of synne. Of þis absolucion seþ oore Lorde, Ysa 52., “Louse þe bondes of þi neck, þou wreched dou3ter of Syon” & Ysa 58., “Dissolve or vnbynde þe byndyngs of wickednes, louse þe pressyng birpens done.”

ABSOLUCIONES...1
Me thynkiþ 3e ben tapsteres in alle þat 3e don: 3e tappe 3our absoluciones þat 3e bye at Rome 3our prechyng, 3our praying, & also 3our beryng.

ABSOLUCIONYS...2
But þe fend drediþ not to feyne absolucionys and indulgenses, wip ôpré 3iftys þat God grauntide neuere, to spuyle men of here mone, and not for sowle helþe for þanne wolde þei 3yue freely þese 3iftis, as Crist 3af hymself and bad ôpré do.

And in þis faylon cardynalis þat geton graces to monye men, and absolucionys wip ôpré feynede praulegies.

CAP VI. Off þis may men se how perlously men spekiþ and wiþoute fundement, þat grauntiþ pleyn absolucioun of synne and of peyne to alle men, confessid and verreylyche contrit of synne þat þei haveþ don, whiche travaylliþ faste in cause þat þei coveyteþ, be hit neveer so seculere and fer fro Goddis wille.
why schulden þei haue þis money but for þer absolucioun?

And then have an absolucioun. And al the yere usen it forth he may!

whi schulden þei haue þis money but for her absolucioun?

ABSOLUCIOUNE...1
3it in sopenes no pardoun mai auaile bot a man be sorï for his synne & in will neuer to syn more, for þat was þe penaunce & absolucioune þat God 3aue to Mari Mawdelayne & to oþer þat þe gospell spekeþ of.

ABSOLUCIOUNS...5
For in her absoluciouns fayliþ comunly Petris keyes, and þei feyne ofte to assoylle, and þei assoyle no3t.

And wel I woot, siþ God appreved never bifore so large absoluciouns for nou3t þat he comaundid, 3if he approve þis assoyllinge, þe þing for whiche he assoylliþ plesiþ more to him þanne ony oþir comaundement.

and in covetise þei con nevere make an ende, bot by beggyng, byqueethyng, by birying, by salaries and trentals, and by schryvyngis, by absoluciouns, and oþer fals meenes, cryen evere after worldly godis, where Crist usid none of alle þese.

ACCIDENT...74
Thanne if Innocent the thridde, or othere ipocritis, aftir the unbyndinge of Satanas, affermen that this worshipeful sacrament is an accident without suget, and not the bodi of Crist, feithful men and symple resten mekeli in the wordis of holi writ, and in the general sentence of the Holi Gost, that mai not erre.

Forwhi holi writ affermith not in ony place that this worshipful sacrament is an accident without suget, neithir kindeli reesoun teechith this, neithir experience, neithir mansis wit, neithir holi doctouris of the chirche bi a thousand yeer and more taughten this, but opinli the contrarie. Forwhi Austin, in the ij. {De quantitate animoe} and in his pistil /Ad Dardanum/.

2 9 variants; 135 occurrences.
affermeth opinili and with greet auisement, that noon accident mai be without suget.

Also greete doctouris of scole affermen generali, that mannis vnderstondinge mai not comprehend an accident without suget.

hou suspect semeth the determinacioun of Innocent the thridde with the multitude of fleshli prelatis othir of religioun, the possessiouneris of beggeris enducynge him herto, that the sacrament of the auteer is an accident withouten suget.

Whethir the wisdom and charite of God wolde not sette opinli in holi writ the verri name of the sacrament, whanne he clepith it breed, and spekith not of accident withouten suget; sith he myghte as lightli sette in this word accident without suget, if it were trewe and pleiside him, as he settith opinli and ofte this word breed, whanne he spekith of this sacrament.

And wane men aske hem wat is þat þat hemself sacreþ þat was before þe sacring ouþer bred or wynne, or ellis in þese wordes, proffe þat bred tournes to no3t, and accident leeves wiþouten any sogett, or þat Gods body is newly þere?

And here mennis inwittis mot algatis erre in knowynge and jugynge of difference of subsaunce as, if mony oostis, sacrid and unsacrid, were mengid togedir, a blaspheme þat knewe not medelynge of hom, kouthe not knowe accident fro bred, ne telle what is þis more þen a beeste.

Ande siþen Seint Austyne, namely wysest of alle doctouris holden siþen þo apostilis weren, þat seis in mony bokis þat none accident may be wiþouten surget, or noght?

And Austyn, in þe or foure grete bookis, seis expressly þat noon accident may be wiþouten suget, and alle wise philosophoris acorden here wiþ Austyn.

Also, þof al Cristis shewyng were straunge to þo bred, hou shulde þese blaspheymes by virtu of þese wordes, proffe þat bred tournes to no3t, and accident leeves wiþouten any sogett, or þat Gods body is newly þere?

Bot, as he feynes, when þat Gods body bygynnes to be þere, þen bred turns to no3t, and accident leeves,

And so, þof þo pope and alle his cardynals determen as gospel, þat þo sacrament of þo auter is accident wiþouten sugette, neverþoles, for þei con not grounde hem an Gods lawe ne resoun, holy Chirche shulde not trouve hom, bot have hom suspect.

QUARTA HERESIS* Pe ferthe heresie of þe ferthe askynge says, þat þe sacrid ooste is no maner of brede, but ouþer nou3t, or accident wiþouten ony sogett, and so worse þen s tones or ony oþer body.

ande þo sacrament þat men sene wiþ bodily een, is not Cristis body, but accident wiþouten sogett, or nou3t, as þai han playnly said in Oxenforde scole, and in many placis of þo londe boþe seide ande writen.

O Lord! what hardy devel durste teche þese freris to denye þus openly holy writ, and alle þese seyntis, and þo Court of Rome, and alle trew Cristen men, and to fynde þis heresie, þat þis sacrid oost is accident wiþouten surget, or noght?

Ande siþen Seint Austyne, namely wysest of alle doctouris holden siþen þo apostilis weren, þat seis in mony bokis þat none accident may be wiþouten sogett, whereto schullen men be constrainedy by Anticristis powere to forsake holy writte and resone and beste seyntis, for an unknown þinge þat plesus to a multitude of worldly moldywarpis, ful of pride, covetise,
symonye, heresie, and blaspheme?

For Austyn seiþ in many bokis þat þer may non accident be wipowte suget.

For hit was not trowed byfore þe feend was looysd þat þis worþi sacrament was accident wipowte suget;

As Crist seiþ, and seyntis aftir, þat þe hoost, when it is sacrid, is uerrili Crístis owene body in form of bread, as cristen men bileuen, and neþer accident wipowte sugett, ne nou3t as heretikis seien.

And such errorr blynduþ monye in þe sacrament of þe auter to seyþ þat it is accident wiþout sugett, and noo bred, as Ambrose seiþ.

But þis vertew is not an accident wiþowte sugett, syþ þis sugett is þe secownde persone of God, þat is in eche lyne of þe chyrche, and brynguþ wiþ hym a grace þat clerkis clepon predestynyng.

as who seye, men may be, al 3if þei hangon not on God, for such a dependence of men is accident vnto hem.

Freres seyn þat þis is false, but it is an accident wiþowton any sugett;

Frere, whi sclaundre 3e trewe preestis & oþere trewe meke men of þe sacrament of Goddis bodi, for þei seyn þat þis is an accident wiþouten subiect, & not Goddis bodi.

ffor who my3t more contrarie feiþ þan sey þat crist seiþ fals whan he seiþ þat “þis brede is myn owne bodye”, for þis may neþer be brede ne þe bodi of crist, but it is accident or nou3t, as freres feynen falsly.

and þus þei denyen þat þe oost sacrid, whijt and round, þat bifore was breed, is maad goddis bodi bi vertu of hise wordis, but þei seien þat þere is goddis bodi, and þat is not goddis bodi, but it is nou3t or accident worse þan ony brede;

but freris, sip þe fend fader of lesyngis was vnboundun, seien þat it is an accident wiþouten bodi; and certis it were ydolatrye to loute þus an accident, and no man durste seye til nou þat accident is goddis body, for þis newe word may haue no ground, and was not knowun þat
And certis, haungy no reward to þis grete yporcite and renegat þat we spoken of and of þis condicions, hou3 he is wel ny sett al in signys of perfeccion and holinesse wipou þe trupe answering to þise signys, no wonder alpou3 he determene þat þis sacrament be no brede, ne substance, ne accidente in soget or substance, but an accident or many accidentis wipout substance. 

Sum seien þat þis word of Crist in Laten /hoc est corpus meum/ betokeneþ þus þat þis accident wipout soiect or substance signifiþ sacramentallli Cristis bodi, so þat þei wol not graunt þat her sacrament is Cristis bodi in forme of brede, but an accident wipout soiect or substance þat betokeneþ Cristis bodi. Næpeles, antecrist and his special lemys ben in a grete perplexeit what accident in kinde is þis sacrament, wheþur it be a quantite as is lengþe, brede and þiknes of þis oost, or ellis a qualitie;  

And, as I suppose, þer wol no man seie þat it was Goddis bodi, or an accident wipout soiect or substance þat Melchisedech brou3t forþ þat þat time!— 

But wol I wote þat ri3t fewe can tel clerli what is an accident! For men be not 3it determined in Oxeford hou3 an accident schal be discriued or diffinid, on hou3 many most general kinddis ben of accidentis. And þerfor it is noo wondur alpou3 feiful knowe not an accident wipout soiect, no more þan kneue Austen whan he seide þat feiful men knewen þis sacrament. And seint Austen spekiþ not onli of þe knowlweche feiful men han bi weie of belue, for þei mai not so know an accident to be Goddis bodi or brede, but þat Audien spekiþ of þe knowlweche þat þe peple hæpe of þis oost bi her outword wit is, as we conceyue of Austens wordis in /Sermone de pascha/ aleide before. 

And antecrist is to schameles if he seie þat þe burioun of þe wyne þat Crist spekiþ of was an accident wipout soiect! 

And antecrist most nedis li3e, if he seie þat Ciprian and Austen callen þe accident wipout 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.  

And if þat relativ be referred to þe sacrament, and þe sacrament be take for an accident as antecrist blabereþ, þan it is al on to seie þat accidentis ben wipout soiect in accident;  

And if antecrist wol seie þat þe whitenes is oure sacrament, because þat it is þe most sensible accident þer as in þe sacrament, þan it is al on to seie accidentis ben in þe same wipout soiect, and accidentis ben in þe whitenesse wipout soiect; 

But þe most heresie þat God sufferide come tyl his kirke is to trove þat þis sacrament is an accident wipout a substance, and may on no wyse be Goddus body. 

But þe most herois þat God sufferide come tyl his kirke is to trove þat þis sacrament is verray brede in his kynde, and betuene heretykus þat tellus þat þis is an accident wipout a subiecte. 

But þe feend, siþ he was loosid, hap mowed freris to reuerse þis and, as þei seien, her newe seynits and newe doctours þat þei han, techen þat þis sacrament is an accident wipout suget, or ellis nou3t, for it it quantite and qualitie. 

For 3isturdaye heritikis seiden þat þis sacrament is no wise or no maner Cristis body, but accident wipout subiecte or nou3t;
But seynt Austyn techeþ in þre volumes or moo wip grete studie and dliberacion purþ þer may no accident be wipout subiecte, 3e where he treteþ of þe sacrament of þe auter.

L 691<T SEWW21A><P 111>

A Lord! what wurship don þiþ new heretikes vnto þis sacrament, whenne þei seie þat it is not brede, but accident wipoute subiecte nowþe? And if þer be any accident wipout subiecte as þei seyne, it is wars in kynde þenne is any lump of cleye, as clerks knowne wele.

L 76, 77<T SEWW21A><P 112>

For in al þiþ tyme Crist tauþ neuer þat þe sacrament of þe auter was an accident wipouyte subiecte and in no maner Cristis body, as þis newe y pocrites seyne. But bi him and hise apostlis and seynt Austyn speciali clepinge þe moost holiest seynis is seid þat þis sacrament is bred and his own body, and þat þer may be noon accident wipout subiecte.

L 85, 89,<T SEWW21A><P 112>

Lord! wheþer þis be grete deynte þat many capped monks and oþer pharisees shulde profer hem redy to þe fyre for to mayntene þis heresie, þat þe sacrament of þe auter is an accident wipouyte subiecte and in no maner Cristis body, as þis newe y pocrites seyne. But bi him and hise apostlis and seynt Austyn speciali and oþer hooliest seynis is seid þat þis sacrament is bred and his own body, and þat þer may be noon accident wipout subiecte.

L 98<T SEWW21A><P 112>

And I seide, Ser, as I vndirstonde, it is al oon to graunte, eþer bileeue, þat þere dwelilip no substaunce of breed and to graunte, or to bileeue, þat þis moost worþi sacrament of Cristis owne bodi is an accident wipouote soget.

L 1029<T Thp><P 55>

But, ser, þe determynacioun of þiþ mater which was brouþt in siþ þe fend was losid bi frere Tomas Alquyne, speciali clepinge þe moost worþi sacrament of Cristis bodi an accident wipouote soget, which terme, siþ I knowe not þat Goddis lawe appreueþ it, in þiþ mater I dar not graunte.

L 1048<T Thp><P 56>

ACCIDENTE......1

And certis, hauyng no reward to þiþ grete y pocrite and renegat þat we spoken of and of his condicions, hou3 he is wel ny sett al in signys of perfeccioun and holinesse wipout þe trupe answering to þiþ signys, no wonder alþou3 he determene þat þis sacrament be no brede, ne substaunce, ne accidente in soget or substaunce, but an accident or many accidentis wipout subsaunce.

L 691<T OBL><P 174>

ACCIDENTES......1

sheweth hym selfe as he were god, where our charge be gyntly in this deme ye or they, that knowne 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 makynge, 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 truelye there is nothynge but an heepe of accydentes as whytnes, ruggednes, roundnes, sauery, touchynge, and tastynge and suche other accidentes.

L 14<T WW><P 11>

ACCIDENTIS......39

And þus auctours of accidentis hyen hem above Crist, as 3if þei wolden maken a newe world, and change goodnesse of þingis.

L 33<T A23><P 364>

ne Crist undirstode not þat accidentis were his blode, ne he schewid not his blode wipinhe his body, bothe for his wordis were þen wipouten witte, and also þen his wordis were fals, for þo tyme þat he spake hom.

L 27<T A25><P 403>

so þat not of þis bred is makid Gods body, but þat þes accidentis bitoken Gods body.

L 10<T A25><P 404>

And if tonnes of wyne were sacrid byþonde þo see, nowþer vyntyners of Englonde couthe taaste þis likoure, ne prestis my3t synge wiþ soche accidentis.

L 33<T A25><P 405>

But wolde God þat þei lyed not þus upon Crist, and feyned hym to do myracles of hor accidentis þat he nevere did, ne profiten to men, ne no mon may se hom, ne where þei ben goundid.

L 1<T A25><P 423>

þe false feiþ tauþe of Anticrist and of his false cursede disciplis is þis, þat þe sacrament þat men seen wip bodely eiþe bitwene þe prestis hondis is neiþer bred ne Crist undirstode not þat accidentis was his blode, ne he schewid not his blode wipinhe his body, bothe for his wordis were þen wipouten witte, and also þen his wordis were fals, for þo tyme þat he spake hom.

L 27<T A25><P 403>

And if tonnes of wyne were sacrid byþonde þo see, nowþer vyntyners of Englonde couthe taaste þis likoure, ne prestis my3t synge wiþ soche accidentis.

L 33<T A25><P 405>

But wolde God þat þei lyed not þus upon Crist, and feyned hym to do myracles of hor accidentis þat he nevere did, ne profiten to men, ne no mon may se hom, ne where þei ben goundid.

L 1<T A25><P 423>

þe false feiþ tauþe of Anticrist and of his false cursede disciplis is þis, þat þe sacrament þat men seen wip bodely eiþe bitwene þe prestis hondis is neiþer bred ne Crist undirstode not þat accidentis was his blode, ne he schewid not his blode wipinhe his body, bothe for his wordis were þen wipouten witte, and also þen his wordis were fals, for þo tyme þat he spake hom.

L 27<T A25><P 403>

And if tonnes of wyne were sacrid byþonde þo see, nowþer vyntyners of Englonde couthe taaste þislikoure, ne prestis my3t synge wiþ soche accidentis.

L 33<T A25><P 405>

And if tonnes of wyne were sacrid byþonde þo see, nowþer vyntyners of Englonde couthe taaste þislikoure, ne prestis my3t synge wiþ soche accidentis.

L 33<T A25><P 405>

And if tonnes of wyne were sacrid byþonde þo see, nowþer vyntyners of Englonde couthe taaste þislikoure, ne prestis my3t synge wiþ soche accidentis.

L 33<T A25><P 405>
and dampe we þis cursed heresie of Antecrist and his ypocrisis and worldly prestis, seyynge þat þis sacrament is neiþer bred ne Cristis body, but accidentis wipouten suget, and þerunder is Cristis body.  
<L 5><T A33><P 523>

and siþ alle þese ben accidentis, þat may not dwelle wipowten sugeth, it semeþ þat þe same body is furst seed and aftur fruyt, and þus it may ofte chawngen fro seed to fruyt aþen.  
<L 68><T EWS2-59><P 23>

And so boþe þese accidentis, quantite and qualite, may dwellen in þe same substancia, al 3if it be chawnhged in kyndys, and þus þis same þing, þat is now a whete corn, schal be deed and turne to gras, and afturward to monye cornys.  
<L 77><T EWS2-59><P 23>

And trowe we not to foolys heere þat seyn þat þese ben accidentis whiche God may putte by himself, and frely take þese fro men, so þat neþþur in body ne in solwe man hadde onye suche accidentis.  
<L 53, 55><T EWS2><P 45>

And wolde God þes heretikis in mater of þe sacrid oste, þat alle þat abode stille  
<L 16><T EWS3-166><P 131>

why witen not þes foolis þat þer accidentis maken men dronkun whanne þey taken hem aboue resoun, as Poul witnessiþ and wit proueþ?  
<L 28><T EWS3-197><P 229>

3if þe seyn, written and techen openly þat þe sacrament of þe aþer þat men seen bitten þe prestis hondis is accidentis wipouten suget and neiþer bred ne cristiþ body;  
<L 15><T MT01><P 19>

and þus power þat prestis han standeþ not in transsubstansinge of þe oste, ne in makynge of accidentis for to stonde bi hemself;  
<L 28><T MT23><P 345>

But antecrist seih here euyen þe contradictorie, þat þis is neiþur Cristis bodi, ne brede but accidentis wipout suget.  
<L 403><T OBL><P 167>

But here seie folis, þat demen in effect þat Crist and hys apostlis faillidden foule in her logic, and nameli in þe mater of þe sacrid oste, þat alle þat scripture spekþ þis oste or oldo doctours, calling it brede and wyne, schal be vndurstonde of þe accidentis wipout sogett or substancia þat þe maiken so meche of.  
<L 673><T OBL><P 174>

For I kan se no skele whi þat alle þat euer scripture seip of þis ost vnder þe name of brede and wyne schal be vndurstonde of accidentis, but bi þe same skele al þat þei seien of her accidentis schal be vndurstonde of bred and wyne.  
<L 684, 685><T OBL><P 174>

But here I wote wel þat þes two wordis /forma/ and /species/ in Latyn discereiþ our ypocrisis þat ben alle dreint in signys and accidentis. For þei kan not vndurstonde bi þes wordis but her accidentis and signys, notwipstonding þat olde semtis wip Crist and þe apostle Poule þat were not þus iþeue al to signys and accidentis, vnderstonden comynli þi þes two wordes þe kinddes’ and þe substancies’ of þinggis, as I wold bi Goddis helpe haue declarid here and I myþt haue had leiser.  
<L 708, 709, 711><T OBL><P 175>

For þeras Cristis lawe techiþ þis sacrid ooste to be brede and wyne and Cristis bodi and his blode, þis drunken dremer seip þat þis oost is neiþur brede ne wyne, ne Cristis bodi ne his blode, but accidentis wipout subiect.  
<L 1382><T OBL><P 192>

Silp þan Cristys mystik bodi, heed and lynnys, schuld be þis sacrid ooste of brede and wyne and aþenward, as Poule and Austen wip opur olde seinttis techen, and seche a sacrament is propurli a uisible forme or kynde of an vnuisible grace, and in antecristis sacrament is no uisible forme or kinde, wiche forme or kinde uisible myþt be þis mystik bodi of Crist, but if antecrist wold seie þat þis bodi schuld be þe accidentis wipout soiect þat he spekiþe (of þe wiche a uiserid fende myþt not seie for schame).  
<L 1549><T OBL><P 196>

And þerfor he wol haue it þus in effect, þat is to seie: as alle þis special antecrist, þat is þe grete ipocrifte, þat haþ lichksesse or signys bi treuþe legeaunce or feiþfulnes to God wiþ out the truþis legaunce or feiþfulnes to God wiþ out the truþis.  
<L 1562><T OBL><P 197>

But antecrist bostip 3if of þes signes wipouit substancia, and seip þat þei haue þe same worching in norsching and in eching of manmys bodi as haþ brede and wyne, and þat þe accidentis schal haue the same name as had her substancis or schuld haue 3if þei abode stille
after the consecration.

For, and his sacrament should be **accidentis** without sojeg, then alle he peple doth maumetrie, for he sees wirschippen hat hat hei seen wip her bodili i3e, for bicause it is Goddis body;

and siþ he **accidentis** ben seien wiþ bodili i3e, þer mai noone heretik for schame seie þat þe **accidentis** ben Goddis body.

here is my body’, schewing bi þat worde here þe place of þe **accidentis**.

For men be not 3it determened in Oxeford an accident schal be discrived or diffinid, on how3 many most general kinddis ben of **accidentis**.

And certis, hauyng no reward to þis grete ypocrite and renegat þat we speken of and of his condicions, hou3 he is wel ny sett al in signys of perfeccioun and holinesse wipout þe true answering to þise signys, no wonder alþou3 he determe þis þis sacrament be no brede, ne substance, ne accidente in soget or substance, but an accident or many **accidentis** wiþout substance.

And I suppose þat antecrist wip his **accidentis** schal fare riþ foule wip himself, or he haue a redi witt to þis text of seint Poule!

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, þat is to saye this is my body, the whiche ye call the wordes of

ACCIDENTIS....1 And certis, hauyng no reward to þis grete ypocrite and renegat þat we spoken of and of his condicions, hou3 he is wel ny sett al in signys of perfeccioun and holinesse wipout þe true answering to þise signys, no wonder alþou3 he determe þis þis sacrament be no brede, ne substance, ne accidente in soget or substance, but an accident or many **accidentis** wiþout substance.

ne God may not undirstonde an **accydent** wiþoute a sugett. Bot anentis þo first of þese, Austyn sees þat as mon may not be wiþouten his God, so an **accydent** may not be wiþouten his sugett.

As, for no mon con gronde **accydent** wiþouten sugette, no mon schulde aferme þat þis were þo sacrament.

Bot þo moste heresye þat God suffred cum to his Chirche, is to trowe þat þis sacrament is **accydent** withouten sugette; as he sees þat þis sacrament is an **accydent** withouten sugette, or elles þat in þis sacrament is suche an **accydent**.

OW! how gret diversyte is bytwene us þat trowen þat þis sacrament is verrey bred in his kynde, and bytwene heretikes þat tellen þat hit is an **accydent** withouten sugett!

Bot þo moste heresye þat God suffred cum to his Chirche, is to trowe þat þis sacrament is **accydent** wiþouten sugett;

As he seis þat þis sacrament is an **accydent** withouten sugette, or elles þat in þis sacrament is suche an **accydent**.

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 makynge, 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 truelye there is nothynge but an heepe of accidentes as whytnes, ruggednes, roundnes, sauery, touchynge, and tastynge and suche other accidentes.

Also we þat han moche comyned wiþ þe Jewis knownel þat al myþy men of hem in wat londe þei ben born 3it þei han in Ebrew þe Bible, & þei ben more actif in þe olde lawe þane any Latyn man comonli;
< L 223> <T Buh> <P 176>

and þus whan a man scheweþ by his holy lif actif lif, þat is two dowue briddis, or contemplatif lif, þat is a peyre of turtres, by siche signes he scheweþ þat his synne is forþyuen and þat vnto preestys þat wel vndyrstonde þis.
< L 34> <T EWS1-34> <P 365>

þe secownde lif is þe betturer, and þis is clepud actif lif whan men trauelyn for worldly goodis and kepon hem in ryþtwisnesse;
< L 54> <T EWS2-113 291>

It is seyd comunly þat þes two wymmen ben two lyues, actif and contemplatif;
< L 39> <T EWS2-113 <P 290>

And actif lif axsuþ in mesure bussynesse aboute worldly þingus;
< L 40> <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 44> <T EWS2-113 <P 290>

and þes ypocritis wenen þat here dremys and fantasies of himself ben contemplacion, and þat prechynge of þe gospel be actif lif and so þei menen þat crist tok þe werse lif for þis world, and nedid alle prestis to leue þe betre and ta the worse lif;
< L 3 > <T MT10> <P 190>

and principally þes ypocritis þat han rentes and worldly lordischipes and parische chirchis approprid to hem, aþenst holy writt boþe old and newe by symonye and lesyngis on crist and his apostelis for stynkynge gronys and abite of holynesse and for distroiynge 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>

Also a participle of a present tens, either preterit, of actif vois, eithir passif, mai be resoulid into a verbe of the same tens, and a coniunccioun copulatif, as thus, dicens, that is, seiynge, mai be resoluid thus, and seith, eithir that seith;
< L 29> <T Pro> <P 57>

for houevere þei blaber here wiþ hot lippes, hor soule may not understonde what are þese accidentis;
< L 1> <T A25> <P 409>

And, for fewe prelates knowen accidentis and sugettis, men schulden bywar to bringe þis in Cristen mennis byleve.
< L 8> <T A25> <P 427>

And 3itte he contraryes hymself, þat quantite and qualite sugetten aper accidentis, and everiche part þereof. Also iche part of þis accydente hafs Crist and Cristis body, and so none of þese accidentis is wiþouten sugette.
< L 15, 17> <T A25> <P 427>

Also we þat han moche comyned wiþ þe Jewis knowen wel þat al myþy men of hem in wat londe þei ben born 3it þei han in Ebrew þe Bible, & þei ben more actif in þe olde lawe þane any Latyn man comonli;
< L 223> <T Buh> <P 176>

Also men seyn, þow contemplatif lif be þe fairer, actif lif is þe profitabler;
< L 1> <T APO> <P 84>

And þus whan a man scheweþ by his holy lif actif lif, þat is two dowue briddis, or contemplatif lif, þat is a peyre of turtres, by siche signes he scheweþ þat his synne is forþyuen and þat vnto preestys þat wel vndyrstonde þis.
< L 34> <T EWS1-34> <P 365>

þe secownde lif is þe betturer, and þis is clepud actif lif whan men trauelyn for worldly goodis and kepon hem in ryþtwisnesse;
< L 54> <T EWS2-113 291>

It is seyd comunly þat þes two wymmen ben two lyues, actif and contemplatif;
< L 39> <T EWS2-113 <P 290>

And actif lif axsuþ in mesure bussynesse aboute worldly þingus;
< L 40> <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 44> <T EWS2-113 <P 290>

and þes ypocritis wenen þat here dremys and fantasies of himself ben contemplacion, and þat prechynge of þe gospel be actif lif and so þei menen þat crist tok þe werse lif for þis world, and nedid alle prestis to leue þe betre and ta the worse lif;
< L 3 > <T MT10> <P 190>

and principally þes ypocritis þat han rentes and worldly lordischipes and parische chirchis approprid to hem, aþenst holy writt boþe old and newe by symonye and lesyngis on crist and his apostelis for stynkynge gronys and abite of holynesse and for distroiynge 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>

Also a participle of a present tens, either preterit, of actif vois, eithir passif, mai be resoulid into a verbe of the same tens, and a coniunccioun copulatif, as thus, dicens, that is, seiynge, mai be resoluid thus, and seith, eithir that seith;
< L 29> <T Pro> <P 57>
Also a participle of a present tense either pretet, of actif vois eibir passif, mai be resoluid into a verbe of þe same tens and a coniuncctiou copulatif, as þus dicens, þat is seiyenge, mai be resoluid þus and seip eibir þat seip. 

ACTIFIS........1
Also þei tokun actifis and contemplatifis; 

ACTIUE........1
YDOLATRIE “Ydolatrie is done one tuo maners: þat is to sey actiue & passiue

ACTIUIS........1
For, ry3t as a man is maad boþe of body and of sowle, so þis chyrche schulde be maad of actiuis and contemplatiuys.

ACTYF..........1
for as þe soule schulde qwikene þe body, so þes schuldon qwykene þe actyf part.

affeccion4
AFFECCION......17
Ande siþen synne is so playne, and more encresid herby, and we bounden upon payne of dammpnacioun for to preche ande crye holy writte a3enes þo fendis ooste, when a drunken prest, in luste ande welthe of þis lyfe, has syngulere affeccion to a man or a cause for temporale dritte, all prestis in þat dioceis schul be gnarid wiþ a newe 3ock or cerymony ever more; 

also he seip: I schal preye with spirit & I schal praiue with mynde, þat is with affeccion & with vnderstandinge, & þis is myche better þan alonli to haue deuocioun in wordes and not in vnderstanding. 

Also in his blyndenesse of bileue ben alle þoo þat for any siknesse or sorwe þat hem eiþep bibtethe and renmp þro cuntre to cuntre, to mages 3oten or grauen wiþ mannes hondes, of gold or of seluer, of tree or of ston, wenynge and tristyng þat þer be an dyuyne vertu in hem, or þat þei moun any þyng helpen, or oon more þan anoþer for any maner affeccion, or fairenesse, or
For, certis, þe strong ladi þat Heraude held in auou3tri3e was neuer more aþrist aftur þe blode of seint Ion þe Baptist þan þis lecherous fende, nameli in þis poynt a3enst þe fornycacioun þat sche doþe a3en Crist and his blessid lawe.

In þe 2 many erreþ þingkyng somping for to be of godhede subiectyuely in þe ymage, and so þai, hauyng affeccion more to one ymage þan to anoper, worschippep ymages;

/ Eadem sententia patet ibidem, li 14 , epistola 45 , "Pai þat haþ more affeccion in peyntyngz þan in holy doctrine & scriptures, þai erre."

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 noþt dewly in fayrenes, in preciouste or in affeccion off vnpertinent circumstances.

AFFECCIONE.....2
Here Cristen men seyne þat þo maner of prayynge þat Crist tau3t, for to pray to God for hys worschipe to be encresid and for commyne pro file of holy Chirche, is bettur þan ony oþer manere founden of synneful men for syngulere affeccione.

AFFECCIONES.....3
And his sone was seek on þe feuerus, as weren þese heþene folc and þere affecciones þat comen of þer sowlys;

Pe þrid is þat alle þe affecciones of þi soule (þat is: þi goostly fete) be set prinsepaly to preche truly þe gospel of Crist, if þou be a prest, and if þou be none, þat þi loue be set to rule prinsepaly þi lijf aftur þe holy gospel.

AFFECCIONUS.....7
and siþen popis and prelatis, as þer dedis openly schewen, ben unconnyng in holy writte and holy lyife, prouedly lyvang, fulle of fleshly affeccion and covetise, by fals witnesis þai moone sone be decayed in canonsyng of sum riche man.

Wip þese bondes þei beþ bounden þe feet (þat is, hire affeccion), þat þei moun not desire to do wel;

world, which is as ny3t in comparison of þat blessed day, and also for temptacions of wikked spiritus þat wandren in þis world as in ny3te, and for derknesse of ignorauce and of synne which is among þe peple, þe lesse li3t (þat is, þe moone, which ben prestus) shulden take þe li3t of li3f, and of þe techyng of Crist, as þe moone doþ of þe sunne, and schyne bi hire virtuous lyuyng and hire techyng to hem þat sitten in derknesse, and in schadeue of deþ (þat is, in dedli syngulere), to dresse hire feet (þat is, hire affeccionz) into þe weie of pees (þat is, into kepynges of þe commandementis of God), which leeden to euerlastyng pees.

Bi þe feet of men ben vnderstounde hire affeccion or here loue.

Pe þrid is þat alle þe affecciones of þi soule (þat is: þi goostly fete) be set prinsepaly to preche truly þe gospel of Crist, if þou be a prest, and if þou be none, þat þi loue be set to rule prinsepaly þi lijf aftur þe holy gospel.

Ffor, as the same prophete seith: Lord, thi word is a lanterne to my fet that ys, to rule myne affeccionz and myne werkiis, and thi word is ligt to my pathis that is, myne thowttis and myne counceilis.

for men faylen in iugement for coueytise of worldly godis and personel affeccionys, and leeuyng to loke to Goddis wille.

And þus in fowre affeccionus þat ben growndyd in mannys wille stondiþ al mannys synne þat he doþ a3enys God;
whanne þe vertu of þer soule wantuþ syche werkis and occasioun to do þus.
<L 78><T EWS2-120><P 313>

AFFECCIOUN......15
Whethir the viciouse and unkunnynge collegie of fleshli cardinalis shal geue more grace and holinesse to a worldli preest chosen bi hem of fleshli and of woridli affeccioun than Crist, God almyghti, gaf to Judas chosen bi soweereyn wisdom, goodnesse, and loue to holi chirche his spousesse.
<L 21><T 37C><P 53>

A Corollary Prelatis othir seculer lordis that ordeynen ufanale curatis, and most for fleshli affeccioun othir for temporal lucre, ben cruel enemyes of holi chirche and traitouris of Jhesu Crist and of al cristen puple.
<L 2><T 37C><P 135>

Fyve þingis ben founden in a man,— þouȝt, affeccioun, entent, werk, and speche. Þe þouȝt schulde be devout and hooly, þe affeccioun cleene, þe entent riȝtwiis, and þe speche atempre.
<L 33, 35><T A01><P 14>

And siþ of þese ordires one lufs more his broþer þen he lufs a mon of a straunge ordire, and wil defende his ordir by personel affeccioun, hit is no wondir þat charite be putt awey, þfor hote humoure þat is partid wil souner waxe colde, And so Cristen men byleven, by ordynaunce of Crist, þat hit were better to clerkes to be alle of one sute, and þen myghten two oþer partis lif with hom in more charite.
<L 29><T A09><P 149>

Þat is: 'In þe laste dayes schul be perelous tymes: men schullen be louynge hemself, couetous, hiȝe, proude, blasfemes (as grete swereris and men falsinge Goddes lawe, as it is seid byfore), not obeiynge to her faderis and moderis, vnkynde, wickide, wiȝoute affeccioun, wiȝoute pes, synful liueris, vncontynent, vnymylde, wiȝoute benyngnite, froward, swellynge, blynde, loueris of lustes more þan of God, bauynge þe spice of petee but denyinge þe vertu.
<L 504><T CG2><P 25>

Whanne a mannus affeccioun is sette to miche to erpeli þynges and to liȝtli vpon heuenli þyngis, þanne suche a man halteþ.
<L 200><T CG3><P 36>

And see we þat Poul stireþ ofte heere to stonde in þis goostli batayle, for, þif þe feend haue onces man doun, he striph hym lyȝthli to foulerе synnes, and herfore mannus affeccioun, þat is þe foot of his soule, shulde stonde staleworþli lest þe soule snaperide aftir;
<L 68><T EWS1SE-51><P 687>

and if þou knowe no more falsnesse in þese rotun sectis, saue þis onen ungroundid gloos, þou ouȝtist be euere þe beter war of hem, and haue þe lesse affeccioun to hem.
<L 2519><T OP-ES ><P 124>

Or who, I preie þee, haþ more habundaunce of such lordship in affeccioun, or in affect, or in bolpe þan þei þan þan moost tonsure, as popis, bishops, abbobis and priours wiȝ þe sectis þat þei leden?
<L 1605><T OP-ES ><P 70>

See, þe lordis and prelatis, that maken ufanal curatis, for fleschly affeccioun and ȝiftis, and specialy for pleyinge at the bere, and othere vnleeful iapis, what tresoun þei doon to God, and what harm to Cristis chirche and ȝoure auauunseeis;
<L 38><T Pro><P 32>

and bi þis affeccioun, either good wille, he geetith with besy preieris the coumfort of Goddis help, that he be not broken bi dispeir;
<L 17><T Pro><P 50>

Wherþe þe vicious and vnkunnynge colegie of fleschly cardynals shal ȝeue more grace and holynesse to a wordly prest, chosen of hem by fleschly eiȝer wordly affeccioun, þan Crist, God almyȝtii, ȝat to Iudas, chosen of hym by souereyn wisdam and goodnesse and loue to al holy chirche, his spouse?
<L 31><T SEWW24><P 123>

And he seide þat he chargid not her wraþþe for he hadde ful liȝtil affeccioun in hem.
<L 1861><T Thp><P 81>

AFFECCIOUNES...1
For þese fowre mannys affecciounes, dreede and sorwe, hope and ioye, chaungen a mannys wille aftyr þat he haþ vertewes.
<L 62><T EWS1-35><P 370>

AFFECCIOUNS...9
Pe feet, þat is, þe gode affeccioun and þe devoute desiris, of hise seyntis, þat is, of hem whiche he halowip and holdiþ cleene, he schal kepe fro fallyng, for on þo feet þei goon to God.
<L 35><T A01><P 16>

so yvele mens affecciouns ben yvele, for þei ben evere tackid wiȝ sum love þat drawip hem fro Goddis love. But holy mennys affecciouns ben
as of hertis, þat li3tly lepen over all lettingsis, and casten out fro her hertis al vile glat þat stoppiþ her breeþ.

And first he affermeþ þe stablenesse of John, sylþe bi non of foure affecciouns (þat is’, joye and hope, drede and sorwe) he was not meued as a rud to bowe wiþinne forþ fro þe truþe.

is þis world putt vndir þe affecciouns of mannes soule/ þe whiche ben foure as seint Austin seiþ

Þise forsoþe foure affecciouns of þe soule

TPROV

Plse forsope foure affecciouns of þe soule

schoyng of affecciouns/ in þe gospel of Jesu Crist

For such as is her gloos, suche ben þei wiþynforþ in her consciencis and affecciouns;

and þei han sett her feet, þat is to seie her affecciouns, upon þe foure corners of þe erpe, and so upon þe foure quarters of þe erpe, and in þat upon al þe erpe þat is foure quarters þerof.  

AFFECCOUN......6  
If ani man be mouid bi prayors of sonis, or teris of þe wif, and wem him to be soylid, to wam þe affeccion of steyling biddiþ 3et, schal he not be tak innocentis to distruccoun, þat ben fre þat þenkun to distroy many?

AFFECTION......1  
And, as it is seyd byfore, þis chesyng were 3et betturer, for mannys affection is falsely variud, and specially whan worldus wynnyng is knyttud to þe chesyng.

affect5  
AFFECH.......1  
and Elisee seide, “This is “the arewe of Goddis helthe a3ens Sine, and thou schalt smyte Sirie, in Affech, til thou “waaste it.” 

AFFECT......2  
And þis may not be noyed to be don, for many trowen þat ymage to be God, and many trowen Goddis vertu sogetly to be þer in, and þus þey are more affect to o ymage þan to an oþer;  

Or who, I preie þee, haþ more habundaunce of such lordship in affeccioun, or in affect, or in boþe þan þat han moost tonsure, as popis, bishops, abbotis and priours wip þe sectis þat þei leden?  

EFFECTE........2  
for God is so good þat in eche goodnesse he is bifore and in eche yuel he comeþ aftir in effecte, demynge him in þat synne þat synneþ þerinne, þerfore, al be it þat wiþouten our desertis God sendiþ vs his grace of for3euenesse of oure synnes, 3it he demeþ vs nou3t in no synne but aftir þat we haue synned þereinne.  

aggregat6  
Forþi wiþ my protestacioun, I seie now as I seide in Schrouesbirie, þou3 þei þat haue siche fleischli willis traueilen soore her bodies and spenden myche moneye to sechen and visiten þe bones eijer ymagis, as þei seien þei don, of þat, seint or of þat siche pilgrimage is neiþir preisable ne þankful to God neiþer to ony seint of God, siþ in effecte alle siche pilgrymes dispisen God and alle hise seyntis.

5 3 variants; 5 occurrences.  
6 2 variants; 10 occurrences.
AGGREGATE......9
þe kirk in heuen, ne þe kirk sleping in purgatory, ne þe kirk fi3ting in þis world, aggregat, or gedred to gidre in on of Crist, and of al chosun
to be blessid wiþ him wiþ outen ende, lepun vp
to gidir in to oo spirit and concorporel
and consperseyuers and felows of þe hei3est of Crist, and of his godly kynd.
<L 27><T APO><P 16>

þis aggregat of þes alle ben þe furste secte newe
comen in;
<L 67><T EWS1SE-11><P 523>

And þis dampened man, þat so ful of þe fende
schal sitt in þe chirche
after þe menyng of
scripture and olde seinttis, schal not be a singular
person bi himself, but an aggregat
persone of
many ri3t wikkid, acording in oo malice and
conspiracie a3enst Crist, þe wiche ben in a
maner onyd in her hede Sathanas.
<L 113><T A02><P 92>

And þi fadris and þou schullen serve to alien
goodis, of tree and stoon.
<L 8><T A02><P 92>

And þus þei maken þis alien
proudest prest of
alle oþere,
to be cheef lord of alle goodis þat
clerkis han in þe rewme, and þat is of þe most
pert þerof.
<L 26><T A22><P 298>

Crist askid þo womman watir to drinke, and 3itte
he was an alien, for he was a Samaritan;
<L 19><T A25><P 413>

Alien sonis han li3ed to me, alien sonis han
3eldid and crokid fro þi pathis, arett þu tier lifing
dampnacoun, þat lufun þe maner of þe world for
þe cloyster, and dispice
for Crist a fewe facultes,
and couetun moo a3en Crist, and inword
coueyteis restiþ or lurkiþ under dispicyng of
temporal þingis.
<L 23><T APO><P 104>

for þat he bring in alien sonis vncircumsicid in
hert, and vncircumsicid in flesch, þat þei be in
my sanctuari, and fyle myn house, and 3e offer
my lofis, mi gres, and my blod;
<L 23><T APO><P 34>

þeis þingis seip þe Lord God, Ilk alien kynd and
vncircumsisid in hert, and vncircumsisid in flesch, schal not go in to my sanctuari, ilk alien

7 13 variants; 92 occurrences.
son that is in medil of the house of Israel's sons.

But alien sons venircumsicid in hert and flesch, are the hat serue not Crist in spirit, ne in fleschly dedis gostly.

For he enter not to the lif of the maner of Crist in meknes, pouert, pachens, and labour, and other vertuus dedis: but he enter for to lif in prid of the world, and worldly riches, and lustis of the flesch, and perfors of are alien, and whip swilk cursidnes the polet of he hous, for the leede mani in to synne, and sterun God in to wrap, and causun that God is holdun vniust.

Sich alien and vnencircumcision schal not enter in to the sanctuary, for as the Lord forbed that swilk to be ministris, so be storiþ hem her that he not accept grace, wil the are swilk, ne schal not ministre grace to the puple, but swilk hat han gon a wey fro God in to error and ignoraunce, and swilk idolatrye, worschiping man a3en Goddis bidding, and doing ofer iuel: the schal bere thewickidnes, as he synn, so schal he be punischid, and the schal he huscheris and portars;

Also the bishope of Caunturbiri, Thomas Arrundel that nowe is, seide a sermon in Westminster that as weren many hundred puple at the biriyng of quene Anne, of wos soule God haue mercy, and in his comendynes of hir, he seide: it was more joi of hir that of any woman that euere he knewe fior, notwithstanding that sche was an alien borne, sche hadde on Engliche al that foure Gospeleris whip the doctoris vpun hem.

And he seide sche hadde sent hem vnto him, and he seide they weren goode and tewe and comended hir in hat sche was so grete a lady, & also an alien, & wolde so lownlich studie in so vertuous bokis.

But the thridde Samaritan that was Iesu helpude mankynde, for he was an alien as anemitys his godhede, and he was keper of man by boþe two kyndes hat he hadde;

Pis alien that caam a3en to thanke God of his helpe bytokeyn trewe cristene men that dwellen in pis byleue.

sip pis alien was kyng by the graunt of Romaynus, and he wyste not how Crist wolde doo, hat was by kynde kyng.

Heere men seyen comunely that heus hadden a maner that noon alien shulde come to hem, nephe Eroute ne Pilat, into siche pryuey plasis, for thanne he shulden be defoulid.

And herfore it was nedeful that heus 3auen hym to Pilat, for he was an he3ene man and alien fro the heus.

But an alien he suen not, but he flee fro hym, for he knoven not the 3oys of aliens.'

alien sones/ vnencircumcision in her herte

as he doip whip alien naciouns/ that is the po Nil that forsakaþ þoru3 her diseryng

to alien goddis/ that schullen 3yue no rest to 3ou

The first heeste of God is his* Ex* xx* Mat* xxii* Mat* x* / I am þe Lord þi God* that haue ledde pee out of þe londe of Egipt from þe house of þraldom/ bifo1 me þou schalt not haue noon alien goddis* þou schalt make to þee no grauen þing* neiþir ony licknes of ony þing that is in heuene aboue* or in erpe bineƒ* or of þoo þingis þat ben in watir vnderneþe* þou schalt not worschip hem ne loute hem ||

propere þingis freiris seyn hat þe pope is lord worldly of housis, bokis, jewelis and al that he han, but he semeþ myche venym: first þe euyl children putten into here fadir þat þe pope mot be most holy and perfection, and yit þe seyn that þe pope mot be most holy and perfyt and nexte sue crist in alle manere vertues, and þus þat þe pope putten a venyn þorn in his feet, As to here pryuey plasis, for a wey fro God in to error and ignoraunce, and swilk idolatrie, worschiping man aþen Goddis bidding, and doing ofer iuel: the schal bere thewickidnes, as he synn, so schal he be punischid, and the schal he huscheris and portars;

Also þe bishope of Caunturbiri, Thomas Arrundel þat nowe is, seide a sermon in Westminster þat as weren many hundred puple at þe biriyng of quene Anne, of wos soule God haue mercy, & in his comendynes of hir, he seide: it was more joi of hir þat of any woman þat euere he knewe fior, notwithstanding þat sche was an alien borne, sche hadde on Engliche al þat þou schalt not haue leadde þee out of þe lond of Egipt from þe hous of þraldom/ bifo1 me þou schalt not haue noon alien goddis* þou schalt make to þee no grauen þing* neiþir ony licknes of ony þing þat is in heuene aboue* or in erpe bineƒ* or of þoo þingis þat ben in watir vnderneþe* þou schalt not worschip hem ne loute hem ||

104}<T LL>;<P 104>

The first heeste of God is his* Ex* xx* Mat* xxii* Mat* x* / I am þe Lord þi God* hat haue ledde pee out of þe londe of Egipt from þe house of þraldom/ bifo1 me þou schalt not haue noon alien goddis* þou schalt make to þee no grauen þing* neiþir ony licknes of ony þing þat is in heuene aboue* or in erpe bineƒ* or of þoo þingis þat ben in watir vnderneþe* þou schalt not worschip hem ne loute hem ||

25}<T LL>;<P 80>

propere þingis freiris seyn þat þe pope is lord worldly of housis, bokis, jewelis and al þat he han, but he semeþ myche venym: first þe euyl children putten into here fadir þat þe pope mot be most holy and perfyt and nexte sue crist in alle manere vertues, and þus þat þe pope putten a venyn þorn in his feet, As to here pryuey plasis, for a wey fro God in to error and ignoraunce, and swilk idolatrie, worschiping man aþen Goddis bidding, and doing ofer iuel: the schal bere thewickidnes, as he synn, so schal he be punischid, and the schal he huscheris and portars;

Also þe bishope of Caunturbiri, Thomas Arrundel þat nowe is, seide a sermon in Westminster þat as waren many hundred puple at þe biriyng of quene Anne, of wos soule God haue mercy, & in his comendynes of hir, he seide: it was more joi of hir þat of any woman þat euere he knewe fior, notwithstanding þat sche was an alien borne, sche hadde on Engliche al þat þou schalt not haue leadde þee out of þe lond of Egipt from þe hous of þraldom/ bifo1 me þou schalt not haue noon alien goddis* þou schalt make to þee no grauen þing* neiþir ony licknes of ony þing þat is in heuene aboue* or in erpe bineƒ* or of þoo þingis þat ben in watir vnderneþe* þou schalt not worschip hem ne loute hem ||

25}<T LL>;<P 80>

The first heeste of God is his* Ex* xx* Mat* xxii* Mat* x* / I am þe Lord þi God* hat haue ledde pee out of þe londe of Egipt from þe house of þraldom/ bifo1 me þou schalt not haue noon alien goddis* þou schalt make to þee no grauen þing* neiþir ony licknes of ony þing þat is in heuene aboue* or in erpe bineƒ* or of þoo þingis þat ben in watir vnderneþe* þou schalt not worschip hem ne loute hem ||

25}<T LL>;<P 80>

propere þingis freiris seyn þat þe pope is lord worldly of housis, bokis, jewelis and al þat he han, but he semeþ myche venym: first þe euyl children putten into here fadir þat þe pope mot be most holy and perfyt and nexte sue crist in alle manere vertues, and þus þat þe pope putten a venyn þorn in his feet, As to here pryuey plasis, for a wey fro God in to error and ignoraunce, and swilk idolatrie, worschiping man aþen Goddis bidding, and doing ofer iuel: the schal bere thewickidnes, as he synn, so schal he be punischid, and the schal he huscheris and portars;

Also þe bishope of Caunturbiri, Thomas Arrundel þat nowe is, seide a sermon in Westminster þat as waren many hundred puple at þe biriyng of quene Anne, of wos soule God haue mercy, & in his comendynes of hir, he seide: it was more joi of hir þat of any woman þat euere he knewe fior, notwithstanding þat sche was an alien borne, sche hadde on Engliche al þat þou schalt not haue leadde þee out of þe lond of Egipt from þe hous of þraldom/ bifo1 me þou schalt not haue noon alien goddis* þou schalt make to þee no grauen þing* neiþir ony licknes of ony þing þat is in heuene aboue* or in erpe bineƒ* or of þoo þingis þat ben in watir vnderneþe* þou schalt not worschip hem ne loute hem ||

25}<T LL>;<P 80>

The first heeste of God is his* Ex* xx* Mat* xxii* Mat* x* / I am þe Lord þi God* hat haue ledde pee out of þe londe of Egipt from þe house of þraldom/ bifo1 me þou schalt not haue noon alien goddis* þou schalt make to þee no grauen þing* neiþir ony licknes of ony þing þat is in heuene aboue* or in erpe bineƒ* or of þoo þingis þat ben in watir vnderneþe* þou schalt not worschip hem ne loute hem ||

25}<T LL>;<P 80>
Naples, as every one is in his own kind when it is unmengid, so may Cristis beleue unmengid wip alien tradicions and determinacions be calld symple and so pure and chast.

<L 731><T OBL><P 175>

3if anolpur or ellis an alien schal come in his owne name, him 3e schal receyve“.” And þis alien, as Gregor meueþ here and also Austen /De uerbis Domini/, is antecrist.

<L 1595, 1596><T OBL><P 197>

For I purposide noon ower wise in þe bigynnynge of my sermoun but, aftir þe meenying and vnndristonding of my teene, to enpunge synne and bastard sectis or braunchis þat, bi alien seed and not bi þe pure seed of Iesu Crist, þat is spouse of þe chyrche, ben broȝt into þe chyrche;

<L 2965><T OP-ES > <P 139>

For Helye, þat is Iohun, booldli enpungneþ þe avoutrie of þe great lust þat þis hoore haþ in þis roote þat is anticrist. as seynt Austin seiþ upon þe same word, is anticrist.

<L 3013><T OP-ES > <P 141>

And for þe greet lust þat þis hoore haþ in þis auotrie, as Iesabel pursuede Helye þat vndirstondun bi many watris, and also þese watris bitokeneþ moche peple þat anticrist desiriþ to regne upon, þe which strumpet or hoore doȝt auotrie aȝens him þat shulde be hir spouse, Iesu Crist, leuyng þis liif and þis loore, and so þe seed of þis spouse, for þe seed of þe Christ spak of (Io 10* 5), þe which alien, as seynt Austin seiþ upon þe same word, is anticrist.

<L 3066><T OP-ES > <P 142>

For, riȝt as a womman þat doȝt auotrie aȝens hir husbonde Þe word is, he rebuykede and curside, and beet men, and made hem ballid, that token bitokeneþ þe endowid clergie þat restiþ upon many watris, þe which vnclene womman avoutrie of þe greet strumpet þat sittiþ upon anticrist. And also þese sectis leuynge his liif and his loore, and bastard sectis or braunchis þat bi vndirstonding of my teeme, to enpungne synne and bastard sectis or braunchis þat, bi alien seed, and not bi þe pure seed of Iesu Crist þat is spouse of þe chyrche, ben broȝt in to þe chyrche; and bastard sectis or braunchis þat bi vndirstondun bi many watris, and so þe seed of þis spouse, for þe seed of þe Christ spak of (Io 10* 5), þe which alien, as seynt Austin seiþ upon þe same word, is anticrist.

<L 1223, 1225><T OP-ES > <P 52>

And if a bishop and his colage or an abbot and his couent may not alien fro hem eny of þe temperaleis þat þai han, ne 3eue to her founder eny of þo possessions þat he haþ 3oue hem, what nede þat euer he haue, ibounden oony by a posituye lawe or a tradycion þat þai han hensmile made;

<L 929><T OP-LT > <P 119>

And Manasses knew that the Lord himself is God, and he dide away alien goddis, and symylacris, either idolis fro Goddis hous, and distroiede aueteris whiche he hadde maad in the hil of Goddis hous and in Jerusalem, and castide alle out of the citee, and he restoride the aueter of God, and offride on it sacrificis and herying, and comaundide the puple of Juda to serue the Lord God of Israel and nathelles the puple offride 3it in hiȝe placis to her Lord God.

<L 45><T Pro > <P 27>

and he rebykedede and curside, and beet men, and made hem ballid, that token alien wommen to hire wyues, as of Asotus, of Amon, and of Moab;

<L 23><T Pro > <P 35>

For I purposide noon owerwise in þe bigynnynge of my sermoun but, aftir þe meenying and vnndristonding of my teene, to enpunge synne and bastard sectis or braunchis þat bi alien seed, and not bi þe pure seed of Iesu Crist þat is spouse of þe chyrche, ben broȝt into þe chyrche. And if a bishop and his colage or an abbot and his couent may not alien fro hem eny of þe temperaleis þat þai han, ne 3eue to her founder eny of þo possessions þat he haþ 3oue hem, what nede þat euer he haue, ibounden oony by a posituye lawe or a tradycion þat þai han hensmile made;

<L 1223, 1225><T OP-ES > <P 52>

And Manasses knew that the Lord himself is God, and he dide away alien goddis, and symylacris, either idolis fro Goddis hous, and distroiede aueteris whiche he hadde maad in the hil of Goddis hous and in Jerusalem, and castide alle out of the citee, and he restoride the aueter of God, and offride on it sacrificis and herying, and comaundide the puple of Juda to serue the Lord God of Israel and nathelles the puple offride 3it in hiȝe placis to her Lord God.

<L 45><T Pro > <P 27>

and he rebykedede and curside, and beet men, and made hem ballid, that token alien wommen to hire wyues, as of Asotus, of Amon, and of Moab;

<L 23><T Pro > <P 35>

For I purposide noon owerwise in þe bigynnynge of my sermoun but, aftir þe meenying and vnndristonding of my teene, to enpunge synne and bastard sectis or braunchis þat bi alien seed, and not bi þe pure seed of Iesu Crist þat is spouse of þe chyrche, ben broȝt into þe chyrche. And if a bishop and his colage or an abbot and his couent may not alien fro hem eny of þe temperaleis þat þai han, ne 3eue to her founder eny of þo possessions þat he haþ 3oue hem, what nede þat euer he haue, ibounden oony by a posituye lawe or a tradycion þat þai han hensmile made;

<L 1223, 1225><T OP-ES > <P 52>

And if a bishop and his colage or an abbot and his couent may not alien fro hem eny of þe temperaleis þat þai han, ne 3eue to her founder eny of þo possessions þat he haþ 3oue hem, what nede þat euer he haue, ibounden oony by a posituye lawe or a tradycion þat þai han hensmile made;
as ye do, to let an alien god insted of the lyuynge god.

ALIENE...........8
And no man maye seye heere þat God faylida in wisdom of his werk, sib God may not 3yue his Sone, and alien hauyng of hym fro God;

And so, as no man shulde presume to wiþdrawe, wiþholde or turne þe tipis fro þe liyn or kynred or staat of presthod, as þei seien, so moche raper shulde þer no man presume bi 3yuyng or taking to alien þe temperal lordships fro þe staat of secular lordis.

And if a bishop and his colege or an abbot and his couent mai not alien from hem ony of þe temperalltees þat þei han, ne 3yue to her founder ony of þe possessiouns þat he hap 3oue into her deede hondis, what nede þat euer he haue, ybounedun ononi bi a positif lawe or a dritti tradicioun þat þei hemislf han maad;

hou moche raper shulde not a secular lord or a lay man alien from him and his issu or fro þe staat of temperal lordis þe secular lordships, þe whiche God hap lymyttid to þat staat?

And so þei beren oute first þo golde of oure lond to aliens, and sumtyme to oure enemyes, to gete of Anticrist þis fals exempcioun, and evere after lyven in robbynge of pore men, and maynten enen myche synne, cursinge, and symonye, þat is passing heresie.

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

And þat ben clepid men of holy Chirche ben enemyes þerof, and synagoge of Sathanas, and þo þat ben membris of holy Chirche, as ben good Cristene men þat kepen Goddis hestis, ben no holde men of holy Chirche, but aliens þerfro.

And so be nemeth þis Minstrel seyn þat ben clepid men of holy Chirche ben enemyes perof, and synagogue of Sathanas, and þo þat ben membris of holy Chirche, ben no holde men of holy Chirche, but aliens þerfro.

And comynly þo þat ben clepied men of holy Chirche ben enemies perof, and synagoge of Sathanas, and þo þat ben membirs of holy Chirche, as ben good Cristene men þat kepen Goddis hestis, ben no holde men of holy Chirche, but aliens þerfro.

Eft God biddith hem haue hise wordis in her hertis and wittis, and haue tho for a singne in the honda, and bytwyxe her y3en, and that they teche her sones to bithenke on the wordis of God euere, and that they write the wordis of God on the postis and 3atis of her hous and tellith and 3ieth his blessyng to hem, if thei kepen his heestis, and 3ieth his curs to hem, if they breken his heestis, and worshipen alien goddis.

And if a bishop and his colege or an abbot and his couent mai not 3yue or alien ony o of her possessiouns, haue þei neuere so grete superfluite, to her pore briþeren þat they cleymen to be oon in þe perfeccioun of þe gospel wiþ hem, and þat þe lawes and ordynauncis þat þei hemsilf han maad;
and hau myche gold golp out of oure lond for 
purchasing of benefcse into alyens hondis, and 
hou moche is 3ounen priuyle to men in þe lond, 
late þe kyng and his witti conseil enquire, and 
þei schal fynde many thousand poundis: and late 
þat helpe þe comunes in þis grete taliage, and 
late alle cristen ben alyens and synful 
þei han no more symonye for benefces, vs peyne of 
lesynge of hero benefces and prisonynge and 
exilnyge: 
<L 13><T MT07><P 144>
þe two and prittipe, þat þei sende not gold out of 
þe rewme into alyens hondis for to gete 
pruyleges and dispensacions a3enst þe poynys 
of here reule 3if it be resonalable and profitable, 
and 3if it be vnresonable and vnprofitable late no 
man bynde hym perto;
<L 32><T MT14><P 223>
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 alyens in 
here lordischiphe and worschiphe, and rewarde 
trewre men, to reule clerkis in mekenesse, wilful 
pouert a 
and if the pepel of Israel and her children kep 
not Goddis heestis, but worschipen alyen goddis, 
he schal do awey Israel fro the face of lond 
which he halewide to his 
and so I breke þe firste commandement of God. 
<L 290><T CG11><P 129>
and alle þes discieuers and fals cristiis, our trewe 
Iesu seip, is an alyen þat comeþ not in þe Fadris 
name of heuene but in his owne name. 
<L 75><T OBL><P 158>
Siphen þan þat alle cristen men ben weddid to 
Crist and his lawe, he þat leueþ Cristis lawe and 
takiþ him þat alyen sede, þat the wickeid man haþ 
sown among Cristis sede, doþ auou3trie a3enst 
Crist and his lawe. 
<L 494><T OBL><P 169>
ALYEN........11 
Pow schalt not have bfore me alyen Goddis. 
<L 2><T A02><P 83>
Wherbi I vndirstonde, if I consente to þi 
suggestion of couetise of worldeli godes, or of 
worshiphe whiche I mai not com to but if I do þe 
worshiphe wiþ fraude and euele conscience, 
þanne worshiphe I an alyen God (as Seint Poule 
seip: “Auarice is seruise of ydolis or mawmetis”) 
and aloys Worshiphe I an alyen and helpude myche 
lewis. Bogat Obeith of Ruth, þat was an alyen. 
<L 16, 17><T EWS2-116><P 299>
to be damnyd as 3if Pilat wolde seye to Crist 
Sip Y an alyen, and pou art accusid of þi 
folc, Y take nou3t but of hem whateuere y seye 
to pee;
<L 151><T EWS3-179><P 177>
and if the pepel of Israel and her children kepen 
not Goddis heestis, but worschipen alyen goddis, 
he schal do awey Israel fro the face of lond 
which he 3af to hem, and God schal caste awey 
fró his si3t the temple which he halewide to his 
nam, and Israel schal be into a prouerbe and 
fauble eithar tale to alle peplis, and this hous schal 
be into ensaumple. 
<L 33><T Pro><P 12>
Aftir alle these thingis Salamon, whanne he was 
eeld, louede gretyly manye hethene wymmen, and 
haide a thouhsind wjues, prinical and 
secundaries, and thanne his herte was bischrew 
and alle þes disceiuers and fals cristiis, our trewe 
Iesu seip, is an alyen þat comeþ not in þe Fadris 
name of heuene but in his owne name. 
<L 75><T OBL><P 158>
Siphen þan þat alle cristen men ben weddid to 
Crist and his lawe, he þat leueþ Cristis lawe and 
takiþ him þat alyen sede, þat the wickeid man haþ 
sown among Cristis sede, doþ auou3trie a3enst 
Crist and his lawe. 
<L 494><T OBL><P 169>
ALYEN........11 
Pow schalt not have bfore me alyen Goddis. 
<L 2><T A02><P 83>
Wherbi I vndirstonde, if I consente to þi 
suggestion of couetise of worldeli godes, or of 
worshiphe whiche I mai not com to but if I do þe 
worshiphe wiþ fraude and euele conscience, 
þanne worshiphe I an alyen God (as Seint Poule 
seip: “Auarice is seruise of ydolis or mawmetis”) 
and so I breke þe firste commandement of God. 
<L 290><T CG11><P 129>
and Salmon gat Boz of a womman þat was Raab, 
þe which was an alyen and helpude myche 
lewis. Bogat Obeith of Ruth, þat was an alyen. 
<L 16, 17><T EWS2-116><P 299>
to be damnyd as 3if Pilat wolde seye to Crist 
Sip Y an alyen, and pou art accusid of þi 
folc, Y take nou3t but of hem whateuere y seye 
to pee;
<L 151><T EWS3-179><P 177>
and if the pepel of Israel and her children kepen 
not Goddis heestis, but worschipen alyen goddis, 
he schal do awey Israel fro the face of lond 
which he 3af to hem, and God schal caste awey 
fró his si3t the temple which he halewide to his 
nam, and Israel schal be into a prouerbe and 
fauble eithar tale to alle peplis, and this hous schal 
be into ensaumple. 
<L 33><T Pro><P 12>
Aftir alle these thingis Salamon, whanne he was 
eeld, louede gretyly manye hethene wymmen, and 
haide a thouhsind wjues, prinical and 
secundaries, and thanne his herte was bischrew 
and alle þes disceiuers and fals cristiis, our trewe 
Iesu seip, is an alyen þat comeþ not in þe Fadris 
name of heuene but in his owne name. 
<L 75><T OBL><P 158>
Siphen þan þat alle cristen men ben weddid to 
Crist and his lawe, he þat leueþ Cristis lawe and 
takiþ him þat alyen sede, þat the wickeid man haþ 
sown among Cristis sede, doþ auou3trie a3enst 
Crist and his lawe. 
<L 494><T OBL><P 169>
ALYEN........11 
Pow schalt not have bfore me alyen Goddis. 
<L 2><T A02><P 83>
Wherbi I vndirstonde, if I consente to þi 
suggestion of couetise of worldeli godes, or of 
worshiphe whiche I mai not com to but if I do þe 
worshiphe wiþ fraude and euele conscience, 
þanne worshiphe I an alyen God (as Seint Poule 
seip: “Auarice is seruise of ydolis or mawmetis”) 
and so I breke þe firste commandement of God. 
<L 290><T CG11><P 129>
and if the pepel of Israel and her children kepen 
not Goddis heestis, but worschipen alyen goddis, 
he schal do awey Israel fro the face of lond 
which he 3af to hem, and God schal caste awey 
fró his si3t the temple which he halewide to his 
nam, and Israel schal be into a prouerbe and 
fauble eithar tale to alle peplis, and this hous schal 
be into ensaumple. 
<L 33><T Pro><P 12>
thin 3en se not “alle these yuelis, whiche I schal bringe in on this place.”

for thei forsoken God and sacrificiden to alyen goddis, to terre him to wrathfulnesse, in alle the werkis of her hondis: “

Thanne the children of Israel camyn togidere in fasting and in sackis, either heiris, and erthe was on hem, and the seed of the sones of Israel was departid fro ech alyen sone, and thei stoden before the Lord, and knoulechiden her synne, and the wickidnessis of hire fadris, and thei risiden togidere to stonde, and thei redden in the book of lawe of hire God fouresithis in the day, and fouresithis in the ny3t thei knoulechiden and heryeden hire Lord God and dekenes cryden with gret vois to hire Lord God, and baddin the puple rise and blesse God.

And God spake to Moyses go, for the people haue done the worste synne to make and worshippe alyen goddes.

And so, al 3if kyngis and oþer e han free lordschipe, neþeles god is more free lord of þat same þing, ne it is nou3t leeful to seculere lordis, to alyen his lordschipe wiþouten leeue of god;

and for geten of þis false bulle þei 3yven myche gold out of oure rewme to alyenys and enemys, and many persones ben dede herefore in oure enemys hondis, to coumfort of hem and oure confusion.

But an alien þey suen not, but þey fleen fro hym, for þey knowen not þe uoys of alyenys.

Neuerpelesse afterward England felid þe trouþe of þis prophecye whan it was bore doon and alle tofreto un by Alyens.

And so comunes weron excludid of false 3yuyng to alyenys, as to popis and cardynalus, and syche anticristus discipius.

4 For hit ys knowen of Samarye þat þei weren not of Iewys kynde, but alyenys þat dwellyd þere fro þe tyme of conquest of þat lond, and ten kynradys of Israelys sonys weren euere put owt, as now be Iewys;

But Bede seþ þat þese leprows men bytooknen eterykes of manye colourys, þat schulden stonden afer fro men and turne to Crist by riht feþþ, and knowe þat Crist by his word my3te haue mercy on hem, and afturward algyats þei schulde ben alyenys fro pharisees.

But here men þenkon by þe story þat þis myracle my3te be þus: þes apostlis knewon dyuerse langagis, whonne þei weron spokone vnto hem, but þei spakon alle o maner of voys to þes alyenys þat þei spakon to and þis was þer owne langage, þat hadde kyndely his forme.

For þus may we wyte how Crist cam of alyenys, and how þis comynge was fygured, and oþre dedis þat Crist dude;

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 þens alle hem þat þou my3tist?

And I seide, Sere, I gesse certeynly þat þere was no man ne womman þat hatide verily synne and louede vertues, heerynge þe sermoun of þe clerk of Oxenford and also Alkirtouns sermoun, þat ne þei seiden eiþir my3te iustly seien þat Alkirtoun repreuede þe clerk vntrewli, and sclaundride him wrongfully and vncharitabli, as I seide to hym in Watlynge strete.

And I seide, Sere, I gesse certeynly þat þere was no man ne womman þat hatide verily synne and louede vertues, heerynge þe sermoun of þe clerk of Oxenford and also Alkirtouns sermoun, þat ne þei seiden eiþir my3te iustly seien þat Alkirtoun repreuede þe clerk vntrewli, and sclaundride him wrongfully and vncharitabli, as I seide to hym in Watlynge strete.

And I seide, Sere, I gesse certeynly þat þere was no man ne womman þat hatide verily synne and louede vertues, heerynge þe sermoun of þe clerk of Oxenford and also Alkirtouns sermoun, þat ne þei seiden eiþir my3te iustly seien þat Alkirtoun repreuede þe clerk vntrewli, and sclaundride him wrongfully and vncharitabli, as I seide to hym in Watlynge strete.

allegorie

8 2 variants; 3 occurrences.
ALLEGORIE.....7
to allegorie it singnefieth hooly chirche in erthe,
that fi3tith a3ens synnes and fendis;
<L 32><T Pro><P 43>

And these thre goostly vndirstondings ben not
autentik either of beleue, no but tho ben
groundid opynly in the text of holy scripture, in
oo place other other, either in opin resoun that
may not be distroied, either whanne the gospelris
either other apostlis taken allegorie of the elde
testament, and confereyn it, as Poul in the
pistle to Galat. in iiij. c∗ preueth, that Sara, the
free wijf and principal of Abraham, with Isaac
hir sone, singnefieth bi allegorie the newe
testament and tire sones of biheeste; 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 so
nes of biheeste, that holden the
treuthe and freedom of Cristis gospel with
endeles charite.
<L 38, 40, 41><T Pro><P 43>

also it is figuratijf speche, where the wordis
maken allegorie, ether a derk lyenesse, either
parable, and it is fyguratyf speche in i∗ c∗ of
Jeremye, to day I have ordeyned thee on folkis
"and rewmys, that thou draw up bi the roote, and
distroie, and bylde, and plaunte;"
<L 16><T Pro><P 44>

the ij∗ tyme bi allegorie, "that is, goostly
vndirstondyng;"
<L 22><T Pro><P 52>

allegorie techith what thou owist for to "bileeue;
<L 41><T Pro><P 52>

ALLEGORY......2
Poul telliþ to wyt of allegory what þe wendyng
of folc of Israel, whanne þei wenton owt of
Egypte, figurede to wit of vertuwis;
<L 4><T EWS1SE-22><P 568>
is synne þat God forbediþ/ þanne aftir þe with
of allegory
<L 217><T LL><P 119>
allegorik
10
ALLEGORIC.....3
þe furste vndyrstondyng is pleyn by lettre of þe
stori, þe secounde vndyrstondyng is clepyd wit
allegoric "whan men vndyrstonden by wyt of þe
lettre what þing schal fallen here byfore þe day
of doome;
<L 19><T EWS1-122><P 269>
To þe wit of allegoric bytoknep þis deede of Crist
how he was wendyng to heuene, þat ys clepyd

Jerusalem.
<L 16><T EWS1-14><P 275>
þe secounde wit is allegoric, þat figureþ ping þat
men schulden trowe, as þes two sonys of
Abraham figuren þes two þingis;
<L 18><T EWS1SE-19><P 556>
ALLEGORIK.....5
lITERAL, allegorik, moral, and anagogik.
<L 22><T Pro><P 43>

Allegorik is a goostly vndyrstonding, that techith
what thing men owen for to bileeue of Crist
either of hooly chirche.
<L 26><T Pro><P 43>

therefore bi the singnyfying "bi wordis is taken
the literal vndyrstonding, either historial, of holy
scripture, and bi the "singnefying which is maad
bi thingis is taken the preuy, either goostly
vndyrstonding, "which is thre maneres, allegorik,
moral, either tropologik, and anogogik. If thingis
"singnefied bi wordis ben referrid to singnefie
tho thingis that owen to be bileeued in the "newe
testament, so it is taken the sense of allegorik;
<L 36, 38><T Pro><P 52>
bi sense allegorik it singnefieth the chirche
fi3tinge a3ens synnes “and feendis, bi which
sense it is seid in xxj∗ c∗ of Apoc∗. I si3 the
hooly citee newe ‘Jerusaleme comynge doun fro
heuene, as a spouse arrayd tó hire housbonde;’
<L 3><T Pro><P 53>

ambidexter11

AMBIDEXTER.....1
Us thinkith þat hermofodrita or ambidexter were
a god name to sich manere of men of duble
astate.
<L 68><T SEWW03><P 26>

anagogie12

ANAGOGY......1
what we shall do/ in anagogie
<L 24><T LL><P 23>

anagogik13

ANAGOGIC.....2
þe fourþe wit is anagogik, þat bytoknep þing to
hope in blis.
<L 217><T EWS1SE-19><P 557>
anagogic techith whedir thou owist "to go;
<L 42><T Pro><P 52>

ANAGOGIK.....5
lITERAL, allegorik, moral, and anagogik.
<L 23><T Pro><P 43>

9 2 variants; 9 occurrences.
10 2 variants; 8 occurrences.
11 1 variant; 1 occurrence.
12 1 variant; 1 occurrence.
13 4 variants; 9 occurrences.
Anagogik is a goostly vndirstonding, that techith men, what blisse thei schal haue in heuene.

Anagogik is a goostly vndirstonding, that techith men, what blisse thei schal haue in heuene.

Anagogik is a goostly vndirstonding, that techith men, what blisse thei schal haue in heuene.

Antecrist

ANTTECRISTE....1

Whethir 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 greete seyntis as eretikis, for Innocent the thridde hath maad vnreesonable statute of confessioun for pride and wynnyng of p

14 20 variants; 1173 occurrences.
Thanne if the pope chalangith to haue power to harme the churche, or to lette it fro the truthe and fre ordenaunce of Crist to go lightli and sikirli to hevene, he is an open antecrist.

Therfore if the bishop of Rome seith that men shulen sue him and bilee to him, wher he sueth not Jhesu Crist or doth not the werks of the fadir of hevene, withoute doute he is antecrist enhaunsynge hymself above Jhesu Crist.

This sentence is opin bi this, that Crist is heedd alone of al holi churche, as Poul seith in xvi. c.* to Ephesies, in the c.* to Col.*, and in the j.* pistil to Cor.*, the iiij.* c.* Therfore, if he chalangith this dignite to him, he is a blasfemere, and Lucifer, and antecrist.

Also the pope mai be chose of fleshli cardinalis and auarouse bi synonic procurnid of hymself othir rated, othir consent and appreue it, and thanne he is a symonient, and eretik, and a cursid antecrist, and a sone of perdiccioun, if he doth not fruytfull penance.

Therfore whethir the bishop of Rome is a verri suere of Crist and apostulis, othir Lucifer and antecrist, cristene men, bilee ye to his werks, and ye shulen knowe him bi his fruytis, in the x.* c.* of Jon and viij.* c.* of Mt.* For though a cristene man geue mane godis, yea, the tenth part or the half of alle his godis, to the gadereris or procuratouris of suche indulgencis, and releeu not hise noble norbareshe which he knowith verri nedi, he shal be damnipid withouten ende bi the winnesse of Jesu Crist in the xxv.* c.* of Mt.* And though a cristene man geve nothing to the procuratouris of suche indulgencis, but helpe

For the pope to be assignid, mai be Lucifer, and Satanas transfigurid into an aungil of light, and an eretyk bi symoniec and general dissencioc maad in the churche for him, and ben an open antecrist.

And antecrist shal come to hem that perisshen, for thei receyuid not the charite of truthe. Therfore sith the profecies shulen nede be fulfillid, and the tymes in Apocalips is now passid, and the werks of the bishopis of Rome in manie thingis ben opini contrarie to the werks of Jesu Crist, whi parseyue not cristene men that the comyng of antecrist neigheith now, and the terminacioun of the churche of Rome boweth aweri fro holi scripture and reesoun, for her owne pride and temporal wynnyngye and fleshli lustis.

Whi perceyue ye not, cristene men, this contradiccioun and neighinge of antecrist?

Therfore the charite and merci of oure Sauyour shulde suffre his spousesse, holi churche, to be disseyuid in feith bi so long tyme, withouten which feith it is impossible for to pleese God, and shewen it first to this Innocent, a ful famouse antecrist.

But who among alle apostatis or renegatis fro the tyme of douwinge of the churche of Rome, was a more opin antecrist?

And hou greet blyndenesse and abominacioun is this, that antecrist, with his fownturs directli contrarie to Crist, takith boldeli for his part that Crist grauntide to his feithful sueris and verri membris, that is, this sentence. Where two or thre ben gaderid in my name, there I am in the middis of hem.

Corollary. If freris mendicauntis and speciali menouris bilde oour costlew housis bi false meenis and blasfeme beggynge, and bi raveyn of pore mennis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superfliutees than othere worldli men, thei ben false profetis and disciplis of antecrist, and disseyen the puple undir the colour of pite.

Also worchynge of miraclis stondith with deadli synye, yea, in antecrist and his fowturis, as it is opin in the vij.* c.* of Exodi, in the vij.* and xxiij.* chapitris of Mt.* and in the j.* pistil to Cor.* xij.* and in the ij.* pistil to Tess.* ii.* c.* Also verri prechinge of Goddis word stondith with envouye men and ful irrepreavable, in the j.

And if this lawe is holi, and resoneable, and just, and apprevid of God and of the churche regninge in blis, what antecrist distrieth it now in bringinge seculer maner into the churche, which maner bringith in symonie, strijf, and pleetinge, and evelis withouten noumbre in mannis knowynge.

Therfore the king and trewe lordis and gentilis of the rewe, purveith wysli that feithful and fre prechinge of the gospel be not quenchid in the rewe bi disciplis of antecrist, and thanne opin evelis shulen be distried bi Goddis grace, and
manie prevy synnis also bothe esili and withouten cost of oure rewme. And if the foresid 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 privili, I drede soore that at the dai of doom, men of Sodom and men of Gomor shulen have lesse turment, than the prelatis, lordis, and comouns of oure rewme.

For in gode faiþe, bot 3eue he do so me þink he ne schall neuer redress holi chirche ne well defend it fro antecrist disciples, after þat he es bounden be Goddes lawe.

And as þe pope may 3ive pardoun bi addinge of þe two wordis, so maye he adde oþere mo, and wiþdrawe, as him likiþ, and so turne Goddis lawe into lawe of Antecrist.

ffor þus techis oure beleve, however Antecrist werke.

Pus teechis oure beleve, howevyr Antecrist grucchis.

But, for Cristen men schulde speke pleynly to Antecrist, we seyen that hooly wryt is taken on þree maneres comynly.

And now in oure dayes, out of þe nest of Antecrist is come an hard maundement, and seiþ to men in sentence, þat hoso confermeþ Antecristis ordeynaunce in dowynge of þe Chirche, and lettiþ Cristis ordynaunce, he is fully soylled, and wendiþ stri3t to hevene wiþouten ony peyne her or in purgatorie.

O 3if Antecrist and his clerkis in her grene growyng overleyn þus rewmes, and biglyþ trewe men, what weleþ þei do whanne þei beþ fully stablid?

ffor he haþ bigunne to helpe us graciously, in þat he haþ clofe þei heved of Antecrist, and maad þe ton part fi3te a3en þei toper.

And to þis priddle evyidence, it is knowne þing, þat whanne þe world is peyred, and Antecrist haþ maystrie, þere beþ many fendis sones a3ens any trewe man; As Poul repreved Petir for a li3t trespasse, Bernard repreved Eugenye for he was to worldly, and left þe office of apostil, and took office of Antecrist.

But suppose þat a prest forsake þe liif of Petir, and bidynge of his maystir our Lord Jesus Crist, and goo annoþir weye as þe world axiþ, what is Cristis word sibbe to suche, a prest of Antecrist?

CAP• V• Here grucchiþ Antecrist, and seïþ þat by þis skyle þe pope hadde no power to certifie men confessid of him, þat þei beþ assyllled of Crist, for he kan nou3t teche þis, and so schulde perrique Petris keyes, groundid in Cristis graunde.

But it wer oone to seye þus and to seie þat Crist hymself is turned into Antecrist; 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 seïþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

CAP• VII• But 3it Antecrist gruccheþ, and seïþ þat þis is blasfemye, for it reveþ fro prelatis power þat Crist 3af hem, and bi þis heresie oure Chirche schulde perische for defau3te of helpe.

Her me þenkiþ þat Antecrist presumeþ above Crist and al þe holy Trynite, as Seynt Poul seïþ. And certis þe boost of Antecrist schulde be ceessid herby, þat he wot no3t of himsilf, ne of his broþer þat lyveþ bi him, wheþer God haþ ordeyned him to helle or ellis unto blisse, for þe manere of þis laste ende þat he schal make to God.

Þis falce lore lernede nevere þes martirs as Antecrist hap now brou3t in; And cerþ þe boost of Antecrist schulde be ceessid herby, þat he wot no3t of himsilf, ne of his broþer þat lyveþ bi him, wheþer God haþ ordeyned him to helle or ellis unto blisse, for þe manere of þis laste ende þat he schal make to God.

Pis falce lore lernede nevere þes martirs as Antecrist hap now brou3t in; where þis heresye schulde meve knyþtis for to fi3te for lordschiphe of Antecrist, þat Crist himsilf haþ forbeden.

< L 13> <T A21> <P 250>
< L 2> <T A21> <P 253>
< L 12> <T A21> <P 257>
< L 9> <T A21> <P 259>
And loke eche wise man where þis be traiterie and open heresie, and tirantrie of Antecrist and his cursed prelatis and veyn religious.

siche fals power feyneþ Antecrist;

As to þe first grucchyng, shal Antecrist grenne at þe day of dom, and bete togedre wiþ his teeþ, for his sharp reprovyng of sentence of þe gospel.

but now castiþ Antecrist to hepe hise disciplis, so þat ilche may strengþe oþer in her malice;

Pus Crist sente hise apostlis, when þei weren ripe, to diverse londis, to sowe wateris of wisdom, and closede hem not in cloysteris as Antecrist doiþ.

But defaute of bileve lettiþ þis profyt, and specialliche part for Antecrist, and sownen þikke lesyngs wiþ her ypocrisie, and maken Cristis lawe fade bi her fals signes.

OF ANTECRIST AND HIS MEYNEE

Antecrist als God shal sitt in þe chirche, & done many meruelis as now ben don a daies;
but antecrist & hisen seyne þat þei han founden a
bettur to kille hem in her prisun/ peyned wiþ
hard bondes to make hem reuoke þe trueþe;
< L 14 > < T AM > < P 140 >

antecrist and hise han many curiouse & rich/
made wiþ wrong geten goodis & wiþ sotil
beggynge.
< L 4 > < T AM > < P 141 >

but antecrist haþ many/ & also hise discyples.
< L 8 > < T AM > < P 141 >

antecrist chargiþ mych more Judas for his
money/ & reckenyng he seki þ of hit/ wiþ
punyschynge ful stronge/ þenne for þe seeke
shepe of Crist fare þei neuer so yuel.
< L 10 > < T AM > < P 141 >

for if a pore man speke so/ antecrist wolde
dedeyne;
< L 16 > < T AM > < P 143 >

but antecrist & hisen han wiþ hem men of lawe
for fees to amerc y þe cely puple wiþouten any
mercy.
< L 3 > < T AM > < P 146 >

& 3itt many moo markes haþ antecrist 3yuen
hem. Antecrist makeþ men to drede more his
letter & his seel/ whenne þat it is sent/ þenne þe
kynges letter/ or þe brekyng of þe hestis of God;
< L 16, 17 > < T AM > < P 146 >

Crist weddid not hymself n3 noon of hise to oon
certeyne cloþin g for þe tyme of here lyues/ as
antecrist doþ/ ne wiþ beckus/ ne wiþ durgardes/
as ypocritis vsen.
< L 13 > < T AM > < P 148 >

antecrist cheseþ to hise discyples þe sotil &
slyþe/t þe in grete offices wiþ lordeþ & kynges.
< L 11 > < T AM > < P 151 >

ellis þei ben consentours to antecrist/ & God is
a3ens hem.
< L 1 > < T AM > < P 154 >

And so þe nombre of men þat God hath
ordeynud to blisse mut nede be fulfullut magrey
antecrist.
< L 97 > < T EWS1-2 > < P 231 >

Here may men toweche of al maner of sunne and
specialy 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 known
to þe peple þe cawtelis of antecrist.
< L 106 > < T EWS1-2 > < P 231 >

Pese men maken hem a ri3twisnesse by hemself,
as þei maken hem a lawe of antecrist;
< L 16 > < T EWS1-6 > < P 245 >

And, as Macometis lawe takiþ myche of Cristis
lawe, and medleþ ouþ lawes, and þere comeþ in
þe venym, so dop antecrist in þese newe sectis.
< L 68 > < T EWS1-23 > < P 315 >

Boþe þese eendys been to blame, but more þese
newe religious, for þese ypocri3tes leuen Crist
and John Baptist his prophete, and chesun hem a
newe weye þat mut ofte tymes be clowtid, and be
dispensud wiþ antecrist, as þe feend tecuh
hem.
< L 85 > < T EWS1-28 > < P 338 >

Certus þe puple schulde not suffre such
sichehede of antecrist.
< L 32 > < T EWS2-58 > < P 17 >

but 3if anoþere come in his owne name, þat
antecrist shal 3ee take!’
< L 38 > < T EWS3-156 > < P 95 >

But 3if antecrist wolde seye þat siche prelatis
ben endurid by ensaumple of his prelat, þanne he
spac more proprely.
< L 34 > < T EWS3-208 > < P 252 >

& 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 rerewarde of Antecristis bateile.
< L 54 > < T JU > < P 56 >

But þe fellist folk þat euer Antecrist
foond ben last brou3te into þe chirche & in a wondir wise,
& for þei ben of diuers settis of Antecristis
sowinge, of dyuers cunteirs & kynredis, and alle
men þei knowun.
< L 69 > < T JU > < P 57 >

But Joachur/ in his book of þe seedis of profetis
& of þe seyings of popes & of þe chargis of
profetis/ tretyng þis matir & spekyng of þe
rente of dymes/ seiþ þus/ f ouru trenteþ & vpon cantica/ þe
pre & pritty sermon/ þat ben/ a ny3tly drede/ an
arwe fleyng in day/ chaffare walkynge in
derkenessi/ & myddais deuylrie/ þat is to seye/
antecrist.
< L 15 > < T LAC > < P 24 >

Ringer 235
Siþþe þanne þat we ben in letter/ as it is schewid/ þis tribulacioun schal come in letter oþere aftir/ but aftir letter/ þat is þe last of Latyn lettris/ schal be no tri letter, as þis þre bifore.

And so in ensaumple and dede þey techen heresie and blynden þe people iu feith and lyf of crist and his apostles to þe contrarie as cursed disciples of antecrist.

And þus it were al on antecrist to teche þat men schulde no3t iuge of dedis of his clerkis, and to seie þat he is lorde aboue ihesu crist, Capitulum 4m. A3eyns þis þe fend grucchiþ bi many blynde resouns, and seiþ þat gad forbeediþ his men to iuge of here briþeren.

And þus seie to antecrist þat crist bad men iuge of him bøpe bi his godhede and eke by his manheed.

and þus seíþ ion, þat ilche spirit þat lousiþ ihesu is not of god but antecrist, and þus þer ben pseudoprophetis now in þis laste hour brou3t in.

þe oþere secte hidiþ synne as antecrist and his clerkis. and noo drede þe firste secte is cristis lore, and þe oþer þe fendis; 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 rennue and double pro of hooly chirche.

and þus what man þat euere seiþ þat he makiþ betere preyere þen crist, and ordeyneþ þerto more pardoun, blasfemeþ as antecrist; and þus þe old maner was betere to preye and to plese god þen ony newe preyer mai b be, hou euer antecrist speke here.

And here is weye to antecrist, to pursewe cristen men for þei holden hem in þe boundis þat crist haþ 3iuen to bileeue.

and þus resoun moueþ men to suppose þat crist telliþ of gilis of þe pope, and aftir of gilis of þise new sectis, for alle þise ben lenses of antecrist.

þis semþ a feendis presumpcion to him þat knoweþ not kynd of lawe to ordeyne lawe in siche a maner, of whiche noo siche shulde be made, and þus it semeþ to many men þat antecrist haþ cast þis cast to make alle men soget to the pope;

Crist made hise seruauntes free, but antecrist haþ made hem bonde a3eyne.

dhouer antecrist glauer, he letteþ not god to do his wille; and þus it seemþ a blasfeme heresie to seie þat man may not ellis come to heuen, but if he fulfille þis roten lawe þat was þus late made of antecrist.

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 liþtly my3t antecrist conqwere þe churche and distruy3e cristis rewme?

or ellis behey3t to holde on his syde, and þus antecrist my3t soone conqwere lordshipes and eke rewmes to hym. And 3it men maken moo resons to meue þe chirche to knowe þe treuþe an fredam of goddis lawe, so þat þe chirche be not made bonde bi noo disceitis of antecrist, but stonde in þe same fredam þat crist haþ 3ouen. God 3yueþ non occasion to antecrist for to synne; or ellis behey3t to holde on his syde, and þus antecrist my3t soone conqwere lordshipes and eke rewmes to hym.

So it semeþ þat antecrist bi þis puttiþ cristis ordynaunce abake; Suche many blassefemys a3eynes þe beleue ben sowen of antecrist in þis mater, ffør god, þat 3yueþ grace and is in þe soule, assoyleth and dop away synne, and þis may not þe prest do, siþ it is propur to god, and, siþ no man shuld liþe a lytle lesyng to saue þe worlde, a prest shuld not seye, “y assoyle”, whenne he not neuer wheþir god assoyle.
but antecrist hāp suspensid hit now.
<L 13><T MT23><P 338>

It were to witt to assoyle skils þat antecrist makíþ a3ens þis waye.  
<L 1><T MT23><P 340>

and antecrist may bigyle foolish bi sic lewde resouns as he makíþ, but goddis lawe tellíþ wole þe falsched of suche resouns. And 3itt gruccheþ antecrist, and seíþ þat crist tellíþ in þe gospel how crist specified to petre to 3yue hym þe keyes of heuen;  
<L 16, 19><T MT23><P 341>

and herby þe fond feyneþ oft bi his viker antecrist many errores in þe churche, and dophe myche harme to foolish.  
<L 33><T MT23><P 341>

and þus antecrist au3te to shame to chalenge oonly petres key3es, but he had passyngly wit and lïjf aftur petur;  
<L 7><T MT23><P 342>

But 3itt argueþ antecrist þat þis sentence is heresie, for crist bad ten leprouse men go and shewe hem to þe prestis;  
<L 30><T MT23><P 342>

But 3itt argueþ antecrist þat Iames biddiþ men shrieu her synnes;  
<L 3><T MT23><P 344>

for now prestis prechen not to þise men þat ben convurtdi bi grace of crist, but þei seyn þei fordon synne and þat is more þenne any prechynge, and þus þei gon bïfore crist, and leuën þe maundement þat he biddip, and antecrist cannot dispreue þis witt bi resoun ne godis lawe.  
<L 5><T MT23><P 345>

but antecrist shulde shame here þat if men shulden þus shríne hem, þenne þei shulden telle þe emperour cleriðis in her eeries is alle her synnes, and do þhat þei bidden hem do, for ellis god wole not assoile hem.  
<L 19><T MT23><P 345>

/TRACTATUS DE OBLACIONE IUGIS SACRIFICII/ For as meche as antecrist now in þe ende of þe world once woodli and more opinli impugneþ þe trewe beleue tau3t of Jesu Crist, God and man, þat mi3t not erre ne be fauti in superfuïte and wanting in sufficiens of his lawe, it nedeþ þat feiful men arme himself in mekenes and paciens to suffre deep in menstentance of þe feïl of Jesu Crist, if he he calde of God to so grete grace. And alþou3 it so be þat þe prophetis and Crist and his apostlis speken ri3t derkis of antecrist, 3it þe open malice schewid in stopping and peruerting and contrariousing of Cristis lawe, þe weche he tau3t in word and dede, 3eu3p euydencis inow to feiful men þat studien and musen to knowe antecrist, what he schuld be.  
<L 1, 7, 11><T OBL><P 157>

And among opur prophecii of antecrist I mynde me now upon a prophecie of antecrist wiche seint Poule writiþ (Thess. 2),  
<L 15, 16><T OBL><P 157>

And so as þe Iewis were lad awie from Crist and trembe beleue and clene lyuyng bi þer bischipis and þe clergie, so ben nou3 þo þat ben callid cristen bi her blinde duke antecrist, þe wiche antecrist I schal specifiþe sone if God wole.  
<L 59, 60><T OBL><P 158>

And þis maner of speche and logic hāp seint Ion in a epistle, wher he callid many antecristis oon antecrist and many disceyueres ooo disceiuer. And Crist also hāp þis maner of speche of his ennìy antecrist þat “Many schul come in my name, and schul seie eche of hymself þat “I am Crist.”. And þis is verefiid as we seen at i3e of eche chiff antecrist and his wickiddest lymes as for her owne time.  
<L 67, 68, 70><T OBL><P 158>

And þis maner of speche and logic of antecrist hāp seint Austen in /De uerbis domini domina medium et Gregor circa finem Moralium/, and many opur grew clerks. And of þis processe, and many opur euydencis þat mi3t þe brou3t a place here if a man had leiser, me mai suppose feipulli þat antecrist schal be a grete gadrid persone, of many grete and powerous priuat or singuler personys, þe wiche mowen most passingly and most perlousili discyeue Cristis chirche, and lede it bi a blinde weie to helle, as comynli alle þe þe prefatis, 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. Herefore in þe text rehersid tofore, seint Poule rehersiþ þat “Man of synne and þe some of dampancioun and ful of þe fende, bi whom alle men vnderstonden antecrist, schal sitt in þe temple, þat is to seie in þe chirche, schewing hymself as he were God.  
<L 80, 84, 92><T OBL><P 159>

But þer is another 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 bereschrewre of her owne pride wille and þes ben chifiþ þe grete aggregate persone of y pocrit pretatis, contrarius to Crist in lyyung and teching, þe wiche ben specialli and most passingly þe bodi of antecrist!  
<L 120><T OBL><P 160>
But for as meche as me lakkip leisar, alþou3 lytli moten he, alþou3 I mi3t long lyeue in þis world, for to declare in special þe contrariuste bitwene Crist and þis persone þat is antecrist, þerfor I cesse of þis, supposing þat bi þese fewe ensampli feipiful men schul mowe perceiue oþur poyntis wiþout numbre, in þe wiche þis bodi and persone of antecrist is opini at i3e contrarious to Crist. Seint Poule seil ðurþmore þat þis antecrist, þat þus sittip in holi chirche, is enhaunsid aboue al þing þat is callid God or truli wischipt as God. <L 141, 143, 145><T OBL><P 160>

So þat þis antecrist þat þus sittip in þe chirche enhaunsiþ hymsiþ aboue Moises, þat brou3t to þe people þe olde lawe, and also aboue Crist þat 3aft þe newe law. <L 152><T OBL><P 160>

For þis antecrist settip litil or ri3t nou3t bi eiþur of þes lawis, but in as meche as þei as hymsiþ a acorden wiþ his proude wille. <L 154><T OBL><P 161>

And siþ þis conclusion is stablisichid, and so proudeli and openli defended þat vnneþe any man dar seie or meue þe contrarie, antecrist mai li3di bring in to þe peple a feip whatsoever conclusion he settip upon! For pou3 a man wold worre a3enst antecrist bi þe textis of God is lawe, he and his disciplis han so depraued þe auctorite þerof bi suspeccion of falshe, and peruertid so scripture bi his fals glosis, þat welny al men, lerned and lewde, taken þat lawe as of as seliþ himself a3enst Moises, þat brou3t to þe peple þe olde lawe, and also aboue Crist þat 3aff þe newe law. <L 154, 156, 158><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 unuerenti þerof as þei don of Cristis? <L 178><T OBL><P 161>

But furþermore here, fort to declare þe more opini þe contrarioustes bitwene þis antecrist and Jesu Crist and his enhaunsing aboue God, I schal put two or þere ensampli hou3 þis antecrist, 3e, into killing of cristen men, opinli defendeþ and techip þe contrarie of þat þat Crist in word and dode tau3t as beleue to alle þe world, and hæp left iwretie into perpetual mynde to his chosyn. <L 185, 186><T OBL><P 161>

But nou3, alþou3 the couetous prelatis, prestis and religious of þe old lawe coude neuer 3eue a glose to Moises lawe, undur colour of wiche glose þei my3t haue he wordli lordis, as our clerge is now, 3iþ þis antecrist wiþ his comperis and his disciplis ben so witti and solit þat þei kan 3eue a glose a3enst Moises and Crist also; <L 203><T OBL><P 162>

Pe secunde point in þe wiche þis antecrist is contrarie to Crist and to Moises, and so enhauensþ himself aboue hem, is þis: þat þis foreside antecrist openli a3enst the ensemblp of Crist and his apostlis, and also a3enst her teching entrïþ himself in wordli besinesse in letting of his owne office, as I declarid onys in a sermon þat begynneþ þus /Ommis plantacio quod non plantauit Pat eris celestis eradicabitur/. And for þat þat I seide and wret in þe sermons, I write þe lasse of þese two poyntis last rehersid, in þe wiche poyntis þis ofte rehersid antecrist opini contrarlye Crist. <L 216, 218, 224><T OBL><P 162>

But in þis poynt of beleue, as open and eche daís experiens techip, þis grete persone of antecrist ofte before nepmyyd, þe wiche sittip in þe chirche of God, as it is before seide, scuweing himself as he were God, hæþ no reward to Iesu Crist and hys lawe and to þe apostlis writing or wordis, ne to olde seinttis writing, as Dyonyse, Ierom, Austen and seint Cipriþ þat þe seide þis glose þei my3t haue to his owne wille, writeingis and determynacions. <L 232, 238><T OBL><P 163>

For, certis, but if þe deuy haue blyndded vs, we mai se þat þis antecrist spekiþ þus in dede, alþou3 he speke not þus opini in dede. For, þou3 a feipful man knoweleche alle þat euer Crist and his apostlis tau3t, and left as beleue were into perpetual mynde of his chirche, and ouer þis alþou3 a man knoweleche and beleue alle þat euer olde or newe feipful men han tau3t and wretien a acordenli to Iesu Crist and his apostlis, 3it þis antecrist hæþ no reward hereto, ne holdeþ hym not apaide, but if he go from þes wordis and from þe beleue of alle þes and graunt his drasti determinacions, be it neuer so contrarious to the gospel. And þis antecrist hæþ brou3t our bileue into an insoluble and into a grete perplexite. <L 249, 254, 257><T OBL><P 163>

And, certis, a feipful man mai se ful meechel perrel in seche presumptuous determinacions of þis antecrist. For as þis dampnable bodi of antecrist before seide mai, as he presumeþ, peruerite and contrarie Cristis beleue in þis poynt, so he mai in many oþur or ellis in alle poyntis or articlis of beleue. Hou3, I prai the, haþ antecrist peruer蒂 þe gospel bi his proude, presumptuous, fals and contrarie glosis to þe gospel in þe matir of þe wordli lordschip of þe clerge? <L 265, 266, 268><T OBL><P 163>
But, for as meche as þis proude antecrist, contrairing God and enhaunsing himself in auctorite aboue Iesu Crist, magnifying his wilful determinacions aboue þe gospel, bi þat mene chifiþ he distroieþ þe feiþ and þe auctorite of Cristis lawe as þouþ it were of none auctorite. <L 275><T OBL><P 164>

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>

But, for as meche as seint Austen seipþ in /De uerbis Domini/ þat antecrist wol þat Cristis chirche be heddles, I take þe chirche after þe commune vnderstanding þat nouþ is ryue and nameli among antecristis disciplis, þat is to seie from þe state of þe prelacie, þe pope and his compersis bisi de þis, þe wiche nouþ, houþsoeuer þis witt came in, ben specialy calliþd holy chirche so forforþ þat eche bishop likiþþ to be callid holy chirche, — colouring þis witt bi þe gospel wher Crist techiþ every man þat, after tweyn preueie vndurnemyngis of his fauþte br, he schuld telle his fauþte to þe chirche if he hede not. <L 290><T OBL><P 164>

For þei moost suppose þat whosoeuer effectuouslyk knowliþþ þis Iesu for to be Crist, and so endep, abideþ not onli in þis Cristis chirche here alþouþ antecrist kurs hym, but also regneþ for euer wiþ þe same Iesu in blisse. And þus, as þis argument aboue rehersid is not worþ a piþe, so stondeþ it of many oþur þat þis antecrist makiþ, nameli among mony opur þat he makiþ and wolde þat alle men schulþ 3eue credens to. It stondeþ so of an argument of þe deuyl, antecrist, þat is nouþ late put in exexcuciþþ, þe wiche is þis in sentence: we haue determeneþ and made a constituciþþ þat no prest schal vndurnemyngis of his fauþte br. <L 317, 320, 322><T OBL><P 165>

Naþeles feiþful men schal vndurstandin here þat, alþouþ antecrist and his retinew semen to be an insolible, 3iþ seint Peter and his felowis couþde asoile þis grete argument riþt liþtiþi. <L 322><T OBL><P 165>

But, as touching þe soule and euerlasting liþ, he mesuriþ þe obediens þat þe owen to her curatis, and spekiþ þus to feiþful peple Be 3e obedient to 3our curatis’ but seint Poule restiþ not þer as dop nouþ antecrist and his retinew, but addiþ more to and seipþ þus Forsolþ þei ben waker, as þo þat ben to 3eld a rekenyng for 3our soulis.’ <L 373><T OBL><P 166>

And no wonder, alþouþ 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 extorciiþon aske of Goddis peple, as cristen men mai conceyue of seint Poules writing. <L 379><T OBL><P 166>

For Crist and þis antecrist, whom seint Austen /De civitate liþi 20/ caliþþ a renegat, ben so contrarious þat it is vppossible any man to close hem togedre, for þei stonden in contradictorie cornys of þe figure. <L 397><T OBL><P 167>

But antecrist seipþ here euyþ þe contradictorie, þat þis is neiþur Cristis bodi, ne brede but accidents wiþout soget. And noo wondur alþouþ he seie so, for antecrist wiþ his compersis and his disciplis ben of þis opinion as þei schewen. <L 401, 404><T OBL><P 167>

And if þer were none euydens in scripture a3enst þe presumpsion of þis renegat þat passiþ and contrarieþ Crist, me semeþ þis folisch presupmsion of Adam and Eue, uariyng from þe beleue þat God had 3euen hem, were inow to dampne the fonnys presupmsion of þis antecrist. <L 441><T OBL><P 168>

But certis nouþ 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 hymsilf into an angel of liþt, 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 tauþt. <L 736><T OBL><P 175>

And it is no douþte þes deuyllus ben also þis gret renegat and yporcite, antecrist, for þer myþ þe creature haue brouþt in þis, and he had stonde feiþfuli and clereli aftur þe ordenaunce of God and his gospel. <L 753><T OBL><P 176>

And þis grace þat þou menyþ þer is our lord Iesu, in þe wiche grace, if we stable oure hert, we schul neuer perrische vndur þe woodnus and outrage of antecrist. Furþurmore, seipþ Poule in his prophecie of antecrist þat he schewiþ himsylf as he be God, so þat þis grete apostata from þe religioun of Crist and his rule is contrarious to God, and enhaunsid aboue al þing þat is seide God bi office or ellis is God bi kinde, as I haue in parti schewid here before. <L 768, 769><T OBL><P 176>

But, as Crist menþ, þis antecrist spekiþþ of himself and so sechep his owne glorie. <L 786><T OBL><P 177>
And therefore, siþ he haþ al þis of himself and 3eueþ graciously to every creature his owne beynge, for he nedep none of hem, worþepi and riþfulli he secheþ his owne glorie in creaturis, not for his owne nede but for nede of his creaturis, and just servunce þat þei owen to her maker þan of þis it suþþ þat, for as meche as þis antecrist secheþ his owne glorie and demeþ himself, as þe dede schewþþ, so worþþ and glorious þat him nedep no þing to founde himself or his lawe vpon saue his owne grete auctorite, power and wille, he schewþþ himself, as seint Poule seip, as if he were God.

< L 806 > < T OBL > < P 177 >

And þus, what for sufficence þat professourris of þis renegatis tradicions supposes in hem to þe goernaunce of þe chiche, and what for wynnyng þat þei felen to come bi her decreis and determinacions, and stablisching of her owne wille, and oppressing of Cristis wille and his lore, what also for sclaundur þat is put upon Cristis lawe of falsnesse and insufficience to þe goernaunce of his chiche, and also for as meche as nou3 Cristis lawe is rþpur 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 it and labouren it to make it knowen, fewe or

< L 855 > < T OBL > < P 179 >

Pan of þes words of Crist wiþ þe persecucion of antecrist we mai se opinli at i3e hou3 þis renegat, þat sittiþ þus in þe chiche, betiþ Crist aboute þo mouthe for þe breþe þat comeþ out þeþor.  

< L 995 > < T OBL > < P 182 >

But, certis, antecrist in þis protestacioun can not se his owne schame, no more þan can his heed Lucifer; þat is to seie, hou3 he meuþ in þe words of his protestacioun þat Goddis lawe and his determinacions acorden not alweie, and so he schewþþ himself preueli to be an heretik and an antecrist.

< L 1024, 1028 > < T OBL > < P 183 >

Pan of þis processe, and of ouþr iwrite before, þou maist se in partie and vndurstound hou3 pleini Poulis prophesie of antecrist is uerefriÞd of þis renegat, þat sittiþ in þe chiche upon the bereschrew þe þat is spak of before þat is to seie, hou3 þis antecrist is contrarie to Crist and enhaunsid aboue al þing þat is God in kynde, or seide God by weie of office, and hou3 he sittiþ in þe chiche schewþþ himself to be God.  

< L 1037, 1039 > < T OBL > < P 183 >

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 seip seint Gregory /32 Moralia/ where he rehersiþ Danyel prophesiþg þus of antecrist: He haþ cast downe of þe strengeþ of þe mone and of þe sterris and he haþ troden hem.  

< L 1391 > < T OBL > < P 193 >

And if þis viserid fende, so ful of Luciferis pride, sett his fete upon þe emperouris heede and crowneþ him wiþ his stinkking feete, Daneliþ prophesie in þis poynt is more openli verefidi of the grete bodi of antecrist: He haþ þis processe, and of other iwrite before, as seint Poule seip, as if he were God.  

< L 1411 > < T OBL > < P 193 >

But antecrist haþ nou3 pissid out þe fire bi his yuyl ensample and stopping of Goddis lawe, and wiþ cold muddi water of his owne tradicions and his large vungrounded absolucions þat holden men to symne, as experiens techiþ.

< L 1446 > < T OBL > < P 194 >

But nou3 antecrist þat eueneþ himself to þis prince, as Danyel seip, haþ take aweiþ þis besie sacrifice from þis prince.  

< L 1458 > < T OBL > < P 194 >

Siþ þan Cristys mystik bodi, heed and lymys, schuld be þis sacrid oost of brede and wyne and aþenward, as Poule and Austen wiþ opur olde seintits techen, and seche a sacrament is propurli a usable forme or kynde of an vnusible grace, and in antecristis sacrament is no usable forme or kinde, wiche forme or kinde usible my3t be þis mystik bodi of Crist, but if antecrist wold seie þat þis bodi schuld be þe accidentis wipout soiect þat he spekiþþ (of þe wiche a viserid fende my3t not seie for schame).

< L 1548 > < T OBL > < P 196 >

For antecrist hatiþ þis sentence þat þis Crist heed and bodi be oo brede and oo bodi. And þerfor he wol haue it þus in effect, þat is to seie: as alle þis special antecrist,

< L 1555, 1558 > < T OBL > < P 196 >

þat is þe grete ipocrite, þat hap licknesse or signys bi treu3e leageuna or feiþfulnes to God wiþ out the truþis a sech a sacrament, and any seche my3t be, wolde wel answere to þe grete bodi of antecrist.

Ringer 240
But antecrist bostib 3it of þes signes wipout substance, and seip þat þei haue þe same worching in norsching and in eching of mannys bodi as hap brede and wyne, and þat þe accidentis schal haue the same name as had her substantcis or schuld haue 3if þei abode stille aftur þe consecracion.

< L 1570 > < T OBL > < P 197 >

And whoso wol, þat þe grete ipocrisie antecrist nou3 and long her afore regnyng wip his ipocrisie, þat is as it were an accident wipout soiect, and is as effectif and spedib in þe bodi of Cristis chirche, and as wel echib it and norischib it as dede Crist and his apostlis, and so worpi to haue þe same name wip Crist and his apostlis, þat ben urerelli þe brede þat Poule spekip of! And herfor þis antecrist, notwipstonding þat him fau3tiþ þe substance of truthe and so is a ueri ipocrisie, 3it he presumeþ to be callid apostle or apostlich man. But leue þis bost of antecrist whoso wol! For, certis, I leue no dele þis bost of antecrist, ne schal wip Goddis leuele while he wol lende me my riþt witt, alþou3 I were artid to seie þe contrarie bi greuous peyne. Þus þan haþ antecrist power a3enst þe besie sacrifice or signes.

< L 1575, 1580, 1583, 1584, 1586 > < T OBL > < P 197 >

And þis alien, as Gregor meueþ here and also Austen /De uerbis Domini/, is antecrist.

< L 1597 > < T OBL > < P 197 >

And Gregor to þis same purpus rehersib Poule seying þus: For as meche as þe peple haþ not take þe carithe of truthe þat þei my3t be made saff, þerfor God schal sende to hem wipming of errour, þat þei beleue to lesing 3; þat is to seie to antecrist þat þis ipocrisie. And þan Gregor spekip furpurmore upon þe same text þus: In þat worde þat scripture seip “God makib an ipocrisie to regne for synnes of þe peple” mai antecrist, þe heed of al ipocritis, be undurstonde or betokened.

< L 1601, 1604 > < T OBL > < P 198 >

And as touching þe lemys of þis heed antecrist, Gregor spekip þus: Be not te þe lemys of him þat desiren to be seen þat þei be not bi a tickenesse or colour of holinesse desired?

< L 1609 > < T OBL > < P 198 >

Lo, hou3 þis olde clerk wip Austen and wip opur mesurip þis words and writing of antecrist, so þat þei mai truli be applied to þe grete ipocrisie and renegat þat I haue ofte spoke of, þe wiche is on þe worst wise most contrarious to Crist, and so þe worst antecrist:

< L 1618, 1620 > < T OBL > < P 198 >

And þus antecrist, heed of heretikis, haþ don grete iuolens a3enst Crist and his lawe in ful many poynitis, in þe wiche he reuersib obstinatli Goddis lawe boþe in maneres and in beleue.

< L 1625 > < T OBL > < P 198 >

But nou3, as þe dede expounneþ, þe grete heretik and renegat antecrist dop wondor grete iuolence a3enst feiþful men in her goodis and bodiis bi spoiling, presounying and killing.

< L 1635 > < T OBL > < P 198 >

I prai þe, what iuolence 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 himself, wherfor Crist callib hem pseudoprophetis?

< L 1643 > < T OBL > < P 199 >

And þus newe cloþe and olde, and newe wyne and olde botellis, wherbi Crist vndurstondeþ his owne lawe and þe traditions of ipocrisie þat Crist fonde here, wold wip lesse violens haue be glosid togeder þan þe tradicion of þis grete antecrist and of many opur ipocrisie sectis incorporat in him.

< L 1661 > < T OBL > < P 199 >

And, as I suppos, antecrist schal alle besie for his parte in þis poynyt to fynde a colour of scripture!

< L 1696 > < T OBL > < P 200 >

And, as tou3ching þe euoydence þat antecrist schuld haue in þis mater bi any determynacioun of þe chirche aftur þe losyng of þe fende or before, þe determynacioun of Innocent and his compries, chifiþ brou3t in and mentineyd in þe chirche bi labour of þe newe sectis, þat God hatid to be plantid in þe chirche, I am ware of noone olde determynacioun þat antecrist kan leiþe for his parte in þis poynyt.

< L 1723, 1727 > < T OBL > < P 201 >

And no wondur, for þis beleue was fulli determynyd bi him þat kou3de not ne my3t erre, Iesu Crist, and full accept and stablisched in his chirche, 3e, so ferforþ as I suppose þat antecrist schal neuer mow were out þe determynacioun bi his newe and contrarie tradicioun, allþou3 vndur þe name of holi chirche (þe wiche name ful falseli antecrist takib upon hymself, as Austen technib /De ciuitate Dei/ 1.19.20 ca. 19).•

< L 1732, 1735 > < T OBL > < P 201 >

Certis, I kan not se no nede of þis newe determynacioun so contrarious to Crist, but if it were to fulfil þe prophecie of Daniel seying þat ‘To antecrist is i3eue power a3enst þe besi3e sacrifice’, as it is seide afore, For wel I wote þat sum antecrist most nedis fulfil þat propheci3e!

< L 1760, 1762 > < T OBL > < P 202 >
And, certis, whose take hede schal se þat antecrist presumeþ as yuel or wors in his determinacyon of þis sacrif oost þan dede Vincent in his opunyoun.

<L 1774><T OBL><P 202>

And þus þe presumpiouþ of antecrist is meche more þan was Vincentis. For Vincent supposid in his writing þe gospel to be chifff sentence, and I can not se þat antecrist wol suppose þat in þis article, ne in þe mater of his wordli lordschip, or of his symonie, or of oþur poynntis þat his lust is sett upon wiþout grounde of Goddis lawe.

<L 1780, 1782><T OBL><P 202>

And of þes word is of Austen ðou maist coniect what Austen wold haue feild of þis antecrist, þat eueneþ himsefl to þe prince of strengþe, and haþ take from him þe besiþe sacrifice, and iþeu a sentence and a determinacyon æþenst the same prince and his prinspal sentence, and wol þat alþe men beleue it, and artiþ men to leee þe princæpal sentence of Goddis lawe and to holde his determinacyon in his article of þis sacrif oost and in ful many oþur.

<L 1807><T OBL><P 203>

And þus I am war of noo determinacyon of þe chirche þat antecrist haþ for his parte, denying what our blessid sacrament of þe auþter to be brede and wyne, saue þe woode raunying of mysproute Innocent and his comperis and newe vngrounded sectis.

<L 1842><T OBL><P 204>

Wherefor, se þou now hereafter þe consail of seint Gregories in his /Morallis/ Not onli what heretikis seien, but also whered her words strechen’, and þou schalt se þat þe wordis and determinacyon of þis grete heretik antecrist strechen into þe most inconueniency þat mai be þouþt.

<L 1905><T OBL><P 205>

And here we mai se þat antecrist is more foole þan seche a foned man, for he waitiþ litil or nouþt of þis gronde, but he bildeþ hym upon þe grauel þat is mony rounde and sleþur stonys.

<L 1941><T OBL><P 206>

For þe vnstablenes of þis gronde discrasif þe hilding, for certis it is meruelle to here houþ antecrist and his lemys ben discrasid and diuided into wondur dyuers opunyons and merueilous in þis mater.

<L 1983><T OBL><P 207>

Napeles, antecrist and his special lemys ben in a grete perplexite what accident in kinde is þis sacrament, wheþur it be a quantite as is lengþe, brede and þiknes of þis oost, or ellis a qualite; 

<L 2016><T OBL><P 208>

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

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

But I wote wel þat antecrist martiriþ Goddis peple þe more boldeli, bicause þat Godd schewiþ not nouþ3 myraclis for his martris as he dede sum tyme. And þe cause whi þat God wol not is þat God haþ so ferforþli repreued antecrist from his grace þat he wol not schewe him seche euydends to repent himself of his tyrantriþe, for so God serued king Antioch, þat þou3 fiþigured and ensamplid þis grete renegat antecrist, as it is seide before. For antecrist brenneþ þe bokis of Goddis lawe, and stripeþ awei þe skyn from þe tew prechouris heede and fingris, and killþiþ feiþful peple, as dede þe grete tyrant and ennyme of Goddis lawe Antioch.

<L 2069><T OBL><P 209><L 2072, 2075><T OBL><P 210>

For in alle þe martirdom þat antecrist døþ upon Goddis peple, he ne his mynystris from þe hiþest, þou3 it be a king, into þe lowist iailour or his knaue, þe wiche at þe þe request of antecrist, alþouþ þei knowe not þe cause, ben redi to performe his wille, þei sen not a myracle schewid to hem of God bi þe martir þat þei so cruelli turmenten.

<L 2085, 2087><T OBL><P 210>

And, as I seide, riþt nouþ antecrist is so fulli and utturli repreued in Goddis iugement þat he is not worþi to be movid bi uerri myraclis to amende himself of his mysbeleue and iuel manerys. And þus þe presumpcioun of þis grete renegat antecrist strechen into þe most inconueniency þat mai be þouþt.

<L 1997, 2101><T OBL><P 210>

Napeles, antecrist in his most cruelli schal do myraclis in þe presens of martris and of oþur peple.

<L 2107><T OBL><P 210>

For antecrist schal þan be hiþe in wirschip of wonding and hard in cruelli of turmenting. Þan take hede what myraclis ben magnefied nouþ3 in Ynglonde and in oþur placis bi antecrist and his lemys of þo þat han died in his wordli causis, and what signys of hiþe kunyng and holinesse þis transfigurid fende schewiþ wherbi he disceiueþ almost þe chosen! And take hede of þis renegat antecrist in þis transfigurid fende and þe bokis of Goddis lawe.

And þus it be a quantite as is lengþe, brede and þiknes of þis oost, or ellis a qualite; 

<L 2016><T OBL><P 208>

And þus and meche wors it stondeþ of þe grete bodi of antecrist, þat supposiþ Cristis wordis to be fals and heresiþe and impossiþe.
honden þan. Þus is þis antecrist gon aweie from Crist wiþ þis first heretikis in þe beleue of þe sacrid oost þat I spak of before, and is igrowe into seche a turmentour as I haue tolde, and it is likli þat he schal neuer turne a3en fructefulli to Crist. For seint Poule seip of þis antecrist þat þe Lord schal kille him wiþ þe brepe of his mouthe, and he schal distroie him wiþ þe schynnyng of his comyng to þe last dome.’ And in euidence of þe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synyns, as of her wordli lordschip þat þei occupie so euyn a3enst God and his awye, of her vnboundable custumable bership, ne of þe sclaundre þat þei putten on Crist of þe same begging, or of þe blasfemie and heresie þat þei putten on God and his lawe, or of þe diseite þat þei don bi her lettris of fratermite and vnbounded absolucions, or of symonye, most abhominable lecherie, heresie a3enst þe sacrid oost and

< L 2114, 2116, 2122, 2124, 2127, 2130 >\(< T\> OBL)\(< P\> 211 >

And certis I dar in peyne of my soule seio to þis grete apostata antecrist, þat is þus in maneres and beleue striaid aweie fro Crist, þat he schal neuer haue rest but if he turne a3en and su3e Crist in maneres and beleue.

< L 2154 >\(< T\> OBL)\(< P\> 212 >

But antecrist seip, as I wrote before, þat wher þe chirche varieþ fro Crist or contrarieþ his wordis, he wol forsake Crist and folowe þe chirche, and so su3e himself and his owne will for he is þat chirche. For, as seint Austen seip /De ciuitate Dei /20 ca. 19/ þe Gru hap Poulis prophecie of antecrist vnDur þis logic þat ”Þis grete aduersarie sittiþ into þe temple”, and þat is al oone to seie þat he sittiþ as he were the temple, þat is to seie þe chirche”, as Austen seip þer.

< L 2164, 2169 >\(< T\> OBL)\(< P\> 212 >

But antecrist hap not þis reward to þe excellens of God, but, as Poule seip, comparisounþ himself to himself.

< L 2264 >\(< T\> OBL)\(< P\> 214 >

But for a man is sonyst dede bi beheding, þerfor þe deuyl inhabiting þis man of synne, antecrist, smyþip aweie þe heed Crist from þe bodi of þat þat schuld be his chirche;

< L 2358 >\(< T\> OBL)\(< P\> 217 >

Bi þis hirde and idol, þat hap þe condicions þat þe prophete spekiþ of here, and men vnystonded reasonabli þe grete antecrist and renegat þat I haue ofte spoke, of þe wic þi bi his owne presumpiouþ and bi þe lewde asenting of þe peple sittiþ in þe chirche as heed þeor in stede of Crist, pretending to þeue, as an heed schuld, witt and mouying to alle þe lemys, and for to

mynstere gostli liiflode to alle þe bodi of þe chirche in a manner like as a mannes heede dop to alle þe bodi, or ellis þe rote þat is heed of þe tre to alle þe branchis.

< L 2373 >\(< T\> OBL)\(< P\> 217 >

þe vesellis of þis ipocrizte, hirde and idol ben þe special lemys of antecrist þat ben his instrumentis, and so his vesellis afer þe speche of Ebrew, wherbi he wircheþ his malice;

< L 2387 >\(< T\> OBL)\(< P\> 218 >

And God techiþ þe prophete Zacharie and in hym al þe world to take to him þe vesellis of the fonnaed hirde, þat is to seie to bring to mynde þes wicked vesellis of antecrist, so þat þe be war of þe wicked lemys of þe fonnaed hirde and of his vesellis also.

< L 2393 >\(< T\> OBL)\(< P\> 218 >

For, as þe holi man Iob seip, God schal make an ipocrizte to regne for synne of þe peple; þe wiche ipocrizte, as Gregor seip, is antecrist whom þe prophete here, bi maner of wondring upon his grete ipocrizte and malice þat he wurcheþ bi ipocrizte, calliþ him an hirde and idol leuing þe flok.’

< L 2400 >\(< T\> OBL)\(< P\> 218 >

And as tou3ching þe power of byndding and vnbindding antecrist presumere, and his special membris magnefien in hym, bi occasion of Cristis wordis seide to Petur, seint Austen seip þat þis is not a power at any tyme singlerli þeue, but hit is the power of al Cristis chirche figurid bi Petur;

< L 2409 >\(< T\> OBL)\(< P\> 218 >

And þus, alþou3 þer were no pope as oft hap betid, or alþou3 al cristendome had forsaken him for a fals renegat, as þe Grekis han, or alþou3 þe pope wiþ al his endowid prelacie þat ben temporal lordsip 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 penance, and in many oþur poynitþ þe wic þe I suppose few of hem to be clene, þat neuer þe latur þis power abideþ in þe chosen chirche of Crist, alþou3 þei ben here but a littil flok.

< L 2434 >\(< T\> OBL)\(< P\> 219 >

And þis consideracioun þus grounded upon scripture makîþ me to suppos wiþout any dou3te þat þis grete renegat wip his special lemys, þat dampnep Cristis law in his article and also his lore a3enst his wordli lordschip and custumable begging wiþ ful many oþur poynitþ of trew beleue, is þe kinde of antecrist þat mai be. Alþou3 he encrese dai bi dai in numbre and malice, and alþou3 it be no nede or litil to alegge doctour sentencis to conuicte þe heresie of antecrist in þis mater, þe wic he is so plainli

Ringer 243
declared by holy scripture, 3it I mynyge old sentecis of seinttis wip holly scripture, þat þe vyle presuppcioni of þis antecrist be ðe more open in þis mater, and þat men mai se hou3 olde seinttis confirmed hem to þe logic of scripture, and to schew þat þe conclusion þat I hold in þis point is no new doctrine but þe first and so þe eldest þat euer was tau3t of þis sacrament, and 3it incomed in Cristis chirche, alþou3 antecrist and his disciplis calle þis a new feip and a new doctrine. For seint Ambrose seip þus a3enst þis antecrist: þat þing þat was brede before þe consecration is nou3 Cristis bodi aftur þe consecracion.'

But antecrist, a3enst al þis wittines of scripture and old seinttis, seip þat he in his consecracion blessiþ aweie boþ þe brede and þe wyne; but I wote wel þat antecrist schal finde þis a ful bittur blessing, when Crist schal deme wiche partie in þis mater is heresie, bi his ownn blessid lawe and not bi antecristis new determinacioun, þe wiche is so contrarious to Crist þat it schal not be avoide at þe dreedful dai of dome!

And antecrist is to schameles if he seie þat þe buriou3 of þe vyne þat Crist spekiþ of was an accident wipout soiect!  

But, for as meche as Goddis lawe in þis poynyt and in al opur þat pertyenyn to good maneres and true beleue fulli quietiþ feiþful men, wherfor it nedeþ not to labour þus, saf for to schewe þe beleue of olde seinttis acordiþ to Goddis lawe, and hou3 þei hadden scripture in soueren auctorite and reuerence, and also for to make þe deuyllisch presuppcioni of antecrist þe more open, so pleyndi determenyi a3enst Goddis law and writing of olde seinttis þat confirmed her beleue, writing and logic to blessid logic of holi scripture, and in þat þe schewid þat þei were Cristis disciplis.

And, certis, þes fewe wordis of Crist ileide before þe presuppcioni of þe renegat þat sittiþ in þe chirche in þis article of þe sacred oost, and in þe mater of his wordli lordschip and many opur poynytts, weren sufficient to open þis antecrist to al þe world, if men wolden do her besines for to vndurstond hem.

And so, as Crist spekiþ þo þinggis þat he haþ hirde of his Fadur, so þis grete bodi of antecrist spekiþ þo þinggis þat he haþ hirde of his fadur þe fende, þat is a lier and fadur of lesing and stode neuer in trupe, as Crist techiþ (Io* 8).

And on þe same wise it stondeþ now of Lucifer, heed and king of þe grete bodi of antecrist and his lemys, striuiþ bitwene himself wip diuerse errouris, but al rennyng into oon vnfeiþfulnesse a3enst God and his law. Þan of þis processe and opur wretten ny3e þe begynnyng, þou maist se þat þe prophecie of Daniel rehersid before, whan Daniel seide þat Strengþe haþe heþe 3eue to antecrist a3enst þe besie sacrifice', is uerrefiid of þis renegat, þat besie himself for to distroie þe beleue of þe sacrif oost tau3t bi Iesu Crist and his lawe.

For it is al one to me: no man schal preche þe gospel saue he þat wol not, and so no man schal preche þe gospel þan for Goddis loue open þin i3en here, and inwardli behold upon þis renegat þat sittiþ in þe chirche, and stumble no more at antecrist for it nedeþ not, for sekir he is a myddai deuil! Furpurmore, þe prophete Daniel seip þat antecrist haþ cast downe þe place of halowing of þe prince of strengþe. And siþ it is al oon þe place of halowing and þe holi place, it were to were here what þe holi place of þis prince is þat antecrist haþ prow downe.

For I wote wel þat antecrist cast neuer downu þe holi angellus, þat ben þe holi see of God as al opur spiritis ben;  

ne antecrist mai not cast downe almy3tti God, þat is þe most holi place to alle seinttis as I wote ri3t now.  

And hou3 antecrist haþ cast down þe place of halowing it is open in partie of þing wretten tofore.  

And if God mai do so, hou3 wote antecrist þat it is not so?

But antecrist kan fynde him noo rest amiddis þes clergies, for he is so beestli or flescheli þat he saureþ not þo þinggis þat ben of þe spirit of God.  

3e mai marke also in þes wordis of Austen þat al þe cause of striþ in holi chirche is þat men quiyeten not hemself in þes two testementis, and also þat antecrist for þe same cause and his special lemys worbelli wanten þe trupe of God.  

Nou3, and it mai be seide wip charite, I prai God þat al þe world wondur vpon þis antecrist þat
neuer cease of his kursid lif and beleue of so mony clere trumppinggis and þundringgis as ben noisid a3enst hym in Goddis lawe and olde seinttis writing, of þe wiche sum ben rehersid before. 3it, bicause þat antecrist is an armed fende a3enst þe armurys of God, I schal scethe to him an arowe of Ionathas þat neuer 3ede backward.

<L 3161, 3165><T OBL><P 237>

Loo, schameles heretik, antecrist, feend!

<L 3177><T OBL><P 238>

3it scethe we moo arowis of Ionathas, 3if any grace mai ben to wounde þis fende antecrist or any of his special membris to repentauence.

<L 3188><T OBL><P 238>

Pis lioun, as þe same seint seith, is antecrist þat, as þe prophete seip, îlpe in awaite in hidnes as a lion in his kouch. Pis hidnesse, as Austen seip (super Ps* 9), is gile or discete, as is ipocrisie, and þe lion betokeneþ violens of tirantrie, þe wiche two knyt togedur ben þe weurt and þe last persecution of antecrist. And þo þat settten so littil bi þe auctorite of Goddis lawe ben many antecristis þat maken oo grete antecrist, of whom þe prophete pleineþ and seip þat Wickid men han tolde to me fablis or talis, but not as þi lawe. And þerfor, as þe same prophete seip, It is time þat God wirche’, for seche antecristis han distreide his lawe, for antecrist blasfemeþ it and setip it at littil or ellis ri3t nou3t, as it is ooft rehersid before.

<L 3229, 3233, 3234, 3238><T OBL><P 239>

And of þis it suet here þat antecrist and his kursid lemys schuld not repungne or berke a3en þe apostle, and meche raþur a3enst Crist in þe time þat God wirche’, for seche antecristis han tolde to me fablis or talis, but not as þi lawe. And þerfor, as þe same prophete seip, It is time þat God wirche’, for seche antecristis han distreide his lawe, for antecrist blasfemeþ it and setip it at littil or ellis ri3t nou3t, as it is ooft rehersid before.

<L 3262><T OBL><P 240>

And so God mai make brede to be his bodi as his lawe techiþ, alþou3 antecrist, þat is þe vn feiþful renegat þat I haue so ofte spoke of, seip þat to be impossible.

<L 3292><T OBL><P 241>

But antecrist, þat wantiþ drede of his turment, 3eueþ more credence to a newe fonnaed gloce þan to holi scripture, or to olde seinttis writing and to þe beleue of holi chirche istablischid and continued into þe losing of Sathanas.

<L 3309><T OBL><P 241>

And þis is open at i3e if we take hede: antecrist, þat is vni3twise, vnnwise, corruptible and a defoulid creature, bi his new tradicions and determinacions 3eueþ dome a3enst Crist and his lawe and feiþful men þat louen it.

<L 3338><T OBL><P 242>

And so a feiþful, if antecrist wold suffre, my3t boldli seie þat oure sacrif 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 3377><T OBL><P 243>

and þe witnesse of antecrist and his lemys, defending seche hidous synnes, is ri3t nou3t worp.

<L 3384><T OBL><P 243>

Wherfor siþ antecrist is falseli and openli forswore, goyng aweie from þe vowe and ope þat he made to God and to his lawe in his baptym, he haþ vnaiblid himself to be witnesse in any cause þat is of charge.

<L 3388><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 him euen in worde and dede?

<L 3399><T OBL><P 244>

Loo, whateuer antecrist and his lemys seien of Goddis lawe, it is ri3twise in Goddis si3t, not onli as a nemsp þat partie þat techiþ good maneres, but also anempst þat partie þat techiþ a3enst trewe beleue. And so, alþou3 antecrist be offended and homewood wip many ordenauncis of God aboute trew beleue and goode maneres, of þe wiche sum ben ooft rehersid before, 3it þei ben trewe and ri3twise, and ou3t to ben schewid and kept, and defended as ful autentik and trewe a3enst þe foule mouþe of antecrist, þat is ful of sclaundring, depraung and blasfemyng of Goddis lawe.

<L 3348, 3411, 3415><T OBL><P 244>

But seche an euidence is of liitil price at þe grete renegat antecrist and his special membris, þat so openli reuersen and demen ful many nedeful þinggis expressid in Goddis lawe. 3it, into þe confusion of antecrist and his damnable retinew, þis seint wriþip þus (Super Ps* 66): God þat mai do al þinggis is our fildeletier.

<L 3451, 3454><T OBL><P 245>

But I consail here þat þes folis be ri3t wel war lest þei exclude hemself from euernelast blisse bi seche fals opunions aboute þe articlis of beleue, for þes þat þus deuid Crist ben antecrist! For, as seint Ion seip, Euyery spirit þat departiþ Crist is not of God, and he is antecrist’
And because that it wold be a labour wipout mesure to rehearse here in special þe wickid and blasphemous sedes of doctrine þat antecrist and his lemys han sown in Cristys chirche, þerfor I cesse here nou3 of þis besines. And I wol schew bi writing of olde seinttis hou3 þei chargeden þe auctorite of holi scripture, for whi þe ðiȝt reward þat antecrist haþ þo þe auctorite is grounde of alde erroneus and heresies þat infecten þis world, heþen and cristin. 

Here 3e mai se what Austen wold haue felid and haue demed of þe vngronded fantasies of antecrist, for he seip 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.’ 

We mai not wiþstonde þe most certeyn feiþ, þe most strengeþt auctorite of scripture seiyng “God is charite” /et cetera/ ‘Nou3 is it not a并向t oost to be brede and wyne and þi bodi and þi blode? ’ 

And I wold fayn wete of antecrist here wher he fyndep in holi scripture his new determinacioun; 

And I drede me not, and seint Ierom were here nou3 inoure daiss of þe same condicions as he was in his owne daiss, antecrist, and his mene schuld haue had riȝt a scharp rebuke or chiding for his newe and vngronded trilis, as had oon þat enforced himself to susteine þe errouris of /Origene/. 

According to þis seint here a feiþful man mai areson antecrist, and seie þus: ‘Pou affermer of new lore and feiþ, I prai þe spare þou Romaines areson.’ 

And whi, fals antecrist and renegat, not onli aftar foure hundrid 3ere but aftar a þousand 3ere aftar the losing of Sathanas, þou enforcest þe to teche Cristis chirche an article of beleue vknouwen before?
Nou3 we mai see here þat þis frere was to dou3ble and hateful to God, if he consentid in worde and dede to þe newe fanteresie of antecrist þat euen contariæþ his sentence here. And þe seruice of þe chyrche irad in the dai of Cristis bodi makilþ no þing for antecrist parte in þis poynþ.

< L 3784, 3786 > < T OBL > < P 253 >

And if þat relatif be referred to þe sacrament, and þe sacrament be take for an accident as antecrist blaberþ, þan it is al on to seie þat accidentis ben wiþout soiect in accident; < L 3801 > < T OBL > < P 254 >

And if antecrist wol seie þat þe whitenes is oure sacrament, bicause þat þis is þe most sensible accident þær as in þe sacrament, þan it is al on to seie accidentis ben in þe same wiþout soiect, and accidentis ben in þe whitenesse wiþout soiect; < L 3804 > < T OBL > < P 254 >

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 chyrche to acorde wiþ his drunken dremyng, þat he enforsiþ to bring in now, seiyng þat it is a ful holi determynacioun of þis ful bodi makiþ no þing for seche and to make saff, þat no disputicion of þin antecrist wolle, and þe sacrament be take for an accident as antecrist schal bi grace be putt in þis wondurful holi determynacioun of þis ful holi chyrche of antecrist and his special lemys, wiche falseli callilþ himself holi chyrche. < L 3810, 3815 > < T OBL > < P 254 >

Napeles, I wote wel þat whoso wol argu3e in þis mater wiþ antecrist, he schal finde þerin more labour þan frute. < L 3820 > < T OBL > < P 254 >

And on þe same wise I conseil þat þe desierest 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 simplesenese, clerenes or chast feipl þat is in Crist Jesu, vndurstanding þat Crist is þe feïþ of alle þo þat schul be saued, and antecrist is þe fals beleue of alle þo þat schul be damned, and nameli in þe mater of þe sacred oost. < L 3842 > < T OBL > < P 255 >

Now I haue no lenger leiser to labour in þis mater, and perforc I make here an ende, praiyng mekeli almi3ti God þat þis werke turne to his wirschip and stabiling of cristen feïþ þat antecrist nou3 soore enpungneþ. < L 3849 > < T OBL > < P 255 >

for whi the treute and fredom of the gospel suffisith to saluacioun with out keping of cerymonyes maad of God in the old lawe, and

mych more with out cerimonyes of sinful men

and vnkunynge, that ben made in the tyme of Antecrist, and of vnbvndynge of Sathanas, in xx c•• of Apocalips. Therfore as it is opyn eresie to seie, that the gospel with his treute and fredom suffisith not to cristen mennes saluacioun with outen kepyng of ceremonyes of Goddis lawe 3ouen to Moyses, so it semith opyn heresie to seie, that the gospel with his treute and fredom suffisith not to saluacioun of cristen men with out kepyng of ceremonyes and statitis of sinful men and vnkunuyng, that ben maad in the tyme of Sathanas and of Antecrist. < L 26, 32 > < T Pro > < P 37 >

The Sautir comprehendid al the elde and newe testament, and techith pleyenly the mysteries of the Trinite, and of Cristis incarnacoun, passioun, rising ašen, styning in to heuene, and sendyng doun 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 dammned in helle; < L 38 > < T Pro > < P 37 >

“Antecrist forsoþe schal be armed in 4• maneres, þat is to sey in qweynt or wily persuasion, in miracles feynyng, in gefifes giffyng, and turmentis scheywing. < L 5 > < T Ros > < P 60 >

Hec ille • /Ambrosius super illud appostolii, 2• ad Thess• 2• , “Nisi venerit dissessio primum”, schewþ þe comynge of Antecrist þus: “Oure Lorde comeþ no3t first þan defailyng of þe regme or kyndom of Rome be made or done, and Anticrist wiche schal sle sentes, 3olden liberte or fredom to Romanys, neþerles vnder his name.” < L 18 > < T Ros > < P 61 >

But if þe Romone Empere”, seis he, “be first desolate, & Anticrist go before, Crist schal not come, wich forpi is for to come þat he destroye Antecrist. < L 36 > < T Ros > < P 61 >

Forsoþe if he had seide boldily and apertily þat Antecrist schal no3t come but if þe Empire of Rome be first fordone, it semed þan a ri3twise cause of persecucion to rise in þe chyrch of þe est.” < L 3 > < T Ros > < P 62 >

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

And letting of antecrist schal bi grace be putt awey for couetise of þe pope lettiþ þe Jewis to
tyme of doctouris and now bi ypocrisie. tirauntrie in tyme of martris, aftir bi heresie antecrist xxix) where he techiþ þat on þre maners þe deuel pleyneþ seint Bernard chirche boþe of lerid and of lewde, sorwfully And of þis blynd ypocrisi

Wel woot þe deuel antecrist, wiþ þo þat cleuen to him, þat he shal be killid wiþ þe spiriit of Cristis mouþ, as seint Poul techiþ in þe secunde pistle to Tessalonycences ii c, and þe spiriit of Goddis mouþ is Cristis lawe, as he seip himsylf Pe wordis þat I haue spoke to 3ow ben spiriit and liif.’ Banne bi þis spiriit shal antecrist be killid, acordinge to seint Ion in his pistle and seint Austyn upon þe same pistle and in a book þat is clepid Austyn Of þe Wordis of þe Lord þe xlvi c, and Lyncolne in partie acd ธ to þis in a sermoun þat bigynneþ /Natis educatis et assuefactis/. Acordinge þanne wiþ þeþ eþe I calle antecrist al þe confederacie of hem þat aëns Crist and aboue his gospel magnyfien mennys tradiciouns and lawis for wynnyng and delicat liif, and bisiyl doo execucioun of her owne wille and comandaung, not reckinge of þe heestis of God and his lawe. And how shal God slee þis antecrist? Truly I hope þeþ bide no goostil, but as þe postle spekiþ to þe Romains þe vi þ, þat is to seie þat þis antecrist Be deed toward synne and quyk in Iesu Crist.’ And truly God hþu blowun a blast of þe spiriit of his mouþ upon þis antecrist, for to slee him bi preching of his gospel. And þe mynystris of antecrist bisien hem for to quene þis spiriit.

And to þis purpos spekiþ also Crist in Mathew xvii c, seinyge þat Helie shal come and restore alle þingis,’ declareþ þeþ glis of antecrist and his ypocrisie, and as Abraham, Moyse and Crist shall renewe þe lawe of God in þe puple and bringe þeþ puple to þe knowing of God. <L 277> T SWT <P 10>

And herfore seip Lyncoln ‘þat prest þat prechþ not þe word of God, pou3 he be seen to haue noon oper defaute, he is antecrist and sathanas, a ni3t þeþ and a dai þeþ, a sleer of soulis and an aungel of li3t turned into derknesse.” <L 879> T Thp <P 10>

ANTECRISTE.....7 siþen alle seyntis in heuene affermen þis gospel, he were ouer grett a foole þat wolde falle her fro.
for alle antecriste clerks or fendes in helle and false glossis þat ben feyned to þe gospel of Crist schulde not be trowed, for þei ben not groundid. 

And so telle þou Goddis lawe of antecriste and his felowis, and þei shal caste to kille þee. 

ANTECRISTE Antecrist is generally a man lifyng blameabel or synfully a3ens Crist. 

He forsoþe is þe perdicion of al men, for he is aduersary to Criste and þerfor he is calde Antecriste, & he is raised aboue al þing þat 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.

False prechours Antecriste cheseþ, wiche bene wily and double, werfor seþ {Gregorius in Moralibus}, “As soþfastenez incarnate or flesched in his prechyng cheseþ pore symple men and ydiotez, so ag ayaward Antecriste is for to chese wily men and double men and þam þat haþ wisdome of þis worlde to preche his falsenes.”

Pai be ministrez of Criste, & þai serue to Antecriste; 

ANTECRISTES....3 

Pis schulde popes & kynes þenke wel vpon, and to saue þe þupel & destroie anticrist, and make curatis as first to performe her office, sipe it is no nede to norische antecristes clerkes. 

þe pope is clepid hooliest fadre of antecristes children; 

and riht so hys lawe is þe furste and þe laste and fully know after which schulde be none ðpure lawe, for antecristes lawe clowtyd of monye is ful of errour and deseyueth manye men (as lawe of Sarasenus and of þese newe ordres). 

ANTECRIESTIS....73 

2 Corollary* Prelatis or curatis, that prechen not duli the gospel, but geuen opinli ensaumple of perdicion to the puple, ben antecristis and eretikis, and Satanas transfigurid into aungil of light, and ben worse as withouten comparisou than bodily…

And if thei mayntene falsnesse and wrongis, sith God ordeinide hem to punshe evil men and to preise and cherisshe gode men, in the j\pistil of Petir, the ij\thei ben ful contrarie to Crist, and mayntenen antecristis agens him.

so þe more part of hem semen antecristis clerkes. 

Seynt Jon þe euangelist seide what tyme he lyued þat þenne weren many antecristis/ no wonder if now be moo. 

bi þe wurshipes þat þei taken/ & her proued araye/ & blessyngis þat þei 3yuen to antecristis clerkis/ to pronounce wele here nedis to begge of þe puple; 

but antecristis meyne wil haue grete ryngynge wiþ alle þe bellis in townes/ where þat þei commen wiþ gret processioun/ or ellis þei wole be wroþe. 

Penne many men knownen opynly inow3 antecristis meyne;

God distru3e antecristis power for þi grete my3te/ & leet vs neuer turne to hym/ but helpe to þis rewme for his former cursynge. 

For 3if þou spekist of the Bible, þanne seyen Antecristis clerkis, how provest þou þat it is holy wryt more thanne annother writen book? 

And 3if ony kyng lette his peple or his tresour to goo out of his rewme in Antecristis cause, he wele curse boþe þat kyng in his rewme, and aftir, whanne his children ben my3ty and willful, take to him þis rewme for his former cursyng.

And Antecristis sect is more bi many ordris, so þat aftir Cristis speche, Goddis chosen schal be discyeyed her 3if it may be, in reversyng of false Cristis. And so, as many men þenken, þe best remedy in þis wer to lyve holy lijf, and trowe holly þe gospel, for boþe in noumbr and
speche schal Antecristis clerkis passe trewe men in God, for þei þe þicker isowe.

And now in oure dayes, out of þe nest of Antecrist is come an hard maundement, and seiþ to men in sentence, þat hoso confermeþ Antecristis ordynaunce in dowynge of þe Chirche, and lettiþ Cristis ordynaunce, he is fully soylled, and wendiþ striþt to hevene wiþouten ony peyne her or in purgatorie. And hoþere lettiþ þis decre, and holdiþ on Cristis side, he is deeplye cursid and pursued wiþ Antecristis clerkis.

And herfore in oure dayes seiþ Antecristis clerkis, þat among alle lawes þat evere God suffride, beþ boþe his testamentis falseste of alle oþere; and certis þis holy doctour koude more of holy wryt þanne alle þes popis, or freris, or ony Antecristis clerkis.

3if þow wolt wite which is Antecristis lawe, loke you what lettiþ Cristis lawe to be holde in worship, and to be performed bisiliche in dede. and þis shal never ceess bifor Cristis lawe be worshipid, and Antecristis lawe despisad as heresie.

and þis shal never ceess bifor Cristis lawe be worshipid, and Antecristis lawe despisad as heresie. Lord! siþ Cristis lawe sufficiþ of itself, hou lyti þulden men recche of Antecristis lawe, but despis persone and brollis þat holden þerwiþ! 3if þow wolt wite which is Antecristis lawe, loke you what lettiþ Cristis lawe to be holde in worship, and to be performed bisiliche in dede.

Ceritis it semeþ þat dowynge of þe Chirche, and too myche worshipyng of Antecristis lawe; and occupying of men in Antecristis lawes, þat spoken oonliche of worldliche goods, drawiþ fro Goddis lawe, and makþ to love þe world. and lordus for here profiþiþ mut nedus helpe herto, and Antecristis feynyng mut nedys be known. & þes hidde ipocrisben in þe myddilward of Antecristis bateil. But þe fellist folk þat euer Antecrist foond ben last brouþte into þe chirche & in a wondir wise, & for þei ben of diue rs settis of Antecristis sowinge, of dyvers cuntreis & kynredis, and alle men þei knoun.
But if the antecristis clerks prove here resouns that they kynge and rewe men note maynteyn hem, since they ben sworn to the grete charite.

For, but if a man forsake Crist and his apostlis, 3e, and alle that he haue 3t and wiþe, and nameli in his point of beleue ouþing þe sacrif oste, he schal be deuyded from Crist as fer as þis antecristis power mai til to be censuris and dampnacioun in eresi3e.

And þus þis open enhaunsing of antecristis tradicions, and commending þerof, and charging þerof aboue Cristis lawe, makaþ taco us open eydends hou3 þis man, so ful of þe fende, enhaunþ himself aboue alle þing þat is God in kinde, or ellis seide a God bi office.

And þus þis open enhaunsing of antecristis tradicions, and commending þerof, and charging þerof aboue Cristis lawe, makaþ taco us open eydends hou3 þis man, so ful of þe fende, enhaunþ himself aboue alle þing þat is God in kinde, or ellis seide a God bi office.

And þus þis open enhaunsing of antecristis tradicions, and commending þerof, and charging þerof aboue Cristis lawe, makaþ taco us open eydends hou3 þis man, so ful of þe fende, enhaunþ himself aboue alle þing þat is God in kinde, or ellis seide a God bi office.
and in antecristis sacrament is no usible forme or kind, wiche forme or kinde usible my3t be þis mystik bodi of Crist, but if antecrist wold seie þat þis bodi schuld be þe accidentis wipout soiect þat he speike (of þe wiche a uiserid fende my3t not seie for schame). <L 1546>T OBL>P 196>

And it is open inou3 of þing wretten before þat Cristis law and antecristis determinacioun ben not onli contradictory in ouice or worde, but also in witt and in þe þinggis þat þe words betoken. And whoso wol loke antecristis tradicions in þis mater, he schal se hou3 þis uyolens is do wipout auctorite of Gods reson and olde determinacioun of Cristis chirche, 3he, and wipout experience or olde use of þe chirche or olde doctouris sentence. <L 1672, 1675>T OBL>P 199>

And whoso wol loke antecristis tradicions in þis mater, he schal se hou3 þis uyolens is do wipout auctorite of Gods reson and olde determinacioun of Cristis chirche, 3he, and wipout experience or olde use of þe chirche or olde doctouris sentence. <L 1677>T OBL>P 200>

For Godsis lore in þis beleue and antecristis determinacion, as I seide ri3t nou3, ben so openli repungnyng þat þei mai not be brou3t to acorde; <L 1698>T OBL>P 200>

For no dou3te drede of lesing of wordli possessions is chiff cause of antecristis persecucioun, alþou3 falseli he feyne þe contrarie, not articling a3enst any man þis lordschip as cause of his persecucioun. <L 1740>T OBL>P 201>

And þis was openli ensamplid in þe Iewis, þat seiden of Crist hanging on þe crosse 3if he is þe Sone of God, go he nou3 downe from þe crosse and we beleuen to him’, so þat þei wold first haue a pref and so knowing, and aftur þat beleue, and þei faileden of 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 faielen nou3 in both. <L 2192>T OBL>P 213>

For as Austen meueþ in {De uerbis Domini/ antecristis lemys wollon þat þe chirche be needles as for Crist, alþou3 þei sette for him a wormeeten idol. <L 2362>T OBL>P 217>

but I wote wel þat antecrist schal finde þis a ful bittur blessing, whe 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 dreful dai of dome! <L 2612>T OBL>P 223>

For wete þou well here, alþou3 þis be an heuy conclusioung to mennys wittis nou3 blindered wip antecristis tradicions and olde custome of synne, þat if any seint of heuene wold auprope seche sacrifice or offring don to creaturis þe wiche is dū3e to God onli, he schuld no more abide in heuene þan dede Lucifer and his retinew þat begunnen þis heresie first! <L 2970>T OBL>P 232>

And þo þat setten so litil bi þe auctorite of Goddis lawe ben many antecristis þat maken oo grete antecrist, of whom þe prophete pleaþ and seíþ þat ‘Wickid men han tolde to me fablis or talis, but not as þi lawe.’ And þerfor, as þe same prophete seíþ, It is time þat God wirche’, for seche antecrist han distreide his lawe, for antecrist blasfemeþ it and settiþ it at litil or ellis ri3t nou3, as it is ofoþe rehersid before. <L 3234, 3237>T OBL>P 239>

Sum of antecristis disciplis seien also þat Crist 3ede not to helle, ne he was beried, ne dede upon þe cros or in þe sepulcre. Also, in as meche as þei seien Crist mai leue his manhede, 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 seikin in þo goodis þe wiche he mai lese a3enst his wille, as Austen seíþ /De libero arbitrio 2 li/ And Cristis manhede, as antecristis disciplis seien, mai lese his blisse; <L 3480, 3487>T OBL>P 246>

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

and þou3 þey diden none oþere malices þey ben antecristis and satanas transfigurid into an aungel of li3t, ny3t þeuys and day þeuys, sleeris and distrieris of scheep, makinge þe hows of preier a denne of þeþeys. <L 112>T SEWW12>P 63>

as, if þe feend lede þe pope to kille many þousynd men to holde his worldli staat, he suede antecristis maners. <L 20>T SEWW13>P 65>

And þus oure antecristis now, suynge þe farisees, tellen not verilich þe truþe of þe gospel, for þei lyuen contrarious þerto; <L 29>T SEWW20>P 107>

And hereþoru3 þe Lord is wraþþid greetli and moed to take hard veniaunce, not oonli on hem
Therfore to compel alle cristen men for to belive stedefastly eche determinacion of the church of Rome, and this under paine of temporal deeth, eyther everlasting, is a blinde and open presumption of Lucifer and antichrist.

And so in takyng this power vpon him he maketh him a false Christ and Antichrist.

And thus men maye yse that he is ayes Christ/ and therefore he is Antichrist that maketh men worshippen him as a God on erthe/ as the proude kynge Nabugodonosor dyd somtyme/ that was kynge of Babylon.

And forsaken Antichrist & Nabugodonasor that is a false God and a false Christ/ & his lawes that ben contrarye of thy teacheynge.

But Antichrist they serven clene, Attyred all in tyranny:

Witnesse of Johns prophecye, That Antichrist is hir admirall, Tiffelers attyred in trecherye;

A token of Antichrist they be.

Now dar no pore the people teche, For Antichrist is overall fo.

Antichrist these serven all;

With Antichrist such folk shuyll fall, They folowen him in dede and fay;

With Antichrist they shullen fall, For they wolden god betray.

With Antichrist such preestes been;

Lord, whi schuld not prestis nowe do so, wheþur þat antichrist haue dispensis wip hem to do aþeynes Crist?

And soon þat doon þis yuel, but also vpon alle hem þat consenten to þese antecristis lymes, whiche knowen þei miȝte knowen her malice and her tiraunterie, and ouȝten to wilstonde her vicionsnesse and wol not.

ANTECRISTS.....3
For þey shulden be capteynes in batele of Crist, but now þei ben cheveteyns on Antecrists syde, and letten bi ypocrisye oþer to fyȝte.

And all þe lawis of þis newe religiose þat ben not well groundid in þe lawe of Crist, semen Antecrists lawis, and lettynng of Cristis lawe.

And curatis þat prechen not þo gospel, wiþ clene lyvyng and for love of mannes soulis, bene dede in hemself, slears of mennys soulis, Antecrists heretikis, and Sathanas transfigurid into an aungel of lyȝt, and þat þai bene more abomynable to God and to þo court of heven þen þeþo cursudde synne of Sodome, þat for hidouse synne sanke into helle.

ANTECRYST......2
And hit is al on to sey þat þese goodys ben þus sacrude and 3yuen to prestys þat no man may taken hem fro þese prestys, and to seye þat antecrust haþ so weddyd þese goodys wip prestys þat non may make þis dyuors, for prestis ben incorigible.

Þe correlary of þis conclusion is þat it is ful vncoþ to manye þat ben wise to se bisschipis pleye with þe Holi Gost in makynge of here ordris, for þei 3euen crownis in caracteris in stede of whyte hartyis, and þat is þe leueree of antecrust brouth into holy chyrche to colour ydilnesse.

But Antichrist they serven clene, Attyred all in tyranny;

Witness of Johns prophecye, That Antichrist is hir admirall, Tiffelers attyred in trecherye;

A token of Antichrist they be.

Now dar no pore the people teche, For Antichrist is overall fo.

Antichrist these serven all;

With Antichrist such folk shuyll fall, They folowen him in dede and fay;

With Antichrist they shullen fall, For they wolden god betray.

With Antichrist such preestes been;

Lord, whi schuld not prestis nowe do so, wheþur þat antichrist haue dispensis wip hem to do aþeynes Crist?
But Goddis lawe forbodeþ man to consent to eny synne & þise apostatase of þe irreligiouse of anticrist, þorou3 her false obedience done to here souereyns, ben made þerþoru3 vnable to drawe vndur þe 3oc of Ihesu Crist.

<L 136><T 4LD-2><P 204>

3if autorite be sou3t, we han more autorite bi Crist þat is boþe God & man, þen anticrist bi ony man.

<L 322><T 4LD-2><P 212>

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 32><T A19><P 231>

Tuo oþer ordres were aftur gederid togeder wane þe power of anticrist was more in þe chirche.

<L 185><T 4LD-1><P 243>

& if he do þe contrary, he is anticrist.

<L 269><T 4LD-1><P 247>

And so if þe freres haue no patrone but þis pope, þei lenen vpon a staaf of reedes & swen anticrist.

<L 273><T 4LD-1><P 247>

But note we wel þat þis chirche peyriþ in lyuynge & goþ afer fro Crist & nei3eþ anticrist.

<L 311><T 4LD-1><P 248>

& þus haþe þe fende be litil & litil brou3t clerkes from lesse errour to anticristis weye, as woso tilled forþe a childe forforþe to depe watur, & is lickyþ þat nowe ben a þousande a3ens on to stonde for cause of anticrist & reuerse Crist, for bissoppis and freres & most part of clerkis wolde sey today þat þe chirche were distroued 3if it stode in pouerte as Crist put it in ne, & dampne hem as heretikis þat seid it schulde be so.

<L 312><T 4LD-1><P 449>

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 oþere, þat þei ben dede careynes cropen of her speulcre, wlappid in cloþis of deel, and dryven of þe devel for to drecche men.

<L 19><T A01><P 60>

CAP XIV Bot 3itte argues Anticrist, to mayntene mennis feghtyng, þat kynde techis þat men schulden by strenght ageynstonde hor enmyes.

<L 17><T A09><P 137>

Why myght not Anticrist synne? He is Anticrist, þat by ypocrsie reversis Jesus Crist in his fals lyvvyng.

<L 21><T A09><P 140>

Anticrist gedris hit wiþ mony a fals titil.

<L 23><T A09><P 140>

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>

bot Anticrist is a wolff of raveyn, for he dos ever þo reverse;

<L 23><T A09><P 141>
Anticrist bisyes hym to sommen men, and curse hom, and pryve hom of her godes, and putte hom efte in prisoun.

And so þei have taken Anticrist and forsaken Crist, and more foule devorse was nevere none made.

Bot, for strenght of Anticrist, men þat wolden bygynne þis moten gedire hom togedir, and onely holde wiþ Gods lawe.

For who con excuse þis lawe by whiche lordes be n oblischid to prisoun men to hor deth, þat ben cursid by Anticrist, al if þo cause be deffence of Gods lawe þat may not fayle?

what mede were it to feden and norischen þus Anticrist martres!

But þe fend, bi pri de and coveytise of þe worlde, lettis frut of þis sede by bryngynge in of Anticrist.

And siþen þis is þe best werke þat man may do in erþe, þe most cursid werke þat Anticrist haþ fownden were to lette þis sowynge of Jesus Cristis word e. 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!

CAP IX To þis travelen þeise newe sectus, be helpe of Anticrist, and forsen hem by prelates of þe emperoures lawe.

And þis ordynaunce of Crist is put aback be þe fend, and where meynten þat it were gode sowles go to blis, now seis Anticrist indede, it is gode hem to go to helle; and where weyes þat Crist hadd ordeyned to governe hiis Chirche schulde be susteyned and kepte, siþen God himself biddus so, Anticrist seis aperly þat it were greet scheme to lyve or to speke so, siþen þe world askes þe contrarie, And so þei ben greet heretikes, þat speken of Goddus lawe, or agayn Anticrist lawe, as enemies to þe Chirche. And he þat spekes þat God assoyles or cursus for hiis lawe schal be halden for a foole, sîpen Anticrist contraries. And so assoylynge stonden in billus and wordes, and so we chargen sensible þinges and leven Goddus lawe, as God were aslepe and Anticrist were ful lord.

And þis appropringe is geten bi fals suggestion maad to Anticrist, be lesyngis maade to lordis, and coveytise and symonye, and wastynge of pore mennis goodis.

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.

Sith Crist and Anticrist contrarien togedir, and freris pursuen moste men þat tellen hem hor sothes, þei schewen hom Anticrist clerkes, contrarie to Crist.

If þo freris do þo reverse, þei are Anticrist clerkes; ouþer þat Anticrist schulde schame of hor lif, and hor wordes contraryen to hym, or for þei grauntid opunly þo feythe of þo gospel, as þei grucched in jugement, þat þo bred of þo auter is verrey Gods body, as þo gospel seis and comyne feithe holds.

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 o of þis servise þei holden of Crist, and kepen þo ordire of knyght, in more perfeccioun þen þo ordire of freris or of munkis.

CAP X And þus is Goddis lawe reversid by Anticrist clerks, þat gode is calde evyl, and evyl is cald gode.

And þus ordynaunce of Crist is put aback be þe fend, and where men seyden þat it were gode sowles go to blis, now seis Anticrist indede, it is gode hem to go to helle; and where weyes þat Crist hadd ordeyned to governe hiis Chirche schulde be susteyned and kepte, siþen God himself biddus so, Anticrist seis aperly þat it were greet scheme to lyve or to speke so, siþen þe world askes þe contrarie, And so þei ben greet heretikes, þat speken of Goddus lawe, or agayn Anticrist lawe, as enemies to þe Chirche. And he þat spekes þat God assoyles or cursus for hiis lawe schal be halden for a foole, sîpen Anticrist contraries. And so assoylynge stonden in billus and wordes, and so we chargen sensible þinges and leven Goddus lawe, as God were aslepe and Anticrist were ful lord.

And þis appropringe is geten bi fals suggestion maad to Anticrist, be lesyngis maade to lordis, and coveytise and symonye, and wastynge of pore mennis goodis.

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.

Sith Crist and Anticrist contrarien togedir, and freris pursuen moste men þat tellen hem hor sothes, þei schewen hom Anticrist clerkes, contrarie to Crist.
Hit is no drede, whoovere teches þis lore of þo fend, he is an opun heretike and Anticrist clerke. O sith oure bileve teches us, kyng 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?

For if here understondynge sueþ þis open errour, þat an angel of God schal not do Goddis massagis to save Cristene soulis, for a worldly prest, Anticrist and cursed heretik, and in cas a dampnyd fend, as Judas was, lettiþ Goddis biddyng mercy and charite, þerfor þei þat understonden þus þis sendyng ben in open heresie.

Moche more worldly clerkis and here fautours schullen not be excused a3enst þe opyn meke and pore and traveilouse lif of Crist and his apostlis, for no sotel ypocrisie of Anticrist, and blynde devo tion of glotenouse manquelleris, for pride and covetise.

Certis no man but Anticrist, Cristis enemye; and al þis is doun bi ypocrisie of Anticrist under colour of holynesse.

And by þis blasphemye he robbiþ Cristendom of bileve and good lif and worldly goodis, and makþ hem to serve Anticrist and synne, whanne þei were to serve God and charite.

And almost alle men in þis world assenten and meyntenen þis false slewynge of Anticrist and his felowis; and 3if ony pore men telle þe treue of holy writt a3enst þe tirauntrie of Anticrist and his officeris, nou3t ellis but curse hem, prisone, brenne, and slee, wipouten answere. Nowe it semþ þat Jones prophecie and Apocalips is fulfilled, þat no man schal be hardy to serve in þe Chirche, þei wolden not clepe hem Cristis officeris, but officeris of Anticrist.

And so he is not Cristis stiward, but stiward of Anticrist. And siþ Petre hadde not þis power, ne Poul, ne ony oþir apostle, þis stiward of Anticrist mut nede come in bi þe fend.

And þus he is not Cristis viker but raþir Anticrist him silf.

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; þat a man mai serve God in clene wille þat he halþ, as longe as he halþ lyf, and 3if his wille lastþ, aftir, whanne Anticrist hab slayn his bodi, in more blisse þan biforn, as oure bileve techiþ hadden nevere ony power but to encreysng of holy Chirche, and edifiynge of Cristene soulsis to heveneward, who 3af Anticrist and his worldly prestis þis power to hyndre and peire þo goode reulyng of holy Chirche bi so gret charge and cost?

for þou3 þei knowen þat here curat is a cursed þef, wipdrawyne trewe prechynge and ensaumple of good lif, and dide grete symonye in comyng to his benefice, 3it þei schullen not be suffríd to wipdrawe here types here, as long as a grete prelat of Anticrist wolde suffre him in his synne, for money or negligence or favour.

þanne þes worldly clerkis cursen þe kyng and his justices and officeris, for þei meyntenen þe gospel and trewe prechours þerof, and wolen not prisone hem for wrongful comaundement of Anticrist and his clerkis.

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.

and þus he is not Cristis viker but raþir Anticrist him silf.

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; þat a man mai serve God in clene wille þat he halþ, as longe as he halþ lyf, and 3if his wille lastþ, aftir, whanne Anticrist hab slayn his bodi, in more blisse þan biforn, as oure bileve techiþ
us.

And so double drede falliþ in sich cursingis of Anticrist.

<

and þe pope mai not opinlier telle þat he is Anticrist or a fend, þan for to putte many mennis lyves for þis office þat he presumeþ.

And hit semes an open doynge of Anticrist to suffer not prestis to frely do þis offis of Crist, bot nede hom, upon peyne of prisonynge, to be reulid in þis after þo wille of a symple ydiot, and, in caas, a dammed devel of helle.

Oute on þis fals heresie and tirauntrye of Anticrist, þat men ben nedid strongly to kepe more his lawes, and obeeche more to hom, þen to Crist is comaundements evere rightful!

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

And so þei beren oute first þo golde of oure lond to aliens, and sumtyme to oure enemyes, to gete of Anticrist þis fals exempcioun, and evere after lyven in robbynge of pore men, and mayntenen myche synne, cursinge, and symonye, þat is passing heresie.

CAP\᛫XXX\᛫ Also freris techen þat hit is not leeveful to a prest or anoþer mon to kepe þo gospel in his boundis and clennesse, wiþouten error of synful men, bot if he have leee þerto of Anticrist.

Bot ageynis þis grutches Anticrist, þat þis sacrament shulde togedir be bred and Gods body.

Owe, wheþer we shal se Anticrist so myghty þat he shal dampe Cristen men for þei graunte þo gospel!

And as Anticrist marres men in hor wittis, so he destries virtues þat shulden cum of hom.

Bot 3itte a3eyns þis sentence meefes Anticrist, and, as an heretik departid fro treuth, he wandris unwarily unto wrange wayes.

And every þo moo of soche men ben gedird togedir, þo stronger þei ben to Anticrist, and þo ferrer fro Crist;

And 3itte alle þes freris þat procur for Anticrist, mot cloute to leesynge to textis and glosis. And so þo fende haves counseilde wiþ Anticrist his viker, and heght hym Gog and Magog to bigyle þo puple;

And so my3t he lightliere make hom lyne by wyfes, and disuse temporal godes, or do what þei wolde, and sey þo puple shalde not trowe soche þinges, bot trowe þo sawes þat Anticrist lyes, for wittes of þo puple eren ful ofte. For we may als opunly knowe þat þis is bred, as we may knowe þo synnes of Anticrist.

What shulde mefe Anticrist to double þo rentis of þo pore puple in suche yvel tyme?

And þis semes þo caste of þo fende of helle, þat he schal destrye lordes and hor tenauntes, and leve none in þo world bot Anticrist clerkes. And so, in þis þat freris ben chargeaunt to þo puple, þei suen hor mayster Anticrist, and not Jesus Crist.

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.
Bot þo fende haves blyndid þus Anticrist in þis matir, þat he contraryes to hymself, and knowes not hys errore;  

Lordus and prelatus con not distroye þis heresie, ouþer for hor negligence, or for þo wiles of Anticrist.  

þat þou3 men bynden hemself nevere so stronge to þis povert and perfeccion, and þit may vel don it in dede, þei ben not holden to fulfille it, whanne Crist 3eveþ hem þerto myþt, witt, wille, and grace, for Anticrist haþ feyned to dispense, aþenst Goddis wille, and aþenst here owen avowe and profession.  

Here Cristen men se yne pleynly, þat whatever pope or oþer preste, in maner of lyvynge or techynge or lawismakynge, contrarius Crist, is verrey Anticrist, adversary of Jesus Crist and of his apostlis, ande of alle Cristen pepul.  

Þe false feiþ tau3te of Anticrist and of his false cursede disciplis is þis, þat þe sacrament þat men seen wiþ bodely ei3e bitwene þe prestis hondis is neþer bred ne Cristis body, but accidentis wiþoute suget, and is neiþer groundid in holy writ ne reson ne wit, ne tau3te bi þe moste wiseste olde seyntis, but only by newe ypocritis and cursed heretikis, þat magnyfyen here own fantasies and dremes, and feyned power and myracleis, more þan Cristan Cristen techynge and his apostlis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, wiþ þe determinacion of þe trewe court of Rome  

and damrne we þis cursed heresie of Anticrist and his ypocrisis and worldly prestis, seiyne þat þis sacrament is neiþer bred ne Cristis body, but accidentis wiþouten suget, and þerunder is Cristis body.  

Also, aþen swilk feynid and on groundid indulgens, howiþ a feiþful prest to multiply quek resouns, weil he hungriþ and þristiþ ri3twisnes of þe law of God, for by sue þulk sophymis of anticrist, þe lawe of God is despicid, and ri3tful is put in veyn hope, and vpon ilk side a liuar in þis world is falsly iapid.  

And alle feynid arguments of anticrist are not worþi to be rehersid.  

Pis is a noþer poynt, þat þe pope, cardinalis, bischopis, and oþer prelats be neþe, are disciplis of anticrist, and sellars of merit.  

Perfor who þat vsiþ swilk werks is disciple of anticrist, and anticrist, For Jon seiþ in his epistle, Sonnis is it þo last hour, and as þe han herd for anticrist comiþ, now are many anticristis maade,
werfor we wet þat ðat is þe last hour. Ilk spirit ðat vndþe Ðhu Crist is not of God, and þis is anticrist, of win 3e han herde þat he comþ, and now he is in þe world. Wer þe gese; os Aysten seǐþ: Ilk man axe her his conciens weper he be anticrist. Ilk one contrary to Crist is anticrist, and þe tung a lone is not to be axid, but þe lif.

<L 10, 11, 13, 16><T APO><P 54>

Als many as þe kirk hæþ for sworn men, fraudars, misdoars, sortylogers, spousbrekars, drunkunsum men, vsurers, and who euer is contrari to þe doctrin, and to þe word of God, he is anticrist. If þu luf synnis, be þu wþiþ in, be þu wþiþ out, and if þu he contrari to Crist, be þu wþiþ in, be þu wþiþ out, þat art anticrist, be þu wþiþ in, be þu wþiþ out, þat art caffe.

<L 21, 23><T APO><P 54>

But we coueteyten not þat but prey anticrist þat we moben haue oure billeue in Englische.

<L 219><T Buh><P 176>

Poul seith iiþ· Thesþ· to þat lher bi his þpirt of his þouth, þat is his hoolie and trewe wordis, schal sle anticrist, and þe prophete Isea seith xþ· cþ· þat God by þe þpirt of his lippis schal sle þe wickid man, þat is anticrist. Thanne sithen þe wordis of Crist ben wordis of euerlastynþ lyf, þat is, bryngþ trewe men to euerlastynþ blisse, and sithen þise wordis schulyn sle anticrist, þe wordis of Crist been ful holy and ful migty and ful profitable to trewe men. But Poul menyth þus by auctorite of þe Hooly Goost, whanne he seyth, þe lettere sleeth, þat cerymonyes eithir sacrifices of þe elde lawe withoutyng goostli vnðirstondyng of þe newe lawe sleeth men bi errore of mysbilleue;

<L 25, 27, 29><T Dea><P 452>

And 3if þe fend by enuye, þat is enemye to charyte seþ þis þing may not be don by þe lawe þat now is set, he seyth þat anticristes lawe fownden aþen Godys lawe is strengore þan charite, and anticrist strengor þan Crist.

<L 71><T EWS1-10><P 263>

Þe Iewys hadden in þe olde lawe þat Helye was rausyschd, and leueþ þet in a þlake, and schal comun aþeyn byfore þe day of doom and þiþe þþ anticeriþt;

<L 30><T EWS1-29><P 341>

Manye men musen of þe vnðirstondyng of þis gospel and þenkon þat hit ys folye to spekon aþenus anticrist, sþþ trewhiþe of Godis lawe tellþþ þat he schal vencuscþe cristene men for a tymþe;

<L 67><T EWS1-36><P 376>

and ouer þis we schulden stonde sad in billeue of God and lyuen in vertewys, as Godis lawe byddþþ vs, and asentþe not to synne of anticrist þat reigneþ now, but haue sorwe þerfor, sþþ Crist hadde sorwe for synne and wepte neuere but pryes for synne, as Godis lawe techeþ vs, and resoun acordeþ herwiþ sþþ synne is moste euel.

<L 76><T EWS1-36><P 376>

And herby may we answere to þe feendis argument: suppose we þat anticrist schal vencuscþe trewe men for a tymþe, but þis is in bodily victorie, and not in vencuscyng of třewþe, for þus he vencuscheþ no man but euere is ouerconen hymself.

<L 86><T EWS1-36><P 376>

for þis seed of Godis word mut be rotyd in charite, so þat neþþþe pouer, ne peyne, ne manas maad of anticrist make men falle fro Godis lawe for stabulness in þe roote.

<L 47><T EWS1-38><P 386>

but anticrist deynþ not to legghe Godis lawe for his power, but seǐþ þat 3if men denyen hit þei schal be cursyd, slayn and brend but þus þe feend temptide not Crist, al 3if he were of more power þan ben þeþe anticristis disciplis to tempte Crist or cristene men.

<L 68><T EWS1-40><P 398>

And, riþþ as in Cristis tymþe and aftyr by hisi apostles he turnede manye heþene men to Cristis religioun, so now in tymþe of anticrist ben cristene men made heþene and reusere Cristis lawe, his lere and his weriks.

<L 86><T EWS1-41><P 404>

and þis is weyþe of anticrist and ende of þe laste yuel.

<L 109><T EWS1-42><P 411>

And þis is moste perelows harm þat þe chirche hadde euere, for cauteþþþ of anticrist disseyuen manye men.

<L 112><T EWS1-42><P 411>

And so suche heretykes musten nede sewen anticrist and be dampedd wþiþ hym for defawte of here billeue.

<L 101><T EWS1-43><P 416>

For as Crist putteþ wysly his owne lif for his scheþ, so anticrist putteþ proudly manye lyues for his fowle liþþ;

<L 19><T EWS1-48><P 439>

And more mede myþþe no mon haue þan to helpe þis sory wydle, for prynces of prestus and phariseþþ þat calleden Crist a gyþþor han crochyd to hem þe chesyng of manye herdys in þe chirche, and þei þen taþþe by anticrist to cheson his eþþ þe and not Cristis.

<L 44><T EWS1-48><P 440>
And þus signes of pacience and pursewyng in þis eurþe schulde be tokne of Godus loue and not signes of anticiþrist.

And þus þer ben two wyckede lawys: lawe of seculer iugis, but worse is þe lawe þat is maad of anticiþrist.

And suche lawis and iugementis þat anticiþrist haþ browt in, and put byhynde Godis lawe, marren to mucho Cristus chyrche. For anticiþristus lawis ben rewlis to þe styward of þe chyrche, to make officeris þerynne and to deme lewede men, anticiþrist chalangeþ here to be fully Godis felow;

for ellis my3ten al his wyt by anticiþrist.

By wyt þat Poul spekuþ heere, it semeþ to monye breþren in God þat þe chirche þat wandruþ heere ys maad þral by mannys lawe, siþ mo be sprongon by anticiþrist þan weron in þe oolde lawe, þat ben now lefþe as God bydduþ.

and anticiþrist is maad a tutour or a gouernowr of þe chryche, more fool þan þe children þat schulden be gouerned by Godus lawe.

And þus of alle þe heretikis þat anticiþrist browte euere in, þes þat blaboron vnto lordis, an seyon þat þei schulde not here, ne konne, þe gospel of Crist, for clerkis schulden techon hem to lyue, ben mooste perelous in þe chyrche, and moste to flee as anticiþrist.

And þus, of alle þe heretikis þat anticiþrist browte euere in, þes þat blaboron vnto lordis, an seyon þat þei schulde not here, ne konne, þe gospel of Crist, for clerkis schulden techon hem to lyue, ben mooste perelous in þe chyrche, and moste to flee as anticiþrist.

and wolde God þat þis byleue þat Poul techeþ in þis eþpistle were wel cowd and wel kept of þes foure sectis of anticiþrist, þat ben newe comyn into þe chyrche for to charge it and harme it.

And somme clepon þis furste heed anticiþrist, for his lif.

But it is knowon þat anticiþrist haþ more þrallud now þe chirche þon it was in þe oolde lawe, whom men my3te not bere þat seruysye. And anticiþrist makþþ now newe lawis, and gronduþ hem not on God and mon;

And o rote of þis praldam is lordsheþe þat anticiþrist haþ, for he chalangeþ to be ful lord, boole goostly and temperal;

and now þei clowton her schon wiþ censuris, as who schulde chulle a footbal, But certis Baptist was not worþi to loowse þe þuong of Cristus scho, and more anticiþrist haþ noo power to lette fredom þat Crist haþ browt.

But þes emperorour byschopis now seruon and figuron anticiþrist, and þer auctorite is takon of þe moste feend a3enys Crist.

But, as Moyses face was hid þa þat teelde vntreweþe of Iewis to come, so þis hydyng figurede treccherous comyng of anticiþrist;

And heere may men opunli see hou myche anticiþrist is to blame þat, aftir þe free lawe of Crist, 3yueþ anoþer contrarie lawe, for it lettiþ kepyng of Cristis lawe and puttiþ men fro
freedom of Crist.

And his preying that Poul preieþ is ferre fro anticristis somenynge, for it conteyneþ fyue partis þat drawn to oonhede and pees, and not to rebellion ne lordshiphe of anticrist.

And þis newe prelatis 3yuen þer þankyng to men for loue of anticrist, where apostelis þankeden God in Iesu Crist bi whom þei profiteden.

But, as Lucifer coueytid to haue ful euenhed wiþ God, so anticrist his viker wole be most in worldli worshipe;

And foure meritis he telliþ, þat passen sixe poyntis of freris lettris bi whiche þei graunten men blisse in heuene, as 3if anticrist passede Crist.

But heere men seyen to anticrist þat al þe tyme þat was bifore, and al þe tyme þat is to comen, is present bifore God;

And such false religyoun, by þe lawe of anticrist, is bytwixe prelatis n ow and prestys þat ben þer sugetis;

And as anemptis Cristus lawe þat men schuldon growndon hem inne, anticrist hæp fowndne þis cautel, to seye þat it is muche false; for anticrist draweþ euere to pruyde and to coueytise. And herby may men knowe what man holdeþ wiþ anticrist.

O men þat ben on Cristus half, helpe 3e now aþenus anticrist;

And as Cristus lawe seip þat seuen þingus schulden be hatide for Crist, as fadir and modur, wyues and children, breþren and sustren, and mennys owne lyf, so feyneþ þe feend þat þese fowre frendys schal be hatyde of man, for þe loue of anticrist.

And þis lore is nedful now in þis world, for anticrist.

But newe turnyng of anticrist to newe officis in þe chirche mote nede brynge in newe lawys, and putte Cristus lawe abac. And þus seiþ þe salm of anticrist, þat God schal putte a makere of lawe, and rewlon hem aftur þer coueytise, bysyde þe lawe þat Crist hæp ordeyneþed.
and howevere anticrist speke here, it is opon by Cristus lawe þat men schulde not fiȝte þus, ne for such a cause;
<L 112><T EWS2-71><P 92>

and so of byleue he is anticrist þat putteþ mony þowsynde lyues for his owne fowl liȝf; and howevere anticrist speke here, it is opon by Cristus lawe þat men schulde not fiȝte þus, ne for such a cause;
<L 110, 112><T EWS2-71><P 92>

For 3if þei leuon Cristus liȝf, and þyuon hem þus to lordschipe, þei ben þe feendus chyldron and opon anticrist;
<L 116><T EWS2-74><P 110>

and 3if cowardise lette hem by feynyngus of anticrist, þanne þei ben to vnstable for defauȝte of byleue;
<L 155><T EWS2-75><P 116>

And þis word of Crist is a aȝenys lawe of anticrist, for Crist spekuþ here of þe oolde lawe of God and wole þat, as long tyme as heuene goþ abowte, and puple dwelluþ here in erþe by chawnghyng of men, þe leste mawndement of God, vndurstonden by þe leste lettre, ne þe leste counsel or wyt of cerymonye, schal not passe fro Godus lawe til þe day of doom come. For al 3if anticrist haue browt a lawe þat lettuþ þe vse of Godus lawe, ȝet þe trewþe of Godus lawe, and þe dette to vse it, lastuþ euermore, and bynduþ men ful harde.
<L 142, 147><T EWS2-80><P 147>

but þis is Godus lawe, howeuere þe feend termyne, and þus curatus schulde not sulle no kynne seruysþ þat þei don, but do frely and take aȝen almes þat men wolon ȝyuen hem, and neuere more curse ne plete, for such almes of þe puple, but þe syche lawes þat þechon þis, as þei weron lawys of anticrist.
<L 119><T EWS2-83><P 165>

And þus a perele in þe chyrche, þat Poule tawte for to come, is þat Anticrist hyȝe hym aboue Crist, boþe God and man.
<L 75><T EWS2-87><P 189>

for it were al on to seyȝe þus, and to putte anticrist aboue Crist.
<L 164><T EWS2-87><P 192>

Pþe secounde lesyng is of þe fend, and anticrist his viker;
<L 92><T EWS2-100><P 250>

but þis is lore of anticrist, þat þe feend haþ now browt in;
<L 40><T EWS2-106><P 268>

And þe moste contrarye condicion þatsue þ Anticrist is to putte his schepus lyues for his cursyd lوردschipe.
<L 51><T EWS2-106><P 269>

for ellis þei reuersedon Crist and weron wip anticrist.
<L 53><T EWS2-120><P 312>

And þis word counfortuþ machu men to stondon aȝenys anticrist, for he wole faste curse men, and pursuen hem as heretikis;
<L 187><T EWS2-122><P 327>

And we supposon þat anticrist, heued of alle þes yuele men schal be þe poope of Roome;
<L 38><T EWS2-MC><P 329>

It is knowon of byleue þat Petre wip hise successours schulden sewe Crist in þese þre, for ellis þei weron anticrist to take falsely þis name and do algatis aȝenys hit.
<L 53><T EWS2-MC><P 330>

Sipen Anticrist is þat ilke man þat contrarieþ Crist in lyuynge as anemptis pouerte þis pope is anticrist.
<L 70, 72><T EWS2-MC><P 331>

And þus he semeþ to be anticrist for þe secounde condicion.
<L 94><T EWS2-MC><P 331>

And so 3if þese þre condiciones be wel examynede in Crist and Petre and þe lif of þis pope be treuly examyned by hem, he is an opon anticrist among alle þe synful men in erþe.
<L 105><T EWS2-MC><P 332>

But ȝet anticrist gruccheþ here and seiþ þis wyt is not confermed by hooly doctourus of Godus lawe.
<L 146><T EWS2-MC><P 333>

And here we askon of anticrist to what wyt Crist spac þes wordus and putte he his wyt by owrus,
<L 152><T EWS2-MC><P 334>

But ȝet anticrist clerkis gruchen aȝenys þis wyt seyd here and seyn þat Danyel þe prophete þowe nothing of þes popis,
<L 157><T EWS2-MC><P 334>

But come þey not down to takon owȝt of þer hows, for þei schulde not falle fro þe hyȝnesse of Cristus lawe for noo worldly good þat anticrist hyȝetþ hem.
<L 189><T EWS2-MC><P 335>

But þus ben Poulus wordus soþe þat anticrist sitiþ in þe temple of God and feyneþ hym more þan Crist;
<L 349><T EWS2-MC><P 341>
It seemeth by tis gospel þat some after þe hyerst of antichrist schal be þis day of doom, wiþ signs þat Crist tellip here.

And among alle hereyes þat antichrist haþ browt in, þis is on þe moste, þat yche pope is confirmed and mot nede be blessud by chesyn þe cardynalis;

Poul seíþ þat antichrist hyeþ hym myche aboue Crist.

And so men byglyon 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 anoþur as antichrist, and to dreede not þe day of doom, as men þat ben owte of byleue;

Suche byddyngus imperialis schewon pruyde of antichrist;

And þis lawe of antichrist, wiþ exsecucion þerof, doþ despyt to God of heuene, and myche harm to monnys kynde.

for as feendis in apostlis tymes feynedon muche help in grete templis, whenne þey cesedon to punysche men þe whiche þei boundon byfore, so antichrist feynèþ to do pryuylegis to men whenne he relesuþ his owne bondys þat weron putte to harm of men.

myche more men may suppose of werkis þat þe pope dop þat he is antichrist and schal be damnpnyd depe in helle.

And þus may oold byleue be openly suspendit, and new byleue may grove as antichrist castèþ. And cause of þis errors is vniknowynge of byleue, and trowynge of falsenesse, or takynge of straunge trewþe as byleue of al þe church, for antichrist determyneþ þat þus schulden alle men trewe.

But disciplis of antichrist agreggen þe siknesse of þer folc, for þei mayntenæ synne for money and 3yuen cursid ensaumle of lif;

And in þis point synnen specialy geterestre of þe chirche, for þei suen not Crist here but antichrist and þe world.

Panne he þat is lord of þis world, assente he not to antichrist for holding or filling of his godis!

And lettyng of antichrist shal by grace be put awey, for coueytise of þe pope lettìþ þe Iewis to turne to Crist.

Pes Iewis worchipen þer lawe more þan antichrist doþ now, but þey erriden in þe lettre, as Vry dide þat bar his deþ in beryng of Dauphus lettre to Ioha, dük of his batele.

And antichrist haþ founden a lawe þat þes prelatis shulden shulden 3yue siche leeue, and haþ ordeyned þat no persoun shal haue cure but by his leeue.

so sithen thise myracclis pleyinge ben onely syngnis of love withoute dedis, thei ben not onely contrarious to the worschipe of God, that is bothe in signe and in dede, but also thei ben gynnys of the devvel to drawen men to the byleve of Antichrist, and therfore to pristis it is uttirly forbeydon not onely to been myracle pleyere but also to heren or to seen myracle pleyinge, lest he that shulde been the gynne of God to cacchen men and to holden men in the bileve of Christ,þei ben maad a3enward by ypocrisie the gyn of the devyl, to cacchen men to the bileve of Antichrist.

So thanne thes men that seyen “pley we a pley of Antichrist and of the day of dome, that sum man may be convertid therby”, fallen into the heresie of hem that reversyng the aposteyl and seyden, do we yvel thingis that ther comyn gode thingis, of whom, as seith the aposteyl, damnyng is ri3twise.

So thanne thes men that seyen “pley we a pley of Antichrist and of the day of dome, that sum man may be convertid therby” fallen into the heresie of hem that reversyng the aposteyl and seyden, do we yvel thingis that ther comyn gode thingis, of whom, as seith the aposteyl, damnyng is ri3twise.

Jack Upland To veri God & to alle trewe in Crist, I Jacke Vplond make my moone, þat Antichrist and his disciplis bi coloure of holynes wasten & disseuens Cristis chirche bi many fals signes.

And in þis point synnen specialy geterestre of þe chirche, for þei suen not Crist here but
But Anticrist haþ 3ouun leue to leue al þis and to
do anoþer maner.
<L 20><T JU><P 55>

To lordis haþ Anticrist 3ouun leue to fi3te for
rewnes & opere lordschips, and sle her brieren
and brenne her housis, & þerwþyn wynne
perdou;
<L 34><T JU><P 55>

And þis power ordened bi God to meyntene and
defende men in charite is ordened bi Anticrist to
distrye charite. To the comoun peple haþ
Anticrist 3ouun leue to leue her trewe laboure
and bcome idil men ful of disceticis to bigile
eche opere, as summe bcome men of crafte &
marchantis professid to falsnes, and summe
men of lawe to distroye Goddis lawe & loue
amonge nei3boris, and summe crepen into
feyned ordis and clepen hem religious, to lyue
idilil bi ipocrisie and deseue alle þe statis
ordeyned bi God, and þus bi Anticrist and his
clerkis ben uertues transposid to vicis: as
take þou to þee
Anticrist

<bis wickid man is anticrist</b>
<L 23><T LL><P 1>

Art not þou þanne a wickid man • a foultid schepard, a cruel beest • be sone of perdiccioun & anticrist him sif • þat pretendist in þe & in þi membris to bynde & lose • to blesse & curse • biside þis name lesu?
<L 27><T LL><P 2>

him 3e schal take/ And þis is anticrist as seint
Ion Crisostum seip vpon þis gospel• Mat• xi•
/Tu es qui venturus es an aliquum expectamus’||
<L 6>•<T LL><P 3>
in peyne of synne he is compellid & constreyned
to rescwayne anticrist||
<L 10>•<T LL><P 3>

þat is to seie• ri3t as trouþe incarnate• þat is
Crist in manhood chase pore symple & ydiotis to
his prechyng/ so aþenwarde anticrist is for to
chest
<L 7>•<T LL><P 5>

What is anticrist in general wiþ• VI•
condiciouns/ Capitulum• IIIm• To speke in
general
<L 13>•<T LL><P 5>
þat is in moost in commune/ anticrist is euery
man
<L 15>•<T LL><P 5>

he is an anticrist/ be þou wiþynne be þou
wipoute
<L 19>•<T LL><P 5>

What is anticrist in special wiþ mise þree parties
Capitulum• IIIm• But of þe greet cheef
anticrist• þat passingli & in special maner
bringþ forþ fals lawes a3ens Iesu Crist &
pretendiþ him sif moost hoofli
<L 32, 34><T LL><P 12>

he is heed and cheef anticrist/ a prophete or a
prechour techyng lesing he is þe taile of þis
anticrist
<L 4, 5><T LL><P 13>

Pis taile of anticrist schal not preche freeli
Thomas Alquin seip• li• VII• ca• viii but for
mammona iniquitatis’/ þat is for coueitise • so
fer-force crueli a3enstonding þe prechours of
trouþe• þat þei schal be holden in þer daies as
cursid of þe peple
<L 12><T LL><P 13>

þer schal no man in þat tyme bie be he
boond be he free• but if he haue þe mark of þe
beest• eipher in his forhed or in his ri3t hond or
eïlís in noumbre/ þat is to seie• þer schal no
man preche Goddis word in þoo daies neiþer
heere it • but if he haue a special lettir of lisence
þat is clepid þe mark of þis beest anticrist/ or
eïlís þat þei mayten bi word or bi dede• or in
bole• þat his lawe & his ordinance is good &
trewel/ & worþi to be holden of þe peple
<L 22><T LL><P 13>

Seyt Ion seip• who þau euer worshipiþ þis
beest anticrist• & takþ þis forseid mark
<L 1><T LL><P 14>

Of þis anticrist God seip to þe prophete Zachare
xi• /Sume tibi vasa pastoris stulti’/ || þat is to
seie• take þou to þee• þe vessellis of a foltid
schepard/ for loo• I schal suffre anticrist to be
rerid vp in lond• þe which schal not visite hem
þat ben forsaken • neiþir he schal seke hem þat
ben scatrid• neiþir he schal hele hem þat ben
sore || O• þou foltid schepard anticrist• God
seip þou art an ydole hauyng a bishopis habit
• but neiþir vertu ne spirit• liñj ne dede• þat
longþiþ to a bishop
<L 6, 8, 11><T LL><P 14>

Ringer 264
is þe heed of anticrist/ And in archebishops &
bishopis is þe bodi of anticrist ||
L 12, 13><T LL><P 15>

is þe venymous taile of anticrist ||
L 15><T LL><P 15>

How þis anticrist schal be destroyed* God him
silf techiþ bi þe prophete Daniel* & seîþ* ca* viii* (Sine manu conteretur) || þat is to seîþ
þis anticrist schal be destried withouten hand. ||
L 23, 25><T LL><P 15>

Pat is to seîþ* Crist schal slee anticrist
L 1><T LL><P 16

Loo seith God þat hope þat anticrist hæþ in
richesse & in worldli fauour schal bring him to
nouȝt & alle men seing|
L 7><T LL><P 16

What is anticrist in special
L 12><T LL><P 16

þe ful spirit of propheteie & he seing þe comyng
of anticrist
L 16><T LL><P 16

þe whiche he schal haunte aȝen þe seruauntis of
God* Ps* foure score & ten* þe firste sauȝt or
anticrist is constitucioun as þe prophete seîþ ||
L 19><T LL><P 16

Anticrist vseþ fals lucratif or wynnyng lawis as ben absoluciuus* indulgenças* pardouns* priuilegis* & alle oþir heuneli tresour* þat is broȝt in to sale for to spoile þe peple of her
worldli goodis/ & principali pise newe constituciouns* bi whos strengþe anticrist
enterdith chirchis* soumneþ prechours*
suspendit rescuyeours* & priuþ hem þer
benefice* cursiþ heurars* & takþiþ awþe þe
goodis of hem* þat forþeren þe precheing of a
rest.||
L 22, 26><T LL><P 16

Þe seconde sauȝt of anticrist is tribulacionu
as þe prophet seîþ* /Despicis in oportunitatibus
in tribulacione/ þat is to seîþ Anticrist vexiþ
þe peple ouer miȝt in hunting hem on
mawmentre & doyng of yolatrie/ but euer
anticrist makeþ hem to wene
L 5, 7, 8><T LL><P 17

And þus doþ anticrist whanne he transposiþ
vertues in to vices.||
L 15><T LL><P 17

& outrage in to pilgrimage/ And for þis
weywarde entente* God dispisþ anticrist
L 18><T LL><P 17

Þe þridde sauȝt of anticrist
L 20><T LL><P 17

is Inquisisciuus* as þe prophet seîþ
/Secundum multitudinem ire sue non queret/ þat is to seîþ Anticrist enqueriþ seîþiþ &
herkneþ where he mai fynde ony man or
woman* þat writiþ redþþ lerneþ or studieþ
Goddis lawe in her modir tung.||
L 22><T LL><P 17

& anticrist wip his hemyne* þus hardid in
malice* inexcusable ||
L 31><T LL><P 17

Þe seouþe sauȝt of anticrist
L 1><T LL><P 18

Pat is to seîþ Anticrist sittþþ & sottiþ in pee of
þis world
L 2><T LL><P 18

Habet fudiciam quod influat Iordanis in os eius/ Anticrist hæþ a triste & a trowing
L 7><T LL><P 18

cum sis homo & non deus*/ Anticrist makaþ his
boost & seîþ I haue sitten in þe chayer of God
L 11><T LL><P 18

þere anticrist wip hise clerkis* bilden her nestis/
And if þou loke vttirli aboute þee* þou schalt
fynde hem among woodis & wattris* as seint Ion
seîþ Apos* xvi* /Vidi de ore draconis & de
ore bestie* & de ore pseudoprophepte spiritus
tres immundos exisse in modum ranarum/ I saw
seîþ Ioneþ* out of þe mouþe of þe dragoun
þat is þe heed of anticrist & out of þe mouþe of
þe beest* þat is þe bodi of anticrist/ & out of þe
mouþe of þe pseudoprophepte or fals precheour
þat is þe taile of anticrist/ þre vncleane spiritis to
haue passid out
L 14, 19, 20, 21><T LL><P 18

So þese þre spiritis croking in coueitis* glotenie
& leccherie* bitokenen anticrist in hise þre
couetis For þei purchasen of lordis
L 26><T LL><P 18

þouȝ proud fleischli men he confeþrid to
anticrist
L 9><T LL><P 19

Þe five sauȝt of anticrist is execucioun* as þe
prophet seîþ* /rapere pauperem dum atrahit
eum/ þat is to seîþ whanne anticrist seîþ þat
he avaþiþ not in þise forseid turments
L 11, 13><T LL><P 19

þat is to seîþ* as seynt Austin declarþþ whanne
anticrist weneþ þat he hæþ lordship
The full time of Antichrist during which the temple is cleansed is when Saint John in his Apocalypse feels this number and, when he speaks of Antichrist and receives this number, when he speaks of Antichrist, and Christ keeps this number through its strength of Antichrist, then all the true Christians will flee from the face of Antichrist so that no one may enter into the church to do due service to their God.

If one worldly Prelate is more obedient to Antichrist and Lucifer as his master, for Christ is God of righteousness and truth and peace and charity, and may not do against righteousness nor truth nor help of men's souls nor charity, so he may not lie or deny himself.

And therefore let them flee from Antichrist and heretics, as John the Evangelist teaches in his epistles.

Lord, where Antichrist and his clerks are suspended. And so Antichrist has forbade them freedom of god's law in schrifts, masses, synonyms, and other devotions and taketh gold of men to bring them some delay, and so robs them of freedom, and so robs them of freedom, and so robs them of freedom.

But now good men are suspended from doing of God's benefice until they pay a great tribute to Antichrist or his officers.

And if lords will help poor priests in right of God's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his pain, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.

And if lords won help poor priests in right of god's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his paynes, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.

And if lords won help poor priests in right of god's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his paynes, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.

And if lords won help poor priests in right of god's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his paynes, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.

And if lords won help poor priests in right of god's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his paynes, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.

And if lords won help poor priests in right of god's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his paynes, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.

And if lords won help poor priests in right of god's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his paynes, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.

And if lords won help poor priests in right of god's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his paynes, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.

And if lords won help poor priests in right of god's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his paynes, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.

And if lords won help poor priests in right of god's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his paynes, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.

And if lords won help poor priests in right of god's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his paynes, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.

And if lords won help poor priests in right of god's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his paynes, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.

And if lords won help poor priests in right of god's law, and bring proud worldly clerks to meekness and poverty, as God commands them in His law, they shall be suspended from all god's service and his lands entailed and they cursed and taken to prison if they stand sad in God's cause, and these pretended thieves serve of this, to forbid men to do god's service and his commandment and profit of their souls for pretended desire of Antichrist and so make men more to dread Antichrist and his paynes, and in case of true and deceitful souls of hell, God Almighty and his offense, and to lose the bliss of heaven;

But now good men are suspended from doing of god's benefice till they pay a great tribute to Antichrist or his officers.
he be anticrist ful of symonye and heresie;
<L 24, 27><T MT04><P 89>

and so 3if þis principal enemy of crist and his
coueitous clerkis wolen lette a cristene man to
kepe goddis hestis and poyntis of charite, he mot
leue goddis comaundement vndon and obiche to
hem at here wille, and þus þei menen þis ende
þat cristene men may not come to heuene bi
kepynge and holdynge of trewe feiþ and charite
but 3if anticrist and his worldly clerkis, ful of
coueitise, symonye and heresie, ben meyntened
in here olde pride and cursednesse a3enst treuþ
of god almy3tty;
<L 27><T MT04><P 90>

but certis þis is foule heresie and blasphemye,
for herby cristene men ben suget to
anticrist and his symonye and feyned censuris and to sathanas
more þan to ihu crist and
his lawe.
<L 7><T MT05><P 109>

For bi þis sotil ypocrisie anticrist wolde quenche
and ouwlaue holy writt and make alle men
dampnyd;
<L 21><T MT05><P 109>

and þerfore þei ben
many times nedid and bi
ypocrisie disceyued to leue goddis hestis vndon
and to performe þe wrongful biddynge of
anticrist;
<L 7><T MT06><P 122>

and in þis defaute ben religious mendynauntis as
principal þeaus and forgoeris of anticrist, þat
seculeris and curatis may almost gete no bok of
value, and herby, as seynt Richard primat of
irland witnesseþ, þei easten to distroie clergie of
seculeris and trewe techyne of þe peple.
<L 25><T MT06><P 128>

and so as anticrist þei magnyfyen hem self and
here power more þan god and his power.
<L 11><T MT06><P 136>

þat þei maken þe clene lawe of god vnder þe feet
of anticrist and his clerkis, and treupe of þe
gospel be dampnyd fer errour and ignorance of
worldly clerkis;
<L 2><T MT07><P 157>

but certis alle cristene men schal erie ont on þes
deuelis blasphemyes and cursed heresies of
anticrist and his worldly fonned clerkis.
<L 16><T MT07><P 157>

he3ere scole of anticrist to distroie cristene
mennys bileue and charite herde neuere creature
fro makynig of þe world þan is þis blasphemye
heresie, þat lawis ben schulden not entirmeten
hem of þe ðe gospel.
<L 22><T MT07><P 159>

But it seme þ whanne lordis heren a false
confessour þei hiren an anticrist to leden hem to
helle.
<L 10><T MT09><P 182>

Also þei maken men to forsweren hem and
norischen hem herinne, and maken men to
charge more þe peny þan þe trewe conscience
and maundements of god, and þerto maken
dyuors bi false witnesse and oþere cautelis, and
so reisen debatis and enemytes bitwene weddid
men and here wiwes bi many priue menys of
anticrist.
<L 18><T MT09><P 185>

and riche men and my3tti ben not ponyschid bi
here lawis, be here synne neuere so opyn, but
pore men ben ponyschid, 3e þou3 þei ben trewe
and clene, but 3if þei paien to
anticrist aftir his
wille.
<L 24><T MT09><P 185>

worldly prelatis of anticrist seyn þat lordis
schullen chastise here sugetis of worldly causes,
but not of lecherie ne pride ne forswerynge, be it
neuere so opyn, for þat longeþ to iurdiccion of
and perchore pore clerks ben sclaundrid for theretikis, for þei seyn þat seculer lords han no power upon clerks, but 3if prelatis celen hem to chastise clerks whanne þei ben rebel and wolen not ben amendid bi here prelatis.

þe þrauen þese cursed disceitis haþ brouȝt depe in helle for here cursed synnes but 3if he wole be dede anoon. And so anticrist wolde þat no man schulde speke aȝainst here opyn symonye, pride, and coueitise and oþere synyns, 3it cristene feiþ faileþ not;
Pe brittenpe, þat who euere dôp must symonye
and meynteneþ most synne be demed, knownen
and tretid most heretik, most aduer sarie of ihu
crist and principal anticrist.

ffreres seyn priuely þat þei spake here eresie,
siþen anticrist þer mayster seiþ euen þe
contrarie.

Capitulum 4m but heere anticrist argueþ
a3enus þis lawe þat bi þis same skile
lordis þat lyuen worldlily shulden holde hem
payed of þer fede and þer hiling, but where were
þanne þer lordchip and þer tresour to helpe
reumes?

Peþ yolen bi process of þer lawe priue a man of
his benefiss and putte in anoþer fend þat wole
blely robbe pore men and þus 3yue þis robbery
to þis prelat of anticrist.

lورد, siþ crist biddiþ men þat þey shulden not
trowe to hym but 3if he dide his fadirs werkis,
what priuylegie hâp anticrist heere þat men
shulden trowe and susteyne hym in doyng of þe
duëls werkis?

hou shameþ not anticrist heere to make siche
dichis and waste drye erpe?

but anticrist castiþ anoþer gile, þat his herdís
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.

and þus can anticrist bi many mylis sende his
arows to wounde þe puple, and moue
consciencie of men þat þey leeeu goddis lore
and take þe lore þat þe pope biddiþ, as 3if þe pope
were hyed ouer crist, for crist biddiþ men þus to
do almes to pore feble and lame and blynd, but
anticrist biddiþ to leeeu þis, and to do it to
stronge and idil men, þat ben nurschid in þe
fendis nest to be an oost a3enus crist.

For certis no man may haue þis is power, 3e not
anticrist hym sif.

and not þat men shulden fi3te todigere for siche
lordchip of anticrist, 3if it be treüþe of goddis
lawe god in þat conformeþ it, and 3if it be false
a3enus god, 3it it is treüþe as austyn seþ, and so
god connomeþ it to be puny3schid bi his wille;

crist wol punysche þis heresie and make it
more knowun heraftir, al 3if anticrist and hise
seyn nou þat noone ben heretikis but þei þat
seyen þus.

it were an almes and greet wit to 3yue tiþis of
siche wolues to ôpere pari3schens þat ben
trauelid bi lawis þat anticrist þat brou3t yn; and
so ofte tyne þe remenaunt of tiþis were to titli
for dispensis þat anticrist makil þe pursuie siche
men, þat stonden for resoun of goddis lawe.

but where is a worse condicioun folowinge
prelatis of anticrist?

but bullis of þe court of rome blynden man
here, for it semeþ þe hed of errour and propre
nest of anticrist.

Capitulum 27m of þis may wise men see þat
þes foure sectis newe brou3t in, as emperour
clerkis munkis and chanouns and þes foure
ordris of freris, disturblen moost þis fi3tinge
chirche and putten it fro þe cours of crist, and
þus þes men þat nurshen hem, as worldly lordis
and fonnyd comyns and lewid prestis, þat
kunnen not speke or doren not speke in goddis
cause, nurshen anticrist and hise traytourly
a3enus crist.

but anticrist cannot grounde þat god ordeynede
þe kynde of popis, ne of oþere empe
rour clerkis, ne of munkis, ne of chanouns, ne of foure ordris
of freris, disturblen moost þis fi3tinge
chirche and putten it fro þe cours of crist, and
þus þes men þat nurshen hem, as worldly lordis
and instuyng wiþ inducting and many oþere
mannus lawis weren not to charge, but ri3t offiss
þat þis curat shulde do, and it semyþ a greet
þraldom brou3t in bi anticrist þat a puple þat þe
pope knowiþ not, as he knowiþ not þis able
prest, shulde be nedid bi þe plope to take þis
prest, and 3yue hym godis more þan goddis lawe

Ringer 269
and this bileue wolde teche lordis to purge þer reumes of anticrist; and siþen þei han many skiles þat prestis shulden not be þus dowid, boþe bi þe olde lawe and þe newe, and bi þe old law and þe newe, and bi þe lif þat crist ledde, þey shulden be heere hardly in bileue and lette þis dowing of anticrist, and neþer obesche to pope ne bischop but 3if þey tau3ten þat þey shulden not be þus dowid, boþe bi þe olde lawe and þe newe, and bi þe lif þat crist ledde, þey shulden be heere hardly in bileue and lette þis dowing of anticrist, and neþer obesche to pope ne bischop but 3if þey tau3ten þat þey sueden crist in þat þat þey helden wiþ þis dowing.

and þis is þe fouleste offiss þat men han heere in erþe, kyngis shulden helpe and mayntene þer curatis a3enus anticrist and his; and þus 3if þis bileue of poul were wisely suyd of clerkis and defendid of worldly lordi s, as þey ben holdun to defende it, errours of resumes shulden be destried þat ben brought in bi anticrist.

but þis lif mut nedis be brou3t in bi litil and litil for anticrist.

and so þip þat anticrist is þe þat is a3enus crist, it semyb bi his feyned lif þat he is opyn anticrist.

and it anticrist dispisiþ it and lordis ben negcligent in þer help.

and 3it þer ben fewe men þat wolen defende þis bileue, for anticrist haþ many clerkis þat maken it derk bi many weyes.

and so taken summen þat hooly preyer of þe chircbe maad to crist and his modir moueþ hym to sende þis grace doun to departe þe heed of anticrist, so þat þis falsed be more knownwun. and it semyb to hem þat þe pope is anticrist heere in erþe.

but anticrist a3enus þis, fro þe tyme þat he be maad pope til þe tyme þat he be deede heere, couseythþ to be worldly riche, and castilþ bi manye shrewid weyes hou þat he may þus be riche.

and þus what þe pope bade do, but 3if he tau3te þat crist bade it, men shulden not do þis aftir hym in þat þat he were cristis viker, for it may falle þat þe fend disseyue men bi anticrist, and chalenge more þan crist dide and þus bringe strif in cristendom.

and þus may anticrist and his lette men to lyue in pees, lest þat þis lif in pees make hem to knowe his giles. and þus god haþ ordeyned medicyn to knowe false of anticrist, þat þe heieþ hym aboue crist, and so ouer god, as poul seiþ.

þis reule shulde teche men where a prelat were anticrist, and hou þey shulden obesche to hym, and in what þing leue his lore.

and 3if reumes leuen þis lore and taken hem anticrist to pope, he may make hem to bil þe at þat þe pope wole bi litil and litil;

Capitulum 5tum• but heere grucchiþ anticrist and drediþ þat manye of his clerkis shulen wante þer worldly worchip, and þus his lordchip shal be lesse.

and so þe mooste inconuenient þat anticrist kan bringe of þis is þat cristis lawe were holdun clene wiþouten anticristis.

and 3if þe pope be an heed to mayntene þis chircbe a3enus crist, he is opyn anticrist and no part of cristis chircbe.

and þus shulde anticrist drede of þe word þat crist seiþ aftir, þat þis kynrede of prestis is þe worste of alle oþere. 

Capitulum 6tum• 3it anticrist arguþ þat 3if þis sentence wente forþp, þe pope were as pore a man as ony bishop of englond;
Heere men seyn to anticrist þat he argueþ a3enus crist, and þerfore cristenmen moten nede answere sharply heere for crist; <L 15><T MT28><P 468>

and þus anticrist and al his help can neper argue heere ne answere;
<L 3><T MT28><P 470>

anticrist ordeyneþ many twelue to lyue worldly and charge þe chirche.
<L 35><T MT28><P 471>

but nou men seyen þat cardenals ben brou3t yn bi anticrist to bargeyne by symonye, and by opere disseysis bigile men, and þus as þe pope is wnuirdiful, so cardenals ben an herre to þe fendis hous, and opere ground han þey noon, but for anticrist wolde þus. Capitulum 8m• 3it it were to rehearse þe euydensis þat anticrist maþiþ to proue þat it were betere clerkis to be riche þan pore as crist;
<L 6, 10, 11><T MT28><P 472>

Heere men seyen to anticrist þat wolde affeerme crist a fool, as þe fend helde crist a fool for he dare blyndly argueþ a3enus þe ordenaunse þat seyd shulden;
<L 24><T MT28><P 473>

Capitulum 11m• but 3it anticrist grucchiþ and seip þat þis is heryse, for it techiþ a weye bi which hooly chirche shulde be destried.
<L 19><T MT28><P 478>

and þus we shulden lyue in bileue in hope and in charite, and who so wantiþ hope heere he is an opyn anticrist.
<L 4><T MT28><P 480>

Capitulum 9m• by þis sentense þat heere is seyd shulden anticrist and hise haue shame to defoule cristis prieþ þe ordenaunse þat crist made. and worldly lordis and opere foolis þat helpen anticrist heere shulden haue shame of þis help, as þey shulen shame at domes day;
<L 21, 24><T MT28><P 474>

and þus anticrist my3te not for shame canonyse þis emperour;
<L 2><T MT28><P 475>

Capitulum 10m• 3it argueþ anticrist þat bi þis fel foly perpetual almes in abbeyes and in collegies shulde be destried: but where were more synne?
<L 15><T MT28><P 476>

but anticrist hæþ hardy maner to holde his castel for many 3eere. and þus þat crist durste not do, ne his apostlis aftir hym, anticrist dare blyndly do in holding of siche castels, and þis is a fendis cautel þat be hæþ brou3t yn of newe.
<L 26, 28><T MT28><P 476>

and se hou anticrist and þes lordis struyen as fendis in þis poyn. anticrist seip þat al þis lordship felde to hym bi tîtle of crist, and so þes lordis 3auen a3en godis þat þey hadden vnuystly holdun, and so þei han no more menee but maken aseþ for formere synne;
<L 24><T MT28><P 477>

but anticrist wolde close it nou in coolde stones þat moten perishe.
<L 5><T MT28><P 478>

Capitulum 11m• but 3it anticrist grucchiþ and seip þat þis is heryse, for it techiþ a weye bi which hooly chirche shulde be destried.
<L 19><T MT28><P 478>

for crist, þat is boþe god and man and heed and ground of hooly chirche, puttide þis ordre pleynly and 3af lawis to contynue it, and a man may no more shewe þat he is anticrist hym sîlf þan to reuerse þis ordre, and feyne a newe wijpoute ground.
<L 32><T MT28><P 478>

and þus we shulden lyue in bileue in hope and in charite, and who so wantiþ hope heere he is an opyn anticrist.
<L 4><T MT28><P 480>

Capitulum 9m• by þis sentense þat heere is seyd shulden anticrist and hise haue shame to defoule cristis prieþ þe ordenaunse þat crist made. and worldly lordis and opere foolis þat helpen anticrist heere shulden haue shame of þis help, as þey shulen shame at domes day;
<L 21, 24><T MT28><P 474>

and þus anticrist my3te not for shame canonyse þis emperour;
<L 2><T MT28><P 475>

Capitulum 10m• 3it argueþ anticrist þat bi þis fel foly perpetual almes in abbeyes and in collegies shulde be destried: but where were more synne?
<L 15><T MT28><P 476>

but anticrist hæþ hardy maner to holde his castel for many 3eere. and þus þat crist durste not do, ne his apostlis aftir hym, anticrist dare blyndly do in holding of siche castels, and þis is a fendis cautel þat be hæþ brou3t yn of newe.
<L 26, 28><T MT28><P 476>

and se hou anticrist and þes lordis struyen as fendis in þis poyn. anticrist seip þat al þis lordship felde to hym bi tîtle of crist, and so þes lordis 3auen a3en godis þat þey hadden vnuystly holdun, and so þei han no more menee but maken aseþ for formere synne;
<L 24><T MT28><P 477>

but anticrist wolde close it nou in coolde stones þat moten perishe.
<L 5><T MT28><P 478>

Capitulum 11m• but 3it anticrist grucchiþ and seip þat þis is heryse, for it techiþ a weye bi which hooly chirche shulde be destried.
<L 19><T MT28><P 478>

for crist, þat is boþe god and man and heed and ground of hooly chirche, puttide þis ordre pleynly and 3af lawis to contynue it, and a man may no more shewe þat he is anticrist hym sîlf þan to reuerse þis ordre, and feyne a newe wijpoute ground.
<L 32><T MT28><P 478>

and þus we shulden lyue in bileue in hope and in charite, and who so wantiþ hope heere he is an opyn anticrist.
<L 4><T MT28><P 480>
And þus is þe prophecie of Danyel fulfillid now, wiche he spake of antecrist vnudor colour of the grete tyrant and enmye of Goddis lawe, Antioch, as seip seint Gregory /32 Moralia/ where he reheresip Danyel prophesiying þus of antecrist: He haþ cast dowun of þe strenghe of þe mone and of þe sterris and he haþ troden hem.

<1L 1393><T OBL><P 192>

And þis alien, as seynt Austyn seip in /De verbis Domini/ vpon þe same word, is antecrist, þe which is fytnali aliened fro God out of heuene wiþ his heed Lucifer.

<1L 1226><T OP-ES><P 52>

and so þou bicomest a lyme of antecrist.

<1L 1656><T OP-ES><P 76>

Or my3te þer come a more harmful or opun antecrist þan is þis confederacie of clerkis, þat in word and dede ben so openli contrarious to Crist?

<1L 1917><T OP-ES><P 92>

And þis entail was neuere interrupt or ybrokun into Cristiano tyme and hise alde, and þanne þei confermyde þis entail bi wyse and hise disciplis mai enpungne þis entail, as it is shewid bifore.

<1L 2414><T OP-ES><P 118>

For now, and þat is wundir, saue þat þe deuel antecrist strenchep himself what he mai, þe beggers mantenen þe possessors, and þe possessors manten þe beggers in her synnes.

<1L 2936><T OP-ES><P 138>

For Helye, þat is Iohan, booldli enpungneþ þe avoutrie of þe greet trumpet þat sittiþ upon many watre, þe which vnclene womman bitokeneþ þe endowid clergie þat estiþ upon worldli possessiouns and lordships þat ben vndirstondun bi many watris, And also þese watris bitokenen moche peple þat antecrist desirþ to regne upon, þe which trumpet or hoore doþ auoutrie a3ens him þat shulde be hir spouze, Iesu Crist, leuyng his liif and his loore, and so þe seed of þis spouze for þe seed of þe alien þat Crist spekiþ of (Io* 5), þe which alien, as seynt Austin seip upon þe same word, is antecrist.

<1L 3010, 3014><T OP-ES><P 141>

for þus seint Iohan Baptist hewe upon þe apostasie and þe goostli auoutrie of þe chirche of þe oold lawe, in whom at þat tyme was cheefli þe malice of antecrist 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 damned.

<1L 3024><T OP-ES><P 141>

And manye men wenen þat þese two witnesseþ shal be Enok and Helye, þat shal appeere bodili here upon erpe and preche a3ens antecrist.

<1L 3034><T OP-ES><P 141>

And so upon þis mechif as a ground antecrist hadde power to make monþis two and fourti, þe whiche monþis maken as moche as þo daies and tymes and half a tyme þat I spak of ri3t now.

<1L 3055><T OP-ES><P 142>

and prestis, to ech citee of his rewme with the book of Goddis lawe, to techen opinly Goddis lawe to the puple, summe cristene lordis senden general lettris to alle her mynistris, and leegemen eithir tanauntis, that the pardouns of the bisschopis of Rome, that ben opin lessingis, for thei graunten many c* 3eiris of pardoun aftir domes day, be prechid generaly in her rewmes and lordschips, and if eny wise man a3enseith the opin errouris of antecrist, and teche men to do her almes to pore nedy men, to ascape the peyes of helie, and to winne the blisse of heuene, he be prisoned, as a man out of cristen biley, and traytour of God, and of cristen kingis and lordis.

<1L 5><T Pro><P 30>

3e maken orrible abomynaoun of discoumfort stoonde in the hooly place, for 3e make antecrist to stonde at the hi3e auter, in the stede of Crist.

<1L 41><T Pro><P 32>

Hec Thomas, De Veritate Theologie, li* 7* , c* 8* //Augustinus super Psalmum, “Insidiatur in occulto etc” /: here he doþe of Antecrist, seiyng, “He seip hym a lion in his couche, in wom strength & deceuyng schal wriche.

<1L 41><T Ros><P 60>

Hec ille / Ambrosius super illud appostoli, 2* ad Thess* 2* , “Nisi venerit dissessio”, scheweþ þe comyng of Antecrist þus: “Oure Lorde comeþ noþt firste þan defailyng of þe regme or kyndom of Rome be made or done, and Antecrist wiche schal se stentis, 3olden liberte or fredom to Romanys, neþerles vnder his name.”

<1L 20><T Ros><P 61>

But if þe Romone Empere”, seis he, “be first desolate, & Antecrist go before. Crist schal not come, wiche forþi is for to come þat he destryoe Antecrist. 3e haue myndeþ he seip, “þat þese same þat I write now be epistile I tolde bi present worde wen I was at 3ow, & I seid to 3ow þat Crist was no3t to come but if he seiþ he saiþ, “Þat þese same þat I write now be epistile I tolde bi present worde wen I was at 3ow, & I seid to 3ow þat Crist was no3t to come but if Antecrist went before.

<1L 34, 38><T Ros><P 61>
This is cause þat is done þat Anticrist comeþ not nowe, 3e know it ri3t welle.

And so we graunten þat þe pope of Rome schulde next folowe Crist and seint Peter in maner of lyuynge, and, if he do so, he is worþily pope, and, if he contrarie hem moost of al oþer, he is most anticrist.

For as Crist puttiþ wij sly his ow ne lijf for hise scheep, so anticrist puttiþ proudli many lyues for his foule lijf;

And cause of þese errours is vnknowing of bileeue, and trowyng of falsnesse, or taking of straunge truþis, as bileeue of al þe chirche, for anticrist determyneþ þat þus schulden alle men trowe.

How shul þes prowde and coueytous clerkis, and oþer religious of anticrist scole, anse to oure dere lord Iesu at domes day, þat nowe leuen in pompe and gloterie and in vanite of þis fals world, wastynge þes pore mennus godis, and disseyuyng þe lewid puple of here almes by feynyd pardouns to gyfe siche riche clerkis, where no nede is, and by lesseyngis of myraclis þat siche ymagis don? 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, coueytis e and lustis a3enus Cristis lif and bise apostelis.

So siþen þise myraclis pleyinge ben onely syngnis, loue wiþoute dedis, þei ben not onely contrarious to þe worschipe of God, þat is boþe in signe and in dede, but also þei ben gynnys of þe deuuel to cacchen men to byleue of anticrist, as wordis of loue wiþoute verrey dede ben gynnys of þe lecchour to cacchen felawchipe to fullfyllynge of his leccherie.

And ceris idilnesse and leesyng been þe most gynnys of þe dyuul to drawen men to þe blyeue of anticrist, and perfore to pristis it is vttirly forbedyn not onely to been myracl pleyere but also to heren or to seen myraclis pleyinge, lest he þat shulde been þe gyne of God to cacchen men and to holden men in þe bileue of Crist, be maad a3enward by ypcrcrisie þe gyn of þe deuel to cacchen men to þe bileue of anticrist.

So panne þes men þat seyen Pley we a pley of anticrist and of þe day of dome þat sum man may be conuertid perby’ fallen into þe herisie of hem þat, reuersyng þe aposteyl, sayeden Do we yuel þingis þat per comyn gode þingis’, of whom, as seïþ þe aposteyl, damynyng is ri3twise.’

Certis þe peple schulde not suffre such falshed of anticrist.

And, ry3t as Petur was loued and made hede of apostilis for kepynge 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...

Amonge oþer þinges þat distroyen rewmys, þis is a special þat anticriste haþ brou3t inne: þat sectis bene in rewmes by auctorite of þo pope and bene nou3t kyngis legemen, al 3if þai take here lordschiphe more largely þen oþer men and by lesse seruyce, for þus my3t rewmys be distroyed by cautels of anticrist.

For in obedience, & chastite, & pouerte also, 3e folowen more Anticrist þan Iesu Crist our lorde;

Euer þou likynest 3ou to Crist whan 3e ben verrei Anticrist, And if bisshopes byside wel to knowe alle 3our dedes Þai fonde 3ou werse þan harlotes or joguloures eiþer;
þat no verrey pope was sib þo tyme of Silvester pope.
<L 15><T A29><P 457>

Hit semes þat þis offrynge 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 nouber know God ne henselfe, but maken sacrifice to Sathanas by glotony, lecherye, pride, slouthe, envie, and many oþer synnes.
<L 18><T A29><P 463>

ffor, þorow Goddis grace, nouþer for lyfe ne dethe þai wille no ferþer, but crien oute on þo open synnus ande heresies of Anticriste and his faütouris.
<L 14><T A29><P 485>

And if þu wilt not bileue effectualy Cristis wordis neþer his gloss, þan þu wilfully and obstynatly forsakist Crist vttirly, and so þu bycummyst a lymme of anticriste.
<L 449><T OP-LT><P 77>

And þis entaile was neuer interrupte or ybroken into Cristis tyme and his apostles, and þen þai confermyd þis entayle 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 909><T OP-LT><P 119>

Se how oponly þei lie in suyng of Crist and þepero no drede þei parten hem fro Cristis children, and schewen hem brolles of anticristis couent.
<L 439><T OP-LT><P 254>

But blasfemye presumpcioun of anticristis clerkes wil putte hem in cloþes and spoyle hem from þer soulis, But þis is an inpossible ypocrit þout, and herfore seiþ Crist þat kynrede of horedom sechiþ suche syngnes to be schewed to þe worlde.
<L 652><T OP-LT><P 264>

God saue his chirche wiþou3ten harme of anticristis clerkes, for of ei3te pereles, þe moste is in false freres.
<L 342><T OP-LT><P 328>

& þus haþe þe fend be litil & litil brou3t clerkes from lesse errour to anticristis weye, as woso tillted forhe depe watur, & it is lickely þat nowe ben a þousande a3ens on to stonde for cause of anticrist & reuerse Crist, for bischoppis and freres & most part of clerkis wolde sey today þat þe chirche were distroued 3if it stode in pouerte as Crist put it inne, & dampne hem as heretikis þat seid it schulde be
so.

And sîpþ þis was sent for worldli goodis, þese Anticristis clerkis auþten sore to drede, þat þus lurken under lordis, as þeves doon in wodis.

and so holdyng of Cristis lawe floures in pees and charite, but holdyng of Anticristis lawe brynges in styff and envye.

Bot þis name is ofte fals, and named by þo contrariy, when þis is byfore oþer Anticristis court.

by Anticristis lawes.

But certis þan þei ben cursed Luciferis children, weiward Anticristis, and unkynde heretikis and blasphemes.

And loke þat þes maistris cherishe and meyntene here prestis in goode lif and trewe techynge and lernynge of holy writt, aþen Anticristis clerkis and here cruel censuris.

And 3if worldly clerkis of þe Chaunserie or Chekir seyn þat þe kyng and lordis may not þus amende þe clergie, and turnen here temporaltees into seculer mennis hondis, for drede of curs, seie þa þei blaberen moche of Anticristis curs and his clerkis, and magnyfien þat for here owene pride and covetise and worldli frencipp, and helpist to slaundere and pursue trewe men, þat techen Cristes gospel and his lif.

And 3if worldli clerkis of þe Chaunserie 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 þa þei blaberen moche of Anticristis curs and his clerkis, and magnyfien þat for here owene pride and covetise and worldli frencipp, and helpist to slaundere and pursue trewe men, þat techen Cristes gospel and his lif.

And loke þat þes maistris cherishe and meyntene here prestis in goode lif and trewe techynge and lernynge of holy writt, aþen Anticristis clerkis and here cruel censuris.

principalli if þou maynteynest Anticristis disciplis in her erroures aþen Cristis lif and his techynge, and meyntenaunce of þe kyngis regale and power of secular lordis, and savyng of Cristene mennus soulis, aþen Anticristis tirauntrie, and ypcrisie of his weiward disciplis, þat envenymyn and distroien holy Chirche.

And þus þei wiþdrawen trewe prechynge of þe gospel fro Cristene men, and neden hem to ete and drynke venym of Anticristis lesingis and flateryng, and to be robbid of here catel bi ypcrisie of stronge beggeris.

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

For þus pore prestis ben sclaudrid for heretikis, cursed and prisoned wipouten answere, for as moche as þei stonden for Cristis lif and techynge, and meyntenaunce of þe kyngis regale and power of secular lordis, and savyng of Cristene mennus soulis, aþen Anticristis tirrauntrie, and ypcrisie of his weiward disciplis, þat envenymyn and distroien holy Chirche.

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

For þus þei wiþdrawen trewe prechynge of þe gospel fro Cristene men, and neden hem to ete and drynke venym of Anticristis lesingis and flateryng, and to be robbid of here catel bi ypcrisie of stronge beggeris.

But summe of Anticristis clerkis seyn apertly, þat þe lond shal be enterdited, and alle men þerinne cursed, raþer þan þei wolen be brou3t to þe meke staat þat Crist putte hem inne.

And 3if worldli clerkis of þe Chaunserie or Chekir seyn þat þe kyng and lordis may not þus amende þe clergie, and turnen here temporaltees into secular mennis hondis, for drede of curs, seie þa þei blaberen moche of Anticristis curs and his clerkis, and magnyfien þat for here owene pride and covetise, but þei spoken not of curs of God, þat ooure lordis rennen inne, for þei meyntenen not Cristis ordynaunce in þe clergie. And to Lucifers clerkis, þat þit is al on to blabere þat ooure lordis may not take aþen þe temporaltees fro Anticristis clerkis, and to blabere þat ooure lordis may not holde and meyntene Goddis hestis and Cristis owene ordynaunce. Be þes worldly clerkis war, þat þei Dont seten not ooure lordis to renne inne to Goddis curse, to meyntene heþe prelatis and religious, aþen staat of apostlis and here owene profession, for gold, robis, and fees, þat þei taken of Anticristis clerkis.

And 3if worldli clerkis of þe Chaunserie or Chekir seyn þat þe kyng and lordis may not þus amende þe clergie, and turnen here temporaltees into secular mennis hondis, for drede of curs, seie þa þei blaberen moche of Anticristis curs and his clerkis, and magnyfien þat for here owene pride and covetise, but þei spoken not of curs of God, þat ooure lordis rennen inne, for þei meyntenen not Cristis ordynaunce in þe clergie. And to Lucifers clerkis, þat þit is al on to blabere þat ooure lordis may not take aþen þe temporaltees fro Anticristis clerkis, and to blabere þat ooure lordis may not holde and meyntene Goddis hestis and Cristis owene ordynaunce. Be þes worldly clerkis war, þat þei Dont seten not ooure lordis to renne inne to Goddis curse, to meyntene heþe prelatis and religious, aþen staat of apostlis and here owene profession, for gold, robis, and fees, þat þei taken of Anticristis clerkis.
Anticristis clerkis done in oure lond, þes worldly prestis wolen curse and enterdite men and rewmes, and reren open warre æ3enus oure kyng lordis and comynys in oure owene lond.

But certis þis is not holy Chirche, þat wole noþing but treupe and equyte, but it is Anticristis clerkis and synagoge of Sathanas. <L 2> <T A22> <P 285>

Of þes few wordis may worldly fools see here pereles and sclaundris, and do no symonye for holy ordis ne benefices ne sacramentis, bi feyned colour of dispensyng and privylegie, and customs of Anticristis weirad collegie and synagoge of Sathanas. <L 26> <T A22> <P 291>

For in þis þei maken holy Chirche a bande of here synne, and rescetour of here raveyn, and sclaundren holy Chirche wif þe cursede dedis of Anticristis chirche and synagoge of Sathanas. <L 35> <T A22> <P 294>

And so bi name of holy Chirche þei distroien holy Chirche, and magnifien Anticristis chirche; <L 8> <T A22> <P 303>

And alle þis is doune bi fals suggestion, symonye, and peiryng of governance of holy Chirche, for þei ben riche at þe fulle, and do not þe office of a curat neipir in techyne ne releveyng of parishenys and helpynge þe Chirche as þei schulden, but alle gop to no3t and to Anticristis covent. <L 1> <T A22> <P 304>

And hereby þes worldly clerkis ben traitours to God and here lege lord þe kyng, whos lawe and regalie þei distroien bi here power, and false traitours to þe pope, whom þei norischen in Anticristis werkis, for to have here worldly staat in richessis and lustis meyntened bi hym. <L 4> <T A22> <P 307>

And of þis falsyng is noon ende in mannis witt, for it encresèp evere more, in newe fyndyngys of blasphemye, and robbynge of Cristendom boþe of costly 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 twice false prestis þat ben opyn Anticristis, for to meyntene here worldly staat, to oppresse Cristendom worse þan Jewis weren, a3enst holy writt and lif of Crist and his postlis. <L 34> <T A22> <P 308>

but now o worldly prest, þat is more unable þanne opere, bi vertu of Anticristis bullis hap alle þe tipes and offrynges to himself, and opere prestis more kunynge in Goddis lawe and of cleaner lif, han no ping but temperal almes. <L 11> <T A22> <P 312>

3if þis first ordynance of Crist and his postlis come æ3en into Cristendom, þan schal Cristene peple be fre to take her tipes and offryngis fro weïward prest, and not meyntene hem in here synne, as þei ben now constreyned bi Anticristis power and censures, and frely and wilfully 3yve a resonable liflode to goode prestis: and þis were moche betere and esiere, boþe for prestis and comynys, boþe for þis world and þe toþer. <L 5> <T A22> <P 313>

And þus þe kyng is constreyned bi Anticristis lawis to suffre and meyntene opyn þeves and mansleers, and traitours of God and alle men, in here opyn cursed synne. <L 34> <T A22> <P 314>

But þes blynde moldewerpis, evere wrotyng in þe erpe aboute erpey mak, schullen wite bi holy writt and Cristene billeve, þat þou3 þe kyng, Goddis viker, take temporal goodis fro worldly cursed prestis and Anticristis religious, ful of pride coveitise symonye heresie and blasphemye, and meyntening of ðepere mensus synnys, 3it þe kyng takiþ not þes goodis evyle from holy Chirche, but justly takiþ þes goodis of holy Chirche, evyl occupied bi Sathanas clerkis, and restoreþ hem to holy Chirche. For þanne bi Goddis auctorite he takiþ þes goodis from Anticristis chirche, þat is traitour and enemye of God, of þe kyng his viker, and alle men, in Goddis half, and restaureþ hem to holy Chirche, whanne he depertiþ hem wisly to just men, to helpe of pore men, and encresyng of vertuouse lif boþe of prestis lordis and comuneris. <L 6, 11> <T A22> <P 315>

Perfore þei schulden meke hem self boþe to God and man, and leve þis fendis pride and Anticristis tirantrine, and open tresoun and blasfemye a3enst God and his viker þe kyng. <L 33> <T A22> <P 315>

And parishens ben so constreyned bi Anticristis lawis to meyntene hem in here þeve; <L 10> <T A22> <P 318>

And certis þou3 oure rewme hadde an huge hill of gold, and nevere opere man toke þerof, but only þis proude worldly prestis collectour, bi proces of tyne þis hil moste be spendid, for he takiþ evere money oute of oure lond, and sendiþ nou3t a3en but Goddis curs for his symonye, and acursed Anticristis clerk to robbe more þe lond, or wrongful privylegie, or ellis leve to do Goddis wille, þat men schullen not do wiþouten his leed and biyng and sillyng. <L 11> <T A22> <P 320>
For þei ben procuratours or tresureris of pore men in takyng dymes and offryngis, and as wel þei myȝten 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.

Certis þis prest wiþ his fals prechours, þat ben princes of manquelleris and werris, ben openly contrarie to Crist and his postlis, and so open Anticristis, maistris of Sathanas.

and þei schullen not preche wiþouten leve of þe bischopis, and þei wolen not suffre hem to preche fully þe treule of holy writt, and warne þe peple of Anticristis tirauntrie, and of his clerkis ypocrisie, as God biddiþ hem do.

Bileve telliþ how Joon seide, þat now ben many Anticristis; Alle þes þingis þat popis doon techen þat þei ben Anticristis; As anentis þes newe ordris, þei semen alle Anticristis proctours, to putte awey Cristis ordenaunce, and magnefie þer newe sectis; bot if he enter ageyns Gods ordynaunce, when God makes hym unable þerto, he schal not be suffred by Anticristis power to leeve hit. And þus a frere schalle dwelle in courtis of lordis and ladies, to be hor confessours, and not displease hom for noþing, þof þei lyven in nevere so cursid synnes, for to lyve in his lustis, and to gete falsely muk to Anticristis covent, and lette pore men of hor almes. And þus þei ben Anticristis martiris, and fleeen to helle, to drawe oþer men þider after hom. CAP XLIIP Freris also schewen and wittenessen in homself Anticristis miraclis, right as Laȝar, and oþer reysid by Crist, shewiden and wittenessiden Cristis miraclis. Ffor as Laȝar and oþer weren verely deede, and verely reysid by Crist to lyve of kynde and grace, so þese freris feynen hom deede to pride of þo world and oþer synnes, bot þei ben reysid by Anticristis doyng to pride of staatis, covetise, and sotil mayntenynge or colouringe of synne. and þis is Anticristis myracle.

þo priddie is hor blasphemye of graunt of gostily helpo to hem þat wil bye or forchuasse to be Anticristis brother. Mony soche sentencis ben feyned of freris, by whom Anticristis clerkis reversen Cristis sentence. And here Anticristis clerkes maken homself perplex; Ne alle Anticristis clerkis con not telle þo cause, why accydentis schulden leve wiþouten sogett, bot if hit were to synufie one of þese pinges, ouþer þat soche men ben partid fro Crist, or elles þat blessynge of prelatis are verely cursyne, or elles to make þo puple to trowe þat þei passe God. God wolde þat Anticristis clerkes, þat perverten oure byleve, and chargen more wordes of Ambrose þen wordes of þo gospel, wolden 3if us leve to treuly glose Ambrose. And so hit were al one to grounde soche ordiris of beggers, and grounde Anticristis clerkis and blasphemes of Crist. but certis Anticristis chirche is set in pride coveitise and opere synnes, and most settiþ bi worldly muk and pride, a3enst Crist and his apostilis. Ande trewly, if þai be þus contrary to Crist in lyvynge and techyng, as þer open dedis and þo world crien, þai ben cursid heretikis, manquellars bodily and gostly, Anticristis, and Sathanas transfigurid into aungelis of liȝt. 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 destroyynge of obediens of prestis to lordis, þat God commaundid ful myche, Cristen lordis schulden þerfore avyse of þese lawes, þat venyme coome not in under coloure of holynes, lest þo ordynaunce of Crist in holy lyvynge, trewe techynge, and gostly occupacioun, be destroyd or hyndrid, ande Anticristis ordynaunce, and
worldly pompe, and worldly occupacioun of his proude prestis, and robbyng of comyns by fals statutis and customys, be magnified into destruccione of Cristis religione.

God for his grate mercy distroye erroris and heresies of Anticristis chyrche, and make knowne þo treuþis of holy Chirche, and encresse riþtwysenynges, pes, and charite, and lyþte þo hertes of lordus, to know and distroye þo heresies of þo Chirche, þat pride of prestis lese not þis worlde.

For Jon seǐ in his epistle, Sonnis is it þo last hour, and as þe han herd for anticrist comǐþ, now are many anticristis maade, werfor we wot þat is it þe last hour.

And thus thei ben opyn anticristis and moost perilous heretikis that euere risen vp agens hooli chyrche, but as blasfemers of God were stoned of al the peple bi Goddis doom in Moises lawe, Leuetici xxiij, so alle cristene men schulde stone thise heretikis and blasfemers bi stonis of the Gospel, that is scharp and opyn repreuynge, and castynge out of cristene lond.

And heere anticristis truauntis spekyn a3en þe newe lawe, and seyen þat literal witt of it shulde neuere be takun but goostly witt;
with the prelates and false procurers of the devil. And these cursed men shall be bound to his holy law for his endless righteousness and profitable.

"And if it be against his brother and a brother of his conscience but a3enst his brother and a3enst his conscience but 3if it be anticristis obedience, for certis god wole not constrayne a man to his false obedience."

and god him self may bynde man no more to his owen lawe for his endeeles ri3tful lawe and profitabile. And 3if he wole do so, þanne he is an holy sone, and hap 3ifis and worldly frendischipe and fauour and anticristis false blissyng and goddis trewe curs. And þei flatren lordis whanne þei meyntenen þes anticristis prelatis to robbhe here tenauntis, and seyn þei worschipen þanne god and holy chirche, and 3euen lordis grete 3iftis of gold and iuelis and pardons, and licence to synge in oratories and oþere veyn þingis, and 3if lordis wolen distroie þes synnes of robberie and sathanas marchaundise, þanne anticristis prelatis wolen sclaundren hem, curse hem, and entirdite hem and here londis. And þus alle men ben conquerid to þe fend almost, þus þese cursed pilatis not prelatis ben verray anticristis, procuratours of sathanas, and traitours, of ihu crist and his peple."

A, lord god almy3tty, al witti and alle ful of charite, hon longe wile þou suffre þes anticristis to dispise þe in þyn holy gospel and lette þe helpe of cristene mennus souls? Endees ri3tful lord, þis þou suffredest for synne generally regnynge among þe peple, but endeles mercyful and goode lord, helpe þi pore wrecchide prelatis and seruauntis to fore þi popel to haue loue, drede and reverence to þi gospel, and lette not to do þi worschipe and wille for fals ferynge of anticristis and fendis of helle."

helpe nowe bi 3eftis of þe same holy gost þi pore seruauntis þat al þer lif han ben cowardis, and make hem stronge and holde in þe cause to meyntenene þi gospel a3enst anticristis and tirauntis of þis world."

and þi lordis to meyntenene it styfle a3enst anticristis clerkis; and þi comunes, lorde, to kepe þin hestis and kowene anticristis disceit, and clenly take þi gospel in reverence and lette not for false drede of anticrist and opere fendis. Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif
in charite, but blaberen forþe anticristis bullis to maken cristene men to werre eche wiþ oþere in hope to wynne heuene bi siche werris, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don;

but nowe anticristis clerkis cursen þe soule into helle as þei feynen, but þe body is neuere þe more traueilid.

And 3it anticristis clerkis feynen þat þon3 synful prelatis and cursed ben not herd in here preiere for here owen holynesse, 3it preiere of siche is herd in vertu of holy chirche;

and þus anticristis prelatis don more harm to cristene men and maken hem more to breke goddis hestis þan þe deuelis in helle, þat neuere weren men.

and þan anticristis power schulde soone be brou3t doun and holy writt knowen and kept and meyntened;

and þan anticristis panter and armes, to lette trewe men fro þe seruyce of god almy3tty and to make men drede not synne, but sikirly to walwe þerinne as hogges;

Also in dede þei schewen most rebelte a3enst god and cristene men, luyynge in pride, coueitise, idelnesse, extorsions, lecherie, glotyne and wastynge of pore mennus gooddis, and þus þei ben lik to lucifer and ben anticristis, holdyngen hem self more worþi þan euere was iu crist god and man.

And þis newe pursuynge of prelatis is don bi more sutil ypocrisie and after more benefice rescwyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause a3enst anticristis clerkis þat destroyen þe treuþe of cristis lif and his apostlis in word and dede;

and bisien hem ny3t and day hou þei may bi anticristis iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to delyuere soulis out of þe deuelis bondis.

but woo to suche anticristis prelatis, þus blasphemynge crist and sclaundrynge cristene men.

and notwipstondynge þat goddis lawe and ensample of cristis pore life dampnen seculer lordschips in clerkis and coueitise and worldly lif, 3it þei graunten pardon wipouting mesure and 3ouen grete benefices and huge tresour of gold and worldly fauour and sathanas blissyng to lordis, clerkis and comineris, for to meyntene anticristis worldly clerks in þes synnes a3enst god and his halwen, and for to pursue and sclaundryde and enprisone and slee and brenne pore prestis þat techen holy writt and cristis gospel of pouert and mekenesse a3enst here worldly lif. and to þis ende þes wickid ydolatrours, worschiperis of false goddis, graunten to þes manquelleris out of bileue and charite pardons, part of massis and oþere preieris, 3e to flee to heuene bifoire þe bodi be cold, and þus blynde anticristis prelatis leden blynde lordis, clerkis and comunes to helle for coueitise and brekynge of goddis comaundements.

And þis newe pursuynge of prelatis is don bi more sutil ypocrisie and after more benefice resceyneyd of cristis passion, and whanne it were most nede to haue helpe in goddis cause a3enst anticristis clerkis þat destroyen þe treuþe of cristis lif and his apostlis in word and dede;
and amende his lif, and not til he wolde 3eue money to anticristis clerkis at here wille.
<L 6><T MT04><P 96>

for as scotis token þe skochen of armes of seynt george and herebi traiened englischemen, so þes anticristis prefalit taken name and staat of cristi apostlis, as 3if þei wolden helpe and lede cristene men þe ri3tie weie to heune as þei diden, but herebi þei betraien cristene men into synne by suynege of here tecynge and cursed lif, and leden ham faste þe weie to helle.
<L 19><T MT04><P 99>

and so þes worldly prefalit ben chef captayne and arraouris of sathanas bataillis to exile good lif and chariti, but certis no tonge in þis lif may telle hou many soulis gon to helle bi þes cursede captayne and anticristis iuridicion and censures.
<L 10><T MT04><P 100>

but certis þes anticristis clerkis lien falsly a3enst cristi lore and profile of cristene men.
<L 11><T MT04><P 101>

and þus þei ben disceyued bi þes noueltries in feip, hope and chariti bi þes anticristis prefalit.
<L 7><T MT04><P 103>

and þi þis þei casten to ende in here coueitise, symonnye and robberei and meyntenynge of anticristis chyrche, and it is to drede last þei enden in þis blasphemye a3enst þe holy gost.
<L 15><T MT04><P 106>

for crist and his apostlis lefent not prechynge of þe gospel, and 3it þe deuelis lyms maden discencion and gruczhyngye and fi3ttyngye a3enst hem And goode men rescuyynge cristi gospel, to 3eue vs ensaumple to laste trewe in prechynge þou3 anticristis clerkis gruczchen.
<L 16><T MT05><P 109>

and 3if ony such religious be stirid bi chariti and conscience to goo to cristene peple and preche hem goddis lawe he schal be lettid bi anticristis obedience vp peyne of dedly synne and prisonynge and suymyte of bodely deþ.
<L 7><T MT06><P 117>

and þei bryngen lordis in his error of bileue, þat þei ben in dette to meyntenen hem in þis worldly lif, and þat lordis may not meyntenene cristis ordynaunce in clerkis for drede of anticristis curs and brekyng of here ol bi whiche þei ben sworne to meynten holy chyrche; for þat þat is þe fendis chyrche, þat ben proude clerkis and coueitouse, þei clepen holy chyrche to turnen alle þing vspondoun as anticristis disciplis.
<L 16, 20><T MT06><P 119>

and þei bryngen communes in þis error, þat 3if þei taken ony þing preuely or aperly fro anticristis chyrche and his clerkis þei schullen be cursed and prisioned and dampnyd in helle.
<L 27><T MT06><P 119>

for þei þat schulden be most meke and wilful pore and in most deuocation and myrrour of alle vertues to worldly men ben now turned into luciferis pride and sathanas coueitise and anticristis ypcorisi and ydelnesse, and ben myrrour of alle synnes, and no tonge in þis lif can telle þe harms herof. Capitulum 10m• 3it þes proude possessioners ben anticristis martiris, for þei ben raised bi hym fro deþ of worldlynesse and vanye to lif of lordis and werris and falsnesse;
<L 4, 7><T MT06><P 123>

and þus þei lyuen in delicies of þe world and here flech, and þerfore þei ben dede to god as poul seip, and so þei lyuen anticristis lif and meyntene þa to here deþ a3enst cristi lif and lawe and techeris perof. Capitulum 11m• 3it proude possessioners ben anticristis, for þei letten trewe men to preche þe gospel of ihu crist and sufferen not þe peple knowe goddis lawe bi whiche þei schulden be sauyd.
<L 7, 10><T MT06><P 124>

and 3if opere men wolten treuly and frely preche þe gospel and dispise synne, as cristi commaundé, þes proude possessioneris letten hem bi cautelis of anticristis censuris and worldly power and slaundrynge and prisonynge, and dryuen hem out of londe and ellis brennen hem 3if þei may.
<L 22><T MT06><P 124>

and þus whanne þei bynden hem to forsake þe world and be dede þerto, þei ben quekenyd bi anticristis obedience and maade more worldly þan ony opere þem.
<L 13><T MT06><P 131>

certes þes ben religious of anticristis and sathanas þat maken so grete stryues and discencion, and to bryngen men out of chariti for to geten to hem a litel drit of temporal goodis.
<L 8><T MT06><P 132>

þan it is sathanas werk and anticristis to curse a man for he wole not paihe his tiþes to a cursed man, a3enst goddis lawe and mansys and a3enst his conscience ry3fully groundid, and þerfore bereue him his catel, peyne his body, and dampnyd his soule.
<L 16><T MT06><P 132>

Capitulum 27m• þes possessioners ben specyaly cristi enemys and anticristis, for þei dispisen and slaundryne and pursuen meke men and pore, and enhauynen and preisen and fauoren proude men and disolute;
<L 6><T MT06><P 133>
sanne sip þei taken away þe noble costly good of wilful pouert and simplenesse and mekenesse, in whiche vertues crist groundid holy chirche, þei ben stronge þeues and anticristis disciplis. and sip þei meyntenen so harde þis wicked beastfe, and robben holy chirche fro þis noble tresor of pouert and mekenesse, and defoulen it wip drit of worldly lordschipæ a3enst þe wille of ihu crist here spouse, þei ben cursed heretikis and here meyntenours also, and þus þei ben anticristis perueretyng cristendom.

Capitulum 36m• 3it þes possessioners brygen lordis out of bileeue, and maken hem bi bynde swerynge meyntene þe couetteise and worldly lif of anticristis clerkis, whanne bi vertue of here ōþ þei schulden distroie þe false couetteise and pride of worldly clerkis: for þes lordis sweren to meyntenen þe pruylegyses and fredomes and riȝtis of holy chirche; 

< L 2, 7, 10>• < T MT06 > < P 137 >

but anticristis clerkis chalengen bi þis ōþ þat lordis owayne to meyntenere false lordschipis, pride and couetteise, and wrong customes of prescriptiion a3enst goddis lawe and good conscience: for 3iþ þes anticristis clerkis han holden wrongfully a cristene manys good lond oþer rentis or oþer goodis bi pritti ōþer or fowtry withouten any axynge, þei seyn þis synfyl possession so longe contynued makip hem worldly lordis of þis good: 

< L 16, 19>• < T MT06 > < P 137 >

and þis exempliþe þei chalengen bi anticristis power and not bi god almyȝtī, for he constreyneþ clerkis to be suget to seculer lordis and to lyue a iust lif and symple and pore wipouten worldly lordschip and opyn beggyngse in a vertuous mene. god almyȝtī seirep prestis, lordis and comunes to knowe ypoocrisie, heresie and treson of anticristis worldly clerkis, and known and meyntenent þe riȝtful ordynance of god and þe perfyf freddome of þe gospel. 

< L 2, 6>• < T MT06 > < P 140 >

for neiþer þei wolent lerne hem self ne techen holy writte, ne suffre oþere men to don it leste luerre owene synne and ypoocrisie be knowne and here lusthul lif widrawn, and þus þei closed cristis lif and his apostlis fro þe comune peple bi keies of anticristis iuridicioun and censures, and maken hem not so hardy to seye a treuþe of holil writt a3enst here cursed lif, for þat schal be holden detraccion and emuye and a3enst charite; 

< L 13>• < T MT07 > < P 148 >

and þes ben euele fadrís þat þus cruelly enfamynen here sugetis soulis and dryuen hem to damnpacion for loue of worldly muk or bodily aye, or for drede of wrecchid anticristis þat ben goddis traitours and his peplis. 

< L 14>• < T MT07 > < P 150 >

and þe gospel þat techep cristis mekenesse and wilful pouert and bisi trauelæ in preychyng to saue cristene soulis, for it constreyneþ prestis to þis holy lif, is litel loued and studied and taut but raþere dispised and hyndrid and maade fals bi speche of anticristis clerkis. 

< L 30>• < T MT07 > < P 157 >

Also crist bad to his enemies þat þei schulde bere witnesse of euyl 3iþ he bad spoken euyl, and seynt poul biddiþ his hereris deme þat þei be seide, wheþ þes worldly foolis wolent he anticristis more maiistris þan crist god and man. Sip þei wolent 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 26>• < T MT07 > < P 158 >

þei ben anticristis lettynge cristene men to kunne here bileue and spoken of holy writ; 

< L 1>• < T MT07 > < P 159 >

lord, hou cursed anticristis ben þes worldly prelatis and curatis þat cursen trewe men for prechynge and herynge of holy writ. 

< L 30>• < T MT07 > < P 160 >

þei maken lordis and comunes bi blynd deuocion and ypocrisie to meyntenen worldly clerkis in pride, couetteise and ydelnesse and false techynge of anticristis erroors vndir colour of freddome and worschipynge of holy chirche and goddis lawe. 

< L 3>• < T MT07 > < P 162 >

and þus whanne lordis and comyns wenen to meyntenen goddis prestis and his lawe, þei meyntenent anticristis prestis and here lawis and wrong customes and pride and opere synnes instede of mekenesse and opere vertues, and magnifyenge of mennus lawis and dispyntyng of goddis lawis. 

< L 12>• < T MT07 > < P 162 >

Capitulum 12m• Also worldly prestis ben anticristis disciplis, sekynge here owene worldly honour and wynnynge mere þan goddis, and helþe of mennys soulis; 

< L 28>• < T MT08 > < P 171 >

and ion þe euangelist seip and seyn austyn declarþ þat þo man þat þus denyen ihu ben anticristis, and settþ ensaumple of forsworen men, of lechouris and coueitouse men and vsereris and many moo; 

< L 8>• < T MT08 > < P 172 >

but certis þes ben anticristis and perilous heretikis. 

< L 12>• < T MT08 > < P 174 >

for þei conseilen here maiistris faste þei tristen not to pore prestis and witty clerkis
and certis ðis is antecristis techynge, for men ernen and geten moche wralpe of god in doynge syche noueltries for worldly name and ignorance, þe whiche nouelries god biddip not, and in leynge weriks of mercy where god comandip hem to be don, for bi þis techynge þei wenen þat it is almes to myspenden here goodis and leuen goddis comauandment vndo.

and þe beste part of þe popis lawe seip pleynly þat eche þat comep to presthod takip þe office of a bedele or criere to goo before domesday to crie to þe peple here synnes and vengence of god, whi ben not þo prestis heretikis þat leuen to preche cristis gospel, and compelle opere treue men to leue prechynge of þe gospel, sîp þis lawe is seynt gregoryes lawe, groundid opynly in goddis lawe and reson and charite, and opere lawes of þe peple ben contrarie to holy writt and reson and charite, for to meytene pride and coueitise of antecristis worldly clerkis.

3if ypocritis of feyned religion visiten not fadaril children and modirles and widewis in here tribulacon and kepe not hem self vnbleckid fro þis world, as seynt iame techip: but visette oft riche men and wymmen, and namely riche widewis, for to gete worldly muk by false discitasis and carien it home to caynes castelis and antecristis couent and sathanas children and marteris of glotonye.

clerkis seyn þat lordis ben cursed 3if þei chastisen hem, þou3 þei ben neuere so foule lecherous and neuere so cursed heretikis, for symonye and coueitise and meytennyng of synne and robbenye pore tenauntis bi extorcions for antecristis correccions and veyn halwynge of chirchis and auteris and opere iapis.

þe foure and twentieth, þat þei hiren not grete men bi gold fees and robees and false gostly helpe to be goddis traitouris, holdynge a3enst his lawe and his ordynauce to magnifi antecristis clerkis and synful mennus ordynauce.

and þis is a feyned word of antecristis clerkis þat, 3if sugetis may leftly wpdrawe tipes and offryngys fro curatis þat openly lyuen in lecherie or grete opere synnes and don not here office, þan seruauntis and tenauntis may wpdrawe here seruyce and rentis fro here lordis þat lyuen opynly a cursed lif.

and þus it semeþ þat þo clerkis þat wolen not be amended bi seculer lordis dom ben out of mekenesse and pacience and charite, and hi3en himself aboue crist and his apostlis a3enst goddis ordynauce bi luciferis pride, and ben cursed antecristis.

and now who can faste renne to rone and bare gold out of þe loud and paie it for deed leed and a litil writynge, and stryne and plede and curse for tipes and opere temporal profitis, þat ben clepid wip antecristis clerkis ri3tis of holy chirche, schal haue grete benefices of cure of many pouandsoulis;

but 3if he have ony litel pore place to lyuen a pore lif onne, he schal he so pursued and sclaundrid þat he schal be putt oute bi wiles, cautelis, fraudis and worldly violence, and enprisoned, disgratid or brent, 3if antecristis clerkis may for ony gold and cursed leyngis.

3it more traiterie is in false curatis þat 3euen mede or hire to come to siche worldly offices, for to spare here muk and ioie it in tresor, and for tiþes and oþere temperal profitis, þat ben amended bi seculer lordis dom ben out of synne and robbynge pore tenauntis bi extorcions for antecristis correccions and veyn halwynge of chirchis and auteris and opere iapis.

þe foure and twentieth, þat þei hiren not grete men bi gold fees and robees and false gostly helpe to be goddis traitouris, holdynge a3enst his lawe and his ordynauce to magnifi antecristis clerkis and synful mennus ordynauce.

and þis is a feyned word of antecristis clerkis þat, 3if sugetis may leftly wpdrawe tipes and offryngys fro curatis þat openly lyuen in lecherie or grete opere synnes and don not here office, þan seruauntis and tenauntis may wpdrawe here seruyce and rentis fro here lordis þat lyuen opynly a cursed lif.

and þus it semeþ þat þo clerkis þat wolen not be amended bi seculer lordis dom ben out of mekenesse and pacience and charite, and hi3en himself aboue crist and his apostlis a3enst goddis ordynauce bi luciferis pride, and ben cursed antecristis.

and now who can faste renne to rone and bare gold out of þe loud and paie it for deed leed and a litil writynge, and stryne and plede and curse for tipes and opere temporal profitis, þat ben clepid wip antecristis clerkis ri3tis of holy chirche, schal haue grete benefices of cure of many pouandsoulis;

but 3if he have ony litel pore place to lyuen a pore lif onne, he schal he so pursued and sclaundrid þat he schal be putt oute bi wiles, cautelis, fraudis and worldly violence, and enprisoned, disgratid or brent, 3if antecristis clerkis may for ony gold and cursed leyngis.

3it more traiterie is in false curatis þat 3euen mede or hire to come to siche worldly offices, for to spare here muk and ioie it in tresor, and for to gete lordischipe and mauntenauce a3enst ordynaries, þat þei doren not clepen hem to residence and saue hero soulis, but couchen in lordis courtis, in lustis and aise of here flech for to gete moo fatte benefices, and purposen not spedly to do hero gostly office, woo is to þo lordis þat ben lead wiþ suche cursed heretikis and antecristis, traitours of god and his peple, and namely traitours to lordis hem self.

and þus it semeþ þat þo clerkis þat wolen not be amended bi seculer lordis dom ben out of mekenesse and pacience and charite, and hi3en himself aboue crist and his apostlis a3enst goddis ordynauce bi luciferis pride, and ben cursed antecristis.

and now who can faste renne to rone and bare gold out of þe loud and paie it for deed leed and a litil writynge, and stryne and plede and curse for tipes and opere temporal profitis, þat ben clepid wip antecristis clerkis ri3tis of holy chirche, schal haue grete benefices of cure of many pouandsoulis;

but 3if he have ony litel pore place to lyuen a pore lif onne, he schal he so pursued and sclaundrid þat he schal be putt oute bi wiles, cautelis, fraudis and worldly violence, and enprisoned, disgratid or brent, 3if antecristis clerkis may for ony gold and cursed leyngis.

3it more traiterie is in false curatis þat 3euen mede or hire to come to siche worldly offices, for to spare here muk and ioie it in tresor, and for to gete lordischipe and mauntenauce a3enst ordynaries, þat þei doren not clepen hem to residence and saue hero soulis, but couchen in lordis courtis, in lustis and aise of here flech for to gete moo fatte benefices, and purposen not speedly to do hero gostly office, woo is to þo lordis þat ben lead wiþ suche cursed heretikis and antecristis, traitours of god and his peple, and namely traitours to lordis hem self.
forbarre trewe prestis to teche hem goddis lawe;
<L 12><T MT16><P 248>

for whanne þei ben falsly amendid bi officialis
denes no man be hardy to waken hem out of
here lustis of synne, þat schulde distroie
jurdicioun and wynynge of prelatis, and þis
cursed extorsion is clepid bi ypocrisie þe grete
almes of anticroistis clerkis;
<L 23><T MT16><P 249>

Also eche good day comynly þes smale curatis
schullen haue letteris fro here ordynaries to
summone and to curse pore men for nouȝt but
for coueitise of anticroistis clerkis;
<L 6><T MT16><P 250>

and so many cursed disceitis haþ anticroist brouȝt
up bi his worldly clerkis to make curatis to
myspended pore mennus goodis and not don
trewely here office, or ellis to forsaken al and
late anticroistis clerkis, as lordis of þis world, 3e
more cruely þan ðere tiraunites, robbye þe pore
people bi feyned sensualses and teche þe fendis lore
þeþe open prechynge and ensaumple of here
cursid lif Also 3if siche curatis ben stired to gone
lerne goddis lawe and teche hero þe
parischenys þe gospel, comynly þei schullen gete no leue of
bischopis but for gold;
<L 21><T MT16><P 250>

and of lordis and myȝtys men, þat schulden
distroie þis wrong and ðere and meyntenen
treuþe and goddis seruauntis, and now
meyntenen anticroistis falsenesse and his clerkys for part of þe wynynge.
<L 7><T MT16><P 251>

Capitulum 3m 
But 3it þouȝ pore prestis
myȝtyn haue frely presention of lordis, and
ben helpen bi meyntenynge of kyngis and helpe
of goode comyns fro extorsions of prelatis and
opere myspendynge of þes goodes, þat is ful
hard in þis grete regnynge of
anticroistis clerkis;
<L 24><T MT16><P 251>

for now þei ben free to flee fro o cite to a noȝter
whanne þei ben pursued of anticroistis clerkis, as
biddilþ crist in þe gospel.
<L 4><T MT16><P 252>

Crist for his endeles mercy helpe his prestis and
comyn peple to be war of anticroistis discetics,
and goo euene þe riȝte weie to heuene.
<L 33><T MT16><P 253>

But þei wolten fordon it wiþ a stynkyng blast of
anticroistis cursed mouȝt.
<L 25><T MT17><P 257>

Panne 3if þe multitude of anticroistis clerkis
approuen not þe gospel ne treuþe of holy writt, no
man schulde holde þe gospel ne ony
comandaunement of god, ne meyntene ony treuþe
3enest anticroist and his worldly prelatis.
<L 15><T MT17><P 258>

for bi þis cursed wheel, 3if anticroistis clerkis
dampne cristene mennus feiþ and þe
comandaunements of god and poyntis of charite,
and bryngen in here owen weiward lawis to
holden vp here pride and coueitise, and to curse
men for þei don werks of charite, men moten vp
peyne of damnacion receyue here cursed dedis
as billeue, and forsake þe gospel of ihu crist, and
take fendis lesyngis in stede of goddis lore;
<L 23><T MT17><P 258>

for cristene men ben certeyn of billeue, bi
gracious 5ffe of ihu crist, þat þis treuþe tauȝt
alle anticroistis clerkis crien neuer so faste þe
contrarie vp peyne of curs and prisionynge and
brennynge.
<L 3><T MT17><P 260>

God almyȝtys strengþe his litil flok aȝenst þes
 foure whelis of sathanas chaar, aȝenst
anticroistis clerkis and helperis, and make hem stronge in
riȝtful feiþ, hope and charite, to seke trewely þe
worshippe of ihu crist and sauyng of mennus
soulis; to dispise anticroist bost and feyned
power;
<L 9, 11><T MT17><P 262>

Panne 3if prestis knowen þes false anticroistis and
false prophetics bi tokenes of goddis lawe and
warne not þe peple of hem, þei ben gilte of loos
of cristene soulis.
<L 25><T MT18><P 272>

moche more 3if prestis knowen þat mennus
soulis ben in myschief of fals bileue brouȝt in bi
anticroistis clerkis, þei ben out of charite but 3if
þei helpen hem out of þis myschief, siþ þis is
most myschief in þis world.
<L 31><T MT18><P 272>

but anticroistis prelatis and veyn religious seyn
þat it is aȝenst charite to tellen opynly here
curse disceitis and
anticroistis clerkis tellen false lesyngis in open sermons vpon certeyn
personys and in here absence, so þei don openly
3enest here owene techynge;
<L 11><T MT18><P 273>

And for þes anticroistis clerkis louen more here
owene heynesse and pride and worldly ioie and
welfare þan cristis honour and vertuous lif of
cristene peple, þerfore þei ratellen þat it is aȝenst
charite to tellen oþynly here cursed disceitis and
synnes;
<L 10><T MT18><P 274>

Pe secunde þat þe grete opyn synne þat regneþ in diuerse statis be distroyed, and also heresie and ypocrisie of anticristis and his folweris.
<L 5><T MT19><P 276>

Pe seuenþe, þat clerkis be meke and obeschau nt to worldly lordis, as crist and his apostlis weren, and be not norischid in grete synne by anticristis exempcion, leste cristene rewmes be distroyed for suffraunce and meyntenynge of cursed synnes.
<L 8><T MT19><P 277>

Þat þe kyng and lordis gouerne h em 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 lordischipe and worschipe, and rewarde trewe men, to reule clerkis in mekenesse, wilful pouert and bisynesse of gostly traueile for helpe of mannys soule, as crist and his apostlis diden, and suffre hem not to haunten anticristis ypocrisie and tirauntrie of þe comones bi feyned censures, iurisdiction and power of prisonynge.
<L 25><T MT19><P 280>

and þus seiþ ion soþeliche þat þer ben now many makid anticristis; 
<L 21><T MT22><P 310>

and þenne þei ben anticristis and fendis children, as ion seyþ. 
<L 27><T MT22><P 310>

3if þei hadden bi anticristis lawe weye to plete for þes godis, þey wolden stryue and curse for hem and wrongly disturble þer sugetis, and þus to haue bi title of almes as crist hadde is more worshipful, for lawe of þe lord is betere, and þus prestis ben more lik to crist, and þus prelatis shulden bi title of almes yue lore and leding to þer sugetis; 
<L 16><T MT27><P 414>

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>

neper pope ne ojer man haþ power but to helpe þe chrice bi goddis lawe, and þus feynyng of anticristis powere, þat is fals a3enus þis treuleþ, comeþ of þe fadir of lesingis and disseyueþ many men. 
<L 36><T MT27><P 426>

and þei ponderen wiþ þis suspending þat þei don it for ri3wisnesse to teche curatis obedience and meke nesse bi godis lawe, and al þis is falsly feyned bi anticristis ipocrisie. 
<L 1><T MT27><P 457>

so þat nou myche of þis world holdiþ on anticristis syde; 
<L 24><T MT28><P 460>

for if goddis lawe were kept clene wiþoute þe fendis lawe, and þe ordenauense of crist were clene wipouten anticristis, where shulden þes foure sectis be lordis as þey nou ben? 
<L 22><T MT28><P 466>

and so þe mooste inconuenient þat anticrist kan bringe of þis is þat cristis lawe were holdun clene wipouten anticristis; 
<L 3><T MT28><P 467>

and þus 3if anticristis lawe were good, it cristis lawe mut nedis be betere and sufficient in hym sif; 
<L 13><T MT28><P 467>

and many may no betere knowe anticristis clerk þan bi þis, þat he loueþ þis chirche and hatiþ þe chirche of criste; 
<L 33><T MT28><P 467>

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

and to þe foorme of anticristis skile: he and alle hise kunnen not grounde þat þis was euere o ny almes to make þus siche cayms castels. 
<L 36><T MT28><P 477>

and bi þis may men se answere to þe foorme of anticristis resoun. 
<L 14><T MT28><P 480>

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 deuel, it is li3t to vndirstonde who plauntide þese sectis. 
<L 68><T OP-ES ><P 6>

and if he wole go begge aftir his preching, he shal be þe lesse enpungned and ylett for anticristis retenu, þat is wundir strong and large sprad, haþ þanne a ful grete euydence þat such a prest is oon of hers. 
<L 1216><T OP-ES ><P 52>

For, and Petir hadde do and tau3t as þese anticristis meyne and retenu meuen in word and dede, seynt Petir hadde he fals and contrarious to his maistir Iesu. 
<L 1911><T OP-ES ><P 92>

Were it ony greet synne to calle þese folk anticristis, siþ þe reuersen Crist and his
apostles in this matter and in other points rehearsed before?  
<L 1914><T OP-ES><P 92>

And wondre you not, althou3 I mene here that the law, by which the clergy is ruled in this apostasie, be anticristis lawe, siþ the clergy lyueþ so ful contrarie to Crist vndir þis lawe.  
<L 3016><T OP-ES><P 141>

For these monþis maken þre 3eer and an half, þe whiche monþis and tyme bitokeneþ anticristis lawe, þat is concurraunt wiþ Cristis lawe and contrarie þerto in alle þo pointis þat autorisen or fauoren þe encumbraunce of þis womman in þe forseid flood.  
<L 3058><T OP-ES><P 142>

And if þei seyen þat it is bettere to gyue al þat men may spare resona blly to pore men, as Crist teches and comaundis, and 3it stiren þe symple puple to offur here litil catel to þese deade ymagis, þei ben opynly out of charite, and brynge þe puple 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 wynnyng of heuenly blis, as Crist teches pleynly in þe gospel.  
<L 68><T SEWW16><P 85>

and herof schulden prelatis be fayn, siþ þei synnen moche on oþir sidis, but if þei ben anticristis prestit and schapen to quenche Cristis lawe.  
<L 36><T SEWW23><P 120>

And, if you say þat mony men by pruilege 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 febld by anticristis cautel, for he is no legeman ne soget to his kynge (þat is, full suget to hym by his kyngus lawe).  
<L 90><T SEWW23><P 130>

Or wher fyndist þou Dawkyn, þat men shulden kille her breþer, Sĩþ Crist our aller duke brou3t vs verrei pees, Bot if þou be of þe ranes þat ran fro Anticristis nose, /Pacem relinquo vobis, pacem meam do vobis/.  
<L 158><T UR><P 106>

ANTICRISTS.....1  

sleyng and mortifying of sowlis: werfor scheperds, clepid þe persoun of þe verrey shepheard Ihu Crist, nou3t schewing þe gospel, þof þei ekid not oþer malice ouer, þey are anticrists, and Sathanas transfigurid in to an aungel of li3t;  
<L 31><T APO><P 54>

ANTICRISTUS....19  

Seculere men may have worldly godis ynowe wipouten noumber to us, so þat þai gete hem trewly, and spende hem to Gods honoure and furthereyng of treuthe and helpe of þer Cristen breþur, and þat þai suffre not Anticristus clerkis to distroyen seculere lordschipis, and rob þer tenauntis by feyned jurisdiccion of Anticrist.  
<L 18><T A29><P 472>

as, 3if þe feend ladde þe pope to kylle manye þowsande men to hoolden his worldly state, he sewede anticristus maner.  
<L 22><T EWS1-48><P 439>

And to þis ende procuren freris anticristus disciples þat wey hit is now þus among cristene men.  
<L 89><T EWS1-52><P 462>

And so by þe seruyse of men ben þei chaungede into oþre kynde, siþ þei ben anticristus mynystris and seruon in anoþur chirche.  
<L 25><T EWS1SE-3><P 487>

and 3if þei don, þei ben anticristus, for Crist and God is al on.  
<L 86><T EWS1SE-3><P 489>

For anticristus lawis ben rewlis to þe styward of þe chyrche, to make officeris þerynne an d to deme lewede men, anticrist chalangeþ here to be fully Godis felow;  
<L 91><T EWS1SE-3><P 489>

He is not on Cristus syde, þat puttude his soule for his schep, but on anticristus syde, þat puttiþ monye soulis for his pruyde.  
<L 85><T EWS1SE-11><P 524>

and herof schulden prelatis be fayn siþ þei synnen myche on oþre sydes but 3if þei ben anticristus preestis and schapen to qwenche Cristis lawe.  
<L 42><T EWS2-58><P 17>

A floc of trewe men is þe cite of Israel, for þese men seen God and ben redy to help e hise lymes, whon þei ben þus pursewyde, and suffre Cristus disciplis to trauele, and lette anticristus by þer power;  
<L 72><T EWS2-66><P 62>

And to speke generally of anticristus scote, þese popys ben fadrys, and þer chirches ben modris, þese byschopis ben breþren, and oþre prelatis cosynes;  
<L 47><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 fiȝtyng?

but his lawe schulde be bettur holde, and anticristus iugement schulde cese.

And, for men myȝton seyȝe þat Crist cam to vnbynde þe lawe, and so offys of hise preestus schulde chawnge fro þe oolde lawe, (as anticristus preestus seruen now to þe world) herfore seiþ Crist þat men schulde not gesse þat he cam to lowse þe lawe, but for to fulfullen it.

And so comunes weron excludid of false ȝuyng to alyenus, as to popis and cardynalus, and syche anticristus disciplus.

God schilde us from suche perelus, for ȝif þei fallen in owre tyme, manye helperus schulde þei haue of Anticristus clerkis þat darkon now.

Manye suche blynd e resonys ben made by anticristus clerkys;

Her grucchen anticristus discipulis and seyn þat Crist seiþ here fals; and turne þei not aȝeyn to kepe þer worldly goodus for drede of anticristus curs, for þa brynguþ in ofte blisse.

For þe pope ordeyneþ discretly more punyschyng for hem þat brekon þis lawe, and þus Cristus lawe is put obac, and anticristus lawe magnyfyed.

For þe pope ordynynþ discretly more punyschyng for hem þat brekon þis lawe, and þus Cristus lawe is put obac, and anticristus lawe magnyfyed.

ANTIFENERS.....1

A lord, 3if alle þe studie and traueile þat men han now abowte Salisbury vss wiþ multitude of newe costy portos, antifeners, graielis, and alle opere bokis weren turned into makynge of biblis, and in studiynge and techynge þerof, hou moche schulde goddis lawe be forþered and knowne, and kept, and now in so moche it is hyndrid, vnstudied and vnkept.

<antiphonere>15

15 1 variant; 1 occurrence.

anti-pope16

Also in þe 3er of grace Ml C xix Calixt þe ij sat pope v 3er, which strenþis garded on ech side, toke and prisoned maurici þe antepope for seid, wham he made to be sette on a Camelle, his face turnid toward þe tail, and held þe tail for a bridelle, goyng before þe pope.

Next after king William þe ij for þe discencioun þat was bi twix pope vrban and Wibert antepope, he denyed þe tribute of Rome.

ANTEPOPIS......1

In þe 3er of grace Ml C lix pope Alisandre þe iij come next after Adrian and satte xxij 3er, which ouercom iijj sismactikes apostailis, or antepopis, which þe Emperour Fretherike made.

ANTIPOPE.......1

and so, 3if God wole, boþe ypocrites and tyrantis shullen be destuyed, as þe antipope wiþ his cowrt and þese newe religiouse, and þan shal Godis lawe reygne wiþ þe trewe partis of his chirche.

ape17

But oon þing þei telle, al if it be fals, þat abite of freres wolde make an ape seint.

And bycause of his synne þis ape made hym clothing;

But certis an ape is not so blynd in knowyng of dyuerste.

For siþen þat Bernard seiþ wel þat an unwis kyng in his rewme is an ape in rof of þe halle for propres þat fallon to hym, muche more such a pope, maad as heed of hooly chirche is a feend
in monnys body and distorbleþ al þe chirche.

But þis is an ouer myche symylitude of an ape!

many siche ape resouns han men herd a3enus crist, as 3if an ape wolde argue þus: “a mannus eye is in his hed of sutil fode and vnhilid, bi þe same skile shulde his foot” þis fend mut lerne arguyng, and wite to what ende god hþaþ ordeyned dyuerse lemes of hooly chirche, and þeraftir shapun hem godis.

but heere men seyen as bifore þat þis smacchiþ an ape skile.

And þus þese apes arguen by wey of likenes, and done more harme to men þen þof þei cutted hor throtes.

And þis þese apes arguen by wey of likenes, and bi licknesse of þei ben lesse þen þei synnen mony weys, when þei ben to costily and to lustily in fode.

And þus þese apes wolden brynge by þis þat eche man were God, and sþe we God leue to spekon as hym lykþu, al 3if we speke not ay so by þe same auctorite.

But þis is an ouer myche symylitude of an ape!

many siche ape resouns han men herd a3enus crist, as 3if an ape wolde argue þus: “a mannus eye is in his hed of sutil fode and vnhilid, bi þe same skile shulde his foot” þis fend mut lerne arguyng, and wite to what ende god hþaþ ordeyned dyuerse lemes of hooly chirche, and þeraftir shapun hem godis.

but heere men seyen as bifore þat þis smacchiþ an ape skile.

And if þou aske of proude men resoun of þis þese apes seyn þat suche atire makes hom schapply, and þei mote conferme hom to þo worlde, þat asken þi sþe

And þus þese apes arguen by wey of likenes, and done more harme to men þen þof þei cutted hor throtes.

And þis þese apes arguen by wey of likenes, and bi licknesse of þei ben lesse þen þei synnen mony weys, when þei ben to costily and to lustily in fode.

And þus þese apes wolden brynge by þis þat eche man were God, and sþe we God leue to spekon as hym lykþu, al 3if we speke not ay so by þe same auctorite.

But þis is an ouer myche symylitude of an ape!

many siche ape resouns han men herd a3enus crist, as 3if an ape wolde argue þus: “a mannus eye is in his hed of sutil fode and vnhilid, bi þe same skile shulde his foot” þis fend mut lerne arguyng, and wite to what ende god hþaþ ordeyned dyuerse lemes of hooly chirche, and þeraftir shapun hem godis.

but heere men seyen as bifore þat þis smacchiþ an ape skile.

And if þou aske of proude men resoun of þis þese apes seyn þat suche atire makes hom schapply, and þei mote conferme hom to þo worlde, þat asken þi sþe

And þus þese apes arguen by wey of likenes, and done more harme to men þen þof þei cutted hor throtes.

And þis þese apes arguen by wey of likenes, and bi licknesse of þei ben lesse þen þei synnen mony weys, when þei ben to costily and to lustily in fode.

And þus þese apes wolden brynge by þis þat eche man were God, and sþe we God leue to spekon as hym lykþu, al 3if we speke not ay so by þe same auctorite.

But þis is an ouer myche symylitude of an ape!

many siche ape resouns han men herd a3enus crist, as 3if an ape wolde argue þus: “a mannus eye is in his hed of sutil fode and vnhilid, bi þe same skile shulde his foot” þis fend mut lerne arguyng, and wite to what ende god hþaþ ordeyned dyuerse lemes of hooly chirche, and þeraftir shapun hem godis.

but heere men seyen as bifore þat þis smacchiþ an ape skile.

And if þou aske of proude men resoun of þis þese apes seyn þat suche atire makes hom schapply, and þei mote conferme hom to þo worlde, þat asken þi sþe

And þus þese apes arguen by wey of likenes, and done more harme to men þen þof þei cutted hor throtes.

And þis þese apes arguen by wey of likenes, and bi licknesse of þei ben lesse þen þei synnen mony weys, when þei ben to costily and to lustily in fode.

And þus þese apes wolden brynge by þis þat eche man were God, and sþe we God leue to spekon as hym lykþu, al 3if we speke not ay so by þe same auctorite.
And sith thei ben the officeris of Crist and procuratouris of pore men, thei ben traitouris of Crist and sleeris of pore men, if thei wasten here liflode and Goddis treesore in pride, glotonie, lecherie, and othere synnis preuy or apert.

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.

for þei maken þe worldly bischop of Rome, þat Schulde be mos t perfit in gostly povert and mekenesse, and most forsake þe world, after Crist and Petir and Poul, to be chef lord of alle here goodis, prevey and apert.

And certis of his comyn mysdoyng, privey and apert, kan no man fully telle but God himself.

but oueral goþ symonie priualy or apert.

And þus alle þes newe ordris, þat crokon fro ordenaunce of Crist, 3yuon occasion to synne oþur pryue or apert.

For monye ben t raytours to God and procatourus to þe feend, or pryue or apert, þat wole not stonde for Godus lawe.

For certis no man doip ou3t in hiddis, and 3it he castiþ to be in apert, for þis were falsed of mannus lif in doyng and in entent.

priue or apert/ Goddis lawe in englische

þis men my3ten schewe bi seuene 3iftis of þe holy gost, bi myspendynge of fyue wittis, bi sxe consensit of synne, and colourynge and meyntenynge of alle synnes preue and apert, and namely bi false procuryng of matrymonye bi soteltces and queyntese and false bihetynges, and fals dyuars makynge, hou þes newe feyned religious ben anticristis, set preuyly of þe feu to disceyue men in gostly goodis and worldly, and norischen hen esily in synne, and dryuen hem to helle to euerlastynge dep.

And ben present in here owene persones in costy array as kyngis, and meyntene many men of armes to slee cristene men in body, and þei hem self killen many þousand in soule and bodi be cursed ensample of euyl lif and meyntenynge in synne for money, and bi cursed conseil priue and apert;

and we ben tau3t to lyuen in mekenesse eche to oþer, and to desire heuenely pingis, as vertues and holy lif, and don alle oure dedis preuyly and apert for þe honour of god and þe blisse of heuene;

God delyuere vs vs from alle euyl of synne preuy and apert, and namely fro endurynge in synne and dispeir of goddis mercy, and fro bodely werris and vengaunce and peynes, boþe in þis lif and purgatorye and and graunt vs bi ri3t feiþ trewe and perfitt charite to gete heuenely blisse.

3it feyned religious men pursuen pore prestis to prison and to brennyng bi many cursed lesyng and sclaundryng priue and apert, for as mochel as þei prechen trewly and frely cristis gospel and goddis hestis and reprouen here ypocrisie, symonie, coueitise and opere disceitis;

for prelatis hiden þe gile of here symonye and ypocrisie, þat vnneþis comeþ ony to ony grete benefice wilputen symonye, priuy or apert;

for herbi þei ben bolde to walwe in synne preue and apert;

And they setten in there houses/ mawmetes of stockes & of stonnes/ & tofore hem they knelen priylich and apert/ & maken her preyers/ and al this they seyen is thy worschup/ and a gret heryeng to the.

And nemne the anon nought, and thy name takke With proude wordes apert that passeth his rewle.

Also it preisith myche almes and good preier, and repreuith gretly extorcouns, and wrong, and false oothis, and false wey3tis, and al fraude, priue and apert;

And nemne the anon nought, and thy name takke With proude wordes apert that passeth his rewle.

Also it preisith myche almes and good preier, and repreuith gretly extorcouns, and wrong, and false oothis, and false wey3tis, and al fraude, priue and apert;
For I purpose wip þe helpe of God, in remissioun of alle my synnes and of my ful cursid lyuynge, to hate and fle priuyli and apeertlī to sue þese foure forside me in þe brode weie of þis world in þe whiche now alle þei walken in sclaundre. 

APEERTLY.......2
I schal outdrawe, þat is, apeertly I schal schewe before her i3en my swerd, þat is, venemouse lustis and likingis of deedly synnes, and þoruþ po my my3t schal sle hem goostli. Manye he sleþ but not alle, and al his malice schal þe wickider ben.

APEERTLY.......3
And, as trewe men tellen, freris seyn apeertely, if þo kynge and lordis and oþer men stonden þus ageyns hor fals beggyng, and wil not suffer freris to rob þe hor tenauntis, bot gif hor almes to hor pore neghtboris, freris wil go out of þo lond and cum ageyne wiþ bright hedis.

APEERTILY.......4
And þe Archabischop seide to me, I wole schortli þat þou swere now here to me þat þou schalt forsake alle þe opynynouns whiche þe sect of Lollers holdiþ and is sclaundrid wiþ, so þat æf þis tyme neipir priuyli ne apeertlī þou holde noon opynynoun whiche I schal, æfþ þat þou hast sworun, relese here to þee. 

And I seide, Ser, I prechid neuer þus, neiþir tau3te þus priuyli ne apeertly. ’

APERTILY.......23
Pat is, I schal schewe me Lord Almy3ti aboven al þing, and I schal seyn apeertly. I lywe wiþpouten
eende.

Pese men, wiþ alle oþere þat ben wickid, þouȝ þei han greet welþe and ese in þis liif, and ypocritis þat leeten as þei weren riche of goostli goodis, criynghe her holynes in outwarde tokenys, he lefte empty of grace and joie, þouȝ þei ben ful of favour of folk, and vyle lustis priveli, and manye aþertly, but in þe day of doom þei schulen fynde nouȝt but peyne.

Hor bodily lecchorye cryes in þo Chirche bothe prively and aþertly, by holdyng of hor lemmons and by getyng of hor childer, as þei were weddid men.

and where weyes þat Crist hadd ordeyned to governe hiis Chirche schulde be susteyned and kepte, siþen God him self biddus so, Anticrist sees aþertly þat it were greet schame to lyve or to speke so, siþen þe world askes þe contrarie, And þo noþo þei ben greet heretikes, þat speken of Goddus lawe, or agayn Anticrist lawe, as enemyes to þe Chirche.

But summe of Anticristis clerkis seyn aþertly, þat þe lond shal be enterdited, and alle men þerinne cursed, raþer þan þei wolen be brouȝt to þe meke staat þat Crist putte hem inne.

And bi so moche þei ben worse þan outlawis and comyn þevys, for þei doun þis robberie aþertly, and justifiyn þi bi colour of holynesse, þat no man may aȝenstonde hem wiþ outen open werre.

And drede we not þese philosophres to graunten hem aþertly, þat þe same substaunce is furst watur an d siþ wyn;

But þis name is ofte teld somtyme prouely, and somtyme aþertly, and þi was ofte figured by fore þat Crist was bore.

And howeere we spekon, God woot wel how þis chaffaryng is mad, pryuely or aþertly;

And aftur þis synne may falle þat ladies be take pruely, and afturward aþertly, fro þer hosboundys by preestus.

And, as somme men spekon, þis name is ofte teld somtyme pruely, and somtyme aþertly, and it was ofte figured byfore þat Crist was bore.

he spekiȝ aþertly,.

And whanne his brîperen weren went, þanne he steyede to þe feeste day not aþertly but as in hid.

Neþeles no man spac aþertly of hym, for drede of þe Iewis.

But Iesu wente not aþertly nou among þe Iewis, as he dide bifoar, but wente out into a cuntrey byside desert, into a cite þat is clepid Effrem.

And þei bryngen comnues in þis errour, þat 3if þei taken ony þing prouely or aþertly fro anticristis chirche and his clerkis þe schullen be cursed and prisoned and dampnyd in helle;

namely 3if he reproue hem of here wickid liif and teche hem þe beste weie to heuene boþe in word and dede, and so be hurlid and pursued prouely or aþertly, and so hatid amonge hem þat he schal be fayn to sette his chichre to ferme to such e agettere nerehonde for nouȝt, or ellis for fals sclaundry putt on him lest his chirche, or for schame or anye flee þe contre, and bi þis wrong ben many men lettid fro goddis seruyce and trewe techynge.

but þis is don aþertly to preestis, when þei ben good and louen more þe heele of mennes soules þenne her goodis by coueytise.

sip þis Nychodeme cam by þe nyȝt þat figurede his ignoraunce, but to þe literal wyt he drede hym for his breþren to comen aþertly in þe day and speke wiþ Iesu Crist;

Pis Nychodeme cam by þe nyȝt þat figurede his ignorunce, but to þe literal wyt he drede hym for his breþren to comen aþertly in þe day and speke wiþ Iesu Crist:

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 trewþe, þe whiche is aþertly

seyd, wiþ redynesse to suffre þerfore, whateuere man denieþ it.
It seems raper þei stiren God to veniaunce þan to mercy, as Gregory seis, and apertly blasfemen God for her cursid lif, whateuer hor tonge blabe, as seynt Austen witnesses by grete dyleberacioun in many bokis.

Po sadist þou were no letterd man, þou preuest þi self fals, For þou speikst of jerarchies, of heresies also þou art gilty in alle þes pouyntes, & þi breþer boþe, Pat I would preue apertly if þat þei tyne suffrid.

Apostasie

APOSTASIE......32
sette not hope of helthe in the forseid ymagis, neither leeuen the werkis of merci anentiis pore men, which Crist comaundide undir the payne of euere lastinge dampraucioum in the xxv* c* of Madhu, netheles to gon a pilgrimage and visite suche placis and sette hope of helthe in doumbe idolis or in ymagis maad with mannis handis, in offringe to tho ymagis or to riche men of the world the almes dedis that ben due to pore men bi comaundement of Crist, is uttirli unleful, and an opin signe of idolatrie, and spoilinge and sleeynge of pore men, and apostasie either goinge abak fro cristene feith.

Anemtes þe apostasie of freres, I wolde it were aweye, for þei hemself schulden bewar of þis heresie, siþe þei schal be darnpned þerfore if þei laste þerinne.

CAP* II* Also freris seyn prively þat hit is apostasie and heresie for a prest to lyve as Crist ordeyne a prest to lyve, by forme of þo gospel.

We shal sup pose of our bileve, þat ilche man þat is ordeyne of God to be damprauced is apostata to jugement of God, as þe ri3t resoun shewiþ of þe apostasie. And 3if apostasie is stondying bihynde, hou myche stondiþ bihynde ilche siche þat shal be darnpned?

And therfore, as experience proveth, ever sithen regnyde siche maner apostasie in the puple, seside never the veniaunce of God upon us, outher of pestilence, outher of debate, outher of flodis, other of derrthe, and of many othere, and commly when men be most unskilfully merye some after fallith sorowe.

pe which customizable 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 bifoare, for he is wiþoute faute, and made an ordynaunce for his chirche, þe which ordynaunce kep, as men ben boundun to kepe it,
his chirche in euerie degré and staat shulde haue be wipout faute of goodis of fortune, kynde and grace, of þe whiche goodis þe apostasie of þe clergie hap robbid it now. 

< L 2824 > < T OP-ES > < P 134 >

And so, if þei ben nedid to customeable claramose begging, þei mai wite it no þing saue her owne apostasie, wherbi þei ben straied awei fro þe pure religioun of Crist, and fro þe vertuous mene, þe whiche is fautles, þat Crist chees to him and to hise apostlis, into þe vicious extremeyte þat I now bi autorite of Goddis lawe and resoun damphe here. 

< L 2868 > < T OP-ES > < P 136 >

And wondre þou not, alþou3 I mene here þat þe lawe, bi þe which þe clergie is rulid in þis apostasie, be anticristis lawe, sib þe clergie lyueþ so ful contrarie to Crist vnndir þis lawe. And no doute, as it is in partie declarid aboue, þis apostasie and þis greet auoutie is ground and roote of al þe meschif in cistendom. 

< L 3016, 3018 > < T OP-ES > < P 141 >

for þus seint Iohun Baptiste hewe upon þe apostasie and þe goostli auoutie of þe clergie of þo oold lawe, in whom at þat tyme was cheefli þe clergie to heuenli lyuyn temperaltees a3en into her hondis and redresse womman, as þe Apocalips spekiþ þat is to seie, and swolow up þis flood, and so helpe þis ceesse into þe tyme þat þe erþe opene his mouþ and þis dampnable apostasie, þe whiche assenten cowa and þis hordam, þe whiche asþe þe pure religioun of Crist, and fro þe pure religioun of Crist, and fro þe meschif in cistendom. 

< L 3057 > < T OP-ES > < P 143 >

And þis encumbraunce of þis womman, wip þe apostasie and auoutie þat suen þerof, shal n 

< L 3075 > < T OP-ES > < P 143 >

And þis encumbraunce of þis womman, wip þe apostasie and auoutie þat suen þerof, shal n

< L 3078 > < T OP-ES > < P 143 >

And bope þese parties ech on her side han euydencis suche as þei ben to colour wiþ her ypocrisie and her apostasie fro Crist and his purid lawe. 

< L 684 > < T OP-ES > < P 27 >

And þei wolde bigynne at þis heresie of þis lordship in þe staat of þe clergie, þe whiche I now enpunge, þat makip þe clergie bi dampnable apostasie ouere foul straie awei from Cristis blessid ordre. 

< L 1172 > < T OP-ES > < P 50 >

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 ypocrisie, but also of alle þo þat mai amende þis vnrylyness among þese apostatas and doen not; 

< L 1497 > < T OP-ES > < P 64 >

And þe lordis shulde wip þiþ studie considere þese here þat, al so long as þe clergie stondip in þis dampnable apostasie fro Crist and his lawe, and is encumbrid þe þo two viciouse extremytees þat I haue spokun of, þei doen no dede þat is aceptable or worþi meede in blis. 

< L 1502 > < T OP-ES > < P 64 >

For dedis þat ben good in kynde, as praiyer, sacrifice, fasting or almesse, or ony suche oþir, ben not meedful wiþout charite, þe whiche charite stondip not wip þis dampnable apostasie: and stondinge þis apostasie, þis peple synnelþ deedli what þat euere þei doen, for as moche as þou3 a dampnable sleþe þei contynuen in þis hidouse apostasie: 

< L 1507, 1509 > < T OP-ES > < P 66 >

And þepore lordis schulden take hede full tendirli to þis voyce of Criste þat saip Turne þis swerde a3eyne into his place’, forwhi þis apostasie of þe clergie will not oonly be cause of dampnacioun of hensilfe, but also of alle þo þat mai amende þis and done not. 

< L 308 > < T OP-LT > < P 65 >

For, certis, siþ þes tibiþ and þis offryngis (þe whiche as I suppose cowntvirvaylen þe securer lordis rentis of þe rewe, or ellis passen as it is full likly, for þou3 þai ha he lesse in oo chirche, þai passen in anþer), ben sufficient for alle þe prestis in cistendome, and þai wer euen delyd, þen it wer no nede to amortise securer lordeschips to þe state of þe clergi, þe whiche amortesynge is yndoyng of lordis and apostasie of þe clergy; 

< L 951 > < T OP-LT > < P 123 >

Also Ieronymus apôn þe same Epistile’” But if first come dessension, ‘þat on Greke is seide apostasie, þat all þe folke þat bene subiecte to Empyre of Rome parte or go away fro þam, and þe man of synne be reuelate’, þat is schewed, worn þe wordes of all propfetes pronuncieþ a man of synne, in womÆ þe þe wille of all synnes, & þe soma of perdicioun’, þat is of þe deuele. 

< L 23 > < T Ros > < P 61 >

Thos were destrued for schenful apostasie and blasphemed a3en crist, aboute þe 3eer of grace MI CCC and xij vndir pope Clement þe v. 

< L 384 > < T Tal > < P 188 >
For, certis, ri3t many men and wymmen marken
and hideousen þe falsnesse and þe cowardise of
þese forseide vntrewe men, how þat þei ben
strandigd wiþ benefices and wikdrawen from þe
treule of Goddis word, forsakinge to suffre
þerfore bodili persecucioun, For bi þis vnfeiþful
doynge, and apostasie of hem specially þat ben
greete letrid men and haue knowlechide opinly
þe treuíþ of Crist in þe weie of ri3twesnesse, manye men and wymmen herfore
ben now moued;

APOSTASIES.....2
And now heerafter, as I bihi3te þou, I shal shewe
hou þe foure apostasies of customable beggers
ben gon afer fro þis vertuous mene into þat oþir
viciouse extremytee of to moche faute, þe which
þei pretenden in her customable begging.

APOSTASIE......6
But al 3if kny3ts and alle men shulden be
religiose, neverþelees spek we of apostasie of
prests.

And now heerafter, as I bihi3te 3ou, I shal shewe
þou þe foure apostasies of customable beggers
ben gon afro þis vertuous mene into þat oþir
viciouse extremytee of to moche faute, þe which
þei pretend in her customable begging.

And 3if we taken heede to apostasie þat goiþ
evene a3en þe ordre of Crist, þer ben fewe
bissishopis, possessioners, or frers, þat þei ne ben
apostataes, al 3if þei holden her sygnes.

And in þis apostasie traulen alle þes newe
ordris, as 3if þei wolden putte urther and
religiose in her cloþis;

And monye men þat byfore weron hoolde trewe
men drawon in þer hornes for þes apostas.

for ri3t as thes han bodily avantage at more pris
than the word of God, as thei maken the word of
God but a mene to ther avantage, so these
myracle pleyeris and the fawtours of hem ben
verre apostasas, bothe for thei putten God
bihynde and ther owne lustis biforn, as thei han
mynde of God onely for sake of ther pley, and
also for thei deliten hem more in the pley than in
the myracles silf, as an apostata more delith
hym in his bodily wynnyng than in the trowthe
of God, and more preysith seemely thing is
withoute forth than ony fayrmesce withinne forth
to Godward.

APOSTATA.....34
But nowe a frere may trespas a3ens Goddis lawe
as myche as he wole, & be not clepid apostata
ne punysched in prison, but for a litel trespas a3ens
þis clouted begger he schal be prisouned and
defamed as he hadde killed Crist. 

For sich oon schuld for his treuþe be pursued,
cursid & clepid apostata. 

As, he schulde be holde apostata þat lefte his
abite for a day, but for leevyng of dedis of
charite shulde he noþing be blamed.

Ffor if per be any frere þat is a prest, cunnynge
in Gods lawe, and able to travel to sowe Gods

21 8 variants; 71 occurrences.
words among þo puple, if he do þis offis frely, 
goynge fro cuntre to cuntre where he may moste 
profite, and ceesse not for prioure ne any obir 
satrap, and charge not singuler habite, and begge 
not, but be payed with comyne mete and drinke, 
as Crist and his apostils were, þei wil pursue 
hym as apostata, and drawe hym to prisoun, and 
sey pat he is cursed for þis dede. <L 23><T A24><P 368>

Ffor if a frere leefe his bodily habite, to þo 
whiche he is not bounden by Gods lawe, he is 
holden apostata and scharply pursed, sumtyme 
to prisoun, and sumtyme to þo deth, þof he serve 
better God wiþoute his habite þen þerinne. 
<L 2><T A24><P 373>

for ellis he was apostata if Austyns reule were 
gode. <L 15><T A24><P 375>

Bot if a frere be oute of his roten habite, 3he, an 
hour, he is apostata, þof he love more God and 
serve hym better, and profite more to Cristen 
men. And þus þei putten more holynesse in 
hor roten habite þen evere did Crist or his apostils in 
hor cloþis, ffor Crist was thries on a day oute of 
his clothis, and 3itt he was not 
holden apostata. <L 21, 25><T A24><P 389>

/DE APOSTASIA CLERI/ CAP- 1- Sip 
ilche Cristen man is holdon to serve Crist; and 
who ever fayliþ in þis is apostata, it is likliche to 
many men þat þe mor part of men, bi her vicose 
lifj, ben combred in þis heresye. 
<L 2><T A26><P 430>

We shal sup pose of our bileve, þat ilche man þat 
is ordeyned of God to be damppedn is apostata to 
jugement of God, as þe ri3t resoun shewiþ of þe 
apostata. 
<L 2><T A26><P 431>

þis cursidnes did not Judas, ne Nero, ne Julianus 
apostata, ne Mathamet, ne Sergius þo munck, his 
techer. 
<L 1><T A29><P 471>

Pride made þe faire auengel, Lucifer, to be 
apostata and firste breke þe swete ordre and 
feloschipe of angelis whanne he, for his fairhede 
and his myche wit, wolde haue be aboue alle 
oper angelis and made him pere to God þat, of 
his godenesse, made him so faire and so wise. 
<L 194><T CG11A><P 136>

for ri3t as thes han bodily avauntage at more pris 
than the word of God, as thei maken the word of 
God but a mene to ther avauntage, so these 
myracle playeries and the fawtours of hem ben 
verre apostasas, bothe for thei putten God 
bihynde and ther owne lustis biform, as thei han 
mynde of God onely for sake of ther pley, and 
also for thei deliten hem more in the pley than in 
the myraclis sif, as an apostata more delitith 
hym in his bodily wynnyng than in the trowthe 
of God, and more presyith seemely thing is 
withoute forth than ony fayrnesse withinne forth 
to Godward. <L 43><T Hal><P 53>

Whi is a frere apostata þat leueþ his ordre and 
takiþ þe cloþis & rulys of anoþer ordre, siþ Crist 
hap made but oo religioun good and esie & 
comun for alle men & wynmen? 
<L 122><T JU><P 59>

3if 3e seie, Iacke nay oure relegioun is not in our 
abite, frere, whi art þou prisoned and clepid 
apostata for leuynge þin ordre & weringe a 
blewwe gowne & a reed hood? 
<L 135><T JU><P 60>

For 3if a prest of her feyned ordre wole lyue 
porlei and lustyly and goo freli aboute and teche 
frely goddis lawes, þei holden him apostata and 
prisonen hym, and holden hym cursed for þis 
prestis liif comandid, ensamplid of crist and 
his apostis; and so 3if a cristene man wole 
sorsake a wikid worldly conduit ful of pride, 
ypocrisie, coueitise and symonye, after 
snybbynge as crist techeþ in þe gospel, þei 
pursuen him as apostata and cursed man, for he 
dop as crist and his apostelis techen; 
<L 19, 24><T MT06><P 127>

þe on and fourtife, þat þes newe religious 
blasphemen not god in holdynge a prest of here 
ordre apostata and cursed 3if he lyue among 
cristene peple where he hap resonable euydence 
to profit most bi good ensaumple of holy liif and 
trewe and free preychyne wipoute flaternge 
and beggynge and leysngis sewwynge. 
<L 12><T MT14><P 225>

For ellis men in obedient as þe firste apostata. 
<L 10><T MT21><P 293>

Furþumore, seiþ Poule in his prophacie of 
antecrist þat he schewiþ hymself as he be God, 
so þat þis grete apostata from þe religioun of 
Crist and his rule is contrarious to God, and 
enhaunsid aboue al þing þat is seide God bi 
þis and renegat, þa 
And wondre þe but litil, alþouþ þis grete ipocrite 
þat leueþ his ordre and 
þe on and fourtiþe, þat þes 
newe religious 
blasphemen not god in holdynge a prest of here 
ordre apostata and cursed 3if he lyue among 
cristene peple where he hap resonable euydence 
to profit most bi good ensaumple of holy liif and 
trewe and free preychyne wipoute flaternge 
and beggynge and leysngis sewwynge. 
<L 12><T MT14><P 225>

For ellis men in obedient as þe firste apostata. 
<L 10><T MT21><P 293>

And wondre 3e but litil, alþouþ þis grete ipocrite 
and renegat, þat is so fer falle wiþ þe firste 
apostata Lucifer from his owne astate and degre, 
holt himsell not in oo piþe aþen God, but nouþ 
enhaunsid himsell and is enhaunsid bi opur 
aboue God, and nouþ schewiþ hymself as he 
were God. 
<L 776><T OBL><P 176>
And ouur þis, sþ a man mai not, as olde seinttis seien and supposen, be conuict of heresie bi lasse auctorite þan holi writt, þis apostata, conuicting men of heresie bi his tradicions, seþ in þe same dede þat his owne wille and determynacioun is as meche of auctorite or more þan Goddis lawe;  
<L 1030><T OBL><P 183>
For he holdeþ alle þo acursid þat on any wise besien hem to redresse þis drunken apostata to þe soburnesse of Cristis lyuyng and his teching.  
<L 1211><T OBL><P 188>
And, certis, þis lawe þat þis apostata is gouerned bi and gouerneþ oþur is like drasti or vnfyned wyne þat is perlous to drynk.  
<L 1327><T OBL><P 191>
For þour blynde and vnruli deuocioun þat folis hadden to Crist, þat is martre of martris, and of oþur seinttis and martris, þei haue 3euen a3enst þe gospel ful many lordschippis and possessions to þis grete apostata, þe wiche ben nou3 grounde and rote of alle vnrulinesse regnyng in þe chirche.  
<L 1365><T OBL><P 192>
And so þis poynyt, as I seide, among ful many oþur þat ben longging to good manerys is ful grete, and a notable euydence in þe wiche þis vnmesurable apostata is fal out of þe mesure of Goddis lawe.  
<L 1373><T OBL><P 192>
And as me semeþ experience openeþ 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 calliþ potestatis or strengþis (Ro 13, 3e, as I suppose of þe more partie of cristendom.  
<L 1401><T OBL><P 192>
And þis word of Danyel is al oon, as Gregor seiþ vpon Poulis worde, wher he seþ of þis apostata þat he sitiþ in temple schewing himself as he be God.  
<L 1424><T OBL><P 193>
And þis grete apostata wip his newe sectis, þat ben his special lemys to bere him, bi magnefying of his power is þe most schameles heretik þat euer was.  
<L 1784><T OBL><P 202>
And certis I dar in payne of my soule seie to þis grete apostata antecrist, þat is þus in maneres and beleue straied aweie fro Crist, þat he schal neuer haue rest but if he turne a3en and su3e Crist in maneres and beleue.  
<L 2153><T OBL><P 212>
And if men loben a religiouse ypocrite and callen him apostata þat chaungiþ þe bite or þe rule þat his synful foundour haþ bitake him, hou moche raper shulden men lope such, and calle hem apostatas þat þus dampanblit straien awei fro þe perfectioun of þe gospel, to þe which, as þei seien, þei han maad here professioun?  
<L 1510><T OP<ES><P 66>
Homo apostata, vir inutilis, graditur ore peruerso/.  
<L 104><T UR><P 105>
Clerk is als meche to mene as of þe sort of God, And so þou preuist þi self no such if þou loke ri3t, Bot a liere apostata with alle his oþer pointes.  
<L 119><T UR><P 105>
Dawe, forþou saist 3e robbe hym fro þe worlde, 3e maken hym more worldly þan euer his fadir þe, þow3 he were a plowman lyuyng trwe lyf, 3e robbe hym from þe trwe rule & maken hym apostata. A begger & a sodomit, for such þai ben many.  
<L 262><T UR><P 109>
APOSTATAA......1
But & þou be apostataa But & þou be apostataa  
<L 4><T LL><P 91>
APOSTATAA......14
For not al only þer signes ben bagged wiþ lesings, but þeise apostataas moweþes þat ben misturned medelen lesings of mouþe wiþ lesynges of dede.  
<L 57><T 4LD-4><P 237>
Pe 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 15><T A16><P 211>
Alle siche rotid in þis ben apostataas;  
<L 7><T A16><P 212>
and ellis þei ben apostataas. And if men ben apostataas, þei leeven þo better ordir, and taken anoþer lesse perfite.  
<L 10, 11><T A24><P 368>
And þo ordir of Crist in his clennesse and fredome is moste perfite, and so hit semes þat alle þese freris ben apostataas.  
<L 14><T A24><P 368>
And siþ holynesse of men makiþ holy plase and not a3en, and siche cursid apostataas þat louen more muc þan men, ben moost cursid ipocritis, þer plase is entirditid of God.  
<L 29><T EWS3-238><P 316>
A man may leave his wife a moneyn e披 a 3eer as many men doen, and if 3e leuen 3oure abite a wike e披 a quarter a of a 3eer, and if 3e leuen 3oure a bite a wike ei披 a quarter 3e ben holden apostataas.

For bi þis foli ben many apostataas in herte & wille al her lijf, þat wolden go out in deed but for to drede of deeþ if þei weren taken a3en.

are founden to be apostataas* or haue gon abak from þe bileue/ wherfore þe chirch stondiþ in þoo persoones;

ment it bi Iudas/ Be not þise apostataas

Jude seiþ þat þise apostataas ben in heere metis filþis, þat feeden men wiþoute drede, feedynge hem self;

vpon þis tixte seiþ Lire þus, Þe chirche is not in men bi weye of powe 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;

APOSTATAIS.....3

And þan are þei proud apostatais and wrong doars.

in Daniel’s name, or canelis þat are callid of þe holy apostolis, or chitering of briddus, or sich oþer, for hou to be maad, or weddingis to be coupled, or in gedering of herbis, seif ani charme but þe pater noster, or þe crede, or putþiþ ani strowis wiþ figeris writun on men for any infirmite, or vp on bestis, or tenden to wiche falsnes in hailes or tempestis, þey þat trowen to swilk þingis, or gon to þe hous of hem, wite þei hem to haue brokyn þe cristun feiþ, and þe baptem, and to be paynims and apostataas, þat is goyng o bak, and to be þe enemies of God, and greuowsly to haue incurrid his wrap, be but?

Sathanas kyng of sorowe, prince off darkenes, duke and lorde of all hell, abbott and prior of all apostatais from Crist of the order of ypocrisie, and president of pride, to all þe brethren of our ordre, the coventis of lyers, we send greating and welfare as we haue ourself, commanding in ony wise þat ye be allways redy and obedient to owur will and to our commandments and counsellis.

APOSTATAAS......14

þese apostatas ben cursed & heretikkes boþe.

Lord, sipen synnes þat folowen þe sowles stonden in wille & not wipou Steforpe, but if it springe from inordinate wille, in hou vnclene places dwellen þese apostataas!

But more ben freres mungeled in mater of scole, wher þer religioun wiþ perfeccioun of þer ordere be grounded in þer habite or eliis in þer soule, but not onli þer soules, as þe freres granten, for þanne were þer habite inertinent to hem & þei were not apostatas if þei left it.

But it semeþ þat þu passist charite and defamest þem alle, for if þis sentence were soþe, alle freres were apostatas, sipo þei breken þe first & þe most mandement.

Clerkes ben apostatas, and breken Cristis ordir;

Bot þese apostatas stirten abak where þei shulden go forth.

Sip Crist saiþ in þe gospel, þat no man puttinge his hond to þe plou3, and lokynge bacward, is worþy to have þe kyngdom of God, þat is, no man takyng perfit staat of poverte 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 costy, þerfore þei chaungen not þe more perfit for þe lesse perfit, for þan þei were apostatas, but þei purchasen þe more perfitt for þe lasse perfitt.

hou many men nowadaies ben apostatas, brekyng þou hire foule and horrible pride þe feire feloschipe of holi cherche?

And so lawe of apostatas, and oþur rewlys þat þei han fownden, schylde be contrarye to hymself, as freyys dedus reuere þis lawe.

Nepesles, howe so euer it stonde of suche colours, wel I woot þat ech of þese sectis haþ or mai haue many opun euydencis of hooi scripture, and resoun of oolde seyntis writun and of her lyuyng, and also (þat is moost of autorite to suche
ypocritis) of her owne rulis to proue, ech upon 
ôþir, þat þei ben 
apostatas 
fro Crist and þe 
perfeccioun of his gospel, and fro þe vertuous 
mene þat he chees to him and hise apostlis, and 
to alle þo þat wolde sue him in þe plente of þis 
perfeccioun. And in declaring of þese euydencis, 
þat þese 
apostatas 
han ech a3ens oþir, þei 
laboride ful bisili and ofte tyme in scool, in 
preching and in priue comunynge, as it is knowun 
to þe clerkis of oure rewme and in alien rewmes 
boþe.

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;

And if men loþen a religiouse ypocrite and 
callen him apostata þat chaungiþ þe abite or þe 
rule þat his synful foundour haþ bitake him, hou 
mocher raþer shulden men loþe suche, and calle 
þem 
apostatas 
þat þu 
sampnabli straien awei fro 
þe perfeccioun of þe gospel, to þe which, as þei 
seien, þei han maad here professioun?

But chastite of soule, forsakyng Crist our spouse, 
For 3e ben 
apostatas 
gon bak fro Holichirche.

But who among alle 
apostatis 
or renegatis fro the 
tyme of douwinge of the chirche of Rome, was a 
more opin antecrist?

3it, Dawe, þow3 þou accusest pardoneres þat 
ben fals, Þou louest lesse a trwe prest þan þou 
dost hem alle, For þai gon neere 3ou 
apostatis 
in gilyng of þe puple.

APOSTATIS.....2 
But who among alle 
apostatis 
or renegatis fro the 
tyme of douwinge of the chirche of Rome, was a 
more opin antecrist?

<22 3 variants; 12 occurrences.>

APOSTATAES.....8 
Fferþermor we shal suppose þat bodyliche abye, 
or wanting þerof, makþ not men religiose 
neyþer 
apostate 
as al 3if þei semen siche bi 
jugement of men;

And siþ þei ben 
apostataes 
þat gon abac in 
Cristis ordre, few or none of siche prestis ben 
clene of þis heresye.

So 3if we taken heede to apostasye þat goiþ 
evene a3en þe ordre of Crist, þer ben fewe 
bishopis, possessioners, or frers, þat þei ne ben 
apostataes, al 3if þei holden her sygnes.

And siche 
apostataes 
marren muche of Cristis ordre.

for it semeþ open bi her wikkid deds, þat þei ben 
apostataes 
fro Cristis religion.

For 3if alle symonyents weren markid out of 
Cristendom, and alle 
apostataes, wþþ 
blasfemes, þe multitude of heretikis wer mor þan 
þise oþer.

Bot chasitete of soule, forsaking Crist our spouse, 
For 3e ben 
apostataes 
gon bak fro Holichirche.

And if men loþen a religiouse ypocrite and 
callen him apostata þat chaungiþ þe abite or þe 
rule þat his synful foundour haþ bitake him, hou 
mocher raþer shulden men loþe suche, and calle 
þem 
apostataes 
þat þu 
sampnabli straien awei fro 
þe perfeccioun of þe gospel, to þe which, as þei 
seien, þei han maad here professioun?

But who among alle 
apostatis 
or renegatis fro the 
tyme of douwinge of the chirche of Rome, was a 
more opin antecrist?

3it, Dawe, þow3 þou accusest pardoneres þat 
ben fals, Þou louest lesse a trwe prest þan þou 
dost hem alle, For þai gon neere 3ou 
apostatis 
in gilyng of þe puple.

APOSTATASE.....1 
But Goddis lawe forbediþ man to consent to eny 
syne & þise 
apostatase 
de þe irreligiouse of 
antecrist, þorou3 her false obedience done to 
here souereyns, ben made þerporu3 vnable to 
drawe vndur þe 3oc of Ihesu Crist.

APOSTATAES.....3 
for it is of myraclis pleyinge as it is of thes 
apostates that prechen for bodily avantage;

fer often þei lese charite in presens of man, but if 
þei losten þis habite þus, as þei falsly feynen, þei 
were opyn 
apostates 
and losten þe luf of god, for 
as þei feynen falsly god loueþ more þis cloþinge 
þan cloþinge of þer soule witþ þis cloþe of 
charite;

22 3 variants; 12 occurrences.
Therfore praye we hertely to God that he of hys mere mercye wyll so strengthen vs vyth the grace and stedfastnes hys holy spierite, to make vs stronge in spirituall lyuynge after the euangelicall Gospell so that the worlde, no not the very infydeles papistes and apostates can gather non or entre into that strayte gate, as Crist our sauiour and all that folowes hem haue done, that is not in ydle lyuynge, but in dilegente labouryng, yea in greate sufferance of perseceuiyen euen to the death, and that we fynde the waye of everlastynge lyfe, as he hath promysed where he sayth.

But fer beþ þe true disciplis of Crist from þis arai, of whiche boþe spekeþ þe Psalm Maker þere he seiþ þus: {Hij in curribus, et hij in equis, et cetera}. But Siluestir in þe same caas took þat þe emperour profride him, boþe þe greet worldli and þe wundir grete lordships. Also, þei þat ben in þe estaat of kny3thode, þoru þis foule synne of pride stieþ faste and passeþ hili euer estat in al maner aparalle þat longeþ vnto hem, aboue hire auncetres þat weren bifore þem, whiche hadden myche more lifelode þan þei haue now: First, in proude araie of houshold.

Pere also as sum tymne a worþi bacheler of gret estata hilde him apaide to ride wiþ 5 or 6 hors, now a pore squyer wole ride wiþ 8 or 10 3emen, alle of sute of as gret araie as sum tymne weren ful worþi squyers.

I sende myn angel or, my messenger tofore þi face þat schal araie þi weie tofore þe.'

Also, þei schulden be sente tofore þe face of Crist for to araie his goostly wey into mannes soule þorou3 hys prechynge, to leue her synnes and keepe Goddes heestes, whiche is þe wey and non oþure by whiche God comeþ to man.

And herefore seint Poule, teching þat men most araie hem in manerys and in beleue 3if þei wol worþili receiue þis sacrament, also he seiþ þus quyngli in þe same place aboue leide, Whosoeuer schal ete araie þe brede' and drink þe chalis of þe Lord vnworþeli, he schal be gilti of þe bodi and of þe blode of the Lord.

And Seynt Bernard writiþ to þe pope, þat in þis worldly araie, and plente of londis and gold and silver, he is successour of Constantyn þe emperour, and not of Jesus Crist and his disciplis.

But Siluestir in þe same caas took þat þe emperour profride him, boþe þe greet worldli araie and þe wundir grete lordships.

And Seynt Bernard writiþ to þe pope, þat in þis worldly araie, and plente of londis and gold and silver, he is successour of Constantyn þe emperour, and not of Jesus Crist and his disciplis.

ARAIE...........8 whiche also neuer rood at greet araie, noþer he neþer his meyne, but ones sempeli on an asse, sadelid wiþ his disciplis cloþes;

Also, þei þat ben in þe estaat of kny3thode, þoru þis foule synne of pride stieþ faste and passeþ hili euer estat in al maner aparalle þat longeþ vnto hem, aboue hire auncetres þat weren bifore hem, whiche hadden myche more lifelode þan þei haue now: First, in proude araie of houshold.

Pere also as sum tymne a worþi bacheler of gret estata hilde him apaide to ride wiþ 5 or 6 hors,
þeft and sacrilege.

þey aray þe dwellings of men, and disturblun þe habitacouns of God.

And heere au3ten proude men of þis world, but principalli prelatus and prestis, be sore aschamed to see her Lord and her Mayster, whom þey schulden principalli suen, ride in þus pore aray, as is seide bifore, and þey to ride so proudeli in gai gult sadeles wiþ gingelinge brideles and v score or vi score hors of prout arayid men, as þou hit were a kynge rydinge toward a reuel, and her chariottis wiþ her jeweles goynge tofore ful of grete fatte hors fed for þe nones.

It semyþ wel ny al þe worlde, for so myche nyce disguising and ne new fyndingis of aray wes þer neuer, I trowe, fro þe bigynnyng of þe worlde, in whiche þei hy3ely steren God to veniaunce, as Dauid þe prophete seiþe:

{Irritauerunt eum in adinuencionibus suis}.

But oþure while þer comeþ vnkyndely flo des of foul lust and desir þat suche men han to passe in aray here astat;

and þe þrydde, þe manere of aray at his berþe;

Heere men may see, whoso biholdeþ wel, gret pouerthe in þis aray at þis lordes birþe.

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.

But if it be so þen þat prelatis and prestis holden not þis rule þat I haue rehersid, as Goddis lawe techþ, but ben more prouder þen ony temporal men in costious aray for her owne bodies; and in grete aray in hallis and in chaumbris boþe;

If lordis also, and kny3tis, spenden her goodis in costy aray passing her astate, and perfoure waxen extorcioneris on þe pore pelle, and maytenen þe enemys of Cristis holy gospel, and haten true prechouris þat wolten telle hem þe soþe, and suffren her children and her meyne to despise God wiþ proude boostyng and lies, and al torendre him wip opis, alle suche my3ty men at þe grete aconute my3tily shullen be pneyd, as witnessep Holy Writ: {Potentes potenter, etc}.

But howses of prestes ben worldly arayede and þis aray is hy3ed from partyng of comunes;

but now þei axen worldly fare in foode and aray.

And þus freris weenden in greet aray, and stiren many for to fi3te.

Also sithen it makith to se veyne si3tis of degyse, aray of men and wymmen by vil continaunse, eyther stiryng othere to letcherie and of debatis, as aftir most b odily myrthe comen moste debatis, as siche myrthe more undisposith a man to paciencie and ablith to glotonye and to othere vicis, wherfore it suffrith not a man to be holden enterly the 3erde of God over his heved, but makith to them ken on alle siche things that Crist by the dedis of his passion badde us to for3eten.

Also, ofte sithis by siche myraclis pleyinge ben men convertid to gode lyvynge, as men and wymmen seyng in myraclis pleyinge that the devil by ther aray, by the which thei moven eche on othere to leccherie and to pride, makith hem his servauntis to brynge hemself and many othere to helle, and to han fer more vyleyne herafter by ther proude aray heere than thei han worshipshe heere, and seeyng ferthermore that al this worldly beyng heere is but vanite for a while, as is myraclis pleying, wherthoru thei leeven ther pride and taken to hem afterward the meke conversacioun of Crist and of his seyntis, and so myraclis pleyinge turneth men to the blyve, and mot pervertith.

siþ prelatis comen in stede of apostlis, hou may þei for schame lyue so contrariously a3enst here pore lif, in wast seruauntis, in grete fatte hors and nedles, in shynyng vessel, in gret aray of cloþis;

And in worldly aray and wast meyne and grete corseris and cloþis of gold and worldly armure þei passen erlis, and atteynen to kyngis aray in bataile to sley cristene men wiþ here owen creel and cursod hondis;

for he þat can best geten richeless of þis world togidre and holte grete houshold and worldly
aray, he is holden a worth man of holy churche, þou3 he conne not þe leste poynt of þe gospel;
<L 6><T MT07><P 143>

þat þei wasten pore mennus goode in ryche pellure and costy cloþis and worldly aray, as festis of rychen men and glotonye and dronkenesse and lecherie sumtyymes, for þei passen grete men in here gaye pellure and precious cloþis and wast festis and tatrid squeyeres and òpere meyne, þat semen raþere tormentours þan cristene men;
<L 22><T MT07><P 148>

for þei louen welle to telle hou þis seynt or þis lyuede in gay and costy cloþis and worldly aray, and þit is a grete seynt.
<L 17><T MT07><P 153>

þat a prest of good lif and deuout and trewe prechour of goddis lawe is dispised, hatid and pursued of worldly curatis, and a fals prest of worldly lif and aray þat suffren men wexe roten in here cursed synne is louyd, preised and cherischid among such synful folis;
<L 24><T MT27><P 433>

and þus þif popis wolden haue cardinals, þey shulden chese gode men and por for his pore pari3schens, as ben wedewis and nedy men;
<L 106, 108><T SEWW19><P 99>

Also ofte siþis by siche myraclis pleyinge ben men convertid to gode lyuynge, as men and wynmen seyng in myraclis pleyinge þat þe deuul by per aray, by þe whiche þei mouen ecche on òpere to leccherie and to pride, makiþ hem his seruauntis to bryngen hemsilf and many oþere to helle, and to han fer more vylene herafter by þer proude aray heere þan þei han worships heere;
<L 106, 108><T SEWW19><P 99>

And seynt Ierom an seynt Bernard seien if a clerk haue part in erþe, as gold or siluer, Juelle and aray of hushold, god wold not be his partener.
<L 320><T Tal><P 185>

AFTIR this the qwene of Saba cam to Salamon, and hadde greet aray of men and of jewelis, and 3af manye jewelis to Salamon, and he aþeen to hire.
<L 37><T Pro><P 12>

sumtyyme cruylians and canonistris weren deuout, and so bisy on her lernyng, that theyen full litil reste of bed, now men seyn that thei ben ful of pride and nyce aray, enuye, and coueitise, with leccherie, glotonie and ydilnesse;
<L 31><T Pro><P 51>

That hye on horse willeth ryde In glitterand golde of grete aray, Ipaynted and portred all in pryde;
<L 134><T PT><P 151>

Some spende hir good upon hir gigges, And finden hem of greet aray.
<L 760><T PT><P 171>

Also, sif en it makiþ to se veyne si3tis of degyse, aray of men and wynmen by yuil continuance, eyper stiryng òpere to leccherie and debatis as aftir most bodily myrþe comen moste debatis, as siche myrþe more vndisposiþ a man to paciencie and ablþ to glotonye and to òpere vicis, wherfore it suffriþ not a man to beholden enterly þe 3erde of God ouer his heued, but makiþ to þenken on alle siche þingis þat Crist by þe dedis of his passion badde vs to for3jeten.
<L 79><T SEWW19><P 99>

And seynt Jerem and seynt Bernard seien if a clerk haue part in erþe, as gold or siluer, Juelle and aray of hushold, god wold not be his partener.
<L 320><T Tal><P 185>

ARAYE........6 And 3itte þese wrecchid craftis, for þei ben more wynnyng, maken men more proude in hit and in aray.
<L 8><T A09><P 123>

bi þe wurshipes þat þei taken/ & her proude araye/ & blesseyngis þat þei 3yuen to antecristis clerkis/ to pronounce wele here nedis to begge of þe puple;
<L 13><T AM><P 147>

Also, in proude araye of here owne personnes, boþe in costlew cloþ and pelure, as fyn as emperoure, kynge, or quene.
<L 421><T CG2><P 23>

Now God, for þe wey þat he cam to die for al mankynde, 3eue vs grace in þis world so to araye his wey þat he may dwelle in oure soules and we wip hym for euere.
<L 525><T CG3><P 44>

But man, be he neuere so greet, schulde coueyte to araye his soule wiþ Godis lawe and wiþ vertuwis, for þat is more precious.
<L 27><T EWS1SE-8><P 510>

But, and her malice had not ablyndid hem, þei my3ten se þere how Crist had sente his disciplis
into þe toun for to araye hem mete not beggid but bouȝt.

ARRAY...........13
ne envye aȝenst here neiȝboris, ne to falsnesse and overe moche bisynesse of þe world, to fynde to costy array.

And þus as Judas staal þe money 3oven to Crist and his disciplis to lyve þærby, so þes worldly clerkis and religiouse taken huge noumbre of þe world, and stelen þes goodis of pore men, and wasten hem nedles in gret array of þe world, in gaiȝ houses, and festis of lordis and riche men, and opere vanytees.

and namely 3if he waste pore mennes liflode, in pride and riche array, in glotonye and drounkenesse, and grete festis of riche men, and officeris of þe bishop, and getteris of countre.

namely sîþþen oure prelatis lyven in open extorsion and Luciferis pride, and sullen men leve to lye in synne of lecherie and avoutrie for annuel rente, and þerto lyven in pomp of worldly array and glotonye and drounkenesse, and wasten pore mennes liflode in grete festis and fate hors, and eten and drynken pore mennes lif, and bilden grete paleis in Cristene mennys blood, and ben cloþid and slepen þer inne.

Wherof hit sueþ pleynly, þat not oonly simple prestis and curatis, but also sovereyne curatis, as bisshopis, shulde not axe here sugetis by constreynyng more þan liflode and hilynge, whan þei don awey alle manere waast, boþe of money and worldly array.

Lord, siþ goddis lawe is so myche and so hard to vndirstonde, as austyn and opere seyntis techen, þat þou3 eche man hadde neuere so gret witt and myȝte lyue hool and sond in bodi and wittis til þe day of dome, he schulde euere haue ynowȝ to lerne aȝenst him þerine at þe fulle, whi schulle worldly curatis and prelatis make so many bokis of here newe lawis for to meyntene here pride and coueitise and worldly array?

and ben present in here owene persone in costy array as kyngis, and meytene many men of armes to slee cristene men in body, and þei hem self kyllen many pouȝsand in soule and bodi be cursed ensample of euyl lif and meyteneynge in synne for money, and bi cursed conseil priue and apert;

Capitulum 24m• Also prelatis 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 cristiis pore lif;

it sueþ þat þes proude possessioneris distroien þe comunes of þe lond, siþ þei fordon trewe techynge bi curatis and clerkis and good gournaile bi knyȝtis, and ben cruel in gedrynge of here rentis and mercymentis more þan lordis wolden, and 3euen ensample of pride and coueitise and wrongfyl meyteneynge of worldly plees aȝenst riȝt and good conscience, and letten almes of curatis, and wasten pore mennys liflode in pride and glotonye and worldly array more þan grete lordis may wel atteynen to.

bisi in herte and dede to be gaie and costelewe of array of cloþis and keuerchers and perlis and ribanys, or siche vanytees, to maken here body fresch and likyng to mennus eiȝen to coueiten hem, þan to gete vertues in here soule to make it faȝ to þe holy trinitye and to ihu here worþieste spouse, þei be n out of charite, and þe deuelis pant, to kacche;

And all to holden greet array, To multiply hem more metall, They drede full litell domes day Whan all such fals shall foul fall.

They servin him in riche array, To serv Crist such falsly fayn;

arraien24
ARAID...........1
And þerfor he haþ 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.

I wold gladlich lerne of þe, bot it es oft sene þat bene no connynge men of clergie ne of resoun.

and þerfor he haþ 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.

ARAIED.......15
I wold gladlich lerne of þe, bot it es oft sene þat moni prestes & clerkes þat þe betel gretelich auaunsid gone wele graied & wele forrid as þou dos þat bene no connynge men of clergie ne of resoun.
ne greet multitude of proude araied meyne, but 12 seli pore men wiþoute 3emen or pagis to whom we reden he seruede ofter þan euer we rede þei seruede him;

prelates þat ben nowadaies han many dyuerse castellis, and maners as rial as þe kynge himselfe, to chaunge whanne so euere hem likiþ for to take diuerse eiris wiþynne, araied as realli wiþ coþli 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.

Þat is, John araied þe wey spiritual of Crist bi ensaumple of penaunce, prechynge, and of baptem, {et cetera}.

God, for his endeles mercy, as he was þis dai circumcidid for vs bodili, 3eue vs grace i þis manere to be circumcidid gostli, þat he mai clepe vs alle bi name, seynge in þis wise: Comeþ, þe blesside children of my Fader, and weldeþ þe kyndom þat is to 3ou araied fro þe bigynnyng of þe world.'

Penfore Crist, þis principal sowere whiche knowiþ al maner hosbandrie poynt deuys, tofore þat he seew þis seed he tau3te þat mennys hertis musten be þus araied, as seid bfore, and in whiche is sowe þe word of God, is able for to brynge forþ pleneuousli his frute, as Matheu seiþ of þis same matere in þe 13 chapitre: sum 30 fold, and sum 60 fold, and sum a 100 fold.'

But whanne þe proude man comeþ in cumpianie þere he seþ men gayli araied, or take gret worschipe, or stie to hi3e astaatis; 

Lond þat is þus araied is redi to receyue his seed, and seþhe springen vp ful spedili and after greyn manyfold.

Pus schal þat soule be araied

Wel neigh forward, and the walon offe And his felawe in a frok, worth swhich fifteen Araied in rede stone and elles were renthe And sexe copes or seuen in his celle hongeth Though for fayling of good, his felawe shulde sterue.

It is writen in þe fronte of strompette cledde or araied in purpurate a name of blaspheme þat is Rome ailastyng.

and who so may be strengere wil haue his wille don, be it wrong be it riþt, and ellis make debate among many hundrid and thousand men and sumtyme many countres, and by sich debatynge many men holden grete houses and grete araies and grete costis.

As þou3 Iob wold seie opinli: whoso araied him to þe wordis of holi scripturis, it nediþ þat he revouke (or calle aþen) al þat he spekiþ to þe grounde of Goddis auctorite, and þat he sett fast þe bilding of his speche in þat.

Wel neigh forward, and the walon offe And his felawe in a frok, worth sw wich fifteen Arayd in rede stone and elles were renthe And sexe copes or seuen in his celle hongeth Though for fayling of good, his felawe shulde sterue.
Such preestes of Lucifer ben sent, Lyk conquerours they ben arayed, Proude pendaunts at hir ars ypent, Falsly the truthe they han betrayd.

ARAYED.......18
euere lord biholdeþ oþur: how he is arayed, how he is horsid, how he is manned, and so euere man enuyeþ oþur.

In stude of þe real castel arayed wiþ riche cloþes, þei hadden a stinkynge stable in þe hy3e wey.

Departiþ awey fro me, 3e cursid, into þe fire þat euer shal laste, whiche is arayed tofore o þe deuel and his aungels.'

Þe sixt knot is þe araying tofore of peyne þat is assignid, whiche is notid in þis worde 'whiche is arayed tofore.'

For as myche as 3e weren euer redy to ete and drinke, erly and late, as wel on ny3t as on day, as an vnresonable beest, þerfore I shal punysshe 3ou wiþ peyne acordant to 3oure trespas, smyting 3ow wiþ þe fifþe knot of my scourge þat is, wiþ peyne þat is redy arayed tofore.'

3it þow þei wolden aske ferþermore: Now Lorde, siþen it is so þen þat we shullen go oute of þi si3t, wiþ þi curse, into þe fire þat neuer shal haue eend, piteous Lorde, graunte vs if it be þi wille siþen þe peyne aftur we come þerto shal endure so longe, þat we may haue space or tarying tofore, an hundrit 3ere or whatso þe likiþ, in þe whiche we may be refresshid tofore þat þis peyne be arayed to vs,' herto may þe hi3e iustise answere by þe fifþe worde of his sentense, seyþing: {Qui preparatus est}.

but goþe oute of my si3t, cursid, into þe fire þat euer shal last, which is redile arayed tofore, wiþbouten ony tarying.'

Y3e haþe not seen, neiþer ere herde, neiþer stiþed into mannys herte, whiche þou hast arayed to hem þat lounen þe.'

And whan he comeþ to þat hows, he fyndþ hit ydel, clenysyd wiþ besomes and schyngly arayed.

As 3if bishopis fi3ten nou and ben arayed in hors and meyne, or ben greet in houshold and oþer þingis to fede þe world, þei ben enyme to Crist, and not in þis suteours of hym.

for comynly þisei chouchen in softe beddis whanne oþere men risen to here labour, and blabren out matynys and masse as hunteris wiþbouten deuocioun and contemplacion, and hien haste to mete richely and costly arayed of þe beste, and þan to slepe;

They ben arayed all for the pees;

For to þe gayest and most rychely arayed ymage rapeest wil þe puple offfur, and nou3t to no pore ymage stondying in a symple kirk or chapel, but 3if it stonde raly tabernadid wiþ keruyng and peynitid wiþ gold and precious ieweles as byfor is sayd, and 3it wiþjinne a mynstrate or a gret abbey, where litil nede is, or noon, to help by siche offerying.

“Þo þingis þat þou hast arayed, whos shulen þei be?’

And of euery sich chynche, and specialy of a clerk, may it be askid þo þat þou hast arayed, whos shal þei be?’

Herfore Crist, verri man, so moche enioyede himsylf in spiriit of þe turnyng of þe Samaritans þat him lust not ete of þe mete þat was arayed for him, but seide I haue mete for to ete þat 3e knowen not’, þat is, as þe glose seiþ, þe turnyng of þe Samaritans to þe bileeue.

Neþeles summe now as in þat tyme, not seynge þe abhomynacioun of þe desolacioun stondinge in þe hooly place, shynyngly arayed and delicatly fed wiþ poor mennys goods, criynge areren up her vois in gladnesse and summe wepen;

but goþe oute of my si3t, cursid, into þe fire þat euer shal last, which is redile arayed tofore, wiþbouten ony tarying.'

And be Archebischop seide to me, Þou demest euery preest to be proude þat wole not go arayed as þou goist.

ARAYEDE........2

and by þis þei swepton þe comunte of men, and maden hem bare and coolde as flores ben made, but howses of preestis weren worldly arayed, and þei kepton as sacramentis monye of here
fyndyngus.

But howses of prestes ben worldly arayed and þis aray is hy3ed from partyng of comunes;

ARAYES.........1
Wher weren þoo kny3tsis and squieris to brynge seruice to þis Ladi, of noble metes, costeli arayes, wip hoote spices and denteuous drynkes of diuerse swete wynes?

ARAYID.........3
And heere au3ten proude men of þis world, but principalli prelatus and prestis, be sore aschamed to see her Lord and her Mayster, whom þey schulden principalli suen, ride in þus pore aray, as is seide bifore, and þey to ride so proudeli in gai gult sadeles w iþ gingelinge brideles and v score or vi score hors of prout arayid men, as þou3 hit were a kynge rydinge toward a reuel, and her chariottis wiþ her jeweles goynge tofore ful of grete fatte hors fed for þe nones.

and sitten shynyngly a mete, as it were a duke, wip rial cupbordis arayid of siluer and of golde;

ARRAYED........1
therefore suche doumbe prelatis mourn ri3tfully be seid symylacris, either ydolis, of whiche it is seid in the vi° c° of Baruk, “the trees of hem ben maad fair of a carpenter, and tho ben aried with "gold and syluer, and moun not speke” and thei that maken suche prelatis ben lijk hem, whiche makeris schulen be dampaed with suche prelatis, bi that word of Dauith, “thei that "maken tho ben maad lijk tho.”

ARRAIED........3
what mirrour of mekenes is þis, þat bishopis and prestis, monkis chanons and freris, þat schulen be meke and pacient and lambren among wolveys bi techyng of Crist, ben more proudly arraied in armer and opere costis of werris, and more cruel in here owene cause þan ony opere lord or tiraunt, 3e, he3ene emperours!

but hereby þei maken large kechenes, holden fatte hors and houndis and haukis and strompetis gaiely arraied, and suffren pore men to sterue for myschief, and 3it suffren and constreinen hem to goo þe brode weie to helle.

Also whanne pore prestis first holy of lif and deouot in bore preieris ben benefised, but 3it þei ben worldly and bisy aboute þe world to make grete festis to riche personys and vikeris and riche men and costy and gaily arraied, as bore staat axiþ bi fals dom of þe world, þei schullen be hatid and hayned dounse as houndis, and eche man redi to peiere hem in name and worldly goodis.

ARRAIES........1
and 3it lordis don gret wrong and gile, for þei auauens lewid men of kunnynge and lyuynge to beneficis wiþ care of many soulis, and taken to hem self þe profit of þe grete benefices for many 3e ris, and holden many benefyced men in here chapelis for nouelrie of newe song, and maken summe prestis stiwardis of here houesholde, and summe prestis clerks of here kechene, and summe prestis prestis tresoriers, and summe aumeneris, and summe stiwardis of here houesholde, and summe stiwardis of here kechene, and summe prestis tresoriers, and summe prestis tresoriers, and summe aumeneris, and summe stiwardis of here courtis, and summe conseileris and reuleris of here worldly plees, arayed and worldly dedes, as þou3 no man coude worldly office but þei and wolen not suffre hem goo teche þe souls for whiche þe schullen answere at domes d day, and for whiche crist schedde his precious herte blood, but suffren and meynten þe wolues of helle to slee cristene mennus soulis bi synne, and letten almes dede boþe gostly and bodily, and so þei ben cursed traitours to god and to his prestis and his pore peple.

ARRAYED........1
Withouten any trauail, vntrulych liddeth Thei ben nought maymed men, ne no mete lakketh, Thei clothed in curious cloth, and clenliche arrayed It is a lawles liif, as lordynges usen Hether ordeyned in ordre, but onethe libbeth.

Arundel, Thomas25
Here eendiþ þe prolog of þis book, and and bigynneþ a book of a clerke þat was apposid of fyue þingis of Arnedel, Archebischop sumtyme of Cauntirbirie;

25 3 variants; 3 occurrences.
ARRUNDEL.......1
Also þe bischope of Caunturbiri, Thomas Arrundel þat nowe is, seide a sermon in Westminster þer as weren many hundred puple at þe biriyng 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 fior, notwipstipping þat sche was an alien borne, sche hadde on Englische al þe foure Gospeleris wiþ þe doctors vpon hem.
<L 291>\(<T \text{Buh}>\)<P 178>

ARUNDEL.......1
For þe grettist enmy þat Crist hæþ in Ynglond, þat is þe archebishop of Cauntirberi, Arundel, knowlechid þe same nouþ wiþin a fewe daís in presens of þe worþiist audiens in his reme, þat is to seie þat, if it so were þat Crist were nouþ here on erþe present in his owne persone, whom he beleued feijfuli to be urri God and man, and if þis Crist wold aferneþ any þing þat holí chirche, þat is to seie after his witt þe pope wiþ his clerge, wolde náve fro, he wold leue Cristis seiþing and afferming and beleue þis holi chirche.
<L 406>\(<T \text{OBL}>\)<P 167>

assoilen26
ASOIL.............1
Also þe law seǐp, Pardoneris ow not to graunt indulgens of þer wil of dede, ne dispens vp on wowis, ne asoil of swering, mansleyng, or of oþer synnis þei þat schrius to hem, ne forþeue þingis iuil tan away and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne forþeue þe þridde or þe fourt part of penaunce enioiud, ne to draw sum tyme a soule fro forþeue þe þridde or þe fourt part of penaunce enioiud, ne to draw sum tyme a soule fro. Also þe law seiþ, Pardoneris ow not to graunt indulgens of þer wil of dede, ne dispens vp on wowis, ne asoil of swering, mansleyng, or of oþer synnis þei þat schrius to hem, ne forþeue þingis iuil tan away and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne forþeue þe þridde or þe fourt part of penaunce enioiud, ne to draw sum tyme a soule fro. What power haue þe to asoile him þat leuiþ his synne, and put him out of cumpany þat lastiþ in his synne. <L 14>\(<T \text{APO}>\)<P 70>

Also ðe law seǐp, Pardoneris ow not to graunt indulgens of þer wil of dede, ne dispens vp on wowis, ne asoil of swering, mansleyng, or of oþer synnis þei þat schrius to hem, ne forþeue þingis iuil tan away and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne forþeue þe þridde or þe fourt part of penaunce enioiud, ne to draw sum tyme a soule fro. Also þe law seiþ, Pardoneris ow not to graunt indulgens of þer wil of dede, ne dispens vp on wowis, ne asoil of swering, mansleyng, or of oþer synnis þei þat schrius to hem, ne forþeue þingis iuil tan away and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne forþeue þe þridde or þe fourt part of penaunce enioiud, ne to draw sum tyme a soule fro. What power haue þe to asoile him þat leuiþ his synne, and put him out of cumpany þat lastiþ in his synne. <L 14>\(<T \text{APO}>\)<P 70>

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 erchebishops & of þe clerge, to anulle þe Bibel þat tyne translatid into Englische, and also oþer bokis of þe Gospel translatid into to Englische; wiche wanne it was seyn of lordis and comouns, þe good duke of Lancastre Jon, wos soule God asoile for his mercy, answered þerto scharply, seying þis sentence: we wel not be þe refuse of alle men, for siþen oþer nacioun Goddis lawe, wiche is lawe of oure byleue, in þer owne modir langage, we wolone haue oure Goddis lawe, wiche is lawe of oure byleue, in erþe or in þe blis of heuene; for alle priuilegis up on þeis or ani of hem are aþen callid in. <L 15>\(<T \text{APO}>\)<P 9>

What power haue 3e to asoile lordis & ladies þat 3e ben confessouris to, of synnes þat þat þe leuen not, as pilinge of her tenauntis & lyuinge in leccherie & glotony & oþer heed synnes, of whiche þei cecen not but ben counfortid bi 3oure clerks, or mulctis & confessions or other creaturis, & oþer bokis of þe Bibel þat tyne translatid into Englische, and also oþer bokis of þe Gospel translatid into to Englische; wiche wanne it was seyn of lordis and comouns, þe good duke of Lancastre Jon, wos soule God asoile for his mercy, answered þerto scharply, seying þis sentence: we wel not be þe refuse of alle men, for siþen oþer nacioun Goddis lawe, wiche is lawe of oure byleue, in þer owne modir langage, we wolone haue oure Goddis lawe, wiche is lawe of oure byleue, in erþe or in þe blis of heuene; for alle priuilegis up on þeis or ani of hem are aþen callid in. <L 15>\(<T \text{APO}>\)<P 9>

What power haue 3e to asoile lordis & ladies þat 3e ben confessouris to, of synnes þat þat þe leuen not, as pilinge of her tenauntis & lyuinge in leccherie & glotony & oþer heed synnes, of whiche þei cecen not but ben counfortid bi 3oure suffraunce? <L 379>\(<T \text{JU}>\)<P 70>

Go now forþ frere & fraiste 3oure clerks, & gronde 3ou in Goddis lawe, & 3eue Lacke an answere, & whanne 3e asoilen þat ða haue seide sadli in truþe, I schal aþoile þee of þin ordre & saue þee to heuene. <L 410>\(<T \text{JU}>\)<P 72>

for þei dore þat not telle þe sophe kou nedis þei mosten forsake alle falsnesse in craftis, in opis, and alle synne vp here kunnynge and power, and for no good in erþe witnyngly and wilfullly do aþenst goddis hestis, neiþer for lucre ne drede ne dispens vp on þeir kunnynge and power, and for no good in erþe witnyngly and wilfullly do aþenst goddis hestis, neiþer for lucre ne drede ne dispens vp on þeir kunnynge and power, and for no good in erþe witnyngly and wilfullly do aþenst goddis hestis, neiþer for lucre ne drede ne dispens vp on þeir kunnynge and power, and for no good in erþe witnyngly and wilfullly do aþenst goddis hestis, neiþer for lucre ne drede ne dispens vp on þeir kunnynge and power, and for no good in erþe witnyngly and wilfullly do aþenst goddis hestis, neiþer for lucre ne drede ne dispens vp on þeir kunnynge and power, and for no good in erþe witnyngly and wilfullly do. <L 1>\(<T \text{MT07}>\)<P 160>

26 50 variants; 246 occurrences.
Naþeles feiþful men schal vndurstondin here þat, alþou3 antecrist and his retinew semen to be an insolible, 3it seint Peter and his felowis cou3de asoile þis grete argument ri3t li3tli.

< L 333> < T OBL> < P 165>

THORPE’S EVIDENCE ABOUT WYCLIF’S UNIVERSITY FOLLOWERS, 1407 And I seide þanne þus to him, Ser, my fadir and my modir, whoos soulis God asoile i f it be his wille, spendiden moche moneye in dyuerse placis aboute my lore, in entent to haue me a preest of God.

< L 2> < T SEWW04> < P 29>

And I seide þanne þus to him Ser, my fadir and my modir, whoos soulis God asoile if it be his wille, spendiden moche moneye in dyuerse placis aboute my lore, in entent to haue me a preest of God.

< L 438> < T Thp> < P 37>

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

< L 288> < T CG10> < P 113>

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

< L 12> < T PPC> < P 6>

Bi this kynde of speehe, bi which kinde al is signefied by a part, thilk questioun of Cristis rising a3en is asoiled;

< L 24> < T Pro> < P 47>

ASOILEN............1
Go now forþ frere & fraiste 3oure clerkis, & grounde 3ou in Goddis lawe, & 3eue lacke an answerwe, & whanne 3e asoilen þat I haue seide sadli in trupe, I schal asoile þee of þin ordre & saue þee to heuene.

< L 409> < T JU> < P 72>

ASOILED.............2
Frere, sib 3oure ordis ben moost perfii3t, as 3e seien, for 3oure pouert, chastite, & obediens, whi bisien 3e 3ou fast, & nameli 3oure grettist clerkis, to be bischopis & prelatis & popis chaplains, & to be asoiled fro pouert & fro obedience, & euer to lyue in lustus of fleisch & of pe world, þat is goostli leccerhe?

< L 386> < T JU> < P 71>

Also in þe 3eer of grace MI lxiiiij* Gregory* viij* pope in conseil of an C* bischopis cursid þe Emperour herry þe iiij* and asoiled alle men fro fidelite dew to him.

< L 330> < T Tal> < P 186>

ASOULE............1
Bot for þat prestes ofte tymes byndeþ innocentis wiche anonce God beþ no3t bounden, a þei asoile þam þat dullþ in þare synne wiche anence God duelleþ stil bounden, þis sentence of oure Lorde is þus to be vnderstanden as if he seide, “So myche pouer I giffe to 3ow in byndying and louseng synnes þat wosouer deserueþ to be bounden of 3ow, he mow not now be louseþ anente me, and woso deserueþ to be loused of 3ow, he be now no3t bounden at me.”

< L 31> < T Ros> < P 56>

ASOULEDE.............1
Þerfore a prest, wen he asoyleþ treuly anoþer man, he scheweþ be þe keye of konnyng and of pouer hym to be asoulede of God.

< L 29> < T Ros> < P 55>

ASOULEP............1
Perfore a prest, wen he asoyleþ treuly anoþer man, he scheweþ be þe keye of konnyng and of pouer hym to be asoulede of God.

< L 28> < T Ros> < P 55>

ASOYL.............1
Also God 3aue him no farrer power, not but asoyle hem þat wil leue þer synne, or to bynd hem and curse þat wil dure þer inn.

< L 4> < T APO> < P 29>

ASOYLE.............12
For comynly if þer be any cursid jurour, extorsioner, or avoutrer, he wil not be schryven at his owne curat, bot go to a flatryng frere, þat wil asoyle hym falsely for a litel money by þeere, þof he be not in wille to make restitucioun and leeve his cursid synne.

< L 8> < T A24> < P 394>

Soplly me semipi þat he synniþ, for if he soile him neligently, pow God asoyl him not, me semipi he synniþ greuously, weþer a presum, as autor, to asoile him, and bring him out of sin of peyn, or to mak him fre perof;

< L 19> < T APO> < P 66>
And þus wyle he reformiþ not þis man to lefe þis syne, nor to mak a mendis þerfor, as he schuld, and ellis telle him þat be mai not asoyled him, he synniþ, and namli, wan þe man trestiþ of þis absoluçoun, wening him siker, and contuniþ forþ, and mendiþ not, os he schuld, if þe prest refusid him as he au3t, for þan he wold schame, and dred, and mend.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

þerfor be þei ware asoylun feynars þat God forbediþ to asoyle for harmis þat folowen;

He biddiþ not here to curse him þat synniþ not, nor to asoyle him þat bidiþ in synne;

and also it is no bileue þat what tyme þat þes prelatis feynen hem to asoyle, þey acorden wiþ crist aboue;

And also Christ him self seide to swyich ypocrates, He loueth in marketes ben met, wit gretynges of pouere And lowynge of lewed men, in lentenes tyme For thei han of Bichopes ybought with her proper siluere And purchased of penaunce the puple to asoyle: But money may maken mesure of the peyne.

And siche prestes schewyng or denouncing contrarious to Godis dome asouleþ no3t trewly or byndeþ, but þei pretende þam or feynþ for to asoyle or bynde, & so þei slee as to þe reputacion of þe worlde soules þat dieþ no3t and þei quickene, þat is pretendeþ þam to quickene, soules þat liifiþ no3t.

And þei wil asoyle of þes wowis if þei han part or alle þe dispensis þat shulden be made in comyng and goinge of þis pilgrimage.

And þus sumwhat bi þise wordis may antecristis resoun be asoyled.

and also is it no bileue þat what tyme þat þes prelatis feynen hem to asoyle, þey acorden wiþ crist aboue;

And siche prestes schewyng or denouncing contrarious to Godis dome asouleþ no3t trewly or byndeþ, but þei pretende þam or feynþ for to asoyle or bynde, & so þei slee as to þe reputacion of þe worlde soules þat dieþ no3t and þei quickene, þat is pretendeþ þam to quickene, soules þat liifiþ no3t.

And þe wil asoyle of þes wowis if þei han part or alle þe dispensis þat shulden be made in comyng and goinge of þis pilgrimage.

And siche prestes schewyng or denouncing contrarious to Godis dome asouleþ no3t trewly or byndeþ, but þei pretende þam or feynþ for to asoyle or bynde, & so þei slee as to þe reputacion of þe worlde soules þat dieþ no3t and þei quickene, þat is pretendeþ þam to quickene, soules þat liifiþ no3t.

And þe wil asoyle of þes wowis if þei han part or alle þe dispensis þat shulden be made in comyng and goinge of þis pilgrimage.

ASOYLED........4
Suche schameful stryues schulde not be rehersed ne asoylede of men, for þei bynde not.

Ffor siþ þei may be asoylede lightly of ferрис, and after have ful part with hom in þo blis of heven, who wolde drede to do his wille for a litel money?

felaschip of þis chirche/ he mai neiþir be asoyled!

and þus sumwhat bi þise wordis may antecristis resoun be asoyled.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.

and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt.
noon apostle do.

And his man seide þan to me “Þou God for3eue men her synnes, 3it moten men be asoylid of preestis, and do þe penaunce þat þei enioynen to hem.”

for no doute a þousand 3ere aftir þat Crist was man noo preest of Crist durste take vpon him to teche þe peple, neiþir priuyli ne apeert, þat þei moten nedis come to be asoylid of hem as preestis now done.

And 3enward alle þei þat wolen occupien alle her wittis to hate and to flee alle occasioun of synne, dreydnyge ouer alle to offende God, and louynge forto plese hym feiþfully, to þese men and wymmen þe prestis schewiden how þe lord God asoyliþ hem of alle her synnes.

ASOYLIDE.......1

soþ it is crist grauntide to petre þat what þing he asoylide on erþe shulde he asoylid in heuene, and so it is of bynding;

ASOYLÞ........1

And a3enward alle þei þat wolen occupien alle her wittis to hate and to flee alle occasioun of synne, dreydnyge ouer alle to offende God, and louynge forto plese hym feiþfully, to þese men and wymmen þe prestis schewiden how þe lord God asoyliþ hem of alle her synnes.

ASOYLLE........1

þerfor be þei ware asoylun feynars þat God forbediþ to asoyle for harmis þat folowen;

ASOYLYD.......1

For Crist not oonly affermiþ to þe peple þat he will not fayle hem in lifiede and helynge, but also preueþ his by argumentis þat may not be asoylyd, so þat þai be true seruandis to hym.

ASSOYLE.......26

The ix• Article• As it is spedeful to a cristene man verili contryt to knowleche his synnis to a feithful preest of good luyynge and kunynynge to bynde and assoile, so it is perilous to an unkunynynge man, either simple lettrid man, to knowleche his synnis and priuy worchingis of God in his soule to a preest vnaeithful of luyynge, vnkuynynge of Goddis lawe, and a couetous preest, and proud and contrarie to Jesu Crist.

He that will knouleche his synnis to fynde grace, seke he a preest that can bynde and assoile, lest whanne he is negligent aboute himself, he be disipis of God that monestith him mercifulli, and axith that bothe falle not into the diche, which the fool nolde eschewe.”

The xxij• Article• Cristen men ben not holden to bileue, that what eveere thing the deadli bishop of Rome or ony othir deadli bishop pretendith him to bynde or assoile, is herfore bounden or assoilid anentis God and the chirche regninge in blisse.

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• 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/.

þat es to say, when a man es sori for his synn & es schriuen þerof, þan þai schuld assoile him bi þair powere þat þai haue of God.

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

For Þou3 men breken þe hieste comaundementis of God, þe lewideste parische prest schal assoile annoon, but of þe founed vowis maad of oure owene heed, many time a3enus Goddis wille, noman schal assoile but grete worldly bischopis, or þe most worldly prest of Rome, þe emperoures maister and Goddis felawe, or God of þe erþe.

For lawe of charite wolde teche, þat 3if he hadde siche power, he shulde assoile alle his sugetis fro peyne and fro trespas;

and þus Crist my3te not assoile men, but after þat he saw his Fadir vouchsafe.

how shulde he panne assoile pus?

<ASOYLIDE.....1>

<ASOYLÞ.....1>

<ASOYLLE.....1>

<ASOYLYD.....1>

<ASSOYLE.....26>

The ix• Article• As it is spedeful to a cristene man verili contryt to knowleche his synnis to a feithful preest of good luyynge and kunynynge to bynde and assoile, so it is perilous to an unkunynynge man, either simple lettrid man, to knowleche his synnis and priuy worchingis of God in his soule to a preest vnaeithful of luyynge, vnkuynynge of Goddis lawe, and a couetous preest, and proud and contrarie to Jesu Crist.

He that will knouleche his synnis to fynde grace, seke he a preest that can bynde and assoile, lest whanne he is negligent aboute himself, he be disipis of God that monestith him mercifulli, and axith that bothe falle not into the diche, which the fool nolde eschewe.”

The xxij• Article• Cristen men ben not holden to bileue, that what eveere thing the deadli bishop of Rome or ony othir deadli bishop pretendith him to bynde or assoile, is herfore bounden or assoilid anentis God and the chirche regninge in blisse.

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• 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/.

þat es to say, when a man es sori for his synn & es schriuen þerof, þan þai schuld assoile him bi þair powere þat þai haue of God.

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

For Þou3 men breken þe hieste comaundementis of God, þe lewideste parische prest schal assoile annoon, but of þe founed vowis maad of oure owene heed, many time a3enus Goddis wille, noman schal assoile but grete worldly bischopis, or þe most worldly prest of Rome, þe emperoures maister and Goddis felawe, or God of þe erþe.

For lawe of charite wolde teche, þat 3if he hadde siche power, he shulde assoile alle his sugetis fro peyne and fro trespas;

and þus Crist my3te not assoile men, but after þat he saw his Fadir vouchsafe.

how shulde he panne assoile pus?

<ASOYLIDE.....1>

<ASOYLÞ.....1>

<ASOYLLE.....1>

<ASOYLYD.....1>

<ASSOYLE.....26>

The ix• Article• As it is spedeful to a cristene man verili contryt to knowleche his synnis to a feithful preest of good luyynge and kunynynge to bynde and assoile, so it is perilous to an unkunynynge man, either simple lettrid man, to knowleche his synnis and priuy worchingis of God in his soule to a preest vnaeithful of luyynge, vnkuynynge of Goddis lawe, and a couetous preest, and proud and contrarie to Jesu Crist.

He that will knouleche his synnis to fynde grace, seke he a preest that can bynde and assoile, lest whanne he is negligent aboute himself, he be disipis of God that monestith him mercifulli, and axith that bothe falle not into the diche, which the fool nolde eschewe.”

The xxij• Article• Cristen men ben not holden to bileue, that what eveere thing the deadli bishop of Rome or ony othir deadli bishop pretendith him to bynde or assoile, is herfore bounden or assoilid anentis God and the chirche regninge in blisse.

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• 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/.

þat es to say, when a man es sori for his synn & es schriuen þerof, þan þai schuld assoile him bi þair powere þat þai haue of God.

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

For Þou3 men breken þe hieste comaundementis of God, þe lewideste parische prest schal assoile annoon, but of þe founed vowis maad of oure owene heed, many time a3enus Goddis wille, noman schal assoile but grete worldly bischopis, or þe most worldly prest of Rome, þe emperoures maister and Goddis felawe, or God of þe erþe.

For lawe of charite wolde teche, þat 3if he hadde siche power, he shulde assoile alle his sugetis fro peyne and fro trespas;

and þus Crist my3te not assoile men, but after þat he saw his Fadir vouchsafe.

how shulde he panne assoile pus?

<ASOYLIDE.....1>

<ASOYLÞ.....1>

<ASOYLLE.....1>

<ASOYLYD.....1>

<ASSOYLE.....26>
how shulde he asoile souls of þe peyne of purgorie?

And so, 3if þe pope asoile men a pena or a culpa, or whatever pardone he grauntiþ for þing þat is not charite, forsake it as þe fe

but not ellis, not but autorite in special be 3euun to him of þe kirk þer to, But if it be askid, if ilk prest mai vse þe key in to ilk man, þat is to sey, to asoile him, or ellis to bind him fro grace, it semip opunly þat ilk prest may not asoile ilk to bring him to heuyn;

Sobly me semþ þat he synniþ, for if he soile him neligently, þow God asoyle him not, me semiþ he synniþ greuously, weþer a presum, as autor, to asoile him, and bring him out of sin of peyn,

and þis shrift þus bron3t inne semeþ to marre þe churche in bileeue, as þe prest made hym goddis fellow, as god and he shulden assoile togidre; or ellis þat god mut nedis assoile whenne þe prest amakiþ his sygne.

Also þat confession shuld be maad oonly to God and to noon oþer prest, for no prest hath poar to remitte synne ne to asoile a man of ony synne.

and on þis condicioun wolen þei wel assoile men.

Pe pharisees practisen wip þe peple in þis poyn, for whanne þei han power lymytid to hem to 3yue counceil in þis mater and after to asoile, þe maken, as men out of bileeue, þis mater to hard, and kepen a part of money to þe prefaltis aboue hem, and a part to hemself.

so þat, if þeir keies and Cristis will be discordinge atwynne, þei feynen hem falsli to asoile and þanne þei neþer loosen ne bynden, so þat in ech such worching þe godhed of Crist moot first worche.

And I seide to him, "Sere, it is al oon to asoile men of synne and to forc3eue to men her synnes.

ASSOILED......5

also þat confession shuld be maad oonly to God and to noon oþer prest, for no prest hath poar to remitte synne ne to asoile a man of ony synne.

and on þis condicioun wolen þei wel assoile men.

Pe pharisees practisen wip þe peple in þis poyn, for whanne þei han power lymytid to hem to 3yue counceil in þis mater and after to asoile, þe maken, as men out of bileeue, þis mater to hard, and kepen a part of money to þe prefaltis aboue hem, and a part to hemself.

so þat, if þeir keies and Cristis will be discordinge atwynne, þei feynen hem falsli to asoile and þanne þei neþer loosen ne bynden, so þat in ech such worching þe godhed of Crist moot first worche.

And I seide to him, "Sere, it is al oon to asoile men of synne and to forc3eue to men her synnes.

ASSOILED......5

Ri3t so, þe asoylyng eþer byndyng of prestis heere in Cristis cherche is no3t ellis but a schewyng bi certeyn euidencis þat suchon is eþer bounden eþer assoiled of God tofore.

and þis shift þus bron3t inne semeþ to marre þe churche in bileeue, as þe prest made hym goddis felow, as god and he shulden assoile togidre; or ellis þat god mut nedis assoile whenne þe prest makþ his sygne.

and þis shift þus bron3t inne semeþ to marre þe churche in bileeue, as þe prest made hym goddis felow, as god and he shulden assoile togidre; or ellis þat god mut nedis assoile whenne þe prest makþ his sygne.

þei seyn þat þis keyes ben goostly wittis and power, 3yuen to hem to bynde and asoile men aftur þe wit approprid to hem;

þei seyn þat þis keyes ben goostly wittis and power, 3yuen to hem to bynde and asoile men aftur þe wit approprid to hem;

þat es to saie, to minister þe sacramentes, to schriue and asoile þe pepil, to prech and teche þe pepil, and 3euen hem ensaumpil of gode lif.

þat es to saie, to minister þe sacramentes, to schriue and asoile þe pepil, to prech and teche þe pepil, and 3euen hem ensaumpil of gode lif.

and gyue we to aduersaries here þat men shulden goo and shewe hem to prestis, for so men diden bifoire tyme boþe in þe oolde lawe and in þe newe, but hou shulde men take of þis to roune wip prestis and þus to be assoiled?

fer þenne crist assoiled bicker men þenne he dide aftur þe tyme of þis lawe.

ASSOILEDEN......1

but þe literal witt is þis crist bad ten leprouse men go and shewe hem to prestis, as it was boden in þe olde lawe, but þis prestis in þe
oolde lawe assoileden not rownyngly, as we don nowe, but bi signes of goddis lawe ðei shewed wheche men weren leprouse, and which weren not leprouse, and to her iugem ent shulden men stonde.

ASSOILEN......5
for whanne ðei schullen make wickid men to restore þing wrongfully geten, and to cesse evere after, bi trewe witnessynge of peyne dewe þerfore, ðei assoilen wickid men li3tfully, for to have pert of here þeþte, and hereby ðei norischen evyle men in here wrongis and robbyng of þe peple.

and alle counseilours to wrongful werris ben in þe same peril, wip alle prechours þat stiren men and herten hem in here pert of werris, and alle penytaunceris þat tellen not to hem þe treuþ, but assoilen over li3tfully for money or worldly favour.

and þei chargen more here owen assoilynge þan assoilyng of god, for 3if a man come to her schrifte and sacramentis þei assoilen hym and maken siker þou3 þe man lie vpon hym self and be not assoillid of god;

and þou3 a man be neuere so treuly assoilid of god for his entre sorwe of synne and charite þat he haþ now to god, þei seyn þat he his dampnab but 3if he he assoilid of hem 3if he haue space þerto, pou3 þei ben cursed heretikis and enemyes of crist and his peple.

and þis pope Cursid herry þe Emperour and assoilid al men fro fidelite dew to him.

In þe ser of grace MI CC ij pope Onerey cursid þe Emperour Frederik þe ij for he robbid þe chirch, and assoilid al men fro his fidelite.

For Crist not oonli affermeþ to þe peple þat he wolde not faile hem in liiflood and hilyn, but also preueþ þis bi argumentis þat mai not be assoilid, so þat þei be trewe seruauntis to him.
Also this assoileide the lige men of king Jon fro his obedience, agens here ligeaunce and solemnpe ooth and fidelite maad to king Jon.  

sil Crist assoileide not þus ne Petre, ne ony oþer apostle, and þis pope seeþ not in God þat he wol heþa þat it be so, what spirit shulde move þis pope to fayne sicch asoilinge boþe fro peyne and fro synne, and aftir chaffare þus þerwip?  

ASSOILITH......1  The xxiiij þ Article Thanne oonli the bisshop of Rome, or oony othir, byndith or assoilith verrili, whanne he sueth the doom of God bifore goinge that mai not faile.  

ASSOILLE.......2  And herfore many prestis þat drediþ hem ffor to lye seieþ no3t, I assoylle þee, but, God of hevene assoille þee;  

ASSOILLIÞ......1  And certis, 3if he schal be dampned, þe pope assoilliþ him no3t of alle deedely synnes þat he haþ don a3enst God, ffor one stykiþ wiþ him þat no man may assoylle, siþ Crist seiþ þat unkindnesse do a3ens þe Holy Goost, schal neiþer be for3eve her ne in þe toþer world.  

ASSOULEÞ.......1  And siche prestes schewyng or denouncing contrarious to Godis dome assoyleþ no3t trewly or byndeþ, but þei pretende þam or feyneþ for to assoyle or bynde, & so þei slee as to þe reputacon of þe worlde soules þat dieþ no3t and þei quickene, þat is pretendep þam to quickene, soules þat liffiþ no3t.  

ASSOYL.........2  þey are rewlars of þe world of þeis derknes, for þei hi3t men assoyling, wan þei wit not if it be, and þeþe led boþ himself and þeþi þat þey assoyliþ in blindnes, and desseyue boþ.  

such beren yvell hevenkay, They mowen assoyliþ, they mowë shryve;  

ASSOYLE.......45  For beleve schulde teche us þat no man were cursud but if God cursid him for faylynge in his lawe, ne no man is assoyled but if Crist assoyle him for mayntenynge of his lawe, hou evere þe world blaber.  

As he may meve his vikir to seie, þat he haþ power to assoyle men fully þat helpen in his cause, and to curse all hem þat a3enstondiþ it;  

And þis knowynge schulde prestis have, and knowe Goddis mercy, þat 3if men make aseeþ to God, God wole þanne assoyle hem.  

And herby may we se, as power 3eve to servauntis, is no3t wittily 3eve but 3if þei kunne here office, so God geveþ no3t to men power for to assoyle, but 3if he 3eve hem kunnynge þat falliþ to her office.  

And þei beþ Goddis bedels to telle truly his sentence, and oþir wise may þei no3t assoyle men of here synne.  

For in her absoluciouns fayliþ comunly Petris keyes, and þei fayne ofte to assoyle, and þei assoyle no3t.  

and 3if þei seie þat þei assoyle, þei speke by reputacioun, and nou3t bi wytynge ne bi trowynge, ffor God chargiþ hem no3t herto.  

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

And þo argumentis of heretikes ageyns þis sentense are light for to assoyle to a Cristen
Now is this office committed in bishops and preists of this kirk, that the causis of the synnars knowen, they doi ng mercy assyule hem fro the dread of perpetual deþ, wen they able and verrey repentaunt.

And 3if he pope and his vikerus wolden studyen wel his mater, they schulden leue to assyule men so largely in this forme.

And so Crist tawnte by this dede that assyuling of men is nowat but 3if God assyule byfore, as God by hymself assyuled þese leprowse.

þese neyne þat ben manye moo bytokne men owte of byleue, þat trowen þat hit is inow þat her preest assyule hem, and specially þe hey3e preest, howeuere he erre in iugement, and how þei lyuen byforn or aftur, þese men þat þus ben assoylud.

And hit semyþ þat þei may, for preestis may assyule of synne; for þei seyn þat þei han power of Crist to assylen alle men þat helpon in þer cause, for to gete þis worldly worschipe, to assyyle men of peyne and synne, bope in þis world and in þe toþur and so whan þei dyon, fle to heuene wiþowte peyne.

And power is euene in preestis to assyyle men of þer synnes; and so alle goodes popis han euen power to teche þe wey3e to heuene and to assyyle men þat ben contrite.

For 3if he assyule or 3yue pardon opur maner þen Crist wolte, certus he feyneþ hym to be God and blasfemeþ in Iesu Crist, for no man may for3yue synne but 3if Crist for3yue it furst.

Wel I wot þat bost is feyned and money 3yuan for to dispense and assyyle men of synnys þat ben entrikede wiþ suche rytes;

And on þis condicion wolen þei wel assyyle men.

þe pharisees practison wiþ þe puple in þis poynt, for whon þei han power lymyted to hem to 3yue cownsesyþ in þis mateer, and aftur to assyole, þei maken, as men owt of byleue, ðis mater to hard, and kepþ a part of money to prelatis abouen hem, and a part to hemself;

For 3if he assyule or 3yue pardon oþur maner þen Crist wolte, certus he feyneþ hym to be God and blasfemeþ in Iesu Crist, for no man may for3yue synne but 3if Crist for3yue it furst.
power, but wherto but to assoyle?

for crist wolde assoyle men wele, al if þei gon not þus to rome.

and þat prestis shuld assoyle men techiþ cristi in þe risyng of lazar, for cristi bad to hise apostlis þat þei shulden vnknytt his bondis.

for who shulde ellis assoyle men and graunte hem so large indulgensis boþe of peyne and of synne, haue þei neure so longe synned.

How wole we assoyle shepherdes of her robbynge without restitucyon of her goodes that they robben thy shepe of ayenst her wyll?

And though thou conne nought they Crede, cle ne assoyle So & thou mowe amende oure house with money other elles With som Catel, other corn, or cuppes of syluere.

Of þis texte & þe toþer goyng before þat seiþ þat prestes ofte tymes bynden innocentis or not gilty wiche be not bonden anente God, and assoyled vnworþi wiche bene bonden anente God, it semþe to many þat prestes assoyleþ or byndeþ wensouer þei pretende to assoyle or bynde.

And þerfore þo preestis þat taken vpon hem to assoyle men of her synnes blasfemen God, siþ it parteyneþ onylly to þe lord God to assoyle men of alle her synnes;

Of þis texte & þe toþer goyng before þat seiþ þat prestes ofte tymes bynden innocentis or not gilty wiche be not bonden anente God, and assoyled vnworþi wiche bene bonden anente God, it semþe to many þat prestes assoyleþ or byndeþ wensouer þei pretende to assoyle or bynde.

And þerfore þo preestis þat taken vpon hem to assoyle men of her synnes blasfemen God, siþ it parteyneþ onylly to þe lord God to assoyle men of alle her synnes;

For beleve schulde teche us þat no man were cursud but if God cursid him for faylynge in hiis lawe, ne no man is assoyled but if Crist assoyle him for mayntenynge of hiis lawe, hou evere þe world blaber.

And 3if we faille in þis sorwe, or bigge no3t oure synne of God, we hygile oure sif in speche of byndynge or losynge. And so þi confessour can nou3t wyte wheþer þou be bound or soyled, but bi supposyng þat he hap of þi trewe speche, ffor þere is no more heresie þan man to bilee þat he is assoyled 3if he 3eve hym moneye, or 3if he leye his hond on þin heed, and seie þat he assoyllþ þee.

And here may we se, þat it is no3t bileue, þat 3if a man semeþ to be assoyled of þe pope, þanne he is assoyled so ffor þe popes affermyng, ffor þe pope may erre ofte in presumpcioun of his keyes.

And herfore men seyen comunly, þat whom so ony prest assoiþ, he is assoyled of God by vertu of þe keyes.

And siþ no confessour in erþe kan wyte where men be contrit, but suppose bi her owne wordis þat þei seye soþe in þis hit is open þat þes confessours wyttiþ ne bileveþ þat her confessid beþ contrit, but li3tly suppose þat þei seye soþe of hem sif, and bi þi þis þe suppos þat God him sif assoiþ hem, and þanne beþ þei wel assoyled.

And so Crist taw3te by þis dede þat assoyling of men is nowat but 3if God assoyle before, as God by hymself assoyled þese leprowse.

And siþ no confessour in erþe kan wyte where men be contrit, but suppose bi her owne wordis þat þei seye soþe in þis hit is open þat þes confessours wyttiþ ne bileveþ þat her confessid beþ contrit, but li3tly suppose þat þei seye soþe of hem sif, and bi þi þis þe suppos þat God him sif assoiþ hem, and þanne beþ þei wel assoyled.

And herfore seyen Petre and oþre Cristes apostles assoyled not þus, ne 3euen syche indulgenses, for þei diden neuere syche dedis but won God esspyrede hem.

And lorde/ thou ne assoyledst no man both of his syn and of his payne that was dewe for his synne/ ne thou graun tedest no man such power.
And here sculd men arunt feynt penytauns ers, confessours & oþur prestis þat assoylen for mony, for boþe þe partis aftur þe sentence in Goddis lawe is fouler aftur fy3elid in synne, which mater we han openly declared in oþur placis.

And so prestys assoylen as Godis vikeru accordyng to Godis assoylyng, and ellys þei assoylen no more þan prestis of þe oolde lawe heluden men of þer lepre and þat my3te þei not doo.

But þei assoylen on oþur weye, as prestis in þe olde lawe telden by synes of þe olde lawe þat men weren clene of lepre.

And by þis power þei spuy le þe peple of her godys, and not assoylen hem frely for to saue þer sowlys.

For þei seyn þat þei han power of Crist to assoylen alle men þat helpon in per cause, for to gete þis worldly worshippe, to assoyle men of peyne and synne, boþe in þis world and in þe toþur and so whan þei dyon, fle to heuene wipowte peyne.

And þis blasfemye þat is vsid nou shulde be knowen of þe scribis, þat popis assoylen men of synne and peyne whanne it turnyþ hem to auauntage.

And þis confessouris and hye penetaunceris chargen more fonnyd avowis of siche pilgrimes, and offrengis and brékkyng of hem, þan avowe maad to God in oure cristendam to kepe Goddis heestis and forsake þe fend and his werkis, for þei li3tly assoylen men for brekyng of Goddis heestis, but brekyng of þeise fonnyd avowis and assoylyng of hem is reseruyd to hye worldly clerkis.
ASSOYLES.......3
And he þat spekes þat God assoyles or cursus for
hys lawe schal be halden for a foole, sîpen
Anticrist contraries.
<L 27><T A10><P 181>

But if he concorde from jugement of his God,
he assoyles not, boste he never so muche.
<L 10><T A27><P 444>

Ffor if he want þis connyng, he nouþer byndes
ne assoyles;
<L 12><T MT23><P 333>

ASSOYLETH......1
Suche many blassemys aþeynes þe beleue ben
sowen of antecrist in þis mater, ffor god, þat
3yueþ grace and is in þe soule, assoyleth and
doþ away synne, and þis may not þe prest do, siþ
it is propur to god, and, siþ no man shuld liþe a
lyttle lesyng to saue þe worlde, a prest shuld not
seþe, "þy assoyle - whenne he not neuer wheþer
god assoyyle.
<L 12><T EWS3-220><P 274>

And by þis may men vndirstonde hou þe þridde
obiecte shal be assoylid: as eche man knowiþ al
þing in generalte, so he knowiþ synne;
<L 59><T SEWW16><P 86>

ASSOYLID.......5
But summe men seyen þat it helpiþ not but to
gete hem newe martris, for, as þey seyen, eche
man þat dieþ þus is fully assoylid boþe of peyne
and of synne, and þus he fleþþ striþty to
heuene, and þanne he is a martir who can denye
þis?
<L 14><T EWS3-220><P 274>

And siþ no confessour in erþe kan wyte where
men be contrit, but suppose bi her owne wordis
þat þei seye so þe in þis hit is open þat þes
confessours wyttiþ ne bileveþ þat her confessid
beþ contrit, but liþtly suppose þat þei seye soþe
of hem sîff, and bi þis þei suppose þat God him
sîff assovliþ hem, and þanne beþ þei wel
assoyled.
<L 27><T A21><P 254>

þis philosophie assovliþ þis folye bi þis, þat
kynde hap ordeyned to man boþe wit and hondis,
bí whiche he may take when he wole, and leve
when he wole, armur and oþer help þat is meche
betere.
<L 17><T A26><P 432>

Alon he assovliþ oþer partyes.
<L 21><T APO><P 110>

ASSOYLLLE......8
And ofte he tauþte his clerkis to feynen hem a
power þat þei may assoylle men, howevere þei
haue synned, and 3eve hem hevenly 3iftis,
howevere God ordeyneþ of hem.
<L 26><T A21><P 244>

For in her absoluciouns fayliþ comunly Petris
keyes, and þei feyne ofte to assovliþ, and þei
assoyle no3t. And herfore many prestis þat
dreþþ hem ffor to lye sceþþ no3t, I assovliþ þee,
but, God of hevene assowle þee;
<L 11, 13><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 nedful 3if God schall assoyyle
men.
<L 3><T A21><P 256>

But schryve þee to God and laste in contrycioun,
and God may no3t faille ne he wole assowle þee.
<L 33><T A21><P 256>

Ffor no prelat may assovle, ne graunete hevenely
suffragies;
<L 31><T A21><P 259>

allie her synnes.”
<L 1939><T Thp><P 84>

ASSOYLIPI.......5
Ffor þou moste by sorowe of herte make asseþ to
God, and ellis God assouliþ þee no3t, and þanne
assoyleþ no3t bi viker.
<L 31><T A21><P 252>

And herfore men seyen comunly, þat whom so
ony prest assovliþ, he is assoyled of God by
vertu of þe keyes.
<L 15><T A21><P 253>

And siþ no confessour in erþe can wyte where
men be contrit, but suppose bi her owne wordis
þat þei seye so þe in þis hit is open þat þes
confessours wyttiþ ne bileveþ þat her confessid
beþ contrit, but liþtly suppose þat þei seye soþe
of hem sîff, and bi þis þei suppose þat God him
sîff assovliþ hem, and þanne beþ þei wel
assoyled.
<L 27><T A21><P 254>

þis philosophie assovliþ þis folye bi þis, þat
kynde hap ordeyned to man boþe wit and hondis,
bí whiche he may take when he wole, and leve
when he wole, armur and oþer help þat is meche
betere.
<L 17><T A26><P 432>

Alon he assovliþ oþer partyes.
<L 21><T APO><P 110>

ASSOYLLLE......8
And ofte he tauþte his clerkis to feynen hem a
power þat þei may assoyyle men, howevere þei
haue synned, and 3eve hem hevenly 3iftis,
howevere God ordeyneþ of hem.
<L 26><T A21><P 244>

For in her absoluciouns fayliþ comunly Petris
keyes, and þei feyne ofte to assovliþ, and þei
assoyle no3t. And herfore many prestis þat
dreþþ hem ffor to lye sceþþ no3t, I assovliþ þee,
but, God of hevene assowle þee;
<L 11, 13><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 nedful 3if God schall assoyyle
men.
<L 3><T A21><P 256>

But schryve þee to God and laste in contrycioun,
and God may no3t faille ne he wole assowle þee.
<L 33><T A21><P 256>

Ffor no prelat may assovle, ne graunete hevenely
suffragies;
<L 31><T A21><P 259>
And certis, 3if he schal be damned, þe pope assoyliþ him no3t of alle deedly synnes þat he hâp don a3enst God, ffôr one stykþ wip him þat no man may assoyle, sij Crist seîfl þat unkyndnesse do a3enst þe Holy Goost, schal neifer be for3eve her ne in þe toþer world.

Ne absolucioun maad to men is no3t betered by suche pride, sij evene as God wole assoyliþ men, and no more bi þis presupcioun, be þei clensid of her synne;

And here may we se, þat it is no3t bileue, þat 3if a man semeþ to be assoyled of þe pope, þanne he is assoylled so ffor þe popes affermynge, ffor þe pope may erre ofte in presupcioun of his keyes. And God forbeede þat it wer bileue to trowe of eche man, þat þis man is assoylled or cursid as þe pope seîþ, ffor þanne bileve, þat schulde be oon, were falce and diverse in many men;

And so men þat schal be damned beþ no3t fullyche assoyvled of synnes þat þei han be schryfen of, ffor þei schal come a3en.

And so on two maneris may men ben assoylud of her synne;

And þis 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 ocupyed for prelacye þat holy chyrche mut nedus haue.

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

And þus assyoyllip God bifoere, and his viker aftir, 3if he acorde to Goddis will and telle truly Goddis sentence.

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 ocupyed for prelacye þat holy chyrche mut nedus haue.

And so þe prestis of Antecrist, þat fayeþ þat Crist assyoyllip men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And þe prestis of Antecrist, þat fayeþ þat Crist assyoyllip men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And so þes prestis of Antecrist, þat feyneþ þat Crist assyoylliþ men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And so þe prestis of Antecrist, þat feyneþ þat Crist assyoylliþ men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And so þe prestis of Antecrist, þat feyneþ þat Crist assyoylliþ men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And so þe prestis of Antecrist, þat feyneþ þat Crist assyoylliþ men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And so þe prestis of Antecrist, þat feyneþ þat Crist assyoylliþ men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And so þe prestis of Antecrist, þat feyneþ þat Crist assyoylliþ men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And so þe prestis of Antecrist, þat feyneþ þat Crist assyoylliþ men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And so þe prestis of Antecrist, þat feyneþ þat Crist assyoylliþ men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And so þe prestis of Antecrist, þat feyneþ þat Crist assyoylliþ men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And so þe prestis of Antecrist, þat feyneþ þat Crist assyoylliþ men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And so þe prestis of Antecrist, þat feyneþ þat Crist assyoylliþ men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;

And so þe prestis of Antecrist, þat feyneþ þat Crist assyoylliþ men, more þanne evere he dide bifoire for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seîþ þat it is Cristis bateylle and no3t mennes cause, puttiþ heresie on Crist;
that feden hemself costly, and ordeyne straunge and likorous mete and in greet multitude, and excusen hem herby þat þe relyf goþ to povere men;

for God assoyluþ alle suche furst.

for þei feyn þat Crist assoyluþ and 3et þe synne leueþ worse þen it was. And þis meueþ monye men, siþen þei wyte not whenne Crist assoyluþ to speke vpon a condicion and suppose after signes.

for þei feyn þat Crist assoyluþ and þe synne leueþ worse þen þe was. And þis meueþ monye men, siþen þei wyte not whenne Crist assoyluþ to speke vpon a condition and suppose after signes.

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

ASSOYLYN........1 And lorde/ he taketh on him power to assoylyn a man of all maner things/ but yef it be of dette.

SOYLE...........3 power of iurisdiccion and power to soyle and bynde.

soyle me of my synnes/ summe seyn haue here þis money

Of the bishop he hath power To soyle men, or els they ben lore;

assoiling27 ASOILING.......5 For we schul trowe þat asoiling of prest is noþing worþe but wane it is confermed to þe chirche of bone, and þat þe prest knoweþ not, no more þan his heele.

assoiling of þe president verrey, wen it folowiþ þe done of þe innar juge.

And certis hou3 and bi what auctorite þis power of asoiling and bindding is engrosed into þe

popis sceler to be tappid forthe into þe world aftur his mesuris, sum more sum lesse, tel whoso kan for I kan not.

Nalæles, I cesse nou3 to trete furþur of þis maner of asoiling and binding, for it was not myn entent to hang upon þis mater.

ASOILINGE......1 siþ Crist assoylidle not þus ne Petre, ne ony oþer apostle, and þis pope seep not in God þat he wole þat it be so, what spirit shulde move þis pope to feyne sich asoilinge bolpe fro peyne and fro synne, and aftir chaffare þus þerwip?

sumtyme it may fallæ so and sumtyme þe contraraye may falle, as þe pope may sumtyme falle on þe sophe and sumtyme discoerde þerfro, as he may bi fauoure or money approue fising of prestis and ful asoiling of men þat fi3ten faste in his cause.

men seyen þat þe pope loueþ so myche worship of þe world, þat he wole feyne asoyling to men to go strey3t to heuene, so þat þey do a travel þat sounneþ to his worldly worship.

and anentis asoylng, bilee techiþ cristenmen þat jesu crist mut nedis asoyle 3if eny man shule be assoylid, and anticrist may not for shame denye opynly þis bilee; but he seip þat crist mut nedis assente wiþ hym in asoiling, and he groundiþ þis bi þe gospel, but it is shame to reherse it.

for þat discordiþ fro goddis wille in his lif and in his dede may li3tly discorde fro god in profecye of siche asoiling.

for þat discordiþ fro goddis wille in his lif and in his dede may li3tly discorde fro god in profecye of siche asoiling.

ASOYLYNG.....6 Ri3t so, þe asoylng eþer byndyng of prestis heere in Cristis cherche is noþt elis but a schewyng bi certeyn evidencis þat suchon is eþer bounden eþer assoyled of God tofore.

but, for hym ðinkuþ þis to luytul, he blynduþ more eldore men wiþ schrifte and asoylng, and
And as he asoiling serve vp of nou3t, but as it acordip wiþ Cristis keies, so he cursyng noiep not, but as Crist above cursip.

and whenne be for3aue petir hisen synnes, and poule his, and oþer men beren þat he clensid, he vsid not sIch rownyng in ere, ne siche asoynge as prestis vsen nowe;

ABSOLUCIION• Absolucion or asoynge is seide in þre maneres: þat is to saye absolucion auctoriþiue or of auctori wiche acordeþ to God alone, absolucion denunciation or scheywynge of office wiche is lymtayn to prestes, and absolucion disputation or disposyng, be wiche a man dispose hymself be very contricion for to lose his oune boundes of synne þat he deserue be þat for to be asouled auctoriþiue of God and denunciation of þe prest.

Pan is trewe þe asoynge of þe presidente wan he sweyp þe dome of þis inwarde domisman or iuge.

And, for þes disseytis in selynge and asoynge, it semes opynly þat þes confessouris and hye penytunckris bryngen þe puple out of riþe bileue and ben ful of coueytise, symonye and heresie.

This Crist bhiþ to confermen in heune al þe byndinge and þe asoynge þat prestis, bi auctori of his word, þynden men in synne þat ben endurid þerinne, and losen hem out of synne here vpon erþe þat ben verly repentaunt.”

Therfore Gregori on this text of Jon in the xxv◦ c• /Quorum remiseritis peccata/, etc• . and in the xxvi◦ omit, and in the xii◦ cause, iij◦ q•, c• /Tunc vera/, seith thus, “Thanne the asoynge of the prelat is trewe, whanne it doth the doom of the ynnere iuge• that is, God. And in the c• /Ipse ligandi/, and c◦ /Judicare/, Gregori seith thus, “He priueth himself fro power of byndinge and asoynge, that vsit his power for his wil, and not for the maneris of sogetis.

Asoynge......5

But 3it in anoþir word þat Crist seide unto Petir, groundiþ his pope his power, þat it is so myche over þør, Crist bhiþe to Petre, þat whatever he bindiþ in erþe it shal be bounden in hevene, and so of his asoynge.

Prove he his power by þis lesse, and suspende asoynge of moneие.

ASOYLYNGE......2

And as þe asoiling servev of nou3t, but as it acordip wiþ Cristis keies, so þe cursynge noicent, but as Crist above cursip.

Ne oþer wyse howiþ ani man to dree ani curse, not but in als mikel as it is 3euen vp Cristis bidding, ne oþer wise iow of asoilinge.

ASOILYNGE.....12

Therfore Gregori in the xj◦ c◦ /Secundum Quorum remiseritis peccata/, etc• . and in the xii◦ c◦ of Ezechiel, and bi Austyn and Jerom in the x◦ cause, iij◦ q◦ , c◦ /Secundum/, with manie mo suynge there.

And for byndinge and asoynge, se more of Gregori in the xxvi◦ omit, and in the glos on the xii◦ cause, iij◦ c◦, and iij◦ /Judicare/, Gregori seith thus, “He priueth himself fro power of byndinge and asoynge, that vsit his power for his wil, and not for the maneris of sogetis.

Asoynge......5

But 3it in anoþir word þat Crist seide unto Petir, groundiþ his pope his power, þat it is so myche over þør, Crist bhiþe to Petre, þat whatever he bindiþ in erþe it shal be bounden in hevene, and so of his asoynge.

Prove he his power by þis lesse, and suspende asoynge of moneие.
Therefore what authority is to the bishop of Rome, successor of Peter as he feynith, to appropre either reserve to hymself principal power either singular of byndinge and assoilinge our all bishops, successoris of apostlis of Jesu Crist.

CAP VII

After this shulden men wite of the popis power in assoilinge, in grantying of indulgencis and oþer privylegies, wiþ cursing.

such drede passiþ mannis lawe, and comeþ to lawe of charite, and axiþ not curseris assoilinge, but Goddis purging, 3if it wole be.

whois synnes 3e for3euene ben for3ouen to hem', where it is open pat 3e same eiper euene power of byndynge and assoilinge was 3ouene of Crist generally to 3e apostles. Is.

Perfore what autorite is to 3e bishope of Rome, successor of Petre as he feyneþ, to appropre, eiþer reserue to hymself, pryncipal power eiþer synguler of byndinge and assoilinge ouere alle bishops, successours of apostles of Ihesu Crist?

ASSOILYNGE....1

and 3e chargen more here owen assoilynge 3an assoilyng of god, for 3if a man come to here schriffe and sacramentis 3ei assoilen hym and maken siker 3ou3 3e man lie vpon hym self and be not assoilid of god;

ASSOILYNGE....2

And herfore 3ei blasfemen, assoilynge of peyne and gilt;

Ffor wel I woot 3at assoilyng is fake and ful of venym, but 3if Crist himself be about 3erof.

ASSOILYNGE....4

for whanne 3ei han disceyued cristendom 3is hundrid 3eer and more bi ypcorisis and false prechynge of fables and erroirs and heresies, magnifynge synful memenus ordenaunce abouen goddis lawe and ordenaunce, and drawn pore memenus almes and liflode to proude beggeris to make grete wast houses, and disceyue men bi fals assoilyng, bi fals pardon, bi veyne preiers and synguler or specyal, and letteris of fraternite, puttyng open beggyngenge and clamours on ihu crist, panne 3e criens fast pat poore prestis treuli and frely prechynge 3e gospel as crist biddih, techyngge men to do verray pennaunce for here synnes and not trusten oueremoche to false pardon and cursed preieris of ypcorisis, and to do here almes to pore feble men crokid and blynde, as crist seiþ him self;

It is knowen hou 3e pope wiþ his court chaffariþ wiþ simple men in beneficiis and assoilyng, and certis 3is is a newe secte founden ouer 3e secte of crist;

but assoilyng of god aﬅer 3at a mannis liif is worpi fordoþe synne, and punyseþ it til 3at it be fully for3yuen.

and I dar not seie for drede of god, 3at 3is power stondeþ in assoilyng and cursyng as men practisen todaye;

ASSOILYNGE....9

and 3ei receruen assoilyng for brekynge of here park to hem self, but 3e 3euene assoilyng for brekynge of goddis hestis to eche parische prest or curat.

pat is assoilyng of synnes and ful remission of hem; for 3e taken on hem principal assoilyng of synnes and maken 3e pele to bileue so; whanne 3ei haue only assoilyng as vikeris or massageris to witnesse to 3e pele 3at god assoiliþ for contricion, and ellis neiþer angele ne man ne god hym self assoiliþ but 3if 3e synnere be contrit;

and 3e chargen more here owen assoilyng 3an assoilyng of god, for 3if a man come to here schriffe and sacramentis 3ei assoilen hym and maken siker 3ou3 3e man lie vpon hym self and be not assoilid of god;

þes prelatis schulden preche 3is contricion and mercy of god and ioies of heuene, and 3e peril of schriffe wiþouten repentaunce, and foulnesse of synnes, and grete peynes of helle, and riþtwissnesse of god to make 3e pele to flee synne and kepe trewly goddis comandementis, and not disceyuen hem bi here owene power of assoilyng, ne bi fals pardon no fals preieris and oþer nouelries bi aide goddis lawe.

þat assi is assoilyng of synnes ful of venym, and maken 3e pele to bileue so; whanne 3ei haue only assoilyng as vikeris or massageris to witnesse to 3e pele 3at god assoiliþ for contricion, and ellis neiþer angele ne man ne god hym self assoiliþ but 3if 3e synnere be contrit;

for 3e doren not telle 3e soþe kou needis 3e mosten forsake alle falsnesse in craftis, in oþis, and alle synne yp here kunnynge and power, and for no good in erþe wiþtynly and wilfully do a3enst goddis hestis, neiþer for lucrue ne drede ne bodily dep, and ellis it is not verrey contricion,
and ellis god wole not asoile hem for no
collection of moueþ, ne for assoilyng of
prestis, ne bullis of pardon, ne lettris of
fraternyte, ne massis, ne preieris of ony creatur
in erþe or in þe blis of heuene;
&lt;L 2&gt;&lt;T MT07&gt;&lt;P 160&gt;

And herby þei magnyfien mere here owene
assoilynge þan
assoilynge
or verrey
contricion, whanne god h
im self seiþ in what
kynne hour a synnere haþ inwardly sorowe for
his synnys he schal be saue, þei wolen make þis
word fals, seynge þat be schal not be saf be he
neuere so contrit wiþouten schrifte of mouþ
maad to hem, þat ben in cas þe fendis
procuratours
to disceyuen men in here soulis
helþe for here vnkunnynge and pride and
coueitise.
&lt;L 10&gt;&lt;T MT07&gt;&lt;P 160&gt;

for petre forfendid to curse, and vsed not þis
assoilyne:
&lt;L 16&gt;&lt;T MT23&gt;&lt;P 342&gt;

ASSOLING......1
But, for to haue þe more clere and vndeceyuid
knowyng of þis mater, cursing and
assolynge
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, þolid,
susteynid, aprouid, confermid, canoni3id,
autenkid, or to be helpid, in ani
maner of cause a
gyn ani man, or for ani þing þat þey witen semip now
spedy to say summe þings.
&lt;L 21&gt;&lt;T APO&gt;&lt;P 15&gt;

ASSOYLING......2
And in þis fals gabbyng is groundid mony oþer,
assoylyng
of synne, and mony oþer
privylegies, bi whoche he bigyles þo folk.
&lt;L 30&gt;&lt;T A09&gt;&lt;P 140&gt;
þey are rewlars of þe world of þeis derknes, for
þei hi3t men
assoiling, wan þei wit not if it be,
and þey led boþ himsilf and þei þat þey assoyl
in blindnes, and desseyue boþ.
&lt;L 32&gt;&lt;T APO&gt;&lt;P 98&gt;

ASSOYLYNGE.....2
And in þis fals gabbyng is groundid mony oþer,
assoylyng
of synne, and mony oþer
privylegies, bi whoche he bigyles þo folk.
&lt;L 30&gt;&lt;T A09&gt;&lt;P 140&gt;
þey are rewlars of þe world of þeis derknes, for
þei hi3t men
assoiling, wan þei wit not if it be,
and þey led boþ himsilf and þei þat þey assoyl
in blindnes, and desseyue boþ.
&lt;L 32&gt;&lt;T APO&gt;&lt;P 98&gt;

ASSOYLYNGE.....2
And wel I woot, siþ God appreved never bifore
so large absoluciouns for nou3t þat he
comaundid, 3if he approve þis assoyllinge, þe
þing for whiche he assyyllip plesiþ more to him
þanne ony oþir comaundement.
&lt;L 22&gt;&lt;T A21&gt;&lt;P 257&gt;

And 3if þis feip were toold to popis and to
cardynals, and prelatis undir hem, by þe grace of
God her bargeyn of assoyllinge, and eke of
cursyne, schulde bygile fewer folk, þat schulde
hooily trist in Crist.
&lt;L 12&gt;&lt;T A21&gt;&lt;P 261&gt;

ASSOYLLYNGE.....1
And by þis schulde prelatis ceese to boste of her
power, ffor soþe it is þat assoyllinge is propred
unto God, and his viker in erþe telliþ his lord
wille;
&lt;L 35&gt;&lt;T A21&gt;&lt;P 252&gt;

ASSOYLYNG.....23
And so Crist taw3te by þis dede þat
assoylling
of men is nowat but 3if God assoyle byfore, as God
by hymself assoyled þese leprowse. And so
prestys assoylen as Godis vikerus acordyng to
Godis assoylyng, and ellys þei assoylen no more
þan prestis of þe oolde lawe heluden men of þer
lepre and þat my3te þei not doo.
&lt;L 34, 36&gt;&lt;T EWS1-14&gt;&lt;P 276&gt;

And a3eynes þis heresye schulden trewe preestes
cry3e faste for by þis synne is synne hyd, and
assoylyng bow3t and sold as whoso wolde byn
an oxe or a cowh and myche more falsely.
&lt;L 45&gt;&lt;T EWS1-14&gt;&lt;P 277&gt;

And so ordenaunce of men in byndyng and
assoylyng brynguþ in manye errours, and lettiþ
trewe prechyng.
&lt;L 57&gt;&lt;T EWS1-14&gt;&lt;P 277&gt;

furst pryncipally of God whanne Godis iniurye is
for3yuen, and þe secounde ys
assoylyng
by
atturne þat prestis han and, 3if þis
assoylyng be
trewe, þei kepe þe bowndys þat God 3arf hem.
And þis
assoylyng
han prestis as vikerys of
Godys wylle. And þer lyen manye disseytus in
sych absolucion for, 3if þis
assoylyng be trewe,
it mut acorde wip Cristys
assoylyng; and so to
sych
assoylyng
is nedful boþe wyt and power.
&lt;L 63, 64, 65, 67, 68&gt;&lt;T EWS1-19&gt;&lt;P 298&gt;

Croserie ne assoylyng feyned now of prelatis
schal not at þe day of doom reuerse Cristis
sentence.
&lt;L 110&gt;&lt;T EWS1-41&gt;&lt;P 405&gt;

and 3if þei ceson fro sych kyllynge, þer
assoylyng
schal cese.
&lt;L 65&gt;&lt;T EWS1-47&gt;&lt;P 435&gt;

But what men wolden triste to sich assoylyng?
&lt;L 66&gt;&lt;T EWS1-47&gt;&lt;P 436&gt;

Ringer 321
And so 3if state of þese frerys be not growndid in Crist, and þei gabbon monye manerys vp þe lyf of Crist, as in beggyng and assoylyng, and opure Feynede lesyngus, þanne it is a toke þat þei be not of holy chirche, but Sathanas children whos dedys þei don.

Sopely, but 3if God assoyle first, þer assoylyng is feyned falsed;

And þus boþe prestis and þer sugetis synnen many gatis in þis poynþ, And þus men erren in bileue, boþe prestis and þe puple, for an hundrid poynþis ben feyned of assoylyng and cursyng þat han no ground in Goddis lawe, and 3it men doren not a3enseye hem.

But bi þis feyned assoylyng he haþ occasion to synne in þe churche, and þus þis power is not of crist, wherby þis assoylyng is feyned;

þe þridde maner and leste yuel, þat men seyn þat greks han, is þat þe prest preyeþ þat god assoyle hym and leuyng worde of assoyllyng;

and þanne he putte in dede soylyng of þis question.

as in a passage laate to Flaundris þe freris prechiden a ladys dreem, and by a feyned soylingly þey spuyliden þ þe puple but freris hadden part.

And þanne he putte in dede soylyng of þis question.

And of þis it semeþ þat Crist grauntide never assoyllynge of synne and peyne for to do þis dede, siþþe it were agens his lawe, his wille, and his ordeynaunce;

And so many men mysosilþ her power, þat is þe secunde keye in assoyllyng of prestis.

and þei receren assoyllyng for brekyng of here park to hem self, but þei 3euen assoyllynge for brekyng of goddis hestis to eche parische prest or curat.

and herby þe peple is brou3t out of bileue, tristyng þat her synne is for3oue for hero prestis assoyllyng, þou3 þei don not verrey penaunce as god techeþ hym self.

and close hemsilf in a chaumbre bi lok insted of feyned assoyllyng;

SOYLYNG........2
And þanne he putte in dede soylingly of þis question.

as in a passage laate to Flaundris þe freris prechiden a ladys dreem, and by a feyned soylingly þey spuyliden þ þe puple but freris hadden part.

And þanne he putte in dede soylingly of þis question.

Maistir Ion Aston tauȝte, and wrooth acordingli and ful bisili, where and whanne and to whom he myȝte, and he vsid it himsilf, I gesse, riȝt perfyȝtli vnto his lyues eende.

3it confessours and hye penetaunceris chargen more fonnyd avowis of siche pilgrimes, and offrensige and brekyng of hem, þan avowse maad to God in oure cristendam to kepe Goddis heestis and forsake þe fend and hise werkis, for þei liȝtly assoylen men for brekyng of Goddis heestis, but brekyng of þeise fonnyd avowis and assoyllyng of hem is reseruyd to hye worldly clerkis.

3it confessours and hye penetaunceris chargen more fonnyd avowis of siche pilgrimes, and offrensige and brekyng of hem, þan avowse maad to God in oure cristendam to kepe Goddis heestis and forsake þe fend and hise werkis, for þei liȝtly assoylen men for brekyng of Goddis heestis, but brekyng of þeise fonnyd avowis and assoyllyng of hem is reseruyd to hye worldly clerkis.
And this is full soþ, and nameli in þis poyn of beleue of þe sacríd ooste of þe au3ter.  
< L 500 > < T OBL > < P 169 >

Here seþ almy3ti God (Exo* 20) 3if þou make to þe a stonyn au3ter, þou schalt make þat of stonys vnhewe or vnkutt;  
< L 657 > < T OBL > < P 173 >

Vpon þis text of scripture seþ a grete clerk Parisiensis, and seþ þus þat þe is aftur þe consecracioun is þe feiþ of Iesu Crist, þe wiche Iesu is boþ grounde ston and fundement and corner ston of þe chrîche of God, as scripture spekiþ.  
< L 659 > < T OBL > < P 173 >

Napelles, alþou3 þis be a trewe witt answering to Danyellus wordis as þe dede schewiþ, 3it we mai haue anþur ful trewe witt upon þe same wordis, vndurstanding bi þis besie sacrifice the blessid sacrament of þe au3ter, þe wiche is nou3 þe most besie and most ryue sacrament þat I know usid in þe chrîche.  
< L 1454 > < T OBL > < P 194 >

And þus I am war of noo determynacion of þe chrîche þat antecrist haþ for his parte, denying our blessid sacrament of þe au3ter to be brede and wyne, saue þe woode raungiþ of mysproude Innocent and his comperis and newe vngrounded sectis. Napelles I wote wel þat it is croniclid in Innocent and his comperis and newe vngrounded tradicions, and many oþur vngrounded tradicions but onli a sacrament, and not Goddis bodi.  
< L 1896 > < T OBL > < P 205 >

For þe clerge, as we mai se nou3, makþ not his au3ter of stones vnhewe, of þe wiche I spake of ny3 þe begynnynge of þis werke, neþur of stonys foure square, grete and precious þat Salomon commaunded to be leide in þe fundement of þe temple, for seche maner stones ben stable and not fluting. And þis au3ter and þis fundement betokenen þe beleue þat, as Poule seþ, is þe substaunce or þe grounde of þinggis þat men ou3ten to hope.  
< L 1946, 1950 > < T OBL > < P 206 >

For þis is þe au3ter or fundement of alle þat euer we sacre to God in good maneres or feiþful workis, and þis sad fundement of God stondeþ stable, as Poule seþ (Thimoth• 2);  
< L 1953 > < T OBL > < P 207 >

But, certis, þis au3ter ne the square stones þat betokenen þe stable wordis of Goddis lawe, wiche ben grete in auctorite and precious for þei sauen mennes souls for euer, but þei liken not our clerkis, and nameli þo þat ben o þe retinew of þis renegat. And þerfor þei wol not take þis au3ter or fundement as fundement of her bilding in maneres or beleue or ellis of her workis.  
< L 1957, 1961 > < T OBL > < P 207 >

So þe Sone of þe Fadur goyng betwene þe flesche and þe blade, þe wiche he had take of þe wombe of þe maide, and þe brede and þe wyne þat is take in þe au3ter makþ oo sacrament;  
< L 2632 > < T OBL > < P 224 >

And Austen, amending þe witt of þis man, concludeþ þus: Perfor meche better and more congruli he schuld haue seide þus þat þe olde þinggis ben past and made new in Crist, so þat þe au3ter 3eue place to þe au3ter, swerde to swerde, fire to fire, brede to brede, beste to beste, blode to blode.  
< L 2707, 2708 > < T OBL > < P 226 >

But, for as meche as þis mater of idolatrie nedþ a special labour and a leiser þat lackþ me now, I leue of þis now, conseiling al feiþful peple þat þei trete þe blessid sacrament of þe au3ter wiþ reuerens and solennite, and nameli wiþ clene liuing and truþe beleue taw3t expreseli bi Goddis lawe þat onli mai quiete mannys soule, and þat þei rest her devucion and her wirschip in Iesu Crist, ureri God and man whom þei sen in þe sacríd oost wiþ þe i3e of þe soule and tru3e beleue.  
< L 2921 > < T OBL > < P 231 >

Of þis processe of seint Petur we mai se þat seint Petur wold haue be gretli displeudios wiþ þis new frantike determynacion aboute þe sacrament of þe au3ter, and many oþur vngrounded tradicions.
Ambrose of Canterbury writes:

"When a child is born, a priest breaks it with the hands of a priest, and it is seen and broken with the hands of a priest, and it is held in the palm of the people, as bread which issweet and round, visible and palpable, which is what is said. A priest in whatever place, and not the merits of other good works of priests, makes the sacrament of the altar, and not the life, makes the sacrament of the altar, and with the presence of the body and blood of Jesus Christ."

Ringer 324
symonient clerkis, ful of coueitise, eresie, and ypocrisie, and malice, to stoppe Goddis lawe, that it be not known and kept, and frely prechid;

In þese us owiþ to have deliit wiþ marow 3 of whete, þat is, wiþ þe body of Crist, for he is þe grape whos flesch and blood trewe Cristen men in þe sacrament of þe auter in þe foorme of breed and wiin worþili resseyven, þoru trewe bileeve her savacioun, and yvele men and unclene her dampnacioun.

And God seiþ bi þe same prophete to prestis, þat han coverid þe auter of þe Lord wiþ teris and wepyng and mornynge, that is of widewis and pore men þat þei oppressen, and disceyven, so þat I schal no more biholden to þe sacrifice, and I schal not resceyve only pleasaunt þing of þo hond.'

And we enjoynen penaunce as us likeþ, and n-amely to seie massis, and offre to þe heie auter, and certeyn ymages for oure wynnyng.

and alle siche as sleen a man wilfully bi enmyete, and bi chastying and aspyngye bifore, schulden be drawen, 3e, fro þe auter, to be deed bi Goddis comaundement.

CAP X VI Also freris perverten þo right feithe of þo sacrament of þo auter, and bringen in a newe heresie.

I knoweleche wip herte and wip mouthe þat þo bred þat is leyd on þo auter is not onely þo sacrament, bot verrey Cristis body.

Ffor by þis new housinge of freris, þof hit rayne on þo auter of þo parische chirche, þo blynde puple is so disseyved þat þei wil raper gif to waste housis of freris þen to parische chirchis, or to comyn weyes, þof men catel and beestis ben perischid perinne.

Bot a mon may have þo sacrament of þo auter, þat is verrey Gods body, in his mouthe, and streyght fle to helle wipouten ende, and þo more be dampned for þo yvel takynge of þis sacrament.

þo first is hor heresie of þo sacrament of þo auter.

And so, þof þo pope and alle his cardynals determen as gospel, þat þo sacrament of þo auter is accident wiþouten sugette, neverþoles, for þei con not grounde hem an Gods lawe ne resoun, holy Chirche shulde not trowe hom, bot have hom suspect.

And siþ noght þat was bifore in breed tournes into Gods body, or any oþer creature, as þei mot nedely sey, how falsely þen feyned þat þo bred of þo auter tournes into better!

And so þo substaunce of bred, offerd in þo auter, shall be turned into substaunce of Cristis owne body, and nowþer schal be broght to noght, for þei ben not contrarye.

And so euer worshippe Gods body in heven, and þo sacrament of þo auter is accident, I wolde sey þat hit were bred, þo same þat was byfore; 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 gospelle han prestis autorite for to preche.
Seint Bernarde sis, What ever þou haldes to þe of þo auter, over a streyte lyvelode ande symple cloþing, hit is not þine but is oþer mennes, hit is thefte, hit is sacrilege.

Þerfore, as Seint Gregore techis in þo lawe, dekenys and mynystris of þo auter schullen not chaunt ne syng but rede þo gospel;

and als myche or more þis songe lettis dekenys ande mynystris of þo auter, in oþer placis as in Rome, from clennes of lyife and prechyng, and almes dedis þat God biddis.

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, bu þat þing is a signe of þat þinge, and not þo ilke þinge.

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 Gods body in forme of bred, ande þai wole no ferþer þan holy writte ande olde seintus teche, for no newe knackynge of sotile cavellaciones, or multitude of synneful wrecchis.

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.

POINT XVIII. Also bischopis prestis and frerus putten to pore men þat þai seyn, þat a preste beyng in dedely synne nouþer makis þo sacrament of þo auter, ne cristynes, ne 3yves ony sacrament.

CONCERNING THE EUCHARIST. No. I. KNOWLECHE þat þe sacrament of þe auter is verrey Goddus body in forme of brede; and þis breed was þe sacrament of þe auter, as Seynt Austyn writip.

I bileeve wip herte, and knowlech bi mouþ, þat þe bred and wyn þat ben putt in þe auter ben after þe consecracion, not only þe sacrament, but þe flesch and blood of Jesus Crist in treuþe.

And if þe prest sacre Crist wan he blessiþ þe sacrament of God in þe auter, awip he not to blessiþ þe peple, þat dreðiþ not to sacre Crist?

If I am þe part of þe Lord, seip Jero, and a litil cord of his heritage, I take not part wip oþer linagis, but, as a decoun and prest, I life on tiþis, serving þe auter, I am susteynd of offryng of þe auter; in þe sacrament of þe auter, aftir þe consecracoun, dwellyþ þe substaunce of þe brede.

And Bernard seip, It is just þat he þat seruiþ þe auter lîf þer of, noþer to do lechery ne prid, nor be richid, noþer in clerked of pore to be maid riche, ne gloriouse of þe vnnoble, big not to him of þe goodis of þe kirk large palayce, nor gedre not baggis to gidre, nor wast not þe goodis in vanite, nor in superfluite, bere him not hîþe of þe facultees of þe kirk, nor gif not to wenddings his coseynis nor his childre.

But now al most is no worldl y bysines þat ministres of þe auter are not implied in, as is opun in þer dedis; and Seint Jerom seip, Mani biggen wall, and drawn a wey pilars of kirk, þe marblis shinen, þe bondis schinen wiþ gold, þe auter is vmbeset wiþ stonis, but of þe rninistris of Crist is no chesing.

And Seint Jerom seip, Mani biggen wall, and drawn a wey pilars of kirk, þe marblis shinen, þe bondis schinen wiþ gold, þe auter is vmbeset wiþ stonis, but of þe rninistris of Crist is no chesing.

But now al most is no worldy bysines þat ministres of þe auter are not implied in, as is opun in þer dedis;
and þat þei presume not onely to vnbynden his schoo, but stounden in his owne stede, and specialli at þe auter, and handele wip her hondes þe blesside sacrament of his bodi. 

< L 303 > < T CG4 > < P 52 >

written wip þe worþi blood þat ran doun fro his herte, seelid wip þe precyous sacramente of þe auter in perpetuel mynde þerof. 

< L 281 > < T CG10 > < P 113 >

And þerfore 3if þow offre þi 3ifte to God, þat þe scribes prey sen myche, and þow þenke þat þi synne haue any cause aþeynes þe, þat þei paied money to a worldly prest to slee aþers for þe synne of þe auter, þat is cristis body, to here paryschenys, but 3if þei wolen not seue þe sacramentis of þe auter. 

< L 14 > < T MT01 > < P 19 >

For þei holden to hem self halwynge of auter stongys, chichis and chichere 3erdís and opere clopis of þe chichere as more worþi and precious, and suffren pore prestis, be þei neuere so vnkunnynge and vicious anemtis god so þat þei speke not a3enst þe synne of þe auter. 

< L 15, 16 > < T MT04 > < P 69 >

þe þrid poynt of beleue in wiche þis man of Cristene men. 

< L 7 > < T MT04 > < P 69 >

þei wolen not 3eue þe sacramentis of þe auter, þat is cristis body, to here paryschenys, but 3if þei paiëd here tîpes and offrîngis, and but 3if þei han paiëd money to a worldly prest to slee cristene men. 

< L 17 > < T MT07 > < P 152 >

þe þrid poynë of beleue in wiche þis man of synne, ful of þe fende and some of perdicioun contrarieþ Crist, is in þe beleue of þe sacrament of þe auter, þe wiche sacrament feiþful men resceyuþ vnworþily þe sacrament of þe auter þat man resceyuþ his dampaçon. 

< L 16 > < T MT04 > < P 77 >

þe prid poyn of beleue in wiche þis man of synne, ful of þe fende and some of perdicioun contrarieþ Crist, is in þe beleue of þe sacrament of þe auter, þe wiche sacrament feiþful men most nedes beleue to be Cristis bodi and brede, as it is pleyni tuaþt in þe gospel of God, as I schal wiþ Goddis help schewe hereafter, bi writing of olde seinttis and confermyng of þe gospel, þe wiche auctorizit þe þrifte trew writing and sei3ing of clerkis. 

< L 227 > < T OBL > < P 162 >
And for his contrariyng of Crist and olde feiþful men and exalting himsilf aboue alle þat is or mai be seide God, he seiþ in dede, þat is þe most effectual speche, and in word preueli, Haue 3e no reward to Crist or to his apostlis in þis poynt of beleue of þe sacrid ost of þe auter, ne beleue 3e her wordis, for þei ben fals and discyeuable.

Þan, for as meche as men ben here ful of fau3tis and adden many synnys dai bi dai oon upon anoþur, and þis sacrifice of uerri forþenking is chiff remedie a3enst seche fau3tis, wherfor þe besie sacrifice þat Danyel spekiþ of mai wel betoken þis sacrifice of verri repentaunce, þat schuld be contynuel in worde or dede or in bothe, and þis sacrifice of urri contriscioun mai wel be figurid bi the continuel fire þat schuld be upon þe auter norschid bi þe prest iche dai, lei3ing woode þerto as it is wreren (Leu ⒃ 6).

For, as þat fire upon þe auter wastid þe mater þat it brent, so uerri contriscioun in a feiþ ful hert wastiþ synne to nou3t.

as seint Austen seïp, þe chirche vsiþ in þe sacrament of þe auter iknow to þe peple.' Seynt Cypriane saiþ þat þorow þe councell of bischopis þer i is made a statute þat alle þat ben charchid wiþ presthode and ordeynyd in þe service of clerkis schulde not seure but to þe auter, and to mynystre sacramentis and to take hede to prayers and orysons.

A lorde thou ne bede nat thyn discyples maken this a sacrifyce to bring men out of paynes/ yet a prest offred thy body in the auter.

And herfore Crist biddïþ þee þat If þou offre þi 3ift at þe auter, and þou haue mynde þat þi broþer hap ony þing a3ens þee, þou shalt go first and he reconcilid to þi broþir, and þanne afterward þou shalt offre þi 3ift.’

and deemeþ hymsilf wondir giliti, but if he brynge sum þing to þe auter in þe sustynaunce of þo þat perfourmen þe werkis of ierarchies to þe peple.

But up hap þou seist here, as folk þat ben discyeued bi ypocrisit doen, as Crisostum seïþ upon þis word of þe gospel (Mt· 7) / Attendite a falsis prophetis/, where Crisostum aresoneþ a man þat is discyeued wip ypocrisit bus: Vp hap þou seist “Hou mai I seie þat he is no cristen man, þe which, as I se, knoulechþ Crist, and haþ an auter, and offriþ sacrifice of breed and wiyn, and cristeneþ, þat redip þe hooli scripturis, and haþ alle þe ordris of hooli preistis?” Seynt Cypriane saiþ þat þorow þe councell of bischopis þer is made a statute þat alle þat ben charchid wiþ presthode and ordeynyd in þe service of clerkis schulde not seure but to þe auter, and to mynystre sacramentis and to take hede to prayers and orysons.

For þai disserven not to be nempynd byfore þe auter of God in þe prayer of preistis, þe whiche willen clepe away preistis and mynystres of þe chirche fro þe auter.'

A lorde thou ne bede nat thyn discyples maken this a sacrifyce to bring men out of paynes/ yet a prest offred thy body in the auter.

For they mow nat do bodilych workes for defoulynge of her handes/ with whome they touchen thy precyouse body in the auter.

Thanne Josue bildide an auter to God in the hill of Hebal, and offride theronne brent sacrifice and peesible sacrificis, and wroot the Deutronomye of Moyses lawe on stoonis.

and for this fraude thei and alle hire successouris weren maad boonde, to bringe woode and watir to the seruise of the auter and of al the multitude of Israel for euer.

Thanne God sente his profete Gad to hym, and bad him make a auter, and offre brent sacrifices and peesible sacrificis; and for this fraude thei and alle hire successouris weren maad boonde, to bringe woode and watir to the seruise of the auter and of al the multitude of Israel for euer.
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 boonyes of men on “this auter;” and the prophete 3af this singne, that the auter schal be cleft, and the asche therinne schal be shed out.

And singne bifelde on the auter, as the prophete seide;

And the peple distroiede the auteris of Baal, and al tobraken his ymagis, and killeden Mathan, the prest of Baal, bifore the auter.

But whanne he was maad stronge, his herte was reisid into his deth, and he dispiside his Lord God, for he 3ede into the temple of God, and wolde brenne encense on the auter of encense, a3ens the lawe.

And he opynede the 3atis of Goddis hous, in the firste 3eer of his rewme, and made prestis and dekenes to clense and halewe the temple and auter of God, with al the vessels and purtenaunsis of the temple;

And he seide to the prestis, the sones of Aaron, that thei schulden o ffre on the auter of God, and thei diden so.

And Esechie comaundide that thei schulden offre brent sacrifices on the auter, and whanne brent sacrifices weren offrid, thei bigunnen to sîne heryingis to God, and to sounne with trumpis and diuerse orgenys, whiche Dauith the king of Israel hadde maad redy for to sounne.

3e maken orrible abomynacoun of discoumfort stoonde in the hooly place, for 3e make anticrist to stonde at the hi3e auter, in the stede of Crist. and trete the holy sacrament of Cristis flesch and his blood ful vnworthy, and as Parisience seith, whanne 3e maken a coueitouse prest to stonde at the auter, 3e maken a madlworp stonde there, in the stede of Crist;

and whanne 3e maken a fonden bischop, that can not and loueth not Goddis lawe, stonde my trid at the auter, 3e make an horned asse storide at the auter, in the stede of Crist and so of othere vnresonable beestis, as lyouns, wluis, beeris, apis, dragouns, hoggis, horsis, doggis: and othere viciouse prestis, proude, counie, rauceynouris, wrathful, ypocritis, trecherouse, glotenouse, lecherouse, enuyouse, and bachiteris;

and hou thei bygunnen to bylde the auter and temple;

and he a3enstood the king and hise mynistris, and killide the kingis mynistris, that compellide men to do idolatrie, and he killide a man that dide ydolatrie, and distroiede the auter whereinne idolatrie was don.

WYCLIF’S CONFESSIONS ON THE EUCHARIST

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.

For cristen men schulden beleue þat þe sacrament on þe auter is verrely Cristis body sacramentli and spirituali, and mo oþer maneres þan any erþely man can telle amonge vs.

Also we graunten þat it is leueful in mesure to haue li3ttis before ymages, and holde torchis before þe auter, so þat it be doune principally for þe worschip of God and not to þe ymages, and oþer werkis of ri3twissenes and of mercy to be not left þerfore.

(14) Also we graunten þat it is leueful in mesure to haue li3ttis before ymages, and holde torchis before þe auter, so þat it be doune principally for þe worschip of God and not to þe ymages, and oþer werkis of ri3twissenes and of mercy to be not left þerfore.

Pe 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 ratherhe panne of þe holi theologie.
A clerk travelinge bisly and fruytefully lyue of þe auter.

And so 3e seien þat it is not to swere on þe auter, but whoever sweriþ bi þe 3ift þerof, he is holdun to 3yue it. But, 3e blynde men, wheþer of þese two þingis is more, þe 3ift or þe auter þat makiþ þe 3ift hooli? For he þat sweriþ in þe auter, he sweriþ in it and in alle þingis þat ben þeron;

And þanne God dispensiþ betere þan þese prelatis wiþ her chaffare, for þei chargen þe leese þat sowneþ to her wynnyng, as gold of þe temple and offryng of þe auter, but ground of al þis þei chargen to litil.

THE EUCHARIST I Cristen mennes bileue 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 whic he 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.

And seynt Austyn seiþ in a sermoun þat he made þis bred was þe sacrament of þe auter, ben aftur þe consecracioun not oonly þe sacrament, but also verrey Cristis body and his blood.'

And seynt Austyn seip in a sermoun þat he made þat þis bred was þe sacrament of þe auter.

Also seynt Yllarie seip þat Cristis body þat is taken of þe auter is boþe figure and truþe: hit is þat þat þis bred and wyn, þat þou seip in þe auter, ben aftur þe consecracioun not oonly þe sacrament, but also verrey Cristis body and his blood.

A Lord! siþ Crist seip þat þis sacrament of þe auter is his own body, and seip also bi seynt Poule þat þis is brede þat we breken, wheþer cristen men shulun bileue?

But seynt Austyn techeþ in þre volumes or moo wiþ grete studie and diliberacioun þat þer may no accident be wiþoute subicte, 3e where he treteþ of þe sacrament of þe auter.

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

Lord! wheþer þis be grete deynte þat many capped monks or oper pharisees shulde profer hem redy to þe fyre for to mayntene þis heresie, þat þe sacrament of þe auter is an accident wiþoute subicte, and in no maner Cristis body, aþeye Cristis owne techyng and hise apostlis and þe best seyntis and þe wisest in Goddis lawe and resoun, and traveilen not spedily to distruy3e heresie of simonye þat regneþ opynly and is fully damned in Goddis lawe and mannes also, and to distruy3e wordly pride and coueitise of prestis aþeye Cristis mekenesse and wilful pouer?

And þer for þe pope was clepid manqueller, vnworþi of office of Auteur, and monye Cardinallis demede him vnworthi to be buriede in Cristen chirche.

And anoon þe Archebischop radde þis rolle conteynynge þis sentence: Þe þridde Sonedai after Ester in þe 3eer of oure Lord a þousand foure hundrid and seuen, William Thorp cam into þe toun of Schrouesbirie, and, þoru3 leue grantid to him for to preche, he seide openli in seint Chaddis chirche in his sermoun þat þe sacrament of þe auter was material breed;
soulis þan it doȝ in þe outward siȝt þerof.

<L 941><T Thp><P 52>
And ofer wise, ser, I am certeyn I spak not þere of þe worshipful sacrament of þe auter."

<L 946><T Thp><P 52>
but in þis bileue þoruȝ Goddis grace I purpose to lyue and die, knowlechinge, as I beleue and teche oþer to beleue, þat þe worschipful sacrament of þe auter is verri Cristis fleisch and his blood in forme of breed and wyne."

<L 968><T Thp><P 53>
Siȝt þe chirche haþ now determyned þat þere dwelliȝ no substaunce of breed aftir þe consecracioun of þe sacrament of þe auter, bileuest þou not to þis ordinaunce of holi chirche?"

<L 989><T Thp><P 5

And also Fulgens an autetike doctour seiȝt "As it were an errour to seie þat Crist was no but o substaunce, þat is very man and not veri God, eiȝer to seie þat Crist was veri God and not veri man, so it is, þis doctour seil, an errour to seie þat þe sacrament of þe auter is no but oo substaunce."

AUTERE.........4
for his body is þe same brede þat is þe Sacrament of þe Autere:

<L 11><T A30><P 500>
Lo I sey bishops present, and þat þei stondun nere him, prests mai in þe autere mak þe sacrament.

<L 32><T APO><P 29>
But þenk vpon Crist, for his body is þe same brede þat is þe sacrament of þe autere, and wip alle clennes, alle deucioiyn, and alle charite þat God wolde gif him, worschippe he Crist, and þan he receyues God mostiȝ moste medeuffling þan þe prist þat syngus þe masse in lese charite.

SECunda confessio Wyclyf

We beleue, as Crist and his apostolus han tauȝt us, þat þe sacrament of þe autere white and ronde, and lyke tyl oure brede or ost vnsacrede, iȝs verray Goddus body in fourme of brede;

AUTERIS.......22
Also Gregori in his registre and in the þe cause, iȝe . . . /Sicut/, it is write thus, "As he that is preied forsakith, is sought, and fleeth awei, shal be movid or drawen to holie auteris, so he that coveitith bi his owne wil, and preecith forth himsifult unrestfulli othir ful bisili, shall be put abak withoute doute.

First, bispochis maad of þe court of Rome, who sweren to go and converte heþene men in placis of here bispochris, don not in dede þis office, but dwellen in Engeland, and bicomem riche bispochis suffragans, and pillen and robben oure peple for halowyng of chirches, chirche3erdis, auteris, and ornamentis of þe chirche.

Æfte men mowe say þer Pater noster medefully under þo cope of heven, as Crist dide in þo hille in nyȝtus, ande þo apostilus in prisone and oþer placis, þof þai do symonye for halowynge chirchis and þer 3erdis and auteris.

But þei dispicing, folouun worldly wynning, þe auteris of Crist are maad þe bordis of chaungis bi couetous men, for messis þey syng for money, þei putt out for money, and swilk messis þey sing as þei hope moost wynning, in þey are sellars of dowuis, for þei selle spiritual þingis.

And þis chauffering wip doues is not onely by silling of chirchis, but in preching and shryuyng, and welny in alle werkis of prestis, as halewyng of chirchis and auteris, and viscosityng wip opere iapes;

certes men dreden þat þes prelatis ben ful of goddis curse for here symonye in here entre, and silynge of sacramentis and gostly officis, as orderis ȝeuynge for money, and halwynge of chirchis and auteris, and for extorcions of pore men, and meynenynge of synful men in here synne for money, þei han no part of goddis blissyng and þerfore cursed fruyt spryngiþ out of a cursed tree.

Capitulum 31m• Prelates also spoilen lordis of here rentis bi dowynge of þe chirche, and lowe curatis bi approprynge of parische chirchis and þei robben þe pore peple bi veyn priuyeglegies and feyned halwynge of chirches, auteris and chirche3erdis, and opere sacramentis seld for money and by annuel rentis for lecherie and opere synnes;

clerkis seyn þat lordis ben cursed 3if þei chastisen hem, pouȝ þei ben neuere so foule.
lecherous and neuere so cursed heretikis, for symonye and coueitise and meyntenynge of synne an d robbynge pore tenauntis bi extorcions for anticristis correccions and veyn halwynge of chirchis and auteris. and sholde not do sacramentis and here gostly office to here sugetis, as halwynge of chirchis a nd auteris and chirche3erdis and oþere ornementis, but 3if men bien hem for moche money;

and the peple distroiede the auteris of Baal, and al tobraken his ymagis, and killeden Mathan, the prest of Baal, bifore the auter. and he distrioide auteris and hi3e placis of ydols, and ymagis, and took out boonys fro sepulcris, and brente tho on the autir in Bethel, that seruide to ydolatrie.

and he dide yuele bifore God, bi abomynacioun of hethen men which God distroiede bifore the sones of Israel, and he byldide hi3e placis, and made auteris to Baalym, and dide manyfold ydolatrie, and serewed to wicche craftis, and sette ydolis in the temple of God;

And Manasses knew that the Lord himself is God, and he dide away alien goddis, and symylacris, either idolis fro Goddis hous, and distroiede auteris whiche he hadde maad in the hil of Goddis hous and in Jerusalem, and castide alle out of the citee, and he restoride the auteur of God, and offride on it sacrificis and herying, and comaundide the puple of Juda to serue the Lord God of Israel and vetho the puple of Juda to be serue the Lord God.

Ech cristen man knowiþ þat it is eresie of symonye to bie or sille auteris, tiþis and þe Holy Goost.

and 3it pretalis wolen not do sacramentis and here gostly office to here sugetis, as halwynge of chirchis a nd auteris and chirche3erdis and oþere iapis.

Þe nynþe, þat pore men of þe rewme be not robbid for symonye of þe firste fruytis bi þe bischop of rome, ne bi þe bischepis at hom for halwynge of chirchis a nd auteris and chirche3erdis and oþere ornementis, but 3if men bien hem for moche money;

and so in halowynge of chirchis and chirche3erdis and auters, and comynly alle oþer sacramentis, for money.

And Matatias and hise freendis cumpassiden and distroieden auteris, and circumcididen alle children, whiche thei founden in the coostis of Israel, and thei pursueden the children of pride;
mennis boonys on tho auters.

Therefore al the peple 3ede into the hous of Baal, and distroyeden it, and braken the auters and symylacris, either ymagis of him and thei killeden bifoire the auteer Mathan, the prest of Baal.

Theri distroyeden bifoire him the auters of Baalym, and the sympylacris that weren put aboue;

Also they shulen distrye the placis wherynne hethen men diden ydolatrie, and distrye her auters, ymagis, woodis and ydols;

þe auters ben dyuer seli araied wiþ preciouse stoones.

In his tyme for multitude of þeves, priue and aperte, in feeldis and chirches, offeryngis were tak awey from auters, and of ech cuntre, men ceesid for to com to Rome.

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, tha t brenne now encense in this autir, and he schal brenne boonys of men on this autir;"

and he distroide auteris and hi3e placis of ydols, and ymagis, and took out boonys fro sepulcris, and brente tho on the autir in Bethel, that serui to ydolatry.

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, tha t brenne now encense in this autir, and he schal brenne boonys of men on this autir;"

and he distroide auteris and hi3e placis of ydols, and ymagis, and took out boonys fro sepulcris, and brente tho on the autir in Bethel, that serui to ydolatry.

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, tha t brenne now encense in this autir, and he schal brenne boonys of men on this autir;"

and he distroide auteris and hi3e placis of ydols, and ymagis, and took out boonys fro sepulcris, and brente tho on the autir in Bethel, that serui to ydolatry.

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, tha t brenne now encense in this autir, and he schal brenne boonys of men on this autir;"

and he distroide auteris and hi3e placis of ydols, and ymagis, and took out boonys fro sepulcris, and brente tho on the autir in Bethel, that serui to ydolatry.
the maundements and the counseilis of the Sauiour, and geuen tente to auarice and to seculer officis and plees, yea vniust, vndir colour of religious 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.

And first in xviij of Exodi, where it is write thus, Purueie thou of al the puple myghti men and dredinge God, in whiche is truthe, and haten auarice;

hou abhominable is the feynid preiere othir hidous yellinge of siche prelatis othir religious in th 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.

For the multitude of fleshli clerkis is ful redi to gete colour to here auarice, and chargen litil or not the gostli profite.

3it þese riche men of þe worlde, if þei geder goodes be þer auarice and falssehed as þe fende hem techiþ, 3it wane þei die þei goodis ben schatered amonge men of þe worlde þat vsen hem welle.

Sin Jhu was temptid, he ouercam hunger in desert, he despicid auarice in þe hille, he strak ageyn veyn glorie vp on þe temple;

Also of his gold and siluer a man makiþ an idol, wan he worschipiþ it a boun God, for þe apostil seip: “Auarice is seruise of ydolis or mawmetis”) and so I breke þe firste commaundement of God.

Seep, he seip, and beþ war of al maner of auarice.’

For, as Seynt Poule (to þe Romaynes, þe 1 chapitre 2331) reherseþ, many foule synnes ben brou3t in bi þe synne of mawmetrie, as manslau3ter, spousebrekynge, fornicacion, auarice, couetise, debatis, and stryues, and many moo synnes whiche he nemenþ þere, and speciali þe foule and horrible synne of Sodom, of boþe men and wymmen.

And for his cause, as þe gospel seiþ aftur, men schal wexe drye from al þe world” þat is, men schullen wexe drye in auarice from alþe ende, abidinge for fere of such tyranntrix þat schal reigne in al þe world, leste 3if þei departede here goodis awey and þis tyranntrix endure þei schulden not haue wherewip to lyue.

And for þis science ou3te gretli to be despisid, if men token heede what harme it doþ, for auarice bryngeþ in alle maner of synnes:

And 3et naþeles þis science ou3te gretli to be despisid, if men token heede what harme it doþ, for auarice bryngeþ in alle maner of synnes:

And for þis science ou3te gretli to be despisid, if men token heede what harme it doþ, for auarice bryngeþ in alle maner of synnes:

And for þis science ou3te gretli to be despisid, if men token heede what harme it doþ, for auarice bryngeþ in alle maner of synnes:

And for þis science ou3te gretli to be despisid, if men token heede what harme it doþ, for auarice bryngeþ in alle maner of synnes:

And for þis science ou3te gretli to be despisid, if men token heede what harme it doþ, for auarice bryngeþ in alle maner of synnes:

And for þis science ou3te gretli to be despisid, if men token heede what harme it doþ, for auarice bryngeþ in alle maner of synnes:

And for þis science ou3te gretli to be despisid, if men token heede what harme it doþ, for auarice bryngeþ in alle maner of synnes:
Ringer 335

pat ben myhty men in þe world, schullen constryne boþe prestes and puple for to entre into heuene by holdyng of Godys lawe.

And herof concluþ Poul þat sixe synnes schulden be fled, as ys fornycacion, and al vnclennesse of man, or auarice, synne of þe world be not nemyd in 3ow, as it semeþ hoolye men;

Late witt wake in siche men to axe þer prelatis þat axen hem goodis, wher þei shulden sue hem in þis and flee foul auarice.

And siþ auarice dryeþ more, þese prelatis ben þus coueytows, and secler lordis boþe, for lordschipe is takon from hem.

And so deuocion of clerkis, fro þe furste to þe laste is studye of auarice, and no trewe deuocion.

And þis vertu serueþ a3enus alle synne but algatis a3enys auarice.

folowiþ her prestis auarice/ & it is to hem

in whom was verry trouþe/ & þat hatid auarice

and þus chaffaren possessioners bi auarice wip seculer men;

þus regneth chaffaryng of prestis and lewid men by auarice.

As sum man is a waastour of Goddis goodis, and spendiþ hem þer he mai not fynde in his herte to spende his goodis to Goddis worship, in releuyng of þo þat ben nedi to encresyng of his owne mede.

So þat þe liberal man, þe which is vertuous, stondiþ in a mene bitwene þe wastour and þe avarous man, and forsakiþ her vicious condiciouns, þat is to see waast and auarice;

and for thei bowide aftir auarice, and tooken 3iftis, and perueriden doom, the peple axiden a king on hem, to greet indignacoun of God and harm of hemself.

First thei settin in her herte that schulde be the temple and specialy chaumbre of God, the idole of coueitise, either of glotonie, either of pride, either of other great synnes,for seint Poul seith, that oure bodies ben the temple of the Hooly Goost, and eft he seith, that auarice is the seruise of idolis and eft he seith, that glotouns maken her bely her God and God seith bi Job, that the deuil is king ouer alle the sones of pride, and Jhesu Crist seith, that the deuil is prince of this world, that is, as Austin seith, of false men that dwellen in this world.

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 ...
foule couetises of 3oure herte/ & auarise of gredi gedring.

And many schullen sew bi whom þe way of treuþ schalle be blasphemede: and in auarise bi fals veyn wordis þay schullen mak merchandise of 3ou: to whom doom now sum tym cesith nouʒt, and þe damnpnacoun of hem nappiþ not.'

AUARYCE........3
for auaryce of þe puple may be helpud on monye manerys, oþur to turne to oþur puple, or to traueylon as Powle dyde, or to suffre wylfully hungur and þurst 3i it falle;

But there is a fyft called dame auaryce, wyth as greadye a gut, as meltynge a mame as wyd a throte, as gappyng a mouþ, and wyth as reaueynyng teeth as the best which the more she eateth the hungryer she is An vanquet euyil neuer at rest a blynde monster and a surmysyng beest, fearynge at the fal of euery leafe Quid not immortalia, pectora corgis, antifactafa mes.&

And so long as Crist lyvyd amongst þe Iues, 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.

But seint Poul in his tyme, whos traas or ensample alle þe prestis of God enforsiden hem bisili to suen, seeynge þe aueryce þat was among þe peple, desyring to distroie þis foul synne þorþe þe grace of God and bi vertuous ensample of himsylf, Poul wroot and taupte alle prestis for to suen him as he suede Crist pacientli, wifulli and gladli in hiʒe pouerte.

AUERIS.......1
Crist seyde to hem a lickenesse tō stire hem from auerys: Þe feelde of a riche man brouʒte forþ plenteuous fruytis, and he þouʒte wiþynne hymsilf, and seyde “What shal Y do, for Y haue not to whidere Y shal gedere my fruytis?”

AUERISE........2
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 knownen, nether spoken of by a thousand winter and many mo.

Therfore sith auaryce, which is seruage of idolis, as Poul seith, and symonie and withdrawinge of Goddis word, and of holi ensample 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.

But gredynesse and aueryce letten here þese two partis;

AVERCE........3
For why such blinde prelatis wolten deme for hatred of a person and for there own auerice that good is evil and agenward, and that truth is falsnes and agenward.

Also sīpen Crist, al witty and al holy, chese Iudas þat was apostle and Sathanas, and a sone of perdicioun, eiþer in fleishe (in þe sixte capitle of Ion and oþer places), muche more þe vnkunnynge and vicious cumpanie of cardynals, ful of auerice, symonie and pryde, may chese a Iudas and Sathanas and a deuel incarnat.

But seint Poul in his tyme, whos traas or ensample alle þe prestis of God enforsiden hem bisili to suen, seeynge þe auerice þat was among þe peple, desyringe to distroie þis foul synne þorʒte þe grace of God and bi vertuous ensample of himsylf, Poul wroot and tauʒte alle preestis for to suen him as he suede Crist pacientli, wifulli and gladli in hiʒe pouerte.

AUERIS.......1
Crist seyde to hem a lickenesse to stire hem from aueris: Þe feeld of a riche man brouʒte forþ plenteuous fruytis, and he þouʒte wiþynne hymsylf, and seyde “What shal Y do, for Y haue not to whidere Y shal gedere my fruytis?”

AUERISE........2
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 knownen, nether spoken of by a thousand winter and many mo.

Therfore sith auaryce, which is seruage of idolis, as Poul seith, and symonie and withdrawinge of Goddis word, and of holi ensample 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.

But gredynesse and aueryce letten here þese two partis;

AVERCE........3
For why such blinde prelatis wolten deme for hatred of a person and for there own auerice that good is evil and agenward, and that truth is falsnes and agenward.

Also sīpen Crist, al witty and al holy, chese Iudas þat was apostle and Sathanas, and a sone of perdicioun, eiþer in fleishe (in þe sixte capitle of Ion and oþer places), muche more þe vnkunnynge and vicious cumpanie of cardynals, ful of auerice, symonie and pryde, may chese a Iudas and Sathanas and a deuel incarnat.

But seint Poul in his tyme, whos traas or ensample alle þe prestis of God enforsiden hem bisili to suen, seeynge þe auerice þat was among þe peple, desyringe to distroie þis foul synne þorʒte þe grace of God and bi vertuous ensample of himsylf, Poul wroot and tauʒte alle preestis for to suen him as he suede Crist pacientli, wifulli and gladli in hiʒe pouerte.

AUERIS.......1
Crist seyde to hem a lickenesse to stire hem from aueris: Þe feeld of a riche man brouʒte forþ plenteuous fruytis, and he þouʒte wiþynne hymsylf, and seyde “What shal Y do, for Y haue not to whidere Y shal gedere my fruytis?”

AUERISE........2
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 knownen, nether spoken of by a thousand winter and many mo.

Therfore sith auaryce, which is seruage of idolis, as Poul seith, and symonie and withdrawinge of Goddis word, and of holi ensample 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.

But gredynesse and aueryce letten here þese two partis;

AVERCE........3
For why such blinde prelatis wolten deme for hatred of a person and for there own auerice that good is evil and agenward, and that truth is falsnes and agenward.

Also sīpen Crist, al witty and al holy, chese Iudas þat was apostle and Sathanas, and a sone of perdicioun, eiþer in fleishe (in þe sixte capitle of Ion and oþer places), muche more þe vnkunnynge and vicious cumpanie of cardynals, ful of auerice, symonie and pryde, may chese a Iudas and Sathanas and a deuel incarnat.

But seint Poul in his tyme, whos traas or ensample alle þe prestis of God enforsiden hem bisili to suen, seeynge þe auerice þat was among þe peple, desyringe to distroie þis foul synne þorʒte þe grace of God and bi vertuous ensample of himsylf, Poul wroot and tauʒte alle preestis for to suen him as he suede Crist pacientli, wifulli and gladli in hiʒe pouerte.

AUERIS.......1
Crist seyde to hem a lickenesse to stire hem from aueris: Þe feeld of a riche man brouʒte forþ plenteuous fruytis, and he þouʒte wiþynne hymsylf, and seyde “What shal Y do, for Y haue not to whidere Y shal gedere my fruytis?”

AUERISE........2
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 knownen, nether spoken of by a thousand winter and many mo.

Therfore sith auaryce, which is seruage of idolis, as Poul seith, and symonie and withdrawinge of Goddis word, and of holi ensample 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.

But gredynesse and aueryce letten here þese two partis;
CAP* XXII* Bot se we hou his avarice marres þre partis of þo Chirche.
<L 14><T A09><P 150>

Ne we ben not sufficient to speke ful of þis covetise, for þo synne of symonye entris us into avarice, and by stiryng of þis synne we wedden hit al oure lif.
<L 25><T A09><P 150>

And sith, as we seyden byfore, who þat coveytis worldly godes more þen profite to his soule, or is nedeful to his lif, he synnes in avarice ageyne his God and his soule, hit semes þat persones comynly taken beneficis for avarice.
<L 8, 9><T A09><P 151>

CAP* XXIII* Po secunde part of þo Chirche fayles not of avarice, siþ alle men of nobleþro, fro kyngis unto squyeers, synne in þis covetise ouþer more or lesse.
<L 1><T A09><P 152>

Pere is anoter avarice appropid to lordeþro, þat comes of þor pride and þor grete costis, þat nedes hom to spoyle þor tenauntis and þor neighþboris, and to feght wiþ rewmes, wiþ whocche þei schulden have pees.
<L 7><T A09><P 153>

CAP* XXIV* Po pridd part of þo Chirche is þo comynate of men, þat hafs mony partis smytted wiþ avarice, and spesiali marchaundis, and men þat wolden be riche, so þat few men or none ben cleene of þis synne. Bot men of lawe and marchaundis, and chapmen, and viteleres, synnen more in avarice þen done pore laboreres.
<L 19, 22><T A09><P 153>

And everiche servaunt in erthe þat profitis not to hysmelf, his is usure of luf, and not usure of avarice.
<L 32><T A09><P 154>

Bot oft tyme oþer avarice is more synne þen his.
<L 3><T A09><P 155>

Oþer comyne laboreres ben not wiþouten avarice, when þei done injuries to hor even Cristen, not onely for wynnyng of þis worldly gode, bot pure for envye and veniaunce of hor broþer.
<L 6><T A09><P 155>

And certis it is no love of God to mayntyne such prelatis, for wantynge of her charite seip þat þei beþ fendis, siþpe for lasse avarice Crist clepid Judas a fend;
<L 27><T A21><P 248>

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 fleþ more coveytise, Crist haþ ordeyned þe contrarie to his Chirch in his prestis.
<L 30><T A21><P 257>

AVARISE........1
Certiþ, siþ Crist ches to be unchargeaunte to þo puple, ne giþ non occasioun of avarice to oþer, þei shulden fle þis doyng, and occupye hom better, specially siþ he forfended to begge in his lawe.
<L 35><T A25><P 412>

AVERSE........1
so this myraulis pleyinge is verre witnesse of mennus avarice and coveytise byfore, that is maumetrie, as seith the apostele, for that that theye shulden spendyyn upon the nedis of their neþeboris, theye spenden upon the pleyis, and to peyen their rente and ther dette thei wolyn grucche, and to spende two so myche upon ther pley thei wolyn nothinge grucche.
<L 29><T Hal><P 54>

AVERYCE........1
And on same wise þe coveytous man makiþ his mawmet þe temporal goodis, as Poul seþ þat averyce is service of mawmetis.
<L 23><T A02><P 83>

avaricious

AUAROUS........12
The sentence of the firste part is opin bi þis this, that Judas that was a theef and ful auarous, the traiteur of Crist and a devil, in the xiii* c* of Jon, xxvj* c* of Mt* and vi* c* of Jon* was apostle, and ordeynid 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 21><T 37C><P 120>

Therfore blind prelatis and auarous and unkuyning of Godes law cease to geve blaspheme sentence of the dampeytion of any doctour, for þis that he wrote strongly agens the heresiis of them and ther blaspheme lordship, with oþer rauines and treassies of our rewme.
<L 21><T 37C><P 132>

For whi if alle apostlis chosen of Crist, yea, withouten meene persoone, failiden in feith for drede of deth in the tym of Cristis passioun, and thanne the feith of holi chirche dwellide in the blessed virgine, as doctouris holden comounli, hou moche more mai al the chirche of Rome as þo treasouns of our rewme.
<L 30><T A09><P 257>

Religious, ful of enuye and malice, faile in feith

31 11 variants; 47 occurrences.
and in charite.

Perchauns sum man þinkþ it, are mani riche men avarous and couetous, I haue no synne if I tak it fro hem, and gif it to þe pore;

as Poul cleþ avarous men þat louen to myche worldli goodis seruytours to maumetis, and þis is opun herisie.

And of such an avarous chynche we mai rede (Luc• 12) þat leide up al his good for himself and was dampped also.

Þe firste is callid a wastour, þe secunde is callid a nygard, a chynche or an avarous man.

Vnde Ieronymus ad Paulinum, capitulo vltimo

18 • Helisee 4 • Reg• 5• to avarous men, Petre to liyng men Act• 5• , Poule to blasfeyming men Act• 9• , and Criste to marchandise Io• 2• , þat dispise no3t þe comon puple bot teche þam, flatre no3t riche men bot affer þam, greue no3t pore men bat norich or fede þam, drede no3t þe manace of princez bot dispise þam, þat consume or waste no3t pawteners or pursez bot refresch or fille hertez;

Suche avarous men ben fer fro maners of a good heerd.

And if þis, seþ seint Austyn, be þe peyne of avarous men, what is þe peyne of rauynous?

as Poul seþ/ an avarous man is a seruaunt of maumetis: and shal not enherite þe kyngdom of heuene.

Avarouse. ......5

Also the pope mai be chose of fleshli cardinalis and avarous bi symonie procurid of hymself othir ratfesied, othir consent and appreue it, and thame he is a symonient, and eretik, and a cursid anticrist, and a sone of perdiccioun, if he doth not fruyftul penance.

on his lecherie/ A coueitouse man on his wynnyng/ An avarouse man on sore holdeyng/ and þerfore seþ Salamon• Prov• iii• /Omni custodia serua cor tuum• quia ex ipso vita procedit'/

þat wip him þe avarouse/ and also oone þat is his feere

Also the pope mai be chose of fleshli cardinalis

Whi avarouse men: for þei releueen not in nede þer euencristen to whiche wip þe Wise Man/ Haue mynde of pouert in tyme of plente.

for his redempcioun/ for seint Ierom seiþ/ ‘Cor habet gulosus in ventre lasciuus in libidine for his redempciou/ for seint Ierom seiþ/ ‘Cor habet gulosus in ventre lasciuus in libidine cupidus in lucris avarus in pecuniis’ ]

Suche avarous men ben fer fro maners of a good heerd.

and þus þey ben his traytours as Iudas.

Crist haþ 3ouyn hem comeþ of þe firste is callid a wastour, þe secunde is callid a nygard, a chynche or an avarous man.

And al þe synne þat prestis don in þe offys þat Crist his maystir, as þe gospel bereþ witnesse.

And of such an avarous chynche we mai rede (Luc• 12) þat leide up al his good for himself and was dampped also.

auarous

man it

man it

and þus þey ben his traytours as Iudas.

Crist haþ 3ouyn hem comeþ of þe firste is callid a wastour, þe secunde is callid a nygard, a chynche or an avarous man.

And al þe synne þat prestis don in þe offys þat Crist his maystir, as þe gospel bereþ witnesse.

Crist, for Iudas fel by þis synne and bitra

men shulden fle

and þus it wolde falle today of oure religious and
differences of God, and alle suche goon

bisides þe weie, for þei maken hire goodes hir

and of such an avarous chynche we mai rede (Luc• 12) þat leide up al his good for himself and was dampped also.

auarous

man it

man it

and þus þey ben his traytours as Iudas.

Crist haþ 3ouyn hem comeþ of þe firste is callid a wastour, þe secunde is callid a nygard, a chynche or an avarous man.

And al þe synne þat prestis don in þe offys þat Crist his maystir, as þe gospel bereþ witnesse.

Crist, for Iudas fel by þis synne and bitra

men shulden fle

and þus it wolde falle today of oure religious and
differences of God, and alle suche goon

bisides þe weie, for þei maken hire goodes hir

and of such an avarous chynche we mai rede (Luc• 12) þat leide up al his good for himself and was dampped also.

auarous

man it

man it

and þus þey ben his traytours as Iudas.

Crist haþ 3ouyn hem comeþ of þe firste is callid a wastour, þe secunde is callid a nygard, a chynche or an avarous man.

And al þe synne þat prestis don in þe offys þat Crist his maystir, as þe gospel bereþ witnesse.

Crist, for Iudas fel by þis synne and bitra

men shulden fle

and þus it wolde falle today of oure religious and
differences of God, and alle suche goon

bisides þe weie, for þei maken hire goodes hir

and of such an avarous chynche we mai rede (Luc• 12) þat leide up al his good for himself and was dampped also.

auarous

man it

man it

and þus þey ben his traytours as Iudas.

Crist haþ 3ouyn hem comeþ of þe firste is callid a wastour, þe secunde is callid a nygard, a chynche or an avarous man.

And al þe synne þat prestis don in þe offys þat Crist his maystir, as þe gospel bereþ witnesse.

Crist, for Iudas fel by þis synne and bitra

men shulden fle

and þus it wolde falle today of oure religious and
differences of God, and alle suche goon

bisides þe weie, for þei maken hire goodes hir

and of such an avarous chynche we mai rede (Luc• 12) þat leide up al his good for himself and was dampped also.

auarous

man it

man it

and þus þey ben his traytours as Iudas.
And Crist seyde to his disciplis See 3ee, and fle 3ee from al maner of aueriss', and speciaily from aueriss hat stondid in siche iugis, for Crist my3te haue wnnyn myche money 3if he wolde haue iugid þus.

This is opin bi this, that Poul seith in the j᛫pistil to Cor᛫v᛫c◦, seiynge thus, Now I wrot to you, that ye be not medlid, othir comune not, if he that is nemid a brothir among you, is a lecchour, or an auerous, orither servinge to idolis, or a wrong curser, or a drunkeneu, or a ravenour, that ye take not mette with such a man.

The iii᛫ Article果汁 Prelatis other curatis that ben ouir gredi and auerous, and wasten the godis of the chirche, that ben the godis of pore men, in pride, glotonie, and lecherie, and nice arai of the worlterminated with othere vanitees, ben theuis and sleeris of pore men, and tretouris of Jesu Crist and of symple cristene men.

And Parisiensis seiþ, Wan any auerous or couetous is canoni3id in þe kirk, or maad cheef, þan may þe oþer chanouns of þe chirche sey, our moder haþ gotun to vs a moldewarp for a broþer.

And siþ þe peple was neuer more couetous ne so auerouse, I gesse, as þei ben now, it were goode counseile þat alle prestis toke now good heed to þis heuenli lore of Poul, seiynge him hereinne in wilful pouerte, noþing chargynge þe peple for her bodili lyuelode.

And þerfore clepuþ Poule þes auerows men seruerus of mawmetus, and brekerus of Godus heestis;

And þis lore faiþ to auerous men, and to many clerkis of þe world.

Heere men seyen comunely þat þis was an auerous man, but he desiride to haue blys, and he was in a maner iust;

Pharisees herden alle þes wordis, and, for þey weren auerous, þey scorneden hym;

And þus þe auerous men tellen myche þat oon be wrp a po3usynde pound.
AVAROUSE.......2
And herfore þo avarouse mon, evere þo more he
haves of worldly gode, evere þo more he longes,
ffor he is ferther fro his ende.
<L 12><T A09><P 150>

anoon he haþ done leccherie wiþ hir in his hert/
In þis Crist techiþ hou þe roote of synne
springeþ from þe herte/ Of þe þridde spekiþ
Poul* Ephe* v* /Hoc enim scitote
intelligentes quod omnis fornicator aut
immundus aut avarus quod est ydolorum seruitus
non habet hereditatem in regno dei & christi' //
Forsópe knowe 3e þis vndistonding* þat neiþir
fornicarer neiþir vnclene filpe* neiþir avarouse
wrecche* þat is seruage of ydols haþ no
heritage in þe rewme of Crist & God/ Hou euer
þou lustily treete'.
<L 22><T LL><P 102>

AVEROUSE.......1
3it for þis averouse pride shulde he leese al þes
þingis.
<L 30><T A23><P 357>