Excerpt: Concordance B


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***See Text List for abbreviations.

babelinge

BABELYNGE......1
and not of babelynge of lippis þat no man may euere do wijpouten cessyng;
<L 12><T MT10><P 190>

babewinrie

BABWYNRIE......1
3if þei drawen þe peple in þe holiday by coryste of gaye wyndownes and colours and peyntyngis and babwynrie fro compuncion of here synnes and fro mynde of heuenely þinges, and fede riche men wip pore menus goodis, wip costly metis and wynes and wast spicerie to glotonye, dronkenesse, lecherie, and weyward talis, and suffren pore men hungry and þristi and in gret mischef;
<L 30><T MT01><P 8>

bacheler

BACHELER.......2
Þere as hir auncetres weren wond to be seruid in hir houses at mete in pewtre vessel, but if þere weren any peeris of þe reem, now it is no3t worþe but if a mene bacheler, 3ea!
<L 265><T CG11A><P 138>
Pere also as sum tyme a worþi bacheler of gret estaat hilde him apaide to ride wiþ 5 or 6 hors, now a pore squyer wolde ride wip 8 or 10 3emen, alle of sute of as gret araie as sum tyme weren ful worþi squyers.
<L 272><T CG11A><P 139>

BACHELERS......1
Thou shalt vnderstand moost dere reder that after Wyllyam Tyndall was so Judaslie betrayed by and Englyseman, a scoler of Louaine, whose name is Philips there were certayne thynges of his doyng found whiche he had entered to haue put forth to the furtheraunce of godes worde amongst which was this testament of master Tracie expounded by Wylliam Tyndall which I haue caused to to be put in dispute, to the intent that al the worlde shulde see howe earnestlye the Cannonistes and Spirituall lawyers (which be the chefe rulers vnder bysshops in euery dioces in so much that in euery cathedal church the deane chaunceller & archdeken at commenlye doctours or bachelers of lawe) do endeuer them selues iustly to iudge and spirituallye to gyue sentence accordyng to charitee uppoun all the actes and deds done of theys dioessants, after the ensample of the chancellor of Worcester, whiche after master Tracie was buryed (of pure zeale and loue hardelye) toke vp the deed carcas and burnt it wherfore he dyd it, it shall euydently appere to the reder in this litle treatyse, rede it therfore, I beseche the and iudge the Spirites of our spiritualte, and pray that the spiryte of him that raised vp Chryst, may ones inhabite them, and wan a bachitar is canoni3ie, þan haþ þat kirk gendrid a serpent.
<L 15><T WW-TWT><P 21>

BACHITAR.......

And wan a bachitar is canoni3ie, þan haþ þat kirk gendrid a serpent.
<L 19><T APO><P 57>

Baiard

BAIARD........2
And þe wold þat borell clerkes couþ no more þan mi3t blynde Baiard be þe boldest hors in þe cart.
<L 376><T 4LD-1><P 192>

BAIERD........1
But herto þes folis take non hede in making of freres, but as blynde BAIERD, putteþ general statutes & chalengiþ lorschip of comunite of þings þat is propred to God, as blasfemes doun.
<L 980><T 4LD-4><P 279>

BAYARD........1
And siþ þes popis ben not hardy as blynde BAYARD, þei moten seie þat þei speken ofte wiþ God, þattechþ hem pat it mut b þus, and so þes popis mai not erre.
<L 30><T A23><P 356>

BAYARDE........1
Bot þou as blynde BAYARDE berkest at þe mone, As an olde mylne dog when he bygynniþ to dote;
<L 88><T UR><P 104>

1 1 variant; 1 occurrence.
2 1 variant; 1 occurrence.
3 3 variants; 4 occurrences.
4 4 variants; 5 occurrences.
But to speke ribaudrie and bachite, þe deuel is redy inow to open her mouthis;

In oþer tymes forsoþ þai may lawfully preche in hiþ wayes and in þer houses, neþerles þat þai detracte no3t or "bacbite curatez".

Whi han ye ioie and likinge in vilent speche and hermful bacbitinge of youre seruauntis, that "bacbiten" and deprauen othere men absent that ben ful bisi to make Goddis lawe knowen and kept?

And it is seid a litil bifore in the same c°, Derworthe ste britheren, I biseke you, as comelingis and pilgrimis, that ye absteine you fro fleshli desiris that fighten agens the soule, and have ye youre good conversacioun among hethene men, that in that thei "bacbiten" of you as of evil doeris, thei biholde you of gode worlds, and glorifie God in the dai of visitacioun.

And so þey "bachiten" Crist and eten falsly godis feynd of hym.

Whi enuyouse men: for þei haten or "bacbiten" her briþeren/ of whiche spekiþ Iohn in hiþ pistle/ ech man þat hatiþ his broþer is a mansleer/ and he þat seip he loueþ God and hatiþ his broþir: he is a lier.

For he þat "bachitih" his neiþbore, in þat þat in him is techiþ him to whom he telliþ his "bacbiting" to do so of oþere.

CAP* XXVI* Also freris destryen þis worlde moste of alle cursid men, ffor þei "bachyte" gode clerkis, and seyn þat þei distourblen þo worlde, and flateren yvel clerkis in hor synne.

And herto acordiþ Dauid in anoþer plase, seying: "bacbiter" to his neiþbore, þus I pursued’ þat is, I shal pursue as myn enmy in þe same day.

And perhole techiþ petir þat cristene me schullen haue so good conscience and so good lif þat enemys of oure feiþ þat "bakbiten" or myspleken of vs ben confounded, and also þei þat falsly changelen oure gooide lif in crist be stoppid;

And þerfore techiþ petir þat cristene me schullen haue so good conscience and so good lif þat enemys of oure feiþ þat "bakbiten" or myspleken of vs ben confounded, and also þei þat falsly changelen oure gooide lif in crist be stoppid;

And þerfore techiþ petir þat cristene me schullen haue so good conscience and so good lif þat enemys of oure feiþ þat "bakbiten" or myspleken of vs ben confounded, and also þei þat falsly changelen oure gooide lif in crist be stoppid;

And þerfore techiþ petir þat cristene me schullen haue so good conscience and so good lif þat enemys of oure feiþ þat "bakbiten" or myspleken of vs ben confounded, and also þei þat falsly changelen oure gooide lif in crist be stoppid;

And þerfore techiþ petir þat cristene me schullen haue so good conscience and so good lif þat enemys of oure feiþ þat "bakbiten" or myspleken of vs ben confounded, and also þei þat falsly changelen oure gooide lif in crist be stoppid;
synful men, signified by houndis and swyn.

and whanne 3e maken a fonden bishop, that can not and loueth not Goddis lawe, stonde mytrid at the auter, 3e make an horned asse storeide at the auter, in the stede of Crist and so of othere vnresonable beestis, as lyouns, wluis, beeris, apis, dragouns, hoggis, horsis, doggis: and othere viciouse prestis, proude, coueitouse, raueynouris, wrathful, ypocrisits, trecherouse, glotenouse, lecherouse, enuyouse, and bacbiters:

BACBITERS......6
Galle of dragoons is þe fel tresoun of bacbiters, þe which tresoun þei drinke wiþ deliit as wiin, and birlen it to oþere men.

Also þes proude clerkes, symoniours, silleres of pardoun and indulgences, of confessiouns and oþer holy dedys, false lawyours, wycked jurours and cursede advocat3, disseyvable notaries, and alle fals aquestis, grete swerers, vengeable fendes, proude men, and coveytous glotouns, and lecheours, bacbiters, and pursuers of Godes trewe servit3, and oþer suche lymes of þe fende, may nou3t medeledicely seye, Fader oure þat art in hevenes, yhalwed be þy name, tylle þey amende hem of here evel lyvyng.

Also, as I seide, þe deuel huntiþ a man þat is his prey, and letiþ slip at him his grehoundis þat rennen not wiþ open mouþe, but pursuen ful stilly, and sharply rennen at þe backe, þat ben bacbiters and priue sowers of discorde.

Of suche pleyniþ Dauid þe prophete, in þe Psauter and seuþe: Vpon my backe, as vpon a stiþie, synful men (þat ben suche bacbiters) forgeden her malicious wille and drowen alonge her wickidnes þat wes of longe tyme roted in her hertis'.

Þerfore, and þou se þe deuelis grehoundis renne byhynd þee (þat is, his bacbiters speke yuel of þee), anone fle to þe couerte of charite. Biþenke þee vpon þe bacbiters of Crist: hou þat summe seyden byhynd hym þat he wes a synner;

BAXBITERT......2
to scheed out blood/ for seint Bernard seip: þe bakbiter & þe wilful heere: eipir of hem berip þe deuel in her tung/ And þis bakbiter sleep þre at a strok: þat is to seie: his owene soule: his

BAKBITERS......2
Pe moule of bakbiters:

þou3 he were fulle holy he hadde enemyes and bakbiters which ordeyned to brenne his bokis aftir his deþe, No butte petir his deken hadde affermyd be holy þingis touchid and wetnesseyng of his owne deþe, þat his bokis hadde be ditide or tau3t bi stering of þe holi gost.

BACBITINGE.....2
whi han ye ioie and likinge in vilent speche and hermful bacbitinge of youre seruauntis, that bacbiten and deprauen othere men absent that ben ful bisi to make Goddis lawe knowen and kept?

BACBITING......2
For he þat bacbitiþ his nei3bore, in þat þat in him is techiþ him to whom he telliþ his bacbiting to do so of oþere.

For now vmele a man shal fynde two or þre men speke togedir ony while þat anone þe secound worde or þe þrid shal be of bacbiting of summe of her nei3boris.

BACBITINGE.....2
and raþere to suffre slaundryng and bacbityng and prisonyng and exilid, hangyng, drawyng, quarteryng and breynyng wiþ helpe and grace of god þan to forsake þe treuþe of holy writt and lif of crist, for ellis þei weren not in charite ne in weie of saluacion.

Item Bernardus super Cantica/, “Ypocrizetz will be meke wiþout dispisyng, pouer wiþout deffayling, be wele ycladde wiþout bisines, be edfe delicatwy wiþout labour, to som fachyng, to som enuious, to som bacbityng, bitying as houndez, wily as foxes, proude as a lion, outwarde as a schepe, wipin as rausichyng
wolfes.

BACBITYNGE...5

Also preching of freres is commonly ful of enuey & of sclander, and of bacbitynge, and so þei make muk þer god and sellen menes soules to satanas for monei, and dampen hemself for contrariouste þat þei beren vpon hem.

So suche men han so gret luste in hire synne þat þe luste smyteþ vp and ouercomeþ her resoun, þat is þe heed of her soule, and so þanne speken þei as wode men, cursyng hem þat letten hem of her purpoos, lyinge on hem, and bacbitynge, and sweryng grete and horibile oþes.

for þei seyn þat in here absence men may not speke a3enst here open cursed synnes for synne of bacbitynge and schlaundrynge;

for as þei seyn þis is bacbitynge or detraction and schlaundrynge, to brynge men out of deuocion to god and holy chirche, and make men of religion of euyl name where þei weren bifore holden goode and holy;

but anticrist wolde haue þis ende, þat in cursed worldly prelatis and heretikis men schulden not reproue here cursed synnes for drede of lesyngis of charite and for bacbitynge.

And summe lyuen as venemous beestis, styngynge her breþeren wiþ venemous chydynges, cursinges, bacbitynges, lyinges, and schlaundryngis.

out taken Caleph and Josue, for grucchyng and mystriste to Goddis word, and punisshide Marie, Moyses sistyr, with lepre, for bacbityng of Moyses, the mylde seruaunt of God.

Also þat no man is bounde to do no penance whiche ony prest enjoyneth him to do for here synnes whyche þei haue confessed vnto þe prest, for sufficient penance for all maner of synne is euery persone to abstyne hym fro lyyng, bacbytyng and yuel doyng, and no man is bounde to do noon oþer penance.

Also þat man is bounde to do no penance whiche ony prest enjoyneth him to do for here synnes whyche þei haue confessed vnto þe prest, for sufficient penance for all maner of synne is euery persone to abstyne hym fro lyyng, bacbytyng and yuel doyng, and no man is bounde to do noon oþer penance.

BACBITYNGIS...1

Olde þingis ben lesyngis, false oþis, cursingis, schlaundryngis, bacbityngis, and grucchingis a3ens Goddis wille and his souode, whiche schewen þat 3e dwellen in 3oure oold liif;

Ther for seynt Austyn seiþ in his book þat a seculer lord owt to telle to alle his sugettis þe peynes of helle and þe joyes of heuyne and refreyne hem fro lecherie, couetyse, pride, bacbiting, and oþer synnes, and schall 3eld reson on domysday for alle sugettis to him.

BACBITYNGIS....1

and þat in silk tyne men tent not to idil talis, foul spechis, harlotries, bacbityngis, or conuenticles, purposing iuel, as þeft, or manslawt, or swilk oþer;

Also þat no man is bounde to do no penance whiche ony prest enjoyneth him to do for here synnes whyche þei haue confessed vnto þe prest, for sufficient penance for all maner of synne is euery persone to abstyne hym fro lyyng, bacbytyng and yuel doyng, and no man is bounde to do noon oþer penance.

Bakaam8

And Elie seide, "Not I distrowblist Israel, but thou and the hous "of thi fadir, that han forsaken Goddis heestis, and han sued Baalym, han distroublid "Israel";

and he 3ede in the firste weies of Dauith his fadir, and he hopide not in Baalym, but in God Almy3ty, and 3ede in his comaundementis, and not bi the synnes of Israel.

8 6 variants; 20 occurrences.
And Manasses dide yuele bifore God, bi abynomaciuon of hethen men which God distroiede bifore the sones of Israel, and he byldide hi3e placis, and made auteris to Baalym, and dide manyfold ydolatrye, and seruede to wiche craftis, and sette ydolis in the temple of God;

Thei distroieden bifore him the auters of Baalym, and the symylacris that weren put aboue;

Also verri profecie stondith with deadli synne, yea, in a man that shal be dampnid, as it is opin of Balaam, in the xxij.<L 14><T Pro><P 27>

The Lord hou dar þise fendis for drede þus blasfem her God/ & vse þe synne of Balaam

And what bi Giezi and bi Balaam, what bi Iudas and Symon Magus, þat weren symonyans acursid of God and ysmytun wiþ Goddis venniunce, what bi many fair euydencis of scripture and resoun þat such a man ou3te to haue had, he hadde many grete warnyngis of hidousnesse and peril of þis synne ouer þat hise predecessors hadden;

And þai drew a general name of ydolez of þe name of it, & so in Assirie it is seid Belus, anoþer place Bel, anoþer place Beel, anoþer place Baal, anoþer place Balym, anoþer place Beelpahor, anoþer place Belzepub, anoþer place Belial, anoþer place Beemoth etc.
bar-fot
BAREFOOT.......2
And by þis eggynge or harwynge, whiche haþ many scharpe tyndes, mai be vndirstonde werkes of penance as fastynge, wakyng, wolwarde werynge, barefoot goynge, harde lyinge, scharpe disciplines, and many suche oper.
<L 349><T CG09><P 103>
Menowres seyn þat Crist wente barefoot, or ellis was schod as þei ben, for ellis Mawdeleyn Schulde n ot haue fownde to þus haue wasche Cristes feet, But leuyng þis chidyng, we supposen of owre Iesu þat he took ful lytel hede of syche maner of wendyng, but he charghed myche þe wille of his religioun and affeccion of hise disciples to be bownden fro worldly goodys.

Menowres seyn þat Crist wente barefoot, or ellis was schod as þei ben, for ellis Mawdeleyn Schulde n ot haue fownde to þus haue wasche Cristes feet, But leuyng þis chidyng, we supposen of owre Iesu þat he took ful lytel hede of syche maner of wendyng, but he charghed myche þe wille of his religioun and affeccion of hise disciples to be bownden fro worldly goodys.

Also in þe 3er of grace MI C lxxii at Cardife in Walis þe next sonday after easter, whan king herry þe ij had herd a masse and was goyng to his hors, an oold man, lene and fair of statur, clopid in whitte and barefoot, spak þus to him, Gode oold kyng, crist and his mercifulle modyr, John baptist and peter greten þe welle, commaundyng stidfastly þat merchandise or cheping be not doon oon sondaies þrou3 landis of þi lordschipe, out takyn þis þat partene to vs of metis;
<L 124><T AM><P 149>
BARFOTE.......3
Andre sees 3e þo open lyif of popes, how proude þai bene, þat Cristen kyngus schal kysse þer fete, and calle hem moste holy faderis, and moste blessid and moste mercyful and gracius.
<L 29><T A29><P 457>
Fraunceys bad his brethren barfot to wenden Now han they buelede shone, for blenyng of her heles And hosen in harde weder, yhamled by the ancle.
<L 15><T PPC><P 11>
This whit waselede in the feen, almost to the ancle Foure rotheren hym byforne, that feble were worthi, Men myghte reken ich a ryb, so rentful they weren His wiif walked hym with, with a long gode In a cuttede cote cutted ful height, Wrapped in a wynwe shete, to weren hirefro wedetes, Barfot on the bare is, that the blod folwedwe, And at the londes end leath a little crom bolle And theron lay a lytel chylde lapped in cloutes, And twenye of tweie yeres olde, onop a nother side, And al they songen o songe, that sorwe was to heren They creiden alle o cry, a careful note.
<L 25><T PPC><P 15>
BARFOTE.......1
and many men don bodily penaunce, as fastynge and goyng barfote, but þei fasten not fro pride ne enuye ne coueitise, but pr eiein for wrongful vengaunce of oþere enemyes a3enst charite, and þis is foule ypocrisie to make men holden hem holy whanne þei stykne before god for old endured synne.
<L 24><T MT01><P 25>
bar-hed
BAREHEED.......1
aboute þe comune market/ bareheed in her schirt
<L 26><T LL><P 103>
BAREYNHEED.....1
At þe bigynnyng of her song sche schewiþ þat in God is her deliit, and seiþ, as in figure of us, Myn herte gladide in my Lord, in þe fruit of good werk and of meedful meditacioun, þat was sorry for my bareynheed.
<L 21><T A01><P 13>
basilik
BASILISK.......1
Pou dockedist þe Scripture whanne þou took þat þat þou3te was for þe, and leftest bihynde þat þat was þi vilenye, whanne þou sedest þat þe angelis schuldhen kepe him þat he schuldte not hirte his foot, and leftest bihynde þat þat sueþ after þat is: “Vpon þe addir and basilik þou schalt goo;
<L 200><T CG11><P 126>
And þus bastard braunchis shulde be kutt fro þis tree;
< L 15 > < T A23 > < P 359 >
þouh it be to visite his pore scheep, he mut ride wip foure or fyue score hors, proudtli apareild at alle poyntis, his owne palfrai for his bodi worp a 20 or 30 pound, al bihangid wip gliterynge gold as Þou3 it were an hooli hors, himself aboue, in fyn scarlet or œþer cloþ as good as þat, and wipynne wip as good pelure as þe quene haþ any in hire gowne, hir persons and hir clerkis rydyn ge aboute hem, al in gult harneise, wip bastard swerdis ouergild bi hire sides hangynge, as Þou it were Centurio and his kny3tis ridynge toward Cristis deþ.
< L 243 > < T CG11A > < P 138 >
And so þese laborerus han nede to delue abowte þese rootis, leste euyl herbis growen þere and bastard braunchis wiþowten byleue.
< L 55 > < T EWS1-37 > < P 380 >
Gramarienys and philosofrus seyen þat Crist knew not his gendris, and bastard dyuy nes seyn algatis þat þes wordis of Crist ben false;
< L 15 > < T EWS2-110 > < P 280 >
Frere, siþ Crist & hise apostlis ordeyneden prestis to preche, & preie, & sacramentis to mynnystre to þe puple &he, a þousande þeer bifore þe capteyns & prestis han suffrid Þou as foulis to come in among þe puple whi ben so vnkynde as bastard braunchis to pursue prestis to prisonynge & to fire for prechinge of Cristis lawe freli, with outen sillinge of þe gospel?
< L 2965, 2967, 2970 > < T OP-ES > < P 139 >
þe which foure anguls mai wel bitokene þese bastard braunchis þat growen not up in Cristis chirche of þe seed, þat is his word, þat is to seie endowid clerkis, monkis and chanouns and freris.
< L 3232 > < T OP-ES > < P 52 >
For I purposide noon oþer wise in þe bigynnyng of my sermoun but, aftir þe meenyng and undirstonding 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 chirche, ben brou3t into þe chirche; þe whiche bastard braunchis shal be blowun up, roote and al, bi ful moche strong blowing of þe foure wyndis, þe which mai bitokene þe foure gospels, or þe oold lawe, þe gospels, þe writyng of þe apostlis and þe apoclipis. And þese bastard braunchis, seynge þis meschif comyng to hem, holden þese foure wyndis þat þei blowe not upon hem.
< L 2965, 2967, 2970 > < T OP-ES > < P 139 >
þe which foure anguls mai wel bitokene þese bastard braunchis þat growen not up in Cristis chirche of þe seed, þat is his word, þat is to seie endowid clerkis, monkis and chanouns and freris.
< L 2976 > < T OP-ES > < P 139 >
And so of þis processe we mai se hou þe peple is worst gouerned undir þese bastard prestis and her manglid lawe, as were þe peple of Israel vndir her prestis in þe same caas of þe oold lawe.
< L 1232 > < T OP-ES > < P 52 >
For I purposide noon oþer wise in þe bigynnyng of my sermoun but, aftir þe meenyng and undirstonding 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 chirche, ben brou3t into þe chirche of þe seed, þat is his word, þat is to seie endowid clerkis, monkis and chanouns and freris.
< L 3003 > < T OP-ES > < P 140 >
And so such bastard braunchis þat my teeme spekiþ of shal be rootid up, alþou3 þei florishen 3it a while;
< L 124 > < T SEWW18 > < P 96 >
For I purposide noon oþer wise in þe bigynnyng of my sermoun but, aftir þe meenyng and undirstonding 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 chirche, ben brou3t into þe chirche.
< L 31 > < T A20 > < P 239 >
BASTARDE......4
Bot certis þei ben bot bastard braunches, cropu in by þo fende;
< L 31 > < T A20 > < P 239 >
12 3 variants; 23 occurrences.
Bot þo bastarde braunchis of þo newe ordiris spongę in wiȝoute auctorite of God.

For a bastarde is he þat holdiþ a3ens þe sope, God & trwe men discusse wher þat be 3e or I.

BASTARDIS......2
Explicit tractatus de confessione and penitencia.

For, ri3þ as a womman þat doiþ auoutrie a3ens hir husbonde leueþ þe seed of hir husbonde, bi þe which she shulde bringe forþ lawful fleschly children, and takþþ to hir alien seed, wherof she shulde occypie þe tyme in preychynge and preiynge and deuoute herynge of þe lawe of god, and ouer þis many freers, as bastardis to goddis lawe, telleþ openburs or lesyngis and leeuen þe herfore schulden men lerne of þre good vertues, þat þe gospel of poule clepiþ feiþ, hope, and charite.

And so Poul techiþ aftir þat eche shulde proue his owene werk, wher þat he haþ do þis werk aftir þe comaundement of God, and þanne he shal glorie of hymself and not of bede men ne worldli power.

Wel prophesyede of 3ou Ysay, and seyde “Þis puple wrchipiþ me wiþ þer lippis’, for þei bidden many bedes, but þe herte is fer fro me.

We couwen on no quentyse, Christ wol the southe, But bisyeth vs in oure bedes, as vs best holdeth And therefore leeue leelman, leeue that iche sygge I masse of vs meene men, is of more mede And passeth alle prayers, of this proude freres.

And 3if þat freris lyuen þus whan þei walken þouþ cuntrees, þat þei be stille wiȝout tounnys and in tounnys bidde þer bedis, and algentiþ þat þei synge þe pridde day bifoþ þe puple, and so in opere gode dedis þei seken þer wynnyng and wurchip of þe puple, who drediþ þat ne þanne þei be ben ipocritis and harmen hemsilf and eke þe puple?

And it is seide in holdynge of oure halyday þat we schulde ocupie þe tyme in prechynge and preiynge and deuoute herynge of þe lawe of god, and ouer þis many freris, as bastardis to goddis lawe, telleþ openburs or lesyngis and leeuen þe herfore schulden men lerne of þre good vertues, þat þe gospel of poule clepiþ feiþ, hope, and charite.

And if all þeis wrout bodily, þat þei schuld not be constreynid to axe her necessarijs, or to begge, þat is þe same, of wat professioun, or se ct, or law, coueit þei to be, þat a3en so mani ensaumplis of seyntis, schamun not to beg?

And þat it is not leful to religious to beg. þow it be leful to ilk man to beg in nede, neuerþeles it is not leful to ani man wiþ oute nede of releue and iust nede dispicing riȝtfulnes;
Also þus man leuyng occupacoun about temporal þingis, and necessariis of lif, for wark mere profitable and more gostly, and helful to soule, and þerfor it nediþ to beg.

And syn no man how to cast out fro comyning of cristun men, but for dedly synne, it folowiþ þat he synniþ dedly, þat wilfully, and witingly, bindiþ him to swilk a staat contening trauel, þat he beg for euer. And it semiþ þat oon þus endurid, is not in þe staat of men to be sauid.

As if he sey þus, Sufferiþ not in 3our defaut ani to fal in to so gret defaut þat he be nedid to beg.

And wiþ ned it is iust þat he beg.

Also bi lawe cyuil it is not leful to a mi3ty body to beg;

þat is to sey, þoliþ not in 3our defaut ani fal in to so gret nede, þat he be nedid to beg.

þerfor he schal beg in þe somer, and þer schal not be euen to him. And if he beg wiþ out nede, he doþ unjustly; for to beg, is þe creater to schew be word or wa[rk or tokun is defaut wanting, and nediþ to be releuid, and ask bi side þe titil of worldly dede, sum þing to be releuid by; But if þeis men beggars are not sent of God, to do þis office, or doþ not þis dede trewly, or ellis nediþ not to beg.

But if þeis men beggars are not sent of God, to do þis office, or doþ not þis dede trewly, or ellis nediþ not to beg.

And þus may þei dreed in þis lest þei be childre of iudas gostly in maneris, and þe synful begging be despitously kast on hem, os is prayid in þe Salme, Wandring bi his sones borne, and þey cast out of þeir dwellin gis. For dreed of þis schuld þeis meny be aferd to beg as þei do, wyting wel þat Crist beggid not, but if he nediþ, ne seyntis noijþ.

BEGGE,........81

But oo þing seneþ certen of cronycles, þat alle þese foure freres ben conformed of þe pope, he changuard boþe þer reule & þer abite & 3ee hem leue to begge as þei do, and þis is a gret cause whi þeis magnifie þe pope & þei ben clouen in hemself, as þer hede is clouen.

Summe freres schapen hem to begge feile siþe wane þat þei prechyn neiþer wel nor yuel.

But opponly þer liif contrarieþ to þis, siþen þei begge gredily of men þat ben nedi and departen not to opere þeis þae haue nede.

Siþ charite bigynþeþ at himsylf, and a man þat is of power is hold to be so almesful to his nei3bore þat he haue no nede to begge, miche more a man þat is of power, as ferforþ as he can & may, is holde to be so trauaylous þat he haue no nede to begge.

Panne þis hest of God, Be þere no begger amonge 3ou', bynddiþ men to almessdede to here nei3bores, but more men to hemsilf, þat þei raper trauaylle wip here hondis as ferforþ as þei connen & mowe, þan þei goon & begge;

Perfore þe lawe syuyl comaundiþ, & þe lawe of Yngelond, þat stronge beggeris be putt in prisoun for þe yuel ensaumple to þe peple þat wolde raper þeis begge þan lyue by here trauayle.

FRIAR It is semeful to begge for to ensaumple of mekenesse to þe pele and to styre men to þe werkis of mercy, siþ Crist neuere ensaumplid begging wiþouten nede.

Whi may not þan freris begge as he dide?

Whi þanne nowe may not freris so begge as þei do to here felawis þat stodyen at home?

Firste for among freris, pou3 oon begge for alle, it schal not be departid among alle, to eche as it were nede, as it was amonге þe seyntis in Ierusalem.

And þerfore þei beþ inedide, bisid is þe comoun beggyng, eche to begge for himsilf.

Bot hit semes to mony men þat þei passen þis state, and þat þo fadir of leesynges haves putte hom in rewmes to be ydel, and to begge, and to waste rewmes.

Iordis be poorid or made pore, and nedid mony gatis to werre, and to begge, and spoyle hor owne pore tenauntes;

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and 3if beggyng weren lifful, þei schulden begge at riche men for to releve here pore breþeren, and algatis be trewe procurateurs for pore men at grete lordis and riche men, as Seynt Poul, bi comyn assent of apostlis, was for pore men in here nede.

Ffor if þer be any frere þat is a prest, cunnynge in Gods lawe, and able to travel to sowe Gods wordis amon þo puple, if he do þis offtis frely, goynge fro cuntre to cuntre where he may moste profite, and ceesse not for prioure ne any oþir satrap, and charge not singuler habite, and begge not, bot be payed with comyne mete and drinne, as Crist and his apostils were, þei wil poursue hym as apostata, and drawe hym to prisoun, and sey þat he is cursed for þis dede.

Everiche mon is nedid to begge of his God, for we asken of hym oure iche dayes bred, and in þat we begge of hym, as Austyn beres wittenes.

Ffor of Crist I rede not þat evere he beggid in worde, ne he my3t not begge more þen hym nedid.

And so, sith beggynge is unkyndely to bestis, myche more to mon þat God lufs more, ffor God haves gyven a mon bothe powere and witte, for to begge not, bot if he be nedid by unkyndenesse of mon.

And as God haves gyven men tole, to begge þus in nede, so haves he gyven men power to helpe homself as bestis;
medfully, after he grauntyde þat he schulde schame to begge more þan he hadde deseruyd. <L 56><T EWS1-9><P 258>

And, al 3if friers seyn þat þei beggon for charite, whan þei han prechid for such beggyng, and þat Crist beggude so and bad hem begge þus, nerþeles al þis speche is powdret wiþ gabbyng. <L 60><T EWS1-23><P 315>

Eche man mot begge of God, and axe of hym his eche day breed, and begge goostly werkis of merce of his breþren, for þei ben slowe to do þese werkis as þei ben holde to do by þe lawe of God. <L 76, 77><T EWS1-39><P 393>

On þe þridde maner þes ordris ben veyn þat prechon ia pis to begge betture, and to susteyne hem cloystres and howsus, and oþre goodis þat þei coueyton. <L 74><T EWS1SE-27><P 591>

Þus men shulde seye to stronge beggeris Y haue no syche goodis to 3yue þe, but Y haue lore bi Goddis lawe þat þou shuldist not be begge þus and þat Y wole telle to þe. <L 109><T EWS1SE-49><P 680>

Frere, w 3e make 3e 3ou as deed men whanne 3e ben professid in 3oure ordre, & aftirward 3e ben more quicke to begge worldli goodis & do pursue men þat displesen 3ou þan ony oþere men ben? <L 161><T JU><P 61>

Whi sette 3e al þe kyngis londe to ferme to 3oure lymy touris as 3 weren lordis of alle mennes goodis, & 3e wole not suffre o frere to begge in anoþeres lymytacioun vnpunyschid? <L 179><T JU><P 62>

Frere, siþ in Goddis lawe suche clamerous beggeyng is vttirli forfendid, on what lawe groundist þou þe þus begge; & so if he be pore & vny3ty, þanne þe peple synnþ þat þei visite hym or þat he begge. <L 277, 278, 279, 281><T JU><P 66>

Frere, siþ 3e take salaries 3he, sum double & treble whi begge 3e perto more þanne oþer prestis don? <L 313><T JU><P 67>

3if þei ordeynen ydiotis to ben lymytours þat best kunyn begge, and holde gode men and kunying in holy writt fro prechynge, and discueyuen men bi pardons, letris of fraternite and priuat preieris for to geten worldely mak more þan soule helpe, þanne be þei fals ypocritis and worschipen false maummetis. <L 33><T MT01><P 5>

3if þei maken hem besi on þe holy day to preche fablis and lesyngis to þe peple and not þe gospel, and gon fro place to place and fro man to man to begge of pore men for here false lesyngis, and letten men fro here deuocioun; <L 26><T MT01><P 8>

3e, men þat feynen hem ful of charite and religion gadren propre goodis to hem seluen and festen delicatly lordis and ladies and riche men and suffre here pore breþren begge for meschef and fare ful harde. <L 7><T MT13><P 210>

3it worldly clerkis cursen for dymes and offryngis, þou3 men ben ful pore and þei don no þing here offis, and veyn religious cessen not to begge and craue of pore men, þon3 here rente be bihynde and here werks hestis in distresse and wif and childe hungry and nakyd, and so þe bryngen hem into more myschi and counforten hem not but bi lesyngis and fals grauntynge of gostly helpe, þat is not in here power but only in goddis delnyge. <L 22><T MT13><P 214>

þat it is betre to begge of pore men and do aftir o foolis strynge þan do mercy to cristene soulis aftir stirynge of god. <L 21><T MT14><P 225>

and þise friers chaffaren now, and sillen cuntrees to begge; <L 9><T MT22><P 303>

þe secounde vertu of þes þre multy freres reuersen, for crist tan3t in his lawe þat men
schulde not begge, but holde euen his ordre, and þei schulde come to heuen;
<L 32><T MT24><P 352>

lord, siþ þes men shulen be dampnyd þat at prechen goddis word in cristis name and casten out fendis and don vertues, what meede shulen þes beggeris haue, þat faylen in þis and ly3en on crist and seyn þat crist beggide þus to holde vp þer newe ordris, crist wiste ful wel þat þes shulden come whanne he bad hem not go fro hous to hous, but dwelle in oon and wende not þennus, and here not vpon þer backis baggis ne sachels to begge þus.
<L 24><T MT27><P 443>

And so he my3te not begge a3ftir þe comoun vn3rstanding of begging.
<L 230><T OP-ES><P 11>

and if he wole go begge a3ftir his preching, he shal be þe lesse enpungned and ylett for anticristis retenu, þat is wundir strong and large sprad, haj þanne a ful grete euydence þat such a prest is oon of hers.
<L 1215><T OP-ES><P 52>

And in word and in ensaumple he tau3te his prestis to be procuratours for nedi peple and pore at þe riche men, and specifyed þese pore, and tau3te how þai þat were my3ti schuld make a puruyaunce for syche pore folk, þat þai wende not þennus, and here not vpon þer backis baggis ne sachels to begge þus.
<L 2115><T OP-ES><P 102>

And þei mai se also hou God seide not to Helie, Go begge of þat widue breed and watir’.
<L 32><T SEWW18><P 91>

And þei mai se also hou God seide not to Helie, Go begge of þat widue breed and watir’.
<L 2688><T OP-ES><P 130>

For, as a man desiriþ kyndli þat my3ti men shulden haue reward to his pouerte and make a puruyaunce a3ens his meschif þat he were not nedid to begge, so shulde he bi weie of kynde do to anoþir, and so þis is lawe of kynde þe which mai not he dissolued.
<L 2722><T OP-ES><P 131>

And long aftir þis tyme seyn Clement, as we mai rede in his storie, ordeynede for þe cristen peple so þat noo noon of hem shulde begge.
<L 2733><T OP-ES><P 131>

And so ech vnruli walker aboute for to begge, into þe tyme þat he amendhe him, shulde be as a cursid man among þe peple.
<L 2789><T OP-ES><P 133>

For in autorisynge and solempnysynge of þis dampnable beggerie, and of alle þe lesyngis and blasphemyes þat þei putten upon Crist, and his lawe and hisse seynits in þis poynit, in þe moost hooli dai, alþou3 experience techiþ þei haue no nedede, he þat is moost autentik persoone among hem shal bere þe bag þat dai and begge.
<L 2815><T OP-ES><P 134>

And in worde and ensaumple he tau3te his prestis to be procuratouris for nedy peple and pore at þe ryches men, and specifyed þes pore, and tau3te how þai þat wer my3ty shuld make a purviance for syche pore folke, þat þai þat wer nedid to con3renyd by nede for to begge, as grete clerkis merken vpon þis worde of þe gospell where Criste saiþ þus: Whan þu makist þine feeste, þat is to seie of almesse, calle pore feble, lame and blynde’.
<L 787><T OP-LT><P 103>

If the pope and prelats wold So begge and bidde, bowe, and boreowe, Holy churche shuld stand full cold, Hir servaunts sitte and soup sorrowe!
<L 1094><T PT><P 182>

And þus þei began to begge of euery man, poore and riche, and gett in wordly goodis and dyd make new churchys and gay, for at þer begynnyng thei had but low and power howsys, as it longith to suche poore felowys.
<L 103><T SEWW17><P 91>

And þei mai se also hou God seide not to Helie, Go begge of þat widue breed and watir’.
<L 26685><T OP-ES><P 130>

Panne bi her couetise þei con3renyn þe nedy pulpe to begge a3een þe lawe of God.
<L 498><T SWT><P 16>

Clamerous beggeris weren nedid to sitte at 3atis and biseide weies, and crye and begge.
<L 590><T SWT><P 19>

þus in þe newe testament aftir þe chargeous noumbe of sectis brou3t yn biseide þe lawe or ensaumple of Crist þat as farissees bi ypocrisie, flateringe and fals suggestioun appropren to hem þe goodis of hooly chirche, swolewinge up þe substaunce of almes due bi Cristis wille to poore men þat I haue specified bifore, and aftir þe fal of þe clergie into þis wondirful worldlynesse, ben wrecchid cristen men as we seen for to gete hem goodis con3renyned for to grope aboute from dore to dore and crye and begge.
<L 600><T SWT><P 19>
Panne nedide not Crist for to begge an hous.

Herfore also Fraunceis, as it is writun in his Rule and Testament, wolde not his breperen begge, as he neuere beggide but trauelide wiþ his hondis, and wolde þat alle his breperen traueliden and gaten her liiflode wiþ honest labour, and not receyue money bi hemsilf, neþir bi meene persones;

For 3e begge or 3e preche, many tymes & oft, Somen men & threten hem, but if þai þif þou gode, Bot þe harlot wil drawe þe blode of his arse Or he ask any gode or any rewarde.

BEGGED........14 Suche profetes comen of freres, in preching & beggyng, besides þer blasfemes þat þei sowen amonge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & pounds.

CLERK We seyen þat no seynt in heuene, while he is in blisse, neuere þit begged of man here in erþe, as no seynt in heuene may be nedy to himsilf of mannes helpe here in erþe, ne don ony schamfast dede as is beggynge. An þerfore I am in certeyn þat Seynt Iohun begged not of Seynt Edward;

FRIAR þe apostle begged of þe Corinthes to þe seyntis in Ierusalem and ordeyned collectis to be imaad for hem.

Teche seculer lorde to aske of þes freres where Crist begged so & grounde hem on þe gospel, & witnesse be þe comoun seel þat þis is þer sentence.

ne nevere shulde have begged bot for his owne synye.

Here may we se þat Crist begged not þus, sip he had no nede, but evere was occupied in oþer better werkes;

and þus menen men þat seyn þat Crist begged not.

Bot þo gospel techis þat Crist did mercy unto þis riche mon, and begged not of hym.

As to þo seconde blasphem, of beggyng of þes freris, everiche Cristen mon þat lufs Jesus Crist schulde crye out on hom þat seyn Crist begged þus, sip þat hit is blasphemeye ageyns oure God.

And more esy lettynge con I not se bot þat iche Cristen mon gif hom no bodily gode, bifoire þei schewid wrytten þat Crist begged so;

And disciplis of Crist wenten into þo citee to bye hem mete for þei nokiden not from hous to hous and beggen hem mete as freris don, ne Iesu, sittinge on þe welle and spekyng al one wiþ þe womman, begged watir of þis womman, as heretikis feynen heere, for þei meuen þat Criste was drunken ouer nyþ þat wolde þus fastyng drynke coold watir.

Opon þis decrete seip [William de Sancto Amore]/, Seynt Amour, “Sich maner of men on þis wise makyng bildyngz ar sene for to turne louez into stonez, þat is to witte louez of pore men’, þat is begged almous of wiche þei ow3te for to giffe louez to pore men of Criste, turnyng þam in hepez of stonez’, þat is into stony housez, sumptuous & superfluous, & þeþ for þai semep to be croweler þan þe deuel wich asked stonez to be turned into louez’.

For Crist in his membres beggid ful oft For synye of þe puple when þai were at mischef, Bot as suche bolde beggeres in bodily hele, Begged neuer Crist ne non of his membres.

BEGGEDE........4 for whanne þei kunnen not preche þe gospel, or may not, or wolen not, or letten oþere pore prestis to helpe Cristene soulis bi techyng of Goddis word, þei graunten leve to false prechouris þat sowen lesyngis, and bi flateryng and oþere veyn preieris norischen men in synne, and robben þe peple bi fals beggynge þat þei putten on Crist, seiyng þat þe beggede as þei don.

Pis blynde man is mankynde, þat was blyndid wiþ synne, and beggede bope of God and man, for hit was nedid herto.

as 3if a man speke a word of litel reprof or vilonye of a lord or a grete man of þis world he schal be pursued and peyned þerfore þat alle þe world or many men schullen wondere vpon hym, but 3if men spoken falsnesse bi oure god, seiyng þat þat beggede as men don now
nedles, or dispisen his name bi cursid swerynge, or spoken vilonye of lecherie or of øpere foule synnys to foule cristene solius jerbi, þei ben not pursued ne hurlid out, but chirischid and holde gode felawis, and summe 3it ben holden holy men, for goddis lawe is not knowen and here ypcorisi is 3it hid, and þus vndriþtwisnesse regneþ vpon many sidis.

<P 233>Þat pore tenauntis of oure lond be not robbid bi þe gredy and nedles beggeris of sotel ypocritis hauynge þe name of religiouse men, and þat ihu crist be not sclaundred her by affermyng þat he beggede nedely fro hous to hous, as feyned religiouse vsen nowe;

<P 278>And disciplis of Crist wenten into þe citee to bye hem mete for þei snokiden not from hous to hous and beggen hem mete as freris don, ne Iesu, sittiŋe on þe welle and spekyng al one wiþ þe womman, begged watir of þis womman, as heretikis feynen heere, for þei meuen þat Criste was drunken ouer ny3t þat wolde þus fastyng drynke coold watir.

<P 121>And þerfore bidiþ Seynt Poul þat men schulde not comoune wiþ stronge beggeris þat beggen vndir colour of holynes, as ben freris & thulleris.

<P 383>Also freris beggen wipouten nede for hor owne riche secte, and not for pore bedraden men þat may not go, and have no mon to sende for hor lyvelode, bot raþer drawen riche mennis almes fro soche pore men.

<P 410>And by dyversite of þingis þat we beggen of, and by maner of beggyng, may we knowe kyndes of beggynge.

<P 411>and so somme beggen of men in worde, and somme beggen in dede. And of þoo þat beggen in worde, somme seyn treuly and expressly hor owne myscheffe, for to be releved as þei shulde be, and such beggyng is algatis of synne of þo puple.

<P 412>þis freris beggen on þis wyse by autorite of Crist, hit semes þat þei conseyven þat Crist begge þus.

<P 413>ffor far is þis fro hem þat beggun wiþ out nede, or wen þey miþt oþer wise be susteynid, or for lust, or for oþer vndu caus beggen baldly.

<P 108>And þis is clepid an axynge bi voice, maad to man, for temporal helpe to re leewe þat þat clepeþ his nede in þe maner þat þat men beggen of oþer fro dore to dore.

<P 116>Pey 3yuen leeeu to þes freris for to preche but on oþer maner, for þey prechen fablis and dremes and lesyngis, and beggen aftir.

<P 252>3if þei feynen hem nedy and pore whanne þei ben ryche and proude, and beggen of þe pore peple, and maken men to wene þat þei schulden haue more þank of god to 3eue here almes to riche possessioners er oþer ryche pharisees þan to 3euen it to here pore neiþbores as crist biddþ;

<P 11>3if þei feynen hem to be men of abstynence and grete penaunce, and þer wiþ drynkyn diliciou ale and spisid and heiþe wynes, and beggen of þe comune peple to holden vp þis realte, and 3euen lordis and ladles þes sweete drynkys for to magnyﬁe þes sectis, and sufﬁren here owene breveþen boþe wiþ inne and oute to perisiche for þrist and myscchef;

<P 13>and þou3 men sufﬁred resonable cost of chirchis whi schulde þei sufﬁre so grete cost of kechenes and 3ate housis and wast chambris for lordis and ladies and riche men, and a frere to haue a chambre for an erl or duk or a kyg whanne he is bonnden to þe pouert of crist, sþ þis cost is geten bi beggen of pore men and disceit of riche mennus almes.

<P 15>and þou3 men sufﬁred resonable cost of chirchis whi schulde þei sufﬁre so grete cost of kechenes and 3ate housis and wast chambris for lordis and ladies and riche men, and a frere to haue a chambre for an erl or duk or a kyg whanne he is bonnden to þe pouert of crist, sþ þis cost is geten bi beggen of pore men and disceit of riche mennus almes.

<P 5>sþ holy writt forbediþ siche beggynge, þou3 summe beggen myþte be sufﬁrid in tyme of grete nede.

<P 278>as freris when þei beggen of men þenken not hou þei ben ryche þen pore; men þat at þei beggen of, þat hauen greeet neede for hem and heoris to þyng þat freris tillen of hem, and certis þis
spoylyng is falsere þen open raueyn of dai þeues.

In þe which epistle he biddiþ þee þat þou wiþdrawe þee fro þese vnruli freris þat, a3ens al Goddis rule and her owne rule also, as it is opun in seint Fraunces rule, beggen bus.

In þe which epistle he biddiþ þee þat þou wiþdrawe þee fro þese vnruli freris þat, a3ens al Goddis rule and her owne rule also, as it is opun in seint Fraunces rule, beggen bus.

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

And other houses ynowe, to herberwe the queene And yet thise bilderes wiln beggen, a bagge ful of whete Of a pure pore man, that may one the paye Half his rent in a yere, and half ben byhynde.

Wherto beggen thise men, and ben nought so feblee Hem fayleth no furring, ne clothes atte fulle, But for a lntful liif in lustes to dwellen.

That ben the pore penyles, that han over passed The point of her pris liif, in penaunce of werkes And mown nought swynken ne sweeten, but ben with feble Other inayned at meschef, or mesele lyke And her god is a gon, and freueth hem to beggen. Thet is no frete in feith, thata fareth in this wyse But he may beggen his bred, his bed is ygreithed.

þus kny3tis, as we weenen, spuylid in fer cuntrees, haastynge to her owne, beggen for þe tymne leeftully.

With traual of trewe men thei tymbren her houses And of the curiouse cloth her copes they beggen And als his getting is greete, he shal ben good holden.

BEGGES........5
And so begges a mon, þat askes purely, for Gods luf, helpe of any ping to releve him of his wreecchines.

And herfore men wischen þat yvel mot he spede þat begges on his wyse, bot if he have nede;

and so suche beggynge moste snake synne, ouper in hym þat begges, or in hym þat first schulde helpe hym.

Ffor if a bayle aske rent to þo lord, he begges not þis rent of þo lordis tenaunte. Ne if a mon aske his dette of anoper, he begges not þis of hm, for dyversite of titel.

BEGGID..........52
Ffor of Crist I rede not þat evere he beggid in worde, ne he my3t not begge more þen hym nedid.

And so, if Crist bad þo wommon gif hym a drinke, neverpoles he beggid not þis drinke of þo wommon. And wolde God þat soche freris beggid no3t bot water, or elilles oþer elementis, þate by kynde shulden be comyne!

Lord, wheþer God begge of mon when he askes his wille, or Crist beggid of þis wommon when he mevid hir hert, and gaf hir water of lif, and filled hir for evere! Bot 3itte þo freris fablen of beggyng of Crist, and seyn he beggid of 3achee bope meete and house.

Miche more Crist, þat was boþe God and mon, and had by state of innocense lord of al þis worlde, þof he asked of his owne, as a lord schulde, þinges of his servauntis þat he had myster of and nede, he beggid not, bo nedid his servauntis thorw mercy.

3itte þo foles blabur to prove þat Crist beggid, siþ he sende his disciplis to Jeru salme, to fett him an asse and hir foole for to ryde on.

Bot 3itte þo freris casten out oþer blynde reasons, þat Crist beggid a house, to eete inne his maundye, ffor, as þo gospel seis, he had none of his owne, and so he toke almes b oþer of men and of wymmen;

þei feynen first, þat Crist beggid as þei and herby þei lyve by leesynge upon lees ynge; And so in al his povert he beggid not by voyce bot meved folk to gif him, for more mede of hom. And so, þof Crist toke bodily almes, neverpoles he gaf better ageyne gostily almes, and beggid nevere on þis maner þat þo freris feynen.

þei feynen first, þat Crist beggid as þei and herby þei lyve by leesynge upon lees ynge;
for he taking our kynd, was mad nedy and
helples for vs, and þus he beggid gostly goodis
for vs of þe Fadir.

Wan Ihu was of twelf 3ere age, he dwellid still
in Jerusalem after his parentis, þat he schewyng
beggid his liflod fro done to done in Jerusalem,
for þat he goyng in þe cite, schewid his ned to be
releuid of þer def aut þat hau3t to haue releuid
him, so mi3t oþer;

For dred of þis schuld þeis meny be aferd to beg
as þei do, wyting wel þat Crist
beggid not, but if he nediþ, ne seyntis noiþer.

þat is to sey, þe bred of þe pore,
þat is almis beggid, in to hepis of stonis, þat is in to stonen
howsis costlew and superflew;

Frere, whi slaundre 3e falsli Crist lord of alle
creaturis, þat he beggid his owne good as 3e don
oþer mennes good, siþ he had no nede þerto
on þat wise?

þat shulde not þis be clepid strong, wilful,
clamerous and customable begging þat I inpugne
now but begging constreyned.

Vpon þis storie þese maistir liers maken a lesyng
upon God and Helye, þat Helye shulde haue
beggid watir and breed here of þis widue.

Vpon þis storie þese maistir liers maken a lesyng
upon God and Helye, þat Helye shulde haue
beggid watir and breed here of þis widue.

Nepelles I wondre þe lesse þou3 þese maistir
liers bilye here Helye, seyngþe þat he beggide
watir and a mossel of breed of þis womman, for
þei booldli maken a lesyng upon Crist, seyngþe
þat he shulde haue beggid watir of þe womman
of Samarie, whanne he comauandide þe womman
to 3yue him drynk.

Neþeles I wondre þe lesse þou3 þese maistir
liers bilye here Helye, seyngþe þat he beggide
watir and a mossel of breed of þis womman, for
þei booldli maken a lesyng upon Crist, seyngþe
þat he shulde haue beggid watir of þe womman
of Samarie, whanne he comauandide þe womman
to 3yue him drynk.

And for to colour her vngroundid beggyng þei
putten upon Crist þat he shulde haue beggid of
þe womman of Samarie, whanne he seide to hir
Womman, 3yue me drinke’. 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 bou3t.

Pese enemyes of God seien ferþermor þat oure
Iesu shulde haue beggid an hous of Zachee,
whanne Crist, seyngþe Zachee upon þe tree, seide
to him Zachee, hastynge come doun, for þis day
I moste dwelle in pyn hous’, where Crist spekiþ
as a lord comaundynge and not as a ned man
begginge.

And ouer þis þese lyeris colouren þer beggyng,
seiynge þat Crist shulde haue beggid þo þre
dayes þat Marie and Ioseph hadden left hym in
Ierusalem and þei weren turned hoom toward
Nazareth.

And also aftir þo þre dayes bi þe whiche, as
Cristis aduersaries seyen, he shulde haue beggid,
Crist 3ede doun wiþ Marie and Ioseph into
Nazareth and was sogete to he
m, and vside, as summe doctouris seien, Iosephis craft and þis is
ful licly, for þe Iewis calliden him not oonly
carpenteris sone, but also þei calliden hym Iesus
þe carpenter, as it is writun in Markis gospel and
þat shulde not Crist haue doon if it hadde
be so
greet of perfeccioun to lyue bi customable
begging as summe ypocritis boosten now,
namely siþ þe gospel seip þat fro þis tyme
wexide in wiisdom, age and grace before
God and al þe puple’.  
<L 677><T SWT><P 21>
Daw, how maist þou saye for shame þat Crist stale þus childe, And Poule beggid as 3e don, 3e lyuen bi þe gospel?  
<L 279><T UR><P 110>
For Crist in his membres beggid ful oft For synne of þe puple when þai were at mischef. Bot as suche bolde beggeres in bodily hele, Begged neuer Crist ne non of his membres.  
<L 332><T UR><P 112>
BEGGIDE........36  
And 3i þei blasfemen in Crist, and seien þat he beggid þus, to mainteyne þer owne synne.  
<L 32><T A23><P 349>
And so his neyeboris and men þat sawe bifore,  
<L 75><T EWS3-163><P 121>
And so it were betere to feris to wite what þis story menye þan þus to blasfeme on Crist þat he beggid þus watir of þis womman.  
<L 12, 15><T EWS3-163><P 124>
And so his neyeboris and men þat sawen bifoire, for he beggid in comune plase, sedyen Is not þis he þat satte and beggid?  
<L 19, 20><T EWS3-167><P 135>
lord, siþ þes men shulen be dampnyd þat at prechen goddis word in crisits name and casten out fendis and don vertues, what meede shulen þes beggeris haue, þat faylen in þis and ly3en on crist and seyn þat crist beggid þus to holde vp þer newe ordris, crist wishe ful wel þat þes shulden come whanne he had hem not go fro hous to hous, but dwelle in oon and wende not þennus, and here not vpon þer backis baggis ne sachels to begge þus.  
<L 20><T MT27><P 443>
and he mai se also hou falsli þei lye upon Crist in mainteyning of her vngroundid beggerie, seiyng þat he beggid watir, an hous and an asse. And as falsli þei lye upon þe hooli prophete Helye, whanne þei seien þat he beggid breed and watir of a womman, of whom it is writin þus (3 Regum 17); þe word of þe Lord is maad to Helye seiyng, “Arise, and go into Sarapta and þou shalt dwelle þere;  
<L 2667, 2670><T OP-ES><P 129>
And so Helye beggid no more of þis womman þan a child beggiþ whanne, at þe comaunderment of his fadir, he biddiþ or preieþ his fadris siward, panter or botiler or ony oþer officer of his fadris to 3yue him mete or drynk, and nameli þere as such a seruaunt haþ a special maundement of his lord or maistir to mynystre suche vitalis to his child, as þis womman hadde of þe hi3 lord God to feede Helye. And in tokenyng þat Helye beggid not here whanne he spak firste to þis womman, he spak to hir on þe comaundering maner and not on þe begging maner. Neþeles I wondre þe lesse þou3 þese maistir liers bilye here Helye, seiyng þat þe beggid watir and a mossel of breed of þis womman, for þei booldli maken a lesyng upon Crist, seiyng þat þe shulde haue beggid watir of þe womman of Samarie, whanne he comaunder þe womman to 3yue him drynk.  
<L 2689, 2695, 2699><T OP-ES><P 130>
And as falsli and wipoute ground of scripture or of resoun, þei seien þat Crist beggid lompis of breed fro dore to dore. But, and men wolde 3yue to þis meyne oonli lumpis of breed, þei wolde 3yue þe womman to 3yue him drynk. And as falsli þei han not so moche colour of scripture to seie þat Crist beggid lompis of breed, as þei han for to seie þat Crist beggid money whanne he seide to þe ypocris þat temptiden him þus: Shewe 3e to me a prynt or a coyn of þe womman to þis lord God to feede Helye. And in tokenyng þat Helye beggid not here whanne he spak firste to þis womman, he spak to hir on þe comaundering maner and not on þe begging maner. Neþeles I wondre þe lesse þou3 þese maistir liers bilye here Helye, seiyng þat þe beggid watir and a mossel of breed of þis womman, for þei booldli maken a lesyng upon Crist, seiyng þat þe shulde haue beggid watir of þe womman of Samarie, whanne he comaunder þe womman to 3yue him drynk.  
<L 2705, 2708, 2709, 2710><T OP-ES><P 130>
And as falsli as þe liien upon Crist and Helye, þei lye upon seynt Poule, whanne þei beren him on hand þat he beggid liik as her lymytours doen, whanne he made and oderynede quilagis for þe hooli folk in Jerusalem.  
<L 2748><T OP-ES><P 131>
And, in tokenyng þat he beggid not þese quilagis, he vside words of gouernance, comaunderinge and charinge, and not of begging.  
<L 2770><T OP-ES><P 132>
and he mai se also hou falsli þei lye upon Crist in mainteyning of her vngroundid beggerie, seiyng þat he beggid watir, an hous and an asse. And as falsli þei lye upon þe hooli prophete Helye, whanne þei seien þat he beggid breed and watir of a womman, of whom it is writin þus (3 Regum 17); þe word of þe Lord is maad to Helye seiyng, “Arise, and go into
Sarapta and þou shait dwelle þere;
<L 13, 15> <T SEWW18> <P 93>

And so Helye beggide no more of þis womman þan a child beggiþ whanne, at þe comaundement of his fadir, he biddiþ or preieþ his fadris stiward, panter or botiller or ony oþer officer of his fadris to 3yue him mete or drynk, and nameli þere as such a seruaunt haþ a special maundement of his lord or maistir to mynystre suche vitails to his child, as þis womman hadde of þe hi3 lord God to feede Helye. And in tokenyng þat Helye beggide not here whanne he spak firste to þis womman, he spak to hir on þe comaunding maner and not on þe begging maner. Neþeles I wondre þe lesse þou3 þese maistir liers bilye here Helye, seiynge þat he beggide watir and a mossel of þis womman, for þei booldli maken a lesyng upon Crist, seiynge þat he shulde haue beggid watir of þe womman of Samarie, whanne he comaundide þe womman to 3yue him drynk.
<L 33, 39, 42> <T SEWW18> <P 94>

And as falsli and wiþout ground of scriptur e or of resoun, þei seien þat Crist beggide lompis of breed fro dore to dore. But, and men wolde 3yue to þis meyne oonli lumpis of breed, þei wolde wiþyn a while chaunge her opynyoun, and seie þat Crist beggide hool looues and money. For þei han not so moc he colour of scripture to seie þat Crist beggide lompis of breed, as þei han for to seie þat Crist beggide money whanne he seide to þe ypocritis þat temptiden him þus (Luc. 20), “Shewe 3e to me a prynt or a coyn of money”.
<L 49> <T EWS1-9> <P 258>

And, al 3if frerys seyn þat þei beggon for charite, whan þei han prechid for such beggyng, and þat Crist beggude so and bad hem begge þus, nerþeles al þis speche is powdret wiþ gabbyng.
<L 50> <T EWS1-23> <P 315>

And in tokne of þis chaffare þei beggon aftur þat þei han preched, as who sey, 3if me þi money þat I am worþi for my prechyng.
<L 82> <T EWS2-83> <P 164>

And þus prestus schuldon lyue clenely, by Godus lawe, as þei didon furst, and þus men schuldon wiþdrawe þer honf fro frerus þat beggon whan þei han preched, for þei ben coupable by consence þat 3yu on hem on þis maner.
<L 121> <T EWS2-83> <P 165>

And þus, if þei wolten take a ground of perfeccioun and perfiit luyng of Crist, þei shulden raþer take it from þat tyme forþward þan fro þat tyme before, and afterward he beggide not as I suppose now.
<L 687> <T SWT> <P 21>

Herfore also Franchiseis, as it is writun in his Rule and Testament, wolde not his breperen begge, as he neure beggide but trauelide wiþ his hondis, and wolde þat alle his breperen traueliden and gaten her liifode wiþ honest labour, and not receyue money bi hemsilf, nepir bi meene persoones;
<L 691> <T SWT> <P 21>

And lete us not paciently heere so greete a blasfemye falsly put upon Crist, þas to is seie þat he, as þe bigylid puple weepe, hadde beggide, for þat my3te not he do for þre causis.
<L 700> <T SWT> <P 21>

BEGGIS...........1
No creature beggis bot monkynde one;  
<L 27> <T A25> <P 410>

BEGGON.........4
And somme men han drede how þey schal lyue aftur þis lyf, for after þeir deþ þei may not delue or do medfully to þere sowle, and schamful þyng hit is to beggon, oþer of men þat here lyuen or of seynys in heuene, but as þei wyton þat þei schulden helpen aftyr þat men han here deseruyd while þei lyuedon in þis lyf.
<L 50> <T EWS1-9> <P 258>

And, al 3if frerys seyn þat þei beggon for charite, whan þei han prechid for such beggyng, and þat Crist beggude so and bad hem begge þus, nerþeles al þis speche is powdret wiþ gabbyng.
<L 59> <T EWS1-23> <P 315>

And in tokne of þis chaffare þei beggon aftur þat þei han preched, as who sey, 3if me þi money þat I am worþi for my prechyng.
<L 82> <T EWS2-83> <P 164>

And þus prestus schuldon lyue clenely, by Godus lawe, as þei didon furst, and þus men schuldon wiþdrewa þer honf fro frerus þat beggon whan þei han preched, for þei ben coupable by consence þat 3yu on hem on þis maner.
<L 121> <T EWS2-83> <P 165>

BEGON..........1
And not wiþ enk, ne parchemyn, but wiþ þe Spirit of God, and kenniþ hem in al ingis, os þe prophet seiþ, and Jon in his epistil, nor for3etiþ hem not in tyme, nor confoundiþ hem, so schuld he þe judis, if þei bowid not from him, nor he schuld not fail to hem nowe ne more þan he dede
to Salomon, nd oþer iugis, But now for men lefun, and don domis, and not bi his Spirit, nor do not bi his counsell, but regnun and not of him, but gon bi oþer wey, þerfor þe in finnæxit begun hem aboute, and bi gernyn hem þat þey may not out, and þey bigilun oþer men. <L 15><T APO><P 64>

BEGGUNE......
And, al 3if frerys seyn þat þei beggon for charite, whan þei han prechid for such beggyng, and þat Crist beggude so and bad hem begge þus, nerþeles al þis speche is powdret wiþ gabbyng. <L 60><T EWS1-23><P 315>

BEGGUN.........
ffor far is þis fro hem þat beggu wiþ out nede, or wen þey mi3t oþer wise be susteynid, or for lust, or for oþer vndu caus beggen baldly. <L 29><T APO><P 108>

BEGGYD...........
prenchen not cristis gospel in word and deede bi whiche cristene men schuld lyue holy lif in charite, but blaber en forþe anticristis bullis to maken cristene men to werre eche wiþ oþere in hope to wynne heuene bi siche werris, and þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocritis to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggyngge damnyd of goddis lawe, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don; <L 1><T MT04><P 74>

BEGGYDE.......1 And whan Crist cam ny3 Ierycho, a blynd man sat bi þe weye and beggyde, for synne of þe puple þat wolde not helpon hym wiþowte sych begging, al 3if Godis lawe forfende syche beggerys for to be. <L 34><T EWS1-39><P 391>

BEGGYN...........
prechen not cristis gospel in word and deede bi whiche cristene men schuld lyue holy lif in charite, but blaber en forþe anticristis bullis to maken cristene men to werre eche wiþ oþere in hope to wynne heuene bi siche werris, and þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocritis to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggyngge damnyd of goddis lawe, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don; <L 1><T MT04><P 74>

BEGGYN...........
prechen not cristis gospel in word and deede bi whiche cristene men schuld lyue holy lif in charite, but blaber en forþe anticristis bullis to maken cristene men to werre eche wiþ oþere in hope to wynne heuene bi siche werris, and þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocritis to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggyngge damnyd of goddis lawe, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don; <L 1><T MT04><P 74>

BEGGARE.......
And hit is maad by Godes wille pat þis begere was deed, and was bore by aungelys into Abrahmes bosom. <L 16><T EWS1-1><P 224>

BEGGERS.......1 Seyre frere, whi bie 3e ou so precious cloþis & so fyne to were, siþ no man vsiþ suche but for veyn glorie, as Seynt Gregori seyþ, & 3it 3e seien 3e ben pore begeres? <L 139><T JU><P 60>

BEGGAR.......3 And þis we graunten hom, and more þerto, þat Crist was a beggar, as þo Saline seis. <L 25><T A25><P 410>

BEGGARES.....1 And to swilk wit, as doctors seyn, is þis verified of Crist, þat pe Saline seiþ, I am beggar and pore, and nedly, and helples, and swilk oþer; <L 22><T APO><P 108>

BEGGAR.........3 And þis we graunten hom, and more þerto, þat Crist was a beggar, as þo Saline seis. <L 25><T A25><P 410>

BEGGARES.....1 And to swilk wit, as doctors seyn, is þis verified of Crist, þat pe Saline seiþ, I am beggar and pore, and nedly, and helples, and swilk oþer; <L 22><T APO><P 108>

BEGGARES.....5 Every cristen man þenne, as I seide first, þat haþ take þe bileue of oure Lord Jesus Crist and is blyndid wiþ þese forseid blyndnessis, or wiþ any of hem, and is in wille to arise ou3te of hem, sittþe hiþe weye seyþþen we ben nedid to axe of God euery daie oure eche daies brede in oure Pater Noster. <L 371, 372><T CG10><P 115>

And þus wise men seyn Crist was ofte clepid beggar in Psalmis, not only in his membris, but in his owne persone. <L 385><T CG10><P 116>

In þe Oolde Lawe, Jewes hadde a commaundement to suffre no nedi man ne beggar to be amongis hem, for he schulde be releued tofore þat he schulde not nede þerto. <L 401><T CG10><P 116>

Panne þe gospel seyþ forþermore: whanne þis blynd beggar herde men passe forþ, he axeide what þis was; <L 410><T CG10><P 117>

BEGGARES.....1 And worth to a writeere, and with a lorde dwelle Other falsly to a frere the fend for to seruen So of that beggares brol, and Abbot shal worthen Among the Peres of the lond prese to sytten And lordes sones lowly to tho losels aloute Knyghtes crouketh hem to, and cruccheth ful lowe And his

15 17 variants; 146 occurrences.
syre a soutere, ysuled in grees.

BEGGARIS.......1
And if freres haue þis pouerte as beggaris, napeles þer hi3e houses & oper goodis þat þei haue in cornyn schewen oponli þat þei be not pore aftar Crist.

BEGGARS.......6
Perfore Cristen men schulden honoure þo Trinite in verrey bilyve wijpouten erroure, ande holy lyvynge wijpouten ypcrisie, and brennyng charite to frende ande enmye wijpouten cessyng, ever encreseyng perinne, ande worschippyng ande helpyngne pore men made to Goddis ymage ande likenys, wijpouten meyntenynge of nedele beggars, þat stelen þo lyvelode of verrey nedy men and bedraden.

Crist sent about seuenty & two disciples to preche/ & þei senden aboute foure sectis of beggars/ wheche men wenen þat brou3t in þe feiþ siþ þe fend was loosed/ to 3yue pardon & to selle hou euer hem likiþ;

þerfor be þey war þeis vniust beggars, and ilk man se to wam he 3eue almis, wat maner and whi, and wherof;

It semip wel þat þeis vniust beggars, and namly þe ministers of þe kirk, brekyn þe bidding of God;

But if þeis men beggars are not sent of God, to do þis office, or doþ not þis dede trewly, or ellis nedip not to beg.

and so I rede þeis beggars do bi tyme, and come to Crist.

BEGGER.......35
But an hore & a begger of al mennes lawe is weddip wip freres, þat is per owne orders, for þei telle more bi þat & bisie it more & kepe it more trewly and punyschen perfore þan þei do for þe lawe þat God himself 3af.

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.

And siþ lordis han charge to reule þe comunte, þat þere be no begger among hem & specially no stronge begger;

Panne þis hest of God, Be þere no begger amonge 3ou’, bynddiþ men to almessede to here nei3bores, but more men to hemself, þat þei raper traualle wip here hondis as serforþ as þei connen & movë, þan þei goon & begge;

But moste þat hest byndelp lordis, þat as þei most plenteuouslylye lyuen by traualle of þe cominalte, so þei þeþ moste iholde to constryne men to traualye, þat þere be plente of alle Goddis goodis in þere peple, and to lette þat þere be no stronge begger among hem, þe whiche is a wede þat distroyeþ þe goode herbis of trauayloure bi whom alle men lyuen.

of þis men may se þat þes þat aleggen Seynt lohun a begger faren as a man in þe iawnes to whom alle colouris semeþ selowe. So to a stronge begger, alle askynge semeþ beggynge.

And þus forbedes Gods lawe þat any mon be begger.

And þus forbedes Gods lawe þat any mon be begger.

Bot hit is more erroure to sey þat Crist was suche a begger, for þen he moste have ben contrarie to his owne lawe; bot hit is moste erroure to conyue in þis dampned beggynge, and robbe þus, ayeyns charite, þo pore puple, and make hom to byleve þat Crist was suche a begger, and þat þis beggynge is wil done.

And þus forbedes Gods lawe þat any mon be begger.

And siþ lordis han charge to reule þe comunte, þat þere be no begger among hem & specially no stronge begger;

for if he willefuly begge, and haves no nede, he is a schrewid begger, reproved of God.

Bot, for Seynt Petre expownes þo prophete, þat Judas pursued Crist, mon nedy and begger, hit were for to witte hou Crist was a begger.

A riche mon wolde þenke spyte of a begger, þat bad him hastily cum doun fro a sight þat hym liked, and seide þat he moste herberow þis begger; ffor suche a mon wolde sese sone to suche a begger, Begger, 3itte myghtes þou aske
why schulde we not sey þat ne Crist was a begger?

But now erchedekenes, and officiallis and oþur ministres, and þerwip begger prechouris (as Pharisees, diuidid þorou3 byddynge of oure bischopes þat rulen oure Jerusalem) axen þis question of þese pore prestis: Seþþe þe Pope precheþ no3t þat is Goddes viker, ne none bischopes but selden, ne oþer grete prelatis for fere þei mi3te ly3tly brynge men into herisie, and oþer curatus moun lyue ful wel þei þe Pope.

And if þou wolt wite what lesyng þese newe sectis maken upon Crist and techen þe symple peple to do þe same, among many oþir lesyngis þei writen and reden in scool, and seien in sermouns and priuy comynyngis obstynatli, þat Crist was a begger afir þe comouns vnkindong of þis word begger.

And þus seyde Petir to þe beggere gold and siluer is not to me, but þat þat Y haue þat Y 3eue þe'.

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

Pus also Clement, as we may rede in his storie, ordeynede þat þer shulde be no nedy man and begger amon3g þe peple. Of þis processe þanne it semeþ þat it was of þe purpos of Crist, Petir and Poul, Clement, 3he and alle þe apostlis, þat þer schulde no nedy man and begger be amon3g þe peple.

For þe text seijþ þus Disciplis of Iesu weren goon into þe citee for to bie mete and þat was no token of a begger.

But certis þis is not licly, for it was writun in þe lawe þat Crist came not to distruye but for to fullfille þat On no wise shulde a nedy man and a begger be amon3g þe peple'.

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.

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

Outirly a nedy man and begger shal not be among Goddis peple;
an ordenance a3ens myschevous nedis, and commaundet alle þe peple þat þer schulde be on no wyse a nedy man and a beggere amonge hem, as it is wryten.  

Be not bygynne that bord, a beggere with sorowe, And first sitten in se, in her synagogues, That beth her heigh helle hous, of Caymes kind.  

He shoulde formere ben shepuen, shortly to telden, Though he kilde a comly knyght, and compasd his mother, Thennne a buffet to beden, a beggere frere.  

Be not bygynne that bord, a beggere with sorowe, And firs t sitten in se, in her synagogues, That beth her heigh helle hous, of Caymes kind.  

And so þis oyle is wel dispendid for betere and in betere tyme þan 3if beggeres hadden hadde it. And þes apostelis wantiden neuere beggeres for to take þe alsme, for þis is hard to do wet;  

And þes blasfemes oute of bileue, þat seyen þat Crist spekhy seere falsly or uncompleetly to teche men to whom þey shulden do þer alsme, ben comunele stronge beggeres and tryuauantis in Cristis chirche.  

but bodily almes is brou3t yn bi freris and opere stronge beggeres.  

for among alle symonyes þat euere crist sufferide in þe chircze þis is þe fouleste of alle opere, vsid ofte of prechour beggeres, for þey wolen gedere comynly godis aftir þat þey han prechid;  

How mot ich soutere his sone sett en to schole And ich a beggeres brol, on the book lerne.  

For Crist in his membes beggid ful oft For synne of þe puple when þai were at mischef, Bot as suche bolde beggeres in bodily hele, Begged neuer Crist ne non of his membes.  

And 3if þou go doun to freris þat be n beggeres, and shulden be mekerste, more wurchip of þer briþeren takiþ no man in þis world, as bi kneling wiþ kissing of feet take þou þe mynystre of freris, and oþer seruys at mete and bed more þan ony bischop doiþ.  

And þes stronge beggeres þat li3ften up here i3en to heuene is vndirstonde on þis wise: þat men be so almasful to þe pore þat þer be not ifounde noon nedful man beggyng amonge þow.  

Forsoþe, berynge out of money oute of þe rewme to plees to bigge benefices to meden enemyes of þe realme myche febliþ þe rewme, but certis, myche more stronge beggeris þat lassen þe laboreres of þe rewme þat ben rote of alle money in þe rewme. þerfore as he þat distroyeþ þe rotis of þer herbis in a gardeyn more distroyeþ þe gardeyn þan he þat distroyeþ þe leefes, so stronge beggeris more distroyen þe rewme þan þe laboreres of þe rewme. Þerfore þe lawe syuyl comaundiþ, & þe lawe of Yngelond, þat stronge beggeris be putt in prisoun for þe yuel ensaumple to þe peple þat wolde rapere begge þan lyue by here trauayle. And þerfore bid3þ Seynt Poul þat men schulde
not comoune wip stronge beggeris þat beggen vnþer colour of holynes, as ben freris & thulleris.

And þerfore þe pappulcan þat wolde not heue vp his i3en beþ as þe lewid peple þat holden hem not worþi to þe office of presthode, and þerfore trauiþip wip here hondis knowlechinge here synnes & biddinge mercy, passen iustiﬁed fro þes beggeris þat ben as wolues 3ollynge þe heune and iuyng in raveyne of symple bestis.

Þan 3if a man 3eue al þat he haf for Goddis loue & goþ himsilf abeggynge, he doþ moste almessedede, namelyche 3if he putt hym in þe ordre of beggeris;

But at þat tyme þat þei comense þer rule is suspendid, wane þei comensen as lordes & not as pore beggeris.

Þe secunde defaute is, þat wifis 3even here husbandis goodis to stronge beggeris and riche, and opere curleris, to geten hem swete morselsis, and sum tyme spende here husbandis goodis aboute holouris and lecherous, þe while here husbandis travelen fare in ferre contreiries or grevous travelies, And to holden holy and excuse þis wickidnesse, wifis many tymes don a litil almes oþynly, and fynden ypcoritis to seyn massis, and maken þe sely husbandis to meyntene siche ypcoritis in here falsnesse, to robbe þe pore peple, and to lette trewe men to teche Goddis lawe, and to favoure false sclaundred of here breþren.

For þus þei wiþdrawen trewe prechynge of þe gospel fro Cristene men, and neden hem to ete and drynke venym of Anticristis lesingis and flatering, and to be robbid of here catel bi ypcorisis of stronge beggeris.

Also stronge beggeris, under colour of holynes, rennen faste in þis curs;

Affirward men þenken þat al þes newe sectis or ordris, boþe possessioneres and beggeris, shulen ceese bi Cristis lawe.

Bi þes wordis yuele vnþurstondun may many trwauntis and stronge beggeris be mayntened in Cristis chirche bi colour of almes of ypcoritis.

Puþ men shulde seye to stronge beggeris Y haue no syche goodis to 3yue þe, but Y haue lore bi Goddis lawe þat þou shuldist not begge þus and þat Y wole telle to þe.

But men parseyuen not þes þygis of freris and of stronge beggeris. And so þes wordis of Ioon stiren not wise men to mayntene þus þes beggeris aþen þe lawe þat Crist hap 3ouen;

for popys and byschopis and preestis of þer sort, and þese newe religiows, possessioners and beggeris, and secker men þat ben disseyued wiþ hem, þe sely waterly to Crist and his lawe.

and herebi ben gentil mennus heiris distroied, and so lordis and also laboreris and sumytyme trewe preistis and curatis ben made beggeris and lesyngmongeris to destruction of londis.

for whanne þei han disseyued cristendom þis hundrid 3eer and more bi ypcorisis and false prechynge of fables and erroirs and heresies, magniﬁenge synful mennus ordenaunce abouen goddis lawe and ordenaunce, and drawen pore mennus almes and lﬁde to proude beggeris to make grete wast houses, and desceyue men bi fals assoilyng, bi fals pardon, bi veyne preiers and sunygeri and speyal, and letteris of fraternite, puttyng open beggyngynge and clamours on ihu crist, þanne þei crien fast þat poore prestis treuli and frely prechynge þe gospel as crist biddib, techynge men to do verray penance for here synnes and not trusten ouermoche to false pardon and cursed preieris of ypcoritis, and to do here almes to pore feble men crokid and blynde, as crist seip him self;

For 3if reulis of presthod maad in þe gospel were more perfitt þan þe reules of newe monkis, it were laweful for a prest to leue here reules and gon to reulis of presthod as crist made hym in þe gospel, for it is laweful to passe fro þe lasse to þe more perfit, but monkis wolde not sufﬁre for no reson, but þei wolde sufere a monk goo to beggeris ordre whanne he axiþ leue, pou3 hee gete it neuere; and þus þei holden þe ordre of beggeris maad of synful men more perfitt þan religion of presthod maad of ihu crist god and man.

Pat pore tennauntis of oure lond be not robbid bi þe gredy and nedles beggeris of sotel ypcoritis hauynge þe name of religionise men, and þat ihu crist be not sclaundred her by affermyng þat he beggede nedely fro hous to hous, as feyned religiouse vsen nowe;

not comoune wip stronge beggeris þat beggen vnþir colour of holynes, as ben freris & thulleris. <L 261, 265, 267, 270> <T 4LD-3> <P 229>

and herebi ben gentil mennus heiris distroied, and so lordis and also laboreris and sumytyme trewe preistis and curatis ben made beggeris and lesyngmongeris to destruction of londis. <L 72> <T EWS2-67> <P 67>

But men parseyuen not þes þygis of freris and of stronge beggeris. And so þes wordis of Ioon stiren not wise men to mayntene þus þes beggeris aþen þe lawe þat Crist hap 3ouen; <L 124, 125> <T EWS1SE-32> <P 618>

and herebi ben gentil mennus heiris distroied, and so lordis and also laboreris and sumytyme trewe preistis and curatis ben made beggeris and lesyngmongeris to destruction of londis. <L 17> <T MT01> <P 11>

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and herebi ben gentil mennus heiris distroied, and so lordis and also laboreris and sumytyme trewe preistis and curatis ben made beggeris and lesyngmongeris to destruction of londis. <L 17> <T MT01> <P 11>
but here they had need to be war of
herboringe of stronge beggeris and of my3ti men
of þe world to haue heere þank of worldly
manhed.
< L 26 > < T MT27 > < P 413 >

and þe fonnynnesse of þe puple makip hem
panceris of þe beggeris synne, for whanne þey
þ3uen hem godis heere þey assenten to þer
synomyne, and þis is a foule errour þat many seyn
in þis mater þat þey assenten to þer
symonyne, and þis is a foule errour þat many seyn
in þis mater þat þey 3yuen for goddis loue and
þat is ynow for hem, for certis þis wiss lord axiþ
boþe his godis and good maner.
< L 6 > < T MT27 > < P 443 >

þe cause whi þat Crist and his apostlis wolde not
begggeris be may resonably be þe greuose synnes þat comunly suen customary beggeris,
as ypocrisie, flateringe, lyinge, enuye,
drunkenesse and leccherie.
< L 582, 583 > < T SWT > < P 18 >

Clamerous beggeris weren nedid to sitte at 3atis
and biside weyes, and crye and begge.
< L 589 > < T SWT > < P 18 >

And ouer þis, þe more sorewe is, þer growiþ up
a newe vnfoundid sect of beggeris, walkinge in
greete nombre in habite of seculer preestis, þat
prechen for wynnyng, and meruelynge wip her
fableis bimadden þe puple, and so sclaudren
Crist and his chiche, and specialy opere honest
preestis of good lyuyng and competent lettrure
þat freeliche at þe ensample of Crist and his
apostlis prechen to þe puple þe truþe of þe
gospel.
< L 602 > < T SWT > < P 19 >

BEGGERS....30
ffor þei were somtyme beggers or seruantaís to
foolís.
< L 33 > < T A09 > < P 125 >

and wip al þis þei may lif pore lyve as beggers.
< L 30 > < T A20 > < P 238 >

And þus deede beggers, freris, lippen up to
kynges power, and mony tymes more þen þo
kyng dar do, and maken þo kyng þo fendis
torrentour to prisoune trewe men, for þei seyn
þo sothe.
< L 10 > < T A24 > < P 384 >

ffor where Crist had not to reste inne his heved,
freris, feyned beggers, have lordly plasis, þat
almoste þow Englund þei may iche nyght lyse on
hor owne.
< L 12 > < T A24 > < P 397 >

for slouthe of covetyouse men, þat shulden gif
bifoire, and helpe þo pore men, is cause of þis
beggynge, or elles slouthe in covetyse of þe3e
stronge beggers.
< L 25 > < T A25 > < P 411 >

And so hit were al one to grounde soche ordiris
of beggers, and grounde Anticristis clerkis and
blasphemes of Crist.
< L 19 > < T A25 > < P 416 >

if knyghtes and comynes, and alle Cristen men,
wakid to þis resoun and did hit in dede, siþ no
mon schulde susteyne custemable blasphemes of Crist, and
siþ þis secte of beggers blasphemes in God, alle
men schulden lette hom of hor cursed werkes.
< L 8 > < T A25 > < P 429 >

þei ben but verry beggers• But whanne þer
comeþ a charge to þe countre
< L 15 > < T LL > < P 45 >

And 3if alle heere cloþis tellen to men þat þei
ben needi beggers, and þei wolde take of pore
and riche al maner of godis þat þei may grete,
þenne þei ben fals and ful of playnt of þe pouerete
þat þei han chosen.
< L 33 > < T MT22 > < P 308 >

And þus þei ben sille and sille, and so doen her
marchaundise wip feyned wordis, as it is seid
bifoire, and þat þei wolden take of pore
and riche al maner of godis þat þei may grete,
þenne þei ben fals and ful of playnt of þe pouerete
þat þei han chosen.
< L 33 > < T MT22 > < P 308 >

And þus þei ben well and sille, and so doen her
marchaundise wip feyned wordis, as it is seid
bifoire, and þat þei wolde take of pore
and riche al maner of godis þat þei may grete,
þenne þei ben fals and ful of playnt of þe pouerete
þat þei han chosen.
< L 33 > < T MT22 > < P 308 >
But this vertuous mene pei haten as deep and rennen to pe se viciouse extremeeties or eendis, pei is to seie great superfluite, pe which is in lordinghip of possessioners, ouer greet faute, pei which is in custumable beggers, alþou8 þis nede be not so greet as pei pretenden.

But freres can see here pei þese euyendics goen not aþens perfite beggers as pei ben, but aþens oþir maner of beggers. Certein, hauyng reward to þe craft and sotylte þat pei han in begging, pei mai be callid perfite beggers;

For now, and þat is wundir, saue þat þe deuel anticrist strenkiþ himsilf what he mai, þe beggers manteniden þei possessioners, and þe possessioners manteniden þei beggers in her synnes.

And þe prefors we sow3t remedy amongis all our cursyd cumpany agaynst þis myschef, and ordenyd vnder colour of holynes dyuere oþer orders to call þemself beggers, and, for to seame þe more holy, we entysyd þem to mak twenty maner of clothying for to be known so fro oþer men, for yt semyd to þem holy maner of lyvyng. In dede þei were agreyd wþ þe oþer iþ orders to gadyr many together in eucry cowntre to serue God in pouerte and meknes;

We wrot also in our lettur how þei xuld increase in riches, and hate comen beggers and poore men, and þat thei schuld not be poore in dede.

And now heraftir, as I bihi3te 3ou, I shal shewe hou þe foure apostasies of customable beggers ben gon afer fro þis vertuous mene into þat oþir viciouse extremeety of to moche faute, þe which þe pretenden in her custumable begging.

And in wittes þat it was Cristis will þat þis fair lawe of God as toouchinge beggers, þe which is writun (Deut• 15), shulde not ceesse in þe neue lawe, Crist as for his tyme here kepte it hooþ in himsilf and hise apostilis and discipilis, and þe apostilis kepten þe same as for her tyme. 

And if þou wolt se hou moche seynt Poul hatide þis begging þat I dispreeue now, marke wel hise wordis (2 ad Thess• 3) where he spekiþ in special aþens þese beggers, hauyng as I suppose, veri knouleche of hem and her falshed bi spirit of prophecie;

And if þou wolt se hou moche seynt Poul hatide þis begging þat I dispreeue now, marke wel hise wordis (2 ad Thess• 3) where he spekiþ in special aþens þese beggers, hauyng as I suppose, veri knouleche of hem and her falshed bi spirit of prophecie;

But here up hast þou grucchiþ aþens me in þin herte, and woldist bittirli aske of me, and we were togidir at partie, wherbi þe beggers þat han neþer londis ne rentis, and ben prestis and clerks moche beter þan I, and also semeli men and worþi mennes stones, shulde lyue?

And I seie to þee feipfulli þat if Crist hadde foundid hem bi himsilf, and aftir his owene wit and plesanuce, be wolde hauyng ordeyned so for hem þat þei shulde not haue be custumable beggers, as it is opun ynow of diuers processe þat I haue declarid biforn.

But freres can see here þe þese euyendics goen not aþens perfite beggers as þei ben, but aþens oþir maner of beggers. Certein, hauyng reward to þe craft and sotylte þat þei han in begging, þei mai be callid perfite beggers;

For now, and þat is wundir, saue þat þe deuel anticrist strenkiþ himsilf what he mai, þe beggers manteniden þei possessioners, and þe possessioners manteniden þei beggers in her synnes.

And þe prefors we sow3t remedy amongis all our cursyd cumpany agaynst þis myschef, and ordenyd vnder colour of holynes dyuere oþer orders to call þemself beggers, and, for to seame þe more holy, we entysyd þem to mak twenty maner of clothying for to be known so fro oþer men, for yt semyd to þem holy maner of lyvyng. In dede þei were agreyd wþ þe oþer iþ orders to gadyr many together in eucry cowntre to serue God in pouerte and meknes;

We wrot also in our lettur how þei xuld increase in riches, and hate comen beggers and poore men, and þat thei schuld not be poore in dede.

And now heraftir, as I bihi3te 3ou, I shal shewe hou þe foure apostasies of customable beggers ben gon afer fro þis vertuous mene into þat oþir viciouse extremeety of to moche faute, þe which þei haten as deeþ and dethou as þou3 þis nede, alþou3 þis nede not aþens perfit beggers, and, for to seame þe more holy, we entysyd þem to mak twenty maner of clothying for to be known so fro oþer men, for yt semyd to þem holy maner of lyvyng. In dede þei were agreyd wþ þe oþer iþ orders to gadyr many together in eucry cowntre to serue God in pouerte and meknes;

We wrot also in our lettur how þei xuld increase in riches, and hate comen beggers and poore men, and þat thei schuld not be poore in dede.

And now heraftir, as I bihi3te 3ou, I shal shewe hou þe foure apostasies of customable beggers ben gon afer fro þis vertuous mene into þat oþir viciouse extremeety of to moche faute, þe which þei haten as deeþ and dethou as þou3 þis nede, alþou3 þis nede not aþens perfit beggers, and, for to seame þe more holy, we entysyd þem to mak twenty maner of clothying for to be known so fro oþer men, for yt semyd to þem holy maner of lyvyng. In dede þei were agreyd wþ þe oþer iþ orders to gadyr many together in eucry cowntre to serue God in pouerte and meknes;

We wrot also in our lettur how þei xuld increase in riches, and hate comen beggers and poore men, and þat thei schuld not be poore in dede.

And now heraftir, as I bihi3te 3ou, I shal shewe hou þe foure apostasies of customable beggers ben gon afer fro þis vertuous mene into þat oþir viciouse extremeety of to moche faute, þe which þei haten as deeþ and dethou as þou3 þis nede, alþou3 þis nede not aþens perfit beggers, and, for to seame þe more holy, we entysyd þem to mak twenty maner of clothying for to be known so fro oþer men, for yt semyd to þem holy maner of lyvyng. In dede þei were agreyd wþ þe oþer iþ orders to gadyr many together in eucry cowntre to serue God in pouerte and meknes;

We wrot also in our lettur how þei xuld increase in riches, and hate comen beggers and poore men, and þat thei schuld not be poore in dede.

And now heraftir, as I bihi3te 3ou, I shal shewe hou þe foure apostasies of customable beggers ben gon afer fro þis vertuous mene into þat oþir viciouse extremeety of to moche faute, þe which þei haten as deeþ and dethou as þou3 þis nede, alþou3 þis nede not aþens perfit beggers, and, for to seame þe more holy, we entysyd þem to mak twenty maner of clothying for to be known so fro oþer men, for yt semyd to þem holy maner of lyvyng. In dede þei were agreyd wþ þe oþer iþ orders to gadyr many together in eucry cowntre to serue God in pouerte and meknes;
axe more of þer God.
<L 57><T EWS1-9><P 258>
þe pride is þe pharissee, possessyon erys, and beggerus.
<L 115><T EWS2-66><P 64>
Defaute of oyle in oþre beggerus þat ben walkynge in þis world may men see þat takon heede, and of oþre pore men boþe, as tryuautus can feyne hem syke, and deforme hem in body;
<L 69><T EWS2-85><P 175>
In þes ordres of þes beggerus þei han contrarye maner;
<L 100><T EWS2-86><P 182>
But here þes ordres fagon and seyn, we knowe not þes entres, for þes ordres wiþ possessiones by þis cause takon men wiþ goodus, þat þe world schulde knowe þat þei ta ke not beggerus, but ryche men, as þei schal euere be.
<L 113><T EWS2-86><P 182>
But pouert in spyryt stondeþ in mekenesse, whanne a man knoweþ þe Makere aboue, how he is ryche wiþowton ende and we ben pore beggerus, and puttuþ hym mekely in þe ordenaunce of God.
<L 30><T EWS2-122><P 321>
BEGGERYS.......2
And whan Crist cam ny3 Ierycho, a blynd man sat by þe weye and beggyde, for synne of þe puple þat wolde not helpon hym wiþowte sych beggyng, al 3if Godis lawe forfende syche beggyrys for to be.
<L 35><T EWS1-39><P 391>
for boþe vertuwis and synnys ben furst in þe spyryt3t, and wantyng of goodis stondeþ wiþ a damned man, as beggyrys and þeuys ben oftene porere þan lob was.
<L 27><T EWS2-122><P 321>
BIGGERS.......1
þerfore þes stronge biggers, þat excusen hemsylf by here fastynge & wakynge & preyer, ben ifyuered bi þe farisee þat, preyinge in þe temple, lyft vp his i3en to heuen and seyde, Lord, I þanke þee I am nou3t as oþir men heþ, but I faste tweyas in þe woke & 3eue tyþis of alle þat I haue’.
<L 234><T 4LD-3><P 228>
BYGGHERYS.......1
After þis telluth þe story how Crist wente into þe temple, and caste owht boþe sellerys and byggherys, and seyde to hem þat Hit is wryten “myn hows schulde be an hows of preye3er”, but 3e han maad hit a den of þeuys’.
<L 34><T EWS1-10><P 261>
beggerie16
BEGGERIE.......23
Who ne wolde seie þat freres ne were weddid wiþ þis beggerie & parted be diuorse fro þe lawe of God?
<L 845><T 4LD-4><P 273>
And so wolde I concel al orderes of freres to gedere holly per li3f in þe lawe of Crist, and leue þer bagged beggerie of per owne ordere.
<L 891><T 4LD-4><P 275>
3if þe gederen to hem self many wast and precious cloþes bi feyned beggerie and sotil ypocrisie, and partilp not with pore nediy men þt han nakid sidis and torne sleues and here children steruen for cold, neiþer here owen brebryen, be þei is neuree so gret myschef & cheureen for cold, hou cloþe þei naked men, whanne bi ypocrisie þei drawen fro hem þis bodily almes bi whiche þes poralis schulden be cloþid of pore and riche, and ben irregular bifer god for myschefous dep þat þes nediy men suuffen.
<L 9><T MT01><P 14>
As also þe pharisees and saducees þat weren enmyes togidir and pursuede ech of hem oþir, in strengþing of her boþe sectis, acordiden to pursue Crist and brynge him to þe deeþ, as a man mai se bi processe of þe gospel, so þese newe sectis, notwiþstonding þat þei han wrou3t ech a3ens oþir in scool and in preching, and þat long and ofte tymes to dispreue ech oþeris fundacioun and lyuyng, 3it, bicause þat vnyte is so nee dful þat þe deuelis rewme mai not stonde if his retenu be dyuydid, þese sectis ben acordid, as Herodis and Pilat and þe pharisees and saduceis, and boþe bi oon assent mantenen oþeris fundacioun and lyuyng, and acorden in dampnyng of trupe of Goddis lawe and resoun, wherbi trewe men laboren to brynge þese sectis fro þe vicouse extremytees þat þei stonden yn þat
<L 707><T OP-ES><P 27>
þat þei han wrou3t ech a3ens oþir in scool and in preching, and þat long and ofte tymes to dispreue ech oþeris fundacioun and lyuyng, 3it, bicause þat vnyte is so needful þat þe deuelis rewme mai not stonde if his retenu be dyuydid, þese sectis ben acordid, as Herodis and Pilat and þe pharisees and saduceis, and boþe bi oon assent mantenen oþeris fundacioun and lyuyng.

16 5 variants; 31 occurrences.
and acorden in damnyng of trufe of Goddis lawe and resoun, wherbi trewe men laboren to bryngye pese sectis fro þe viciouse extreemtyes þat þei stonden yn þat is to seiþ lordship and beggerie and to bryngye hem to a vertuous mene þat Crist helde and wise disciplis and apostlis, þis which mene as seynt Poul seip þat is liiflood and hilyng /I ad Thi• 6 Habentes autem alimenta et quibus tegamur his contentissimus/. 

And also Crist and such perfite folk lefþen þat oþir viciouse extreemtye þat is to seiþ beggerie, as it is in partie shewid aboue, and shal wip Goddis help more heraftir. And þis þei took of þe peple, not bi titul of lordship or of beggerie, as oure maistir liers and her sectis doen, but bi titul of þis gospel or of prestis office duli perfourmed to þe peple þe which titul is þis, as Crist himsif seip, þe werkman is worþi his meede or his mete’.

And Salomon in þe persoon of Cristis manhed preiþ to God þat þis vertuous mene be þowe to him and to hise perfite followers, and þat þei avoide þe viciouse extreemtyes in þe staat of presthod or of clergie, þat is to seiþ lordship and beggerie þat oure newe sectis han take hem to.

`Lord! 3yue þou not to me beggerie ne richessis, but 3yue to me oonli needful þingis to my liiflood’. 

For, dreedles, experienc þat oure newe sectis han take hem to. And also Crist and such perfit folk lefþen þat oþir viciouse extremyte þat is to seie beggerie, as oure maistir liers and her sectis doen, but bi titul of þe gospel or of prestis office duli perfourmed to þe peple þe which titul is þis, as Crist himsif seip, þe werkman is worþi his meede or his mete’. 

And here I merueile hou þe more I merueile hou þe more I merueile hou þe stata of þe beggerie, oold ne newe, or ellis þat þei take upon þe which manere of lyuyng, alþou3 God suffre it, is so vnperfit and so fer fro perfeccioun of þis ympe. And also Crist and such perfit folk lefþen þat oþir viciouse extremyte þat is to seie beggerie, as Crist himsilf seiþ, *Þe which titul is þis, as Crist himself seip, þe werkman is worþi his meede or his mete*. 

For, dreedles, experienc þat oure newe sectis han take hem to. And also Crist and such perfit folk lefþen þat oþir viciouse extremyte þat is to seie beggerie, as oure maistir liers and her sectis doen, but bi titul of þe gospel or of prestis office duli perfourmed to þe peple þe which titul is þis, as Crist himsif seip, þe werkman is worþi his meede or his mete’. 

And, if we take heede what meschif comeþ of beggerie on dyuers wise, we shulde not resonabli wondre, alþou3 God forbode þus streitli begging, makinge a ful ordynaunce in boþe hise lawis to exclude þis meschif fro his peple, as it is seid bifore. And whateuer part þo þat ben fauorable to þis beggerie þat 1 empunyng now han of þe praiers and suffragiis of þo beggers, of þis I am sure þat alle þo þat, of proud will or malice or þoro3 vnkyndli worldli þat þei han þoro3 her owne relishynesse, ben fauorable to þis abusioun, ben ful parteners of þis greet sinne of begging a3ens Goddis ordynaunce, and of þe lesyngis þat þei maken upon Crist and oþir seyntis in maintenaunce of þis apostasie.

And, certis, nar þat Hildegar seiþ in hir prophecie þat þese liers shulen þus walke aboute wipoute shame, I wolde merucile þat þei prechen her synne of beggerie so opunli. For in’autorisynge and solemnymysynge of þis dampnable beggerie, and of alle þe lesyngis and blasphemyes þat þei putten upon Crist, and his lawe and wise seyntis in þis poyn, in þe moost hooi dai, alþou3 experience techiþ us þis þat, and þe which monere of liuyng, alþou3 God suffre it, is so vnperfit and so fer fro perfeccion of kynde þat God my3te not ordyne it in his chyrche, oold ne newe, or ellis þat þei take upon hem þat oþir viciouse extreemtye þat I spak of, þat is to seie beggerie, a3ens þe which God made ful ordynaunce in boþe hise lawis þat it shulde not be in his chyrche.

And CERTEYN HEROF DOUTE I ME NOT, AND HEE HADDE ÞIS PERFECCIOUN WIP CHARITE ÞAT LONGIP ÞERTO ÞAT SECHIþ NOT HISE OWN (AS SEYMT POUL SEIP I COR• 13), AND SO WEREN OF OON HERT AND WILL, PEI WOLDE NOT SUFFRE HER BRIPEREN ÞUS TO LIGGE ALWEI IN ÞIS CURSID SYNNE OF BEGGERIE, SIP IT IS IN HER POWER BI COMUNYNG OF Suche GODDIS SO TO RELEEUE HER BRIPEREN, ÞAT HEM NEDNE NOT NE HAUEN ONY OCCASION FOR TO SYNNE ÞUS. AND BI ÞIS MENE ÞEI MY3TE BRYNGYE HER BRIPEREN OUT OF ÞE SYNNE OF BEGGERIE, ÞE WHICH ÞEI DAMPNEYN IN WORD AND DEDDE, INTO ÞE PERFECCIOUN ÞAT ÞEI STONDEN YN, ÞE WHICH IS GREET AS ÞEI BEOSTEN. 

And he mai se also hou falsiþi lyen upon Crist in maintenyng of her vngrondid beggerie, seyngye þat he beggide watir, an hous and an asse. 

And, certis, nar þat Hildegar seiþ in hir prophecie þat þese liers shulen þus walke aboute wipoute shame, I wolde merucile þat þei prechen her synne of beggerie so opunli. For in’autorisynge and solemnymysynge of þis dampnable beggerie, and of alle þe lesyngis and blasphemyes þat þei putten upon Crist, and his lawe and wise seyntis in þis poyn, in þe moost hooi dai, alþou3 experience techiþ us þis þat, and þe which monere of liuyng, alþou3 God suffre it, is so vnperfit and so fer fro perfeccion of kynde þat God my3te not ordyne it in his chyrche, oold ne newe, or ellis þat þei take upon hem þat oþir viciouse extreemtye þat I spak of, þat is to seie beggerie, a3ens þe which God made ful ordynaunce in boþe hise lawis þat it shulde not be in his chyrche.

For certeyn herof doute I me not, and þei hadde þis perfeccioun wip charite þat longip þerto þat sechip not hise owne (as seynt Poul seip I Cor• 13), and so weren of oon herte and will, þei
and þese vngroundid and damnable synnes of beggerie, ben fro Crist and þe vertuous mene þat he and hise apostlis chesen for her lyuyng here upon erþe and so long and so fer fro God in effect ben her praiers!

<L 2911><T OP-ES><P 137>

þei weren not falle into ony of þese two extremytees of lordschip and of beggerie, hou moche raþer is þis prophecie opunli verified of oure clerkis and religiouse þat, a3ens al þe ordynaunce of God in boþe hise lawis, ben encumbrið obstynatli in boþe þese extremytees;

<L 2930><T OP-ES><P 138>

and he mai se also hou falsli þei lyen upon Crist in maintenyng of her vngroundid beggerie, seiynge þat he beggide watir, an hous and an asse.

<13><T SEWW18><P 93>

BEGGERY.......2

And so þei gaderyd togeþer in dyuerse places brothern to lyue by mans almes wiþowt beggerie.

<13><T SEWW17><P 91>

Bot a3en house in mesure, Dawe, grucche I ri3t nou3t, And þow3 þou saye ascorne a shepe house I haue, Þat haþ more grounde in Goddis lawe þan alle 3our Caymes castelles: I thank God I beldid it with trwe bygeten gode, Bot 3e 3oures with beggerie, bargenyng, & robberye For grounde haue þai non bot if it be here.

<13><T UR><P 108>

BEGGERYE.......2

But poul tau3 te aftir hou he laborede, to 3iueensaumple to men aftir þat þei shulden not bilde hem castels and liue oon pore men bi beggerye.

<13><T MT22><P 300>

And we bad þem hold þem in þat maner of beggerie, and owtward to beseme lowly to þe pepill, and than to go abowt by euery cowntre, and so þei schuld gadur moche good and lyve in more ease and be more lusty to serue God, for þat we said was Godis will.

<13><T SEWW17><P 91>

BEGGRYE..........2

And also þat Clement Pope hadde writun be nam all þe nedy folk o of þe cuntrees, and he þolid not hem to be soget vn to begrye, þat þe clensing of baptem had halowid.

<13><T APO><P 102>

And for þe declaring of þis mater, I suppose first, þat begging is tane in diueris maneris, as gostly or bodily;

<13><T APO><P 108>

And þus all begging of God gostly godis for relief of hem, and of her breþern, to be releuid of þer synnis, peynis, and wrechidnes, in case þei beg medfully.

<13><T APO><P 108>

Wylful begging of stalworþ men is forfendid to ilk cristun man of þe apostil of Crist, and of God himsilf, of Salomon it is vggid, and many fold reprouid of holy doctoris;

<13><T APO><P 108>

And if ani obey not to our word, bi þe epistil, þat is to sey, þat he absten him fro begging, wan he may wip bodily trauelay geyt his lyfynge, lok þat 3e be not men kyd wiþ him, þat he be coundfoundid, and cast out fro alle, wexe

Also Salamon seip, Lord 3eue me not begrye ne riches, but only necessariis to my lifing:

<13><T APO><P 109>

For with symonye, & begrye, & sellyng of shrift, 3e pillen boþe gret & smal & priue hem of bileue.

<13><T UR><P 106>

begging

BEGGEYNGE......1

Frere, siþ in Goddis lawe suche clamerous beggeynge is vttirli forfendid, on what lawe groundist þou þe þus for to begge, & nameli of porer þan þou art þi sif?

<13><T JU><P 66>

BEGGING........54

FRIAR It is semeful to begge for to ensaumple of mekenesse to þe peple and to styre men to þe werkis of mercy, siþ Crist neuere ensaumplid begging wiþouten nede.

<17><T 4LD-3><P 229>

For þei moven men to olde errors þat þei han holde among hem, as þei tellen to greet auvant þat þei ben charious to þe puple in þer sinful begging.

<13><T A23><P 349>

as if freris obeyid hem þat þei beg, for al þer tymes is in begging, þat is a3en þe gospel, as it is seid in oþer placis, or wan þey obey hem to absteyn from meytis, a3en Cristis fredam, þat biddiþ his disciplis eyte swilk as men settun to hem.

<13><T APO><P 108>

And for þe declaring of þis mater, I suppose first, þat begging is tane in diueris maneris, as gostly or bodily;

<13><T APO><P 108>

And þus all begging of God gostly godis for relief of hem, and of her breþern, to be releuid of þer synnis, peynis, and wrechidnes, in case þei beg medfully.

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<13><T APO><P 108>

And if ani obey not to our word, bi þe epistil, þat is to sey, þat he absten him fro begging, wan he may wip bodily trauelay geyt his lyfynge, lok þat 3e be not men kyd wiþ him, þat he be coundfoundid, and cast out fro alle, wexe

17 12 variants; 220 occurrences.
Also þus seiþ God in his law, Vtterly a nedy man 
be þer not among 3ow.

Eft Austeyn seiþ, Wan we may labor, we how 
not 
empt God;

Also þe 

t of clerkis is schenschip of 
bischops;

Also, in þe 

of Seynt Clement is found, þat 
Petir blamid Clementis modir 
, and seid 
sche schuld wirk wiþ her handis.

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

and bi þis cause crist helde þis meene bitwixe 
begging 
and worldly richees.

and þus þe laste ordre of freris seiþ a3enus 
goddis lawe þat willeful 
begging 
is more 
meedeful þan ony lif of þes oþere ordris.

For þei enfor 

cen hemself to iustefi3e in worde 
and dede her wordli lordschip, her wordli laws, 
igememtsis, office and custumable 
begging, 
dampned expresseli bi Crist and his apostlis and 
opur feiþful prestis and peple in þe begynnyng 
of Cristis chirche, and þat in wor 
de and dede and 
writing left in holi scripture into perpetual 
memorie to alle þe world.

And þis consideraciuon þus grounded upon 
scripture makij me to suppos wipout any dou3te 
þat þis grete renegat wiþ his special lemys, þat 
dampnep Cristis law in his article and also his 
lore a3enst his wordli lordschip and custumable 
begging 
ful 
many ou3t 
yþis of trew 
beleue, is þe kinde of antecrist þat mai be.

And bi þis a man mai se what him ou3t to seie of 
idolatrie, of þe lordschip of þe clerge, of 
begging 
of freris and many seche ou3t synnys.

( Mt* 21 ) /Inuenietis asinam alligatam et pullum 
cum ea: soluite et adducite mihi 
, or þe asse and 
hir colt upon þe which he rode to Ierusalem, he 
askide þese þingis bi weie of comaunding 
as a 
lord, or ellis bi weie of dute and not in maner of 
begging.

For þe possessioners, as mounkis, chanouns and 
opir endowid sectis, seien þat it is more hooli 
and perfit to lyue bi lordships amorteisid, and bi 
chirchis aproprid þan to lyue custumabli bi 
clamarous 
begging.

Ne þei doen ony remedie a3ens þe foul heresie 
þat þei freris maintene vpon Crist, of þe 
begging 
þat þei putten upon him, ne of þat þei 
blasfemen so hidousli a3ens þe trufe of God, 
seiy 
gne þat his lawe is falsest and heresie.

And þanne siþ mounkis, chanouns and freris 
ben, as þei seien, of þis same perfeccioun, þe 
munkis and chanouns, þat han in her 
mynystracioun greet superfluite of suche as þei 
callen comon goodis, wolde not suffre her 
briþeren freris þat ben of þe same perfeccioun in 
such a mescheuous nede as þei pretenden, nameli siþ 
þe mounkis and chanouns weren wount to preue 
in scool and to teche and preche opunli þat þe 
begging 
þat þei putten upon him, of þat þei 
blasfemen so hidousli a3ens þe trufe of God, 
ne of þat þei 
seiy 
gne þat his lawe is falsest and heresie.

And þis renegat usiþ his owne determinacyoun as a 
stumbling stole while þe candil is out, and 
besiþ himself to make men fal þer that grucchen 
a3enst 
his wordli lordschip and vngrounded 
begging.

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 preueelie of her hidous synnys, as of her 
wordli lordschip þat þei occupie so euyin a3enst 
God and his awe, of her vngrounded custumable 
begging, 
ne of þe sclaundre þat þei putten on 
Crist of þe same 
begging, 
or of þe blasfemie and heresie 
þat þei putten on God and his lawe, or of 
þe disceite þat þei don bi her lettris of fraternite 
vngrounded absoultions, or of symonye, 
most abhominable lecherie, heresie a3enst þe 
sacrid oost and many seche oþur poynitis of iuel 
maneres and mysbeleue.

And þis consideraciuon þus grounded upon 
scripture makij me to suppos wipout any dou3te 
þat þis grete renegat wiþ his special lemys, þat 
dampnep Cristis law in his article and also his 
lore a3enst his wordli lordschip and custumable 
begging 
ful 
many ou3t 
yþis of trew 
beleue, is þe kinde of antecrist þat mai be.

And bi þis a man mai se what him ou3t to seie of 
idolatrie, of þe lordschip of þe clerge, of 
begging 
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þat þis grete renegat wiþ his special lemys, þat 
dampnep Cristis law in his article and also his 
lore a3enst his wordli lordschip and custumable 
begging 
ful 
many ou3t 
yþis of trew 
beleue, is þe kinde of antecrist þat mai be.
pe pretend in her customary begging.

And in tokenynge þat Helye beggid not here whanne he spak firste to þis womman, he spak to hir on þe comauding maner and not on þe begging maner.

And, if we take heede what meschif cometh of beggerie on dyuers wise, we shulde not resonabli wondre, alþouþ God forbede þus streiti begging, makinge a ful ordynaunce in boþe his lawis to exclude þis meschif fro his peple, as it is seid bifo. And whateuer part þo þat ben favoruable to þis beggerie þat I enpungne now han of þe priyers and sufragiis of þo beggers, of þis I am sure þat alle þo þat, of proud will or malice or þoru3 vnyn nyngnesse þat þe i þe han þorou3 her owne rechelisnesse, ben favoruable to þis abusioun, ben ful partners of þis greet synne of begging a3ens Goddis ordynaunce, and of þe lesyngis þat þei maken upon Crist and oþir seyntis in maintenaunce of þis apostasie.

Pese false liers shulde vndirstonde þat Poul, hatinge begging boþe in hismilf and in al oþir cristen peple, made a puruyuance bi þese quilagis for to exclude begging fro Cristis peple.

And, in tokenynge þat he beggide not þese quilagis, he vside wordis of gouernaunce, comaundinge and charginge, and not of begging.

And if þou wolt se hou moche seynt Poult hatide þis begging þat I dispreue now, marke wel hise wordis (2 ad Thess• 3) where he spekiþ in special a3ens þese beggers, hauynge as I suppose, veri knouleche of hem and her falshed bi spirit of propehcie;

Nepelis I councele þee here and, as I mai, charge þee on Goddis bithalfe, and as þou wolt not be gilte of þis damnable begging, take heede and for3ite neure oo word þat seynt Poultchargiþ þee wiþ in þis epistle.

And siþ þis begging is a3ens þe hool ordynaunce of God aboute his chirche, boþe in þe oold lawe and in þe newe, and sclaundre to Crist and his gospel, and seyntis þat sueden hym in perfeccon, as it is seid bifo, freris, whanne þe i comen þus abeggid, bryngen no þe doctryn þat seynt Iohan spekiþ of wip hem.

And a3ens al þe lawe of God, oold and newe, and ensaumple of Crist, and þe perfeccon of his chirche mainteneþ þis synful customary begging?

And so, if þei ben nedid to customary clamorous begging, þei mai wite it no bing saue her owne apostasie, wherbi þei ben straied awei fro þe pure religioun of Crist, and fro þe vertuous mene, þe which is fautles, þat Crist choses to him and to hise apostris, into þe vicious extremyte þat I now bi autorite of Goddis lawe and resoun dampe here.

Pese false liers shulde vnndirstonde þat Poult, hatinge begging boþe in hismilf and in al oþir cristen peple. made a puruyuance bi þese quilagis for to exclude begging fro Cristis peple.

And now heraftir, as I bihi3te 3ou, I shal shewe hou þe foure apostasies of customary beggers ben gon afer fro þis vertuous mene into þat oþir viciouse extremyte of to moche faute, þe which þeiben in her customary begging.

And in tokenynge þat Helye beggide not here whanne he spak firste to þis womman, he spak to hir on þe comaunding maner and not on þe begging maner.

And, in tokenynge þat he beggide not þese quilagis, he vside wordis of gouernaunce, comaundinge and charginge, and not of begging.

And if þou wolt se hou moche seynt Poult hatide þis begging þat I dispreue now, marke wel hise wordis (2 ad Thess• 3) where he spekiþ in special a3ens þese beggers, hauynge as I suppose, veri knouleche of hem and her falshed bi spirit of propehcie;

And, in tokenynge þat he beggide not þese quilagis, he vside wordis of gouernaunce, comaundinge and charginge, and not of begging.

Pus schulden prestis preche þe peple freli Cristis gospel, and leue freris fablis and þeir begging.
for þanne þei prechen wiþ Cristis leue;
<L 34><T SEWW23><P 120>
and in tyme of lawe 3ouun to Moyes begging was ful streitly forbodun in Deutronomy xv ’c .
<L 501><T SWT><P 16>
Also Petir, as it is writun in þe storie of seint Clement, blamyde Clementis modir for hir begging and seide þat she shulde trauele wiþ hir hondis.
<L 528><T SWT><P 17>
And in tokenynge þat Crist loþide such begging, he heelide siche men not oonly in soule but also in body, þat þei my3ten gete þat hem nedide bi her bodily labour.
<L 591><T SWT><P 19>
And þou3 Crist at nownpower to laboure þanne, but a child and fer from hoome, hadde beggid þilke þre dayes, as Bernard or Alred his clerke meueþ (as it semeþ uppon þat word of þe gospel {Cum factus esset Iesus annorum duodecim}) , 3it shulde not þis be clepid strong, wilful, clamorous and customable begging þat I inpugne now but begging constryneyd.
<L 673><T SWT><P 21>
And also aftir þo þre dayes bi þe whiche, as Cristis aduersaries seyen, he shulde haue beggid, Crist 3ede doun wiþ Marie and Ioseph into Nazareth and was sogete to hem, and vside, as summe doctouris seien, Iosephis craft and þis is ful licly, for þe Iewis calliden him not oonly carpenteris sone, but also þei calliden hym Iesus þe carpenter, as it is writun in Markis gospel and þat shulde not Crist haue doon if it hadde be so greet of perfeccioun to lyue bi customable begging as summe ypoctis boosten now, namely sìp þe gospel seìp þat fro þis tyme forþ Iesu wexide in wiisdom, age and grace bifore God and al þe puple’. 
<L 682><T SWT><P 21>
Lete us not þerfore li3tly leeue to hem þat so ungrounly putten begging upon Crist. 
<L 709><T SWT><P 22>
BEGGINGE.......7
1* Corollary* If freris encreessen begging with greet cri to the forseid comoun wickidnessis of othe religiouse, and putten on Crist such begging, bi which the riche men ben defraudid of meryl, and pore men ben defraudid of liflode, thanne the freris ben moche wors than othere religiouse, and ben blasfemis anentis Crist, and ben menquelleris of pore men, bothe in bodies and soulis. 
<L 1, 3><T 37C><P 95>
2* Corollary* If freris mendicauntis and speciali menouris bilde ouir costlew housis bi false meenis and blasfeme begginge, and bi raveyn of pore mennis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superflluities than othere worldli men, thei ben false profetis and disciplis of antecrist, and disseyven the puple undir the colour of pite. 
<L 16><T 37C><P 95>
Certis it seemith bi opin reesoun and werkis, at the ighe, that as religiouse possessioneris distrien knightis and squieris bi amorteisinge of seculer lordshipis, so freris distrien the comouns by sotil and nedeles begginge, and bi fals flateringe and letters of fraternite, which Crist and his apostlis usiden neveere. 
<L 7><T 37C><P 97>
CAP* V* Also freris seyn and mayntenen, þat begginge is leuevo, þo whiche is dampyd by God, bothe in þo Olde Testament and in þo New. 
<L 32><T A24><P 370>
Pei my3ten ferþermor perceyue if þei wolden þat Crist, innocent man, whos ben alle þe goodis of þe world bi title of innocence, seide not in begyng maner but on comaundinge maner Womman, 3yue me drynke’. 
<L 616><T SWT><P 19>
Pese enemys of God seien ferþermore þat oure Iesu shulde haue beggid an hous of Zachee, whanne Crist, seynge Zachee upon þe tree, seide to him Zachee, hastynge come doun, for þis day I moste dwelle in þyn hous’, where Crist spekiþ as a lord co maundynge and not as a nedy man begginge. 
<L 651><T SWT><P 20>
BEGGYNG........54 þe secunde lesing is blasfemie of beggyng of Crist; 
<L 201><T 4LD-1><P 244>
So þes stronge beggeris þat li3ften vp here i3en to heuene is vndirstonde on þis wise: þat men b þe so almasful to þe pore þat per be not ifounde noon nedful man beggyng amonge 3ow. 
<L 241><T 4LD-3><P 228>
And so wiþ beggyng, and pride of hor speche, þei sellen Gods worde, as who schulde selle an ox. 
<L 17><T A09><P 123>
And so, on a stille maner, Crist forfended symonye and begging and covetise unto alle his prechoures. 
<L 25><T A09><P 130>
And for þis cause one ordir wolde have anoper aweye, bothe for hit harms hym in name and in
beggyng:
<L 13><T A09><P 131>

and 3if beggyng weren lifful, þei schulden begge
at riche men for to releve here pore breþeren,
and algatis be trewe procuratours for pore men at
grete lordis and riche men, as Seynt Poul, bi
comyn assent of apostlis, was for pore men in
here nede.
<L 3><T A22><P 311>

For þei wiþholden opere mennus r3ttis to
hemself for coveitise, and maken discension, and
disturblen pees and charite, and namely whanne
þei taken almes of riche men, þat is sustenaunce
of pore bedrede men, to hemself bi sutel
ypocrisie, as fals beggyng whanne it is no nede,
and maken grete festis to riche men, and bilden
wast housen, and namely hie kechenes and grete
chaumbris for lordis, a3enst here owene reule
and profession;
<L 14><T A22><P 336>

Also þo Holy Gost tau3te Salomon to preye þese
two þinges of God: God, make vanite and
leesinge wordis fer fro me, and gif not to me
beggynge, or beggynge, and richesse, bot gif
oneliche þinges þat ben nedeful for my lyvelode
in avauntre, lest I, fulfilde, be drawen to renaye,
and sey, Who is Lord?
<L 4><T A24><P 371>

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

bot he schal no leeve have to go generaly aboute
in þo worlde, and preche treuly þo gospel
wipouten beggyng, and lyve an open pore and
just lif, as Crist and his apostils diden, flor þis
were destrying of hor fyned ordir.
<L 22><T A24><P 382>

And, as trewe men tellen, freris seyn apertely, if
þo kynge and lordis and oþer men stonden þus
ageyns hor fals beggyng, and wil not suffer freris
to robbe hor tenauntis, bot gif hor almes to hor
pore neghtboris, freris wil go out of þo lond and
cum ageyne wiþ bright hedis.
<L 11><T A24><P 389>

Also holy writyt dampsnes hor foule ypocrisie, beggyng, covetise, and oþer synnes;
<L 8><T A24><P 389>

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

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

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

þo secounde is blasphemye of beggyng of Crist.
<L 4><T A25><P 403>

Bot, for to knowe fraudes and falseness of
freris, moste we knowe what is beggyng, and
maner of beggyng.
<L 27><T A25><P 410>

And by dyversite of þingis þat we beggen
of, and by maner of beggyng, may we knowe
kyndes of beggyng.
<L 32><T A25><P 410>

Bot speke we of beggyng of mon and beggyng
of temporal godes;
<L 35><T A25><P 410>

and so þo moste honeste beggyng ordyned of
God, and likeste to þo state of innocense,
acordid to Crist;
<L 7><T A25><P 412>

þo first and þo myghtiest resoun of freris to
prove beggyng in Crist, stondes in þis;
<L 17><T A25><P 413>

As to þo seconde blaspheme, of beggyng of þes
freris, everiche Cristen mon þat lufs Jesus Crist
schulde crye out on hom þat seyn Crist begged
þus, sþ þat hit is blasphemye ageyns oure God.
<L 22><T A25><P 428>

and so it semeþ raþer an hie commaundement
þan wilful beggyng wipoute nede.
<L 336><T CG01><P 9>

Wel I wot þat þe chirche profy3ted byfor þe
frerys comen in, and syþen han be sowen manye
false loorus, boþe in þer religioun and preysyng
of scribes, as we seen of þe sacred hoost, of
beggynge of Crist, of lettres of þer breþurhede,
and oþur worldly lyuyng.
<L 28><T EWS1-8><P 253>

And, 3if frerys seyn þat þei beggon for
charite, whan þei han prechid for such beggyng,
and þat Crist beggude so and bad hem begge þus, nerþeles al þis speche is powdret wiþ gabbyng.
<L 59><T EWS1-23><P 315>
for 3if þei diden, þei wolden sewe Cristes rewle and leue chargyng oþe þe peple, boþe in nowmbre and beggyng, al 3if Godis lawe forfende syche beggyng, for þanne þer beggyng were not þus fals bifore Crist þat is treuþe.
<L 65><T EWS1-23><P 315>
And whan Crist cam ny3 Ierycho, a blynd man sat by þe weye and beggyde, for synne of þe puple þat wolde not helpon hym wiþowte sych beggyng, alþeles Cristus vyker þat reuersuþ Crist þus, for by cautel of þe feend he hæ geton hym half þe empyre and alle þe rewmys in Cristondom felon his pryue spulyng.  
<L 66><T EWS2-MC><P 330>
and siche trauel in þis heruyst were worþy to gete þe blis of heuene, and not for beggyng of oþer corn and leeuyng to teche Goddis lawe.  
<L 89><T EWS3-163><P 124>
Also þey gabben upon God, þat is a foul blasfemye, as men may here of freris in errour of þer speche, as þey tellen of þer beggyng in help of þer brierphed and in meede of fi3tyng, wiþ opere erreurs þat þey sowen.  
<L 40><T EWS3-237><P 313>
and so 3if state of þese frerys be not growndid in Crist, and þei gabbon monye manerys vp þe oxe þe ei bro3te for to sulle, for Iewys haton beggyng.
<L 37><T EWS2-90><P 207>
Heere God techeþ trewe men to grawnte þat dowyng and feyned beggyng makiþ to multiplye prestus more þan God hymself hæ ordeneþ, for God cowde ordeyne no kynne þing but in mesure, nowmbre and wey3te.  
<L 136><T EWS2-88><P 198>
þe oxe þei bro3te for to sulle, for Iewys haton beggyng. 
<L 37><T EWS2-90><P 207>
and þe oxe þei bro3te for to sulle, for Iewys haton beggyng.  
<L 37><T EWS2-90><P 207>
And sijen Crist was so acordynge wiþ lordschiphe of þe empire þat he chargede hyt not in beggyng, ne almys takyng but taw3te how it schulde stonde boþe in word and dede, how is he Cristus vyker þat reuereþ Crist þus, for by cautel of þe feend he hæ geton hym half þe empyre and alle þe rewmys in Cristondom felon his pryue spulyng.  
<L 66><T EWS2-MC><P 330>
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<L 40><T EWS3-237><P 313>
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<L 66><T EWS2-MC><P 330>
O lorde/ thou ne taughtest nat a man to forsake
the world so lyuen in porenes of beggyng
by other mens trauell that ben as feble as they ben.
\(<L 8> <T PCPM> <P 72>\)

Bagges and beggyng he bad his folke leuen, And
only seruen hym self, and his ruwel sechen And
al that nedly nedeth, that shulden hem nought
lakken.
\(<L 29> <T PPC> <P 20>\)

For þe clerkis Crist also ordeynede, ensaumplynge hem and techynge hem to receyue
þat þat was nedeful to liiflode bi title of þe
gospel and not of beggyng, seiynge on þis wise
þe werkman is worþi his meede’;
\(<L 507> <T SWT> <P 16>\)

And ouer þis þese lyeris colouren þer beggyng,
seiynge þat Crist shulde haue beggid þo þre
dayes þat Marie and Ioseph hadden
left hym in Ierusalem and þei weren turned hoom toward
Nazareth.
\(<L 659> <T SWT> <P 20>\)

And þes were þe best prestes þat euer rose on
grounde, and þe best messes song, not lettyng
hem her labour. Bot suche bolde beggyng hatid
þai in worde & werke.
\(<L 36> <T UR> <P 103>\)

Touchyng þis p/ayyn Dawe, þi lesynges ben ful
rif, For her þou spekist of twey lyues & 3e don
noþer wel: For Martha groundid þai in Goddis lawe, So may not 3e 3our beggyng, nee
3our castelles nouþer.
\(<L 163> <T UR> <P 106>\)

For Crist þat is truþe, may in no wise Contrarie
him self, ne God þat is his fadir, For in many
places þai damnen such sturdy beggyng,
\(<L 338> <T UR> <P 112>\)

BEGGYNGE......92
CLERK þat in dom place in Engelond þes
prechoure, receyyuynge here lyfliode neiþer by
beeggyng ne by here trauayle wip here hondis, but bi annuel rente, ben in manere of haunynge &
spendynghe alle one wip opere secularis þat
haunep possessiouns, as here dedis preuep, al be it þat þei blesen many men þat seem hem riche &
possessions haunynge and 3it leuen it nou3t to
whom is contrarious.
\(<L 29> <T 4LD-3> <P 218>\)

for boþe kynde & resoun schameþ of beggyng,
\(<L 252> <T 4LD-3> <P 228>\)

and oure lady, for sche wolde not gon on
beggynge, trauaylede wip here hondis.
\(<L 279> <T 4LD-3> <P 230>\)

And beggyng is nou3t groundid, but myche
lettiþ þe seruyce of God, as it is wrongful
coueyntynghe of oure neiþebores goodis.
\(<L 282> <T 4LD-3> <P 230>\)

And siþ beggyng is nou3t irekened in noon of
alle þe weriks of mercy, þat beggyng is no
good styrynge to almesedede, but yuel, as synne
styreþ to sorowe, ne good mekenes but yuel is,
in as myche as þei wenen þat þei lyuen so
heuenelyche þat þei schulde not trauayle wip here
hondis.
\(<L 296, 297> <T 4LD-3> <P 230>\)

FRIAR Seynt Iohun come to Seynt Edward in
 likenessee of a pilgrime & beggyng of him.
\(<L 312> <T 4LD-3> <P 231>\)

CLERK We seyen þat no s eynt in heuene, while
he is in blisse, neuere 3it begged of man here in
erþe, as no seynt in heuene may be nedy to
himsilf of mannes helpe here in erþe, ne don ony
shamefast deed as is beggyng .
\(<L 316> <T 4LD-3> <P 231>\)

So to a stronge begger, alle askynge semþ
beggyng.
\(<L 331> <T 4LD-3> <P 232>\)

CLERK Here we seyen þere is greet
differrence bitwixe þe freris beggyng and þes
collectis makynge of Seynt Poul to þe seyntis in
Ierusalem.
\(<L 336> <T 4LD-3> <P 232>\)

And þerfore þat biddinge þat Poul bede collectis
to be imaad to þe seyntes in Ierusalem was not
biddyng of beggyng but biddinge of autorite as
biddinge of an abbote to his monke.
\(<L 346> <T 4LD-3> <P 233>\)

Pis biddinge of God, Algatis be þere no beggere
among 3ow’, kesteþ to þe mawmet of schrewednesse þat is richesse, and so beggyng
is seruyce to þe fend & so myche werse þat it is
coloured wip þe seruyce of God.
\(<L 355> <T 4LD-3> <P 233>\)
Suche profetes comen of freres, in preching & beggynge, besides þer blasfemes þat þei sowen amonge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.

wiþouten beggynge as freres, or dowynge as oþere bischopis and monkes, and oþere calde possessioners;

But sith bisynes of beggynge may not be groundid in þo lawe of God, how schulde hit þen grounde freris?

But certis of Crist may no3t be fool, ne speke wordis wiþouten greet witt, siþe he may no3t be fool suffering freris be in his Chirche, alþou3 þei meve bi schopis to fi3te and þerto spoyle þe pore peple wiþ beggynge of blasfeme lesynge, openly prechide a3enst þe gospel.

For certis a prest may be sent of þis worldly prelatis wiþ here lettris and selis, and 3it be an heretik, bi symonye, bi lesyngis put on God to meyntene his ypocrisie, and robbyng of þe comyns, bi flateryng and beggynge and oþere disceitis, and not sent of God but bi þe fend, whois werkis he prechiþ and doþ, and þerfore cursed of God and alle his trewe servauntis.

for whanne þei kunnen not preche þe gospel, or may not, or wolen not, or letten opere pore prestis to helpe Cristene soulsis bi techyng of Oddis word, þe graunten leve to false prechouris þat sowen lesynge, and bi flatteryng and opere veyn preieris norischen men in synne, and robben þe peple bi fals beggynge þat þei putten on Crist, seiyng þat he beggede as þei don.

hereto hadde wagis ynowe, and wolde not do þis office, but lette opere þat wolden save þes men for pite, but over þis he nedide hym to be governed bi here enemies, and þei schulden have here goodis for to sle þeþ pes men in þe castel, in þis poynt were most opyn traitour to his kyng, so it falliþ bi oure weiward prelatis, pat prechen not Cristis gospel, but letten opere pore prestis to teche trewely and frely Oddis word, and senden freris þat colouren here open synne, and prechen fablis and lesyngis, and robben þe pore peple bi stronge beggynge and nedles.

And, for to putt away þis beggynge, Seynt Austyne makes twoo bokes, hou munkis owen to travel wiþ her hondis for her lyvelode.

þen sith iche open beggynge is þus scharply damptned in holy wrrit, hit is a foule erroure to mayntene hit; bot hit is moste erroure to contynue in þis damptned beggynge, and robbe þus, ageyns charite, þo pore puple, and make hom to byleve þat Crist was suche a begger, and þat þis beggynge is wil done.

And þus þei sleen pore men with hor fals beggynge;

and in covetise þei con nevere make an ende, bot by beggynge, 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.

And þat semes evil, for þei robben þo kynges legemen by fals beggynge of sixty thousande mark by 3eere, as men douten resonably, and 3itte þei ben not punisched herfore.

II PARS BLASPHEMIAE: Do secounde blaspheme grounden þes freris, for þei feynen falsely beggynge in Crist;

Bot, for to knowe fraudes and falsenesse of freris, moste we knowe what is beggynge, and maner of beggynge.

And by dyversite þingis þat we beggen of, and by maner of beggynge, may we knowe kyndes of beggynge.

And of þoo þat beggen in worde, somme seyn treuly and expressely hor owne myscheffe, for to be releved as þei shulde be, and such beggynge is alga þis of synne of þo puple.

And of þoo þat beggen in worde, somme seyn treuly and expressely hor owne myscheffe, for to be releved as þei shulde be, and such beggynge is alga þis of synne of þo puple.

And suche willeful beggynge lackes groundynge of resoun.

Sothely in þo olde lawe was beggynge forbeden, for hit gos oute of kynde more þen is nede;
And so, sith beggynge is unkyndely to bestis, myche more to mon þat God lufs more, ffor God haves gyven a mon bothe powere and witte, for to begge not, bot if he be nedid by unkyndenesse of mon.

And so slouthe of coveytouse men, þat shulden gif bifore, and helpe þo pore men, is cause of þis beggynge, or elles slouthe in covetyse of þese stronge beggers.

for slouthe of coveytouse men, þat shulden gif bifore, and helpe þo pore men, is cause of þis beggynge, or elles slouthe in covetyse of þese stronge beggers.

And so suche beggynge moste smake synne, ouþer in hym þat begges, or in hym þat first schulde helpe hym.

and of Crist lerned Seynt Poule to travel wiþ his hondis, and flew3h suche beggynge, in hym and his folowers.

And þis seyinge in dede, wiþouten Cristis bisyness was þo beggynge þat þo Psalme puttes to Crist.

And ne wære Gods lawe, þis speche were ful straunge, ffor men speken comynly of beggynge by mowthe, not by mevynge of voyce, bot by expresse wordes;

Bot Seynt Richart of Armawhe proves on feir maner, þat were an heresye to putt upon Crist suche beggynge, and mayntene hit stifly.

Also, sip Crist did ever more þo beste, what shulde mefe hym to occupe his mouthe wiþ suche beggynge?

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

Bot, as Seynt Hildegar seis in hir prophesye, þis beggynge abode þis perilouse tyme, when fals ypocrisisis disseyven þo puple. Also, sif þo gospel is ful of dedes of Crist, and sufficyent in treuth to governe Cristis Churche, if þis beggynge of freris were taken of Cristis lif, sumwhere in þo gospel shulde hit be groundid.

Bot sip freris were heretikes and blasphemes in Crist, bot if þei groundid þis beggynge in lawe of þo gospel, þei bisien hom ful faste to seke hom a grounde.

Bot 3itte þo freris fablen of beggynge of Crist, and seyn he beggied of 3achee boþe meete and house. Bot here þo ydiotes faylen in discrevynge of beggynge.

And lefe loke þo wordes þat Crist seyde to Zachee, wheper þei sowned beggynge or lordship in Crist.

And sif þer is no beggynge of soche comyne bestis, þo freris shulden schame to forge suche beggynge;

Lord, wheþer þis menes beggynge of Crist! Bot þes blynde blasphemes con not depart beggynge fro povert, for boþe acorden sumwhat.

antecrist and hise han many curiouse & rich/made wiþ wrong geten goonis & wiþ sotil beggynge.

Here men moun touche, 3if þei wole, of wilful beggynge þat is myche vsed, where hit mai be groundit schilfulli in þese lordli worde of Crist:

Bot we schal undirstonde þat beggynge is take duersel in Scripture.

But we schal vndirstonde þat beggynge is take duersel in Scripture.
for þei leden wiþ hem a scaristh stolen fro is eldris by þefte to robbe pore men bi beggyng dazmynd of goddis lawe. and seen more ypocrisie of hem: þei wolen telle gold and money and touche it wiþ a sticke or wiþ gloues and a grete cuppe of gold or pece of siluer worþ many markis to drynke noble wyn of, but þei wilen not touche an halpeny or ferping wiþ þe coyn and armes of þe cros and of the kyng, and þei semelp for dispit of þe cros or of þe kyng, for a weeg of siluer or a cuppe of gold þei wolen handil faste, and þei money þei robben of pore men bi fals beggyng þei wolen leyn it vndir here beddis hod at nyþt.

As anemtis traueile of freris it is knowen hou þei gon ydel fro contre to contre, and fro toun to toun, and fro hous to hous, beggyng nedles of pore men, techynge opere to ben idel, and stelen mennus children to þis ydelnesse, where þei ben tauþt to lyue in swet of here body bi comauandement of god and bi here owen reule and by ensaumple of petir and poule;
erre in bileue and to trowe þat crist beggyd þus als þei don;
<L 34><T MT04><P 73>
as men gessen þat veyn religious don to haue leue of þes goddis traitours to sewe fablis, cronyclis, and lesyngis for to robbe þe pore peple afterward bi clamouse beggynge, damnyd bi goddis lawe;
<L 30><T MT04><P 105>
and þus þei 3euen leue to sathanas preschours for to preche fablis and flaterynge and lesyngis, and to disceyne þe peple in feip and good lif and robbe hem of here worldly goodis, and to putten blasphemye vpon crist bi here opyn beggynge and letten cristis prechours to preche frely þe gospel þat wole not flatere but seyn þe soþ to eche man and eche staat aftir goddis lawe.
<L 3><T MT04><P 106>
for þei sclaundren, cursen and pursuen falsly to dep þrewe techeris of cristis lif and goddis hestis þat wolden saue meynes soulis bi trewe and fire prechynge of þe gospel wipouten glosynge and beggynge; and þei suffren, helpen and meynlenen false prechours, glosiers, to robbe þe peple bi fals beggynges, bi symonye and ypcrosis and blasphemynge put vpon crist;
<L 2, 4><T MT06><P 135>
and þis exempcion þei chalengen bi anticristis power and not bi god almy3tty, for he constreyneþ clerkis to be suget to seculer lordis and to lyue a iust lif and symple and pore wiþouten worldly lordschipe and opyn beggynges in a vertuous mene.
<L 4><T MT06><P 140>
but a presto þat wolte telle þe trewþe to alle men wipouten glosynge and frely wipouten beggynge of þe pore peple, he schal be lettid bi solit cauyllacions of mannus lawe, for drede fast he touche þe sore of here conscience and cursed;
<L 17><T MT07><P 154>
3e, ypcrosis of priuat religion maken grete houses and costy and gaely peyntid more þan kyngis and lordis bi solit beggynge and confessions and trentalis and meynlenen of synne, and herberewe lordis and riche men and namely ladies, and suffre pore men lie wipouten or geten houslewth at pore men or ellis perische for wedris and cold.
<L 7><T MT13><P 211>
þe two and twentiþe, þat þei make not comyns so pore bi solit ypcrosis of gredy beggynge and trentalis, to make grete festis and weight housynge, þat þe comyns may not forþe to paije here tribut to þe kyng and rentis to lordis and dymes and offrynges to curatis.
<L 16><T MT14><P 222>
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 haf resonceful euydence to profit most bi good ensample of holy lif and trewe and free prechynge wipouten flatsynge and beggynge and lesyngis sewynge.
<L 15><T MT14><P 225>
and þis lif þei holden vp bi fals beggynge of pore men, þat may not wel paie here rentis to lordis and here dymes and offryngis to curatis and meynlenen here wiþ and children and leue out of dette, treauelie þei neuere so besily ny3t and day. and be þei neuere so pore and in grete dette þes ypcrosis ceessen not to robbe hem bi fals beggynge, damnyd of goddis lawe.
<L 7, 12><T MT15><P 236>
and now þei hen nedid to rob þe pore peple bi fals beggynge, and sclaundren crist wip þis clamose beggynge damnyd of goddis lawe, and 3it þes open hefte is stifly meynlenen a3enst goddis lawe, reson and charite bi solit ypcrosis, and no chasti3ynge don þeronne.
<L 34><T MT18><P 269>
sip holy writt forbediþ siche beggynge, þou3 summe beggen my3te be suffrid in tyme of grete nede.
<L 33><T MT19><P 278>
Ae lord/ thou ne taughtest nat a man to lyuen in pore nesse of beggynges that were strong ynoough to traueyle for his lyfelode.
<L 11><T PCPM><P 72>
And they wolden lyue in case by other mens traueyle euer more in beggynges without shame.
<L 3><T PCPM><P 73>
BEGGYNGIS.......2
but þanne þei senden opere, þat tellen lesyngis, fablis, and cronyclis, and robben þe peple bi fals beggynges, and doore not telle hem here grete synnes and auoutrie lest þei lesen wynnynge or frendischipe.
<L 11><T MT04><P 59>
3if freris ben not spoken of here þei moten liue þus iustliche, þat þei grucche not a3en here beggynges.
<L 32><T MT22><P 308>
BIGGING.......3
of þe wike grouiþ charite heling al þe bigging. To þe bigging of þis þe prest howip to trauel, and to be bis, to ding doun of þe contrari;
<L 32><T APO><P 35>
Vp on þe wilk seiþ William de Seynt Amour, swilk maner of men bigging þus biggings semen to turne bred in to stones; <L 5> <T APO> <P 49>

BIGGINGE......1
PÆ SECULER We seyen þat sþ biggynge wipbouten neðe, as is stronge bigginge, is ensaumple & mayntenynge of þeues; <L 228> <T 4LD-3> <P 227

BIGGINGS......1
Vp on þe wilk seiþ William de Seynt Amour, swilk maner of men bigging þus biggings semen to turne bred in to stones; <L 6> <T APO> <P 49>

BIGGYNGE.......1
ÞE SECULER We seyen þat siþ biggynge wiþouten nede, as is stronge bigginge, is ensaumple & mayntenynge of þeues; <L 228> <T 4LD-3> <P 227

So stronge biggynge may for no seruice of God be excusid, for whanne it is so, it is but feyned equyte, and so double schrewednesse, as doynge of a good dede to maynteyne a schrewed.

But siþe Crist my3te no3t fi3te wiþ swerd of yren, and he tau3te no3t lore to his apostlis þat he tau3te no3t do in dede, siþ he bigan to do and teche, it is open þat he baad no3t bie swerd of yren for to fí3te, ne to booste here enemyes, boþe for þe tyme was derk, and Crist lyvede no3t by biggynge þat my3t be cause of fi3tynge to make pees amonge men, but mekenes and pacience was mene to Crist to make pees.

BYGGING........1
Capitulum 18m _jwt þes possessioners ben þeues and so striers of clergye and of good lif in the people, for þei han manie bokes, and namely of holy writt, Summe by bygging and some by 3ifte and testamentis and some bi oþere disceitis and sutilties, and hyden hem from seculer clerkis and suffren þes noble bokes wexe roten in here libraries, and neiþer wolen sillen hem ne lenen hem to opere clerksis þat wolden profiten bi stiudynge in hem and techen cristene peple þe were to heuene.

BYGGYNGE......1
for he, boþe God and man þat maade alle þing in nowmbre, schop his passioun to answere to byggyng of mannys synne. <L 86> <T EWS1-45> <P 427>

BELI...........8
as Poul seiþ, þat þes glottons makyn hire beli hire god. For God biddiþ þe feede þe in mesure, and 3iþ þou passist þis mesure for lust of þi beli; and so þou makist falsli þi beli þi god. <L 18, 20, 21> <T A02> <P 83

And so preestis þat prechen moore to have a loos, ohir for wynynge of worldli goodis, ohir lustis of hire beli, makyn fals leeknesse in hevene and erpe and water. <L 27> <T A02> <P 83

So what fasting is þis to wiþdrawe lijflod from þe beli

BELIES...........2
And so þes irreligious þat have possessiouns, þei have comunly rede and fatt chekis, and fatt and greet belies.

BELI...........8
4 variants; 35 occurrences.
And þus þei maken sacrifice to Lucifer, to mammon, and to hor owne stenkyng bely. <L 27><T A24><P 382>

Ffor þei ben confessoures, prechoures, and reulers comynly of a lle men, and þei techen hom not hor foule synnes, and periles of hom, but sufferen hom in hor synnes, for wynynge of stenkyng muck and lustis of hor owne bely, þat is fouler wormes meeter and a sack of dritt. <L 23><T A24><P 387>

And þo freris, for luf of a litel stinkynge mucke, and wilfare of hor foule bely, sparen to reprove þo cursid synne of þo puple. <L 5><T A24><P 394>

And þes þat loue not þus þer soulis louen luytul þe bodyes of þer ney3eboris, but louen yuele þer owne bely þat þei feedon as þer god. <L 87><T EWS1SE-12><P 528>

For he is fer from charite þat loueþ þus more his bely, þan he loueþ Godis lawe, or þe chirche þat he dwelluþ ynne. <L 89><T EWS1SE-12><P 528>

And þus alle þese comunes of þese newe religious, þat wasten Godis goodys for fame of þe world, or loue of þer bely, synnon a3enys þis vertew; <L 58><T EWS2-85><P 175>

sette 3e more prise bi 3oure stynkynge bely þan bi 3oure lord! <L 9><T MT08><P 171>

for þis glotonye and dronkenesse makiþ men to lone more here bely and here golet þan god almy3tty; <L 5><T MT11><P 200>

and norischen grete men of þis world in here synnys for to gete a benefice, worldly wynynge or frendischipe or lustis of here stynkynge bely, and vnder colour of holynesse leden men to þe 3atis of helle and sellen soulis to sathanas for drit of worldly goodis and wombe ioie for a while; <L 22><T MT15><P 237>

and but 3if þei don þus þei fallen out of charite as it semeþ, for þei louen more ellis here bely and hem self þan þe honour of crist and ri3tful gouernaile of goddis peple. <L 32><T MT15><P 239>

First thei setten in her herte that schulde be the temple and specialy chaumbre of God, the idole of coueitise, either of glotonie, either of pride, either of other greet synnes, for seint Poul seith, that oure bodis 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.

And þis sone couetide to fille his bely wiþ peseholis þat þe hoggis eten, and no man 3af him.

And so soche men þat boosen hor brestis, or pynchen hor belyes, to make hom smale wastes, or streynen hor hosis to schewe hor strong legges, semen to chalange God of giftes þat he hafs gyven hem, and amende hym in his crafft as if he fayled þerinne.

Belial

Bot 3itte Belial broles blabur for his syde, and seyn þat mony s þeyntis have suffred and approved suche dowynge of þe Chirche and worschipful dedes;

sith Poul seiþ in oure bileve þat Crist comouneþ not wiþ Belial.

Bot God seis by Poule, þat þer is no comynynge ne consent to Crist and to Belial.

ande if ony of þese devellis were capteyne of his Chirche, þen God and þe devell were weddid togedere, But as oure bileve sais þat þer is no comynynge wiþ Belial, þen þai ben not weddid.

Þerfore, as 3e wil be saved bifore God, destroyes Anticristis tirauntry in his ypocrisy, and maynene 3oure state in þat fourme þat God made hit, ande bringis prestus to þo meke ordynaunce of Jesus Criste, and helpe 3oure selle and 3oure pore tenantis wiþ þe waste godis to whichee heretikis, havyng þo nome of prelatis and prestis, makyn sacrifise to Belial, by pride, covetise, glotony, leccherie, symonye, and alle cursidnessis.

And oute of glotonus soulis þe deuel Belial; and þe lawe to þat þai ben not weddid.

For þis wes impossible, þat þei two þat ben so direct contrarious in her werkes shulden acorde togider, for Seint Poule seie: /Que conuentio Christi ad Belial?

Pat is: What acorde is of Crist to Belial?

But now þei ben dyverse in kyndis: summe ben children of Satan, and summe children of Belial, and summe ben children of God but hou shulden þes comyne togidere?

and we shulden not 3eelde weriyng for weriyng, for þu s doþ kynrede of Belial.

twoo men of Belial sones/ þat my3t seie fals witnes

who þat medîp pise iullars/ þat ben þe sones of Belial

Que autem communicacio Christi ad Belial?

what comunicacioun of Crist to Belial?

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

and bi stiring of Syba, a man of Belial, that was of wynowte þe lawe to þat þai ben not weddid.

Also it is a grete perile in a preste for to vnknowe þe lawe of our Lorde, siþ after {Ierom ad Paulinum, c. 3. dicitur}, “Þe office of a preste is for to answer to þe lawe to þat þai ben not weddid.”
Lorde ne þe office of prestez to þe puple”.

So þai drew a general name of ydolez of þe name of it, & so in Assirie it is seid Belus, anoþer place Bel, anoþer place Beel, anoþer place Baal, anoþer place Balym, anoþer place Beelphagor, anoþer place Belzebub, anoþer place Belial, anoþer place Beemoth etc. /<L 33><T Ros><P 97>

/Que conuentio Christi ad Belial? <L 276><T UR><P 110>

BELIALIS.......1

Capitulum 5m  De fourþe whel of belialis carte is þis: 3if cristene men seyn þei knowen bi bileue þat þis is cristis gospel, þes malicious heretikis axen whi þei bileuen þat þis is gospel.

BELY……..1

Wiche Ninus forsoþe, in solace of his sorow for þe deþ of his fader, made ane ymage of Bely for to be made, to wich he gaffe so miche reuerence þat he spared to al gilty men þat fled to it;

belle20

BELL………..3

þat þe kirk performe it solemply, candel slekennid, bell rogun, and þe cros trunid vp so doun.

And Christes people proudly curse With brode bokes, and braying bell ‘To putte pennyes in hir purse They woll sell both heven and hell;

Thou shalt be cursed with boke and bell. And dissevered from holy churche, And clene ydampped into hell, Otherwyse but ye woll worche!

BELLES.........1

Thus they putten us to payn, With candles queynt and belles clinke.

BELLE...........7

Antecristis meyne senden a somer wiþ a belle þei seyne to warne þe puple to conferme here children.

But certis god suffriþ siche ypocritis and tirauntis to haue name of prelatis for grete synnys of þe peple and vnworþinesse þerof, þat eche part lede oper to belle by blyndnes of þe fend;

and soulis of siche men ben in belle as somme men supposen;

But þese maistir liers, þat ben ful lerned and ful harned in her craft, whanne þei wolde make such hidous and harmful lesyngis as ben specified before, þei kepen not do þat in priuyte, but warmen ful moche peple bi a bedel or a greet belle;

As I stood here in þe pulpitte, bisiinge me to teche þe heestis of God, oon knyllide a sacrigne belle, and herfor myche peple turned awei fersli and wip greet noyse runnen frowardis me.

BELLES.......1

Thus they putten us to payn, With candles queynt and belles clinke.

BELZE...........6

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

þan in figeris was depeyntid in þe walle, and þe swyn and þe wolf and oþer bests berun þe cros and þe sergis, and ryngun þe bellis;

But þe þrid parte of þis loof of penaunce is satisfaccion, for Thomas Alquin seiþ Sicut in bellis restituta amicitia, statim non remittitur dampnum debitum illati;

But þe same langage boþe þei and oþre conceyuedon dyuersely, as þe same sound of bellis mouþ men dyuersly: oon þat þei spekon þus, anolpur þat þei spekon dyuere.

20 5 variants; 18 occurrences.
But here li3tli men þat ben y3ouen to sensible þingis liik beestis, and deliten to beestli hemsilf in suche sensible þingis þat mouen þe vtward wittis, as rynging of grete bellis, noys of organs and curious synging, greet bilding and costlew and curious peintyng, and han not her resoun rerid aboue sensabalite to vndirstonde þese mescheues þat ben in þe chirche wolen grucche a3ens me here, and wolen merueile what þap ablyndid me, þat I mai not se hou fair God is serued among þis peple þat I enpungne, and þat bi occasioun of þis perpetuel almesse þat I bla here.

Also, sire, I knowe wel þat whanne dyuerse men and wymmen wolen goen þus aftir her owne willis and fyndingis out on pilgrimageyngis, þei wolen ordeyne biforehonde to haue wiþ hem boþe men and wymmen þat kunnen wel synge rowtinge songis, and also summe of þese pilgrimes wolen haue wiþ hem baggepipis so þat in eache toun þat þei comen þoru3, what wiþ noyse of her syngynge, and wiþ þe soun of her pipinge, and wiþ þe gingelynge of her Cantirbirie bellis, and wiþ þe berkynge out of dogges aftir hem, þese maken more noyse þan if þe king came þere awey wiþ his clarioneris and manye oþer mynystrals.

Belzebub21
BEELZEBUB......1
Othere seyden þat crist dide þise wondris in þe vertu of beelzebub, 
<L 90><T MT22><P 312>

BEL3EBUB......2
and oute of wraþful men and enuyous þe deuel Bel3ebub: 
<L 60><T CG13><P 166>

BELSABUB......3
in Belsabub þat was prince of deelis || 
<L 26><T LL><P 9>

Belsabub is to seie a god of fli3es 
<L 1><T LL><P 10>

First it tellith in special, hou the wickid king Ocosyas sente to take councilat in Belsabub, wher he my3te lyue, and rekyuere of his syknesse: 
<L 10><T Pro><P 15>

BELSEBUB......4
and þis fend was clepud of hem Belsebub, a pryncye of olpe. 
<L 10><T EWS1-42><P 407>

Also 3if I caste ow3t a feend in vertew of Belsebub, 3owre children, þat ben my postlis, in whose name schulde þei casten owt fendis? 
<L 36><T EWS1-42><P 408>

And herfore seþ Crist: 3if þei clepedon þe gode lord Belsebub, myche more þei schal dore mysseye þe seruauntis of þis lord. 
<L 84><T EWS2-66><P 63>

sip bishops of jerusalem maden crist be cursid and suspendid for þey seiden he was not on goddis half but wiþ belsebub a prince of deuels, and þey puttiuden men out of synagoge þat confessiden crist aþerly, and aftir þei suspendiden hym in þe cros ful felly. 
<L 30><T MT27><P 456>

BELSEBUL......2
and also þat in Belzebul, þe Prince of Fendes, he caste ou3te fendis: 
<L 113><T CG10><P 108>

Pat is: If þei han clepid þe goode lord Belsebub, þeir seiden he dide his dedis, ffor servyce þat he dude to þis prince of fendis. 
<L 30><T A21><P 247>

BELZEB......4
and merueile þou no3t þou3 men doon þus to þe, þou3 þou deserue hit no3t to hem, for Crist seiþ: {Si patremfamilias Belzebub vocauerunt, quanto magis domesticos eius?} 
<L 119><T CG10><P 108>

and turne þe peple fro her vicis for to lyue vertauously þen many oþer grete clerkis þat ben letrid lilie, hauen greet joy þerof, and arrett it al to Jesus Crist, whiche is þe verre prophete þat shal chine into þe worlde al to the dreadful Day of Dome for to deme al mankynde, and noot to rett it to þe fendis þeir vertu of Goddis gracious worching, as false frowarde shrewis done, þat han 3it þe oolde enuy of Jewis þat turneden in Jesus Crist þeir vertu of þe Holy Goost to þe worching of þe deuel þat þei clepiden ‘Belzebub’. 
<L 274><T CG14><P 182>

ouer þe children of pride/ þe secounde is clepid Belzebub 
<L 4><T LL><P 59>

21 7 variants; 17 occurrences.
So þai drew a general name of ydolez of þe name of it, & so in Assirie it is seid Belus, anoþer place Bel, anoþer place Beel, anoþer place Baal, anoþer place Balym, anoþer place Beelphagor, anoþer place Belzebub, anoþer place Belial, anoþer place Beemoth etc.

Beme

Also Frenshe men, Beemers, and Britons han the bible, and othere bokis of deuocioun and of exposicioun translatid in here modir langage;

Also Frenshe men, Beemers and Britons han þe Bible and oþere bokis of deuocioun and of exposicioun translatid in here modir langage.

bene-bred

but certis þei distroien holy religion and magnyfien veyn religion, of whiche seynt Iames spekiþ, and forsaken traueile and peyne and dissese of þe world, and han lordschipis, rentis, gaie houses and costy, and welfare of mete and drynk, þere þei my3tten vnneþe before haue benebred and watir or feble ale.

Beringarie

But þis þat þe f eiþ askij to be enformid þe bred is þe body of Crist. Also þe deacre seijþ, I Beringary concent to þe holi kirk of Rome, and as þe apostil seijþ, I knowlech of mowþ and hert, me to hold þe same feij þe þe sacrament of þe Lords bord, þe worshipful sir Nicol pope in heys holis seyne3, þe heþ þe tane me of auoter of þe gospel, and of þe apostil, and haþ fermid to me bred and wyne, þat are putt in þe auter, to be after þe þe consecracoun not onli sacrament, but verrey body and blod of our Lord Ihu Crist sensibly, not inli sacrament, but in trowþ to be tretid;

Berengarie

And in ful euydence þat þis confession was at þat tyme þe beleue of alle holi chirc, þis seen of þe pope and bischips senten þis confession into alle cristendome, as fer as the wickid fame of this foreseid Beringarie my3t come, þat þe feijful peple þat were sori for þat peruerdis man my3t be glad of his conversioun.

And siþ þe confession of Beringarie aftur his heresie was aftur þe auctoris of þe gospel and of þe apostlis, þes shemeles glosers seien openli

inou3 þat Crist and his apostlis and alle olde seinttis suyng her beleue and logic weren heretikis, wiþ alle þe chircs of cristendom þat beleuen not þis newe determynacioun.

BERINGARY.......1

but þis þat þe feij askij to be enfomrid þe bred is þe body of Crist. Also þe deacre seijþ, I Beringary concent to þe holi kirk of Rome, and as þe apostil seijþ, I knowlech of mowþ and hert, me to hold þe same feij þe þe sacrament of þe Lords bord, þe worshipful sir Nicol pope in heys holis seyne3, þe heþ þe tane me of auoter of þe gospel, and of þe apostil, and haþ fermid to me bred and wyne, þat are putt in þe auter, to be after þe þe consecracoun not onli sacrament, but verrey body and blod of our Lord Ihu Crist sensibly, not inli sacrament, but in trowþ to be tretid;

< L 30 > < T APO > < P 47 >

betinge

þerfor in his name þat a3aines kynde gaue mi3t to an asse to speke & reprefe & vndernym his maister þat satt vpon him & vnri3tfullich bett & prikid him wiþ his sporres for he ne wold no3t bere his maister ne folowe his will a3aynes Goddes will, I will speke & answere þe, tristinge to God þat he will als wele 3eue me mi3t and grace to speke & wiþstonde þe vnri3tfull betinge & prikkynge þat we suffer of þe pope & of þe clergi þat sittë vpon vs.

< L 91 > < T 4LD-1 > < P 180 >

And þou3 siche tirauntis ben maistirful and cruel in bostinge, in manassinge, in betinge and in diuerse ponyschinge, seint Peter biddip þe seruauntis of suche tirauntis to obeien mekeli to suche trowauntis, suffringe mekeli her malicious cruelte.

< L 820 > < T Thp > < P 49 >

BETINGIS.......2

But biþenke þat ful yuel þou maist suffre betingis or buffetis for þe loue of þi Lorde, but if þou may suffre for him a litel breþe of wordis blowen bi þi chekis.

< L 175 > < T CG12 > < P 154 >

neiþir be made softe wiþ pite/ ne mevid wiþ preiours ne þretingis/ & settiþ nou3t bi betingis/ It is vnkynde a3en good dedis/ vnfeiþful to counseils/ feeris & wood in doomes/ vnschamefast in foule þingis/ neiþir feerful in perelis/ neiþi r manful in manhood/ foolhardi a3ens God/ for3etil of tyme þat is passed/ necligent in tyme þat is present/ not purueiyng for tyme þat is to cum/ And schortli for to seie

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22 2 variants; 2 occurrences.
23 1 variant; 1 occurrence.
24 2 variant; 5 occurrence.
25 6 variants; 19 occurrences.
**BETINGS........1**
Namli sin Crist seith, He þat knowiþ his lordis will, and maid him not redy to do þer after, schal be dongun wiþ mani dingings, and he þat cnowiþ not, and dede þings worþi betings, schal be dongun wiþ few dingings.

**BETYNG.........2**
But myche more peynful is it to him if he go into þe house þere þe seek liþe, and seeþ þe wannes and palenes of his visage, þe staring of his yen, þe mou3yng of his chere, and froþþing of his mouþe, þe boñynng of his breste, and betynge of his armys, and many oþer signes þat he makiþ tofore his deeþ.

**BETYNGE........8**
But dere schalle þei abie þis bitternesse, for 3if þei wolen have mercy of God þei moten have mercy of oþere men, þou3 þei hadden discervyd betynge, amende hem in faire manere.

**bibel**
&Bibel........8
& 3it naþeles, 3ef þe kinge were wele enfourmed, he schuld wele witt þat he mi3t no more help holi chirch þan to wiþstonde þe clergie when þai take vpon hem worldliche doynges & worldlich lordschip, for þat es forboden hem be Crist himself in þe gospell in dyuers places, & be Saint Peter & bi Saint Poule in diuers phases, and in þe bibel & bi þe popes lawes in decrees & decretales in moni places.

and so it was translatid into Spaynesche tunge, Fransche tunge & Almayne, and oþer londes also han þe Bibel in þer moder tunge as Italie haþ it in Latyn, for þat is þer moder tonge & be many 3eeris han had.

of Almaine þat summe tyme a Flemynge, his name was James Merland, translatid al þe Bibel into Flemyche, for wiche dede he was somoned before þe Pope of grete enmyte & þe boke was taken to examynacion & truely aproved;
Also venerabile Bede lede be þe spirit of God translatis þe Bibel or a grete parte of þe Bibile into Englyshe , wos originals ben in many abbeis in England.

But frere Tille þat seide before þe buschop of Londoun heerynge an hundrid men, þat Jerom seide he errid in translatyng of þe Bibel is lijk to Elymas þe wiche wolde have lettid a bischope or a Juge to heere þe blyeue, to worn Poule seid: O þou, ful of al trecherie & of al falace, seching to turne þe bushop from þe beleue, þou schalt be blynde to a tyme.

But Jerom hadde many enemyes for translating of þe Bibel, as he rehersiþ in þe ffirst prolog to his enemyes þus: whi art þou turmented be enueye?

Also seuenti doctoris withouten mo byfore þe Incarnacioun a translatiden þe Bibile ou3t of Ebrew, and after þe Ascencion many translatiden al þe Byble, summe into Greek & summe into Latyne.

Also seuenti doctoris withouten mo byfore þe Incarnacioun a translatiden þe Bibile ou3t of Ebrew, and after þe Ascencion many translatiden al þe Byble, summe into Greek & summe into Latyne.

Also for wryt more thanne another writen book?

For þei neden to have bokis of holy writt, as þe bible and expositouris on þe gospellis and pistolis, more þan Graielis and opere bokis of song;

Also a man of Lonndon, his name was Wyring, hadde a Bible in Englishe of norþen speche, wiche was seen of many men and it semed too houndred 3eer olde.

Also se þat han moche comyned wiþ þe Jewis knowen wel þat al my3ty men of hem in wat londe þei ben born 3it þei han in Ebrew þe Bibile, & þei ben more actif in þe olde lawe þane any Latyn man comonli;

but after wane Austyn hadde writen to him and he to him a3en, he grantid wele þat it was trewe, as he rehersij in a pistile & in þe prolog of þe Bible, and was glad & ioyeful of his translacion.

in his prolog vpon þe bible*: prologo I* car viii* 'Oro te frater karissime inter hec viure ista meditari nil aliu3cere nichique aliu3 querere'/ I preie þee broþir seip Jerom in his prolog vpon þe bible* prologo I* car viii*

But fewe curatis han þe bible and exposicions of þe gospellis, and litel studien on hem and lesse donne after hem. But wolde god þat euery parische chirche in þis load hadde a good bible and good expositouris on þe gospellis, and þat þe prestis studiende hem wel and tau3ten trewely þe gospel and goddis hestis to þe peple;

and for þis cause seynt ierom trauelide and translatis þe bible frot duereus tungs into lateyn þat it my3te be aftir translatis to opere tungs.

As lordis of englond han þe bible in freynsch, so it were not a3enus resoun þat þey hadden þe same sentense in engli3sch;

and 3it þer ben nyne ordris of aungels, al 3if þe firste bok of þe bible specifie not þes nyne ordris, as poul doip in his bokis.

For 3if þou spekist of the Bible, þanne seyen Antecristis clerkis, how provest þou þat it is holy
Napeles it semep bi seint Austen þat in his tyme
was no scripture canoun saue onli Goddis lawe,
contenyd express in þe bible, as he writip
pleinneli in /De civitate Dei li• 18 ca• 38 and
li• 19 ca• 17/, as, if God wol, I schal write
hereaftur.

PROLOGUE Here bygynneth a prolog for alle
the bokis of the Bible of the oolde testament·
CAP• I• Fyue and twenty bookis of the olde
testament ben bookis of feith, and fulli bookis of
holy writ;

Also the book of Baruc and the pistle of Jeremye
ben not of the autorite of the bible anentis
Ebreyes, ne the preyer of Manasses, as Jerom
witnessith, and how mich of the book of Hester
and of Daniel is of autorite anentis Ebreyes and
in Ebreu lettre, it is told in the same bookis by
Jerom hym self;

Thou3 the scene of clerkis, either general
gadering of clergie, hath take the book of Judith
among the noumbre of hooly scripturis, natheles
it is not of the canoun eithir feith of the bible
anentis Ebreis, for thei resseyuen not the
Latyn corrupt, as trewe men seyn, that han ben
for if worldli clerkis loken wel here croniclis and
Latyn was a comoun langage to here puple
aboute Rome, and bi3ondis, and on this half, as
to Latyn men, among whiche thei dwelliden, and
This day the comoun puple i
Latyn was a comoun langage to oure puple, and
English, sithen
Bi these reulis of Austin and bi iiij
of Greek, into Latyn, and expounide ful myche
For Jerom, that was a Latyn man of birthe,
translatid the bible out of Latyn into English.
For these resons and othere, with comune charite
theyd destere to saue alle men in oure rewme, whiche God
wole haue sauid, a symple creature hath
translatid the bible out of Latyn into English.
and I preie, for charite and for comoun profyt of
and I haue do thus, or nay, ne doute, thei
that kunne wel the sentence of holi writ and
English togidere, and wolene trauaile, with
Goddis grace, theraboute, moun make the bible
as trewe as and opin, 3ea, and opinliere in
English than it is in Latyn. And no doute to a
symple man, with Goddis grace and greet trauail,
men mi3ten expoune myche openliere and
shortliere the bible in English, than the elde
greete doctouris han expoundit it in Latyn, and
myche sharpliere and groundliere than manie
late postillatouris, eithir expositouris, han don.

Bi these reulis of Austin and bi iiij
vndirstondingis of hooly scripture, and bi wijs
knowing of figuratif spechis, with good lyuynge
and meeknesse, and stodyinge of the bible,
symple men moun sumdel vndirstonde the
text of holy writ, and edefie myche hemself and
other men;

he writith thus on the ij• prologue on the bible. "Joon seith in s• c• of Apoc• I sy3 a book
written withinne 3and withoute bynd of the sittere on the trone;
Lire seith al this in the firste prologue on the
bible.

For these resons and othere, with comune charite
to saue alle men in oure rewme, whiche God
wole haue sauid, a symple creature hath
Also Frenshe men, Beemers, and Britons han þe Bible and oþere bokis of deuocioun and of exposicioun translatis in here modir langage; <L 33><T Pro><P 59>

but we excusin us be þe Bible for þe suspecte decere þat seyth we schulde not nemen it. <L 28><T SEWW03><P 25>

For þese resons and opere, wiþ comune charite to saue in man in oure rewme whe God wolde have saul, a simpel creaþur þat þe Bible out of Latyn into English. First þis simpel creaþur hadde myche traual wþ diuerse felawis and helperis to gedere manie elde biblis, and opere doctouris and comune glosis, and to make oo Latyn bible sumdel trewe; <L 72, 75><T SEWW14><P 69>

And wher I han do þus or nay, no doute þei, þat kunne wel þe sentence of holi writ and English togidere and wolen traual wþ diuerse felawis and opiniere, in English þan it is in Latyn. And no doute to a simpel man wiþ Goddis grace and greet traual, man miþten expoune myche openliere and shortliere þe Bible in English þan þe elde greete doctouris han expoundid in Latyn, and myche sharpliere and groundliere þan manie late postillatoris eþer expositouris han don. <L 89, 92><T SEWW14><P 69>

3it worldli cleris axen grethi what spiryt makiþ idiotis hardi to translate now þe Bible into English, siþen þe foure greete doctouris dursten neuere do þis. <L 132><T SEWW14><P 70>

For Jerom, þat was a Latyn man of birþe, translatide þe Bible boþe out of Ebru and out of Greek into Latyn, and expounde ful myche þerto. And Austyn and manie mo Latyns expounden þe Bible for manie partis in Latyn, to Latyn men among whiche þei dwelldiden. <L 139, 140><T SEWW14><P 70>

For if worldli cleris loken wel here chronicis and bokis, þei shulden fynde þat Bede translatide þe Bible and expounde myche in Saxon, þat was English eþer comoun langage of þis lond in his tymte. <L 161><T SEWW14><P 71>

Also Frenshe men, Beemers, and Britons han þe Bible and oþere bokis of deuocioun and of exposicioun translatis in here modir langage. <L 166><T SEWW14><P 71>

And I seide, Ser, wiþ my forseide protestacioun I see þat þis worlde vsage of temporal lordis þat 3e spoken now of, whiche in caas may be don wiþouten synne and also left, is no symylitude to worshipe ymagis maad bi mannes hond, siþ Moyyses seip in Deut. iiiii c., and Dauïp seip in þe Ps. 96, and þe Wise Man seip in þe 14 c., also Baruk þe profete seip in þe 6', and oþer dyuerse seintis of þe bible forbidyn so pleynli þe worshypynge of alle siche ymagis'. <L 1101><T Thp><P 57>

And I seide, “Ser, I knowe not where þis sentence of cursinge is authorisid now in þe bible. <L 1404><T Thp><P 67>

And I seide, Sere, owen we to bileeue þat þe luyngene and þe techynege of þe apostlis of Crist and of alle þe prophetis ben trewe, whiche ben writin in þe bible for þe helpe and saluacioun of alle Goddis pepel?” <L 2033><T Thp><P 86>

BIBLIS........10

On the secounde manere holy wryt is clepid truþis þat ben conteyned and signyfied bi comyn biblis, and þes truþis may not faile. <L 177><T A12><P 186>

A lord, 3if alle þe studic and trauel 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 techyne þerof, hou moche schulde goddis lawe be forpered and knowen, and kept, and now in so moche it is hyndrid, vnstudied and vnkept. <L 7><T MT10><P 194>

First, þis simpel creaþur hadde myche traual, with diuerse felawis and helperis, to gedere manie elde biblis, and oþere doctouris, and comune glosis, and to make oo Latyn bible sundel trewe; <L 8><T Pro><P 57>

and I preie, for charite and for comoun profyt of cristene soulis, that if ony wyse man fynde ony defaute of the truthe of translacioun, let him sette forth hat seiy þis worldli vsage of temperal lordis þat þei shulden fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe; and the de forme saulyng of þe sentence of cursinge is autorisid now in þe bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe. <L 541><T sey><P 57>

And þe comune Latyn biblis han more nede to be correctid, as manie as I haue seen in my lif, than for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe. <L 3104><T SEWW14><P 71>

And no doute to a symple man wiþ Goddis grace and greet trauaile, men miþten expoune myche openliere and shortliere þe Bible in English þan þe elde greete doctouris han expoundid in Latyn, and myche sharpliere and groundliere þan manie late postillatoris eþir expositouris han don. <L 89, 92><T SEWW14><P 69>

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and I preie, for charite and for comoun profyt of cristene soulis, that if ony wyse man fynde ony defaute of the truthe of translacioun, let him sette in the trewe sentence and opin of holi writ, but loke that he examyne truþi his Latyn bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe; and the comune Latyn biblis han more nede to be correctid, as manie as I haue seen in my lif, than hath the English bible late translatis; and where the Ebru, bi witnesse of Jerom, of Lire, and oþere expositouris discordith froure Latyn
bibilis, I haue set in the margyn, bi maner of a glose, what the Ebru hath, and hou it is vnurstonund in sum place;
<L 1, 2, 5><T Pro><P 58>

First þis symple creature hadde myche trauaile wiþ diuerse felawis and helperis to gedere manie elde bibilis, and oþere doctouris and comune glosis, and to make oo Latyn bible sumdel trewe;
<L 28><T SEWW14><P 67>

But loke þat he exa myne truli his Latyn bible, for no doute he shal fynde ful manye bibilis in Latyn ful false, if he loke manie, nameli newe. And þe comune Latyn bibilis han more nede to be correctid, as manie as I haue seen in my lif, þan haþ þe English bible late translatid. And where þe Ebru bi witnesse of Ierom, of Lire and oþere expositouris discordiþ fro oure Latyn bibilis, I haue set in þe margyn bi maner of a glose what þe Ebru haþ, and hou it is vnurstonund in sum place.
<L 73, 74, 77><T SEWW14><P 69>

BYBLE........1
Also seuenti doctoris withouten mo byfore þe Incarnacioun a translatiden þe Bibile into Greek ou3t of Ebrew, and after þe Ascencion many translatiden al þe Byble, summe into Greek & summe into Latyne.
<L 110><T Buh><P 173>

bigilen27
BEGILE........1
So, and þis renegattis lawe were alle fals wipout colour of truþe, it schuld begile no man;
<L 1332><T OBL><P 191>

BEGILIþ.......1
And if this wil not suffise thee, albeit that it shulde suffisen to eche Cristen man, that nothing schulde done oute of the techynge that Crist tau3te, tachide to the dedis that God hath done, of whiche we reden that at the biddyng of God, for Ismael pleyide with his brother Isaac, bothe Ismael and his modir weren thrown out of the hous of Abraham, of the whiche the cause was for bi siche pleyinge Ismael, that was the sone of the servant, my3te han begilid Isaac of his heretage, that was the sone of the fre wif of Abraham.
<L 3><T Hal><P 52>

BEGILIþ.......1
Pis craft usid þe fende when he begilid Eue, and also when he wold haue begilid our lord Jesu Crist, as whoso wol mai se in scripture.
<L 1337, 1338><T OBL><P 191>

BEGILID.......3
but can sey þat wordis of holy writt, and þat are canoni3ed of al holy kirk, soundun not wel, and wel lede vs bi a kirk þat þey seyn erriþ oft, and disseyuiþ and is deseyuid, begilid and is bigilid.
<L 3><T APO><P 98>

BEGYLE........5
And than shall no shepherde/ ner no false hyryd man begyle thy people no more.
<L 16><T PCPM><P 39>

He singeth his masse for he wolde winne. And so he wenethe god begyle!
<L 980><T PT><P 178>

For ye woll farëwell at feestes, And warm be clothed for the colde, Therfore ye glose goddes hestes, And begyle the people, yonge and olde.
<L 1155><T PT><P 183>

visible and vnbisible whych lorde took fleshe and bloode beynge in the virgyn the same god But ye have many false wayes to begyle the innocent people and sleyghtes of the fende.
<L 26><T WW><P 14>

And thys is a foole subtyl question to begyle and innocent foole, but wyll ye take hede of thys subtyll question, howe a man may take a glasse and beholde the verye lyckenes of hys owne face and yet is it not hys face, but the lyckenes of hys face, for and were his very face, then he muste nedes haue two faces, one on hys bodye and an other in his glasse.
<L 36><T WW><P 14>

BEGILEN.......3
Blessed mote our lorde ben/ for now he hath ytaught vs in the gospell/ that are than he would come to the vnyuersall dome/ there shulde come many in his name/ & sayen that they weren Crist/ and they shulden done many wonders & begyle many men.
<L 215><T PCPM><P 16>

And many false prophethes shulden arysen & begyle moche folke.
<L 23><T PCPM><P 16>

27 34 variants; 118 occurrences.
They ben false, they ben vengeable, And
begylen men in Christes name;  

<BEGYLEÞ........1
And as anentis many seyntis þat ben canonysid of þe pope, þat helden boþ in lyf & word þat þis
dowyng was nedeful, here it is a poynt of falshed þat begyleþ many men;

<BEGYLID........1
Þe viii conclusiun nedful to telle to þe puple begylid is þat þe pilgrimage, preyeris and
offringis made to blynde rodys and to deue 

<BIGILID........7
but can sey þat wordis of holy writt, and þat are 

<BIGILE........23
And al þis was schewid in þe liif of Joon Baptist,
for he forsook þe world and chastiside his flesch,
Frere, what charite is it to bigile ynnocent children or þei kunne discrescioun, & bynde hem to 3oure ordis þat ben not groundid in Goddis lawe, a3ens her frendis wille & from helpynge of fadris & modris, whereas Goddis lawe biddiþ þe contrarie?

& bad hem bi war þat no man bigile hem/ And soore Crist wept vpon þis citee schal bigile oþir/ & iche a frende falsely sweryng þat it is þe beste;

& bigile we þe ri3twise man: for he is vnprofitable to us.

Daw, blaberere & blynde leder, þow3 þou bigile symple hertes, With þi gildyn glose & with þi costly houses, Dou bigilest not Iak with 3our theuishe logges.

And so as þe prestes of Bel stale vndir þe awter, To bigile þe kyng to thefly cache here lyflode, So 3e forge 3our falshed, vndir ydil ypocrisie, To bigile þe puple, boþe pore & riche, & as þe prestes fayned þat Bel ete þe kynges sacrifise, So 3our wikkid wynnyng, 3e saye, wirchipiþ God.

For as trynauntis bigilen fools in matir of þe Trinyte, so þei bigilen òpere trynauntis in þe incarnacioun of Jesus Crist, Ipopcrisie of pharisees and of Eroude lastiþ 3it, for newe ordis bigilen þe puple, boþe beggeres and possessioneres, in þat þei feynen hem holy to spuyle of hem þer worldly godis.

And, for persouns shulden be pore men, and feble to do boþe þer offys and trauele for þer sustenaunse, þerfore þei may take þis almes but loke þat þei bigilen not God on o syde ne on oþer, neþer to take gredily þis almes, ne to spende it to largely, ne to ye ydil in gostly werkis þat God haþ lymytid hem to do.

And by þe same skil e hem were betere to be lewide men in greet trauele þan þus to sclaundere þe comune puple, and make hem be a3enus God in bileue and oþere uertues, as þey bigilen hem ofte for wynnyng.

And þus for faute of charite neþer þei ne her briþeren ben parteners of her meedful werkis, alþou3 þei seie þe contrarie and bleren her briþeren i3en wiþ her gai peyntid lettre to bigile hem of her worldli good and also of her soulis helpe.

And þus for faute of charite neþer þei ne her briþeren ben parteners of her meedful werkis, alþou3 þei seie þe contrarie and bleren her briþeren i3en wiþ her gai peyntid lettre to bigile hem of her worldli good and also of her soulis helpe.
for þei lyuen comynly bi falsnesse as bi false swerynge, false mesure and false weitis, and techen þis falsnesse to 3onge prentis, and preisen hym most þat foulest raymeþ alle þe membris of crist falsly, and most sotilly can bigilen þe peple, and 3if ony seruaunt of here wole do treuþe and drede synne he is holden but a fool and vnþrifty and schal neuere be man;
<L 33><T MT09><P 185>
ffirst “þei comen in cloþis of sheep” for ypocritis bigilen men bi þis, Afir “þei ben wolues of raueyn” siþ for worldliche goodis þei feynen holynesse.
<L 16><T MT22><P 313>
And þe menes bi whiche þei stelen suche children ben ful of venym: þei feesten hem and 3yuen hem 3iftis as applis, pursis and oþir iapis, and þat is moost yuel of alle, þei bigilen hem wiþ fals wordis;
<L 60><T SEWW15><P 76>
BIGILES........1
And here may we se hou falsely þo fend bigiles þo Chirche wiþ his fals principle, þat if þo more part of soche men assenten to a sentence, þat al holy Chirche shulde trowe hit as gospel.
<L 32><T A25><P 407>
BIGILEST.......1
Daw, blaberere & blynde leder, þow3 þou bigile symple hertes, With þi gildyn glose & with þi costly houses, Þou bigilest not Iak with 3our theuishe logges.
<L 73><T UR><P 104>
BIGILEÞ........3
And among alle synnes bi whiche þe feend bigileþ men, noon is moore sutil þan such consent.
<L 9><T A02><P 87>
In marchaunts regneþ gile in ful grete plente, for þei sweren falsly be alle grete membris of crist and bi alle my3ttyy goal in trinitye þat here chaffere cost so moche and is so trewe and profitable, to bigile þe peple and to teche 3onge prentis þis cursed craft, and preisen hym aost þat most bigileþ þe peple, and hiden here vsure and colouren it bi solit cautelis of þe feend þat fewe men may proze þis vsure and amende hem þerof before þe day of dom.
<L 7><T MT15><P 238>
A stok forsoþ or a figure or any oþer mannez werke is no3t to be worschiped bot wiþ vicaria wirschiping, siþe it dope no3t miracles, bot þe deuel for occasion of vntrewpe bigileþ many, troweyng somtyme for to be a miracle wer is clene deceuyng.
<L 10><T Ros><P 100>
BIGILIDE.......2
and 3if Y haue ou3t bigilide ony, Y 3eelde a3en þe fourefoord’.
<L 12><T EWS3-233><P 304>
And þus in siche deed preyour ben many men bigileþ.
<L 11><T EWS3-238><P 315>
BIGILIDEN......1
/FERIA IIJ SEPTIMANE II
QUADRAGESIME* Sermo 32* Super cathedram Moysi* Mathei 3* / This gospel of Matheu telliþ hou Crist reprouyd þe pride and falsed of scribis and of pharisees, þat many weyes bigiliden þe puple.
<L 2><T EWS3-154><P 88>
BIGILIP:........4
Þus þe fend swarmeþ his couent, an bigiliþ many lordis.
<L 72><T EWS3-130><P 22>
Preyer of lippis bigilip many, and specialty whanne lippis ben pollut;
<L 28><T EWS3-237><P 313>
ech siche persoun mut nedis answere bi resoun to god for alle his sheep, but mannus lawe bigiliþ not god to a answere þus for herdis offiss, and þerfore it mut be groundid in goddis lawe to holde þus residense bi vikere.
<L 19><T MT27><P 453>
þat for a tyme deceuyueþ & iapeþ or bigiliþ þe eien, þis forsoþ wiþout end edifieþ þe vnderstandyng”.
<L 12><T Ros><P 70>
BIGILUP........1
and kenniþ hem in al þingis, os þe prophet seiþ, and Jon in his epistil, nor for3etiþ hem not in tyme, nor confoundiþ hem, so schuld he þe jugis, if þei bowid not from him, nor he schuld not fail to hem nowe ne more þan he dede to Salomon, and oþer iugis. But now for men lefun, and don domis, and not bi his Spirit, nor do not bi his counseil, but regnun and not of him, but gon bi oþer weyes, þerfor þer oune findingis begon hem aboute, and bi gernyn hem þat þey may not out, and þey bigilun oþer men.
<L 16><T APO><P 64>
BIGYLE.........7
Ffor by spiritual power, þat men may no3t se, ne grounde it in bileeve, ne prove it bi resoun, þe fend may ly3teste bigyle þe peple, and make hem trowe falce bi his sotel lesyngis;
<L 14><T A21><P 244>
And so þo fende haves counseilde wiþ Anticrist his viker, and heght hym Gog and Magog to
but Goddis law seih, þu schal do no þing 3euelfuly to þi ne3bor in his nedis to be releuid, and þat no man bigyle his broþer in no caas. <L 9><T APO><P 76>

and þus ornamentis þat þise freris ordris vsen ben toolis to bigyle pe peple, and to feede heere bodiliche eye, and robbe þe eye of heere soule, as somme of þise newe ordris hauen costy encenseris to encense beddis of men and of wymmen and to spoyle hem. <L 8><T MT22><P 323>

In Englisch as in Latyn, ben wordis synonemus, þat is to seie, manie wordis bitokenynge oo þing, as kirke & chirche, accesse & ny3comynge, clepe & calle, 3yue & gyue, 3ift & gift, bigyle & disceyue & defraude. <L 32><T P15CC><P 271>

and antecrist may bigyle foolis bi sich lewde resouns as he makiþ, but goddis lawe telliþ wole þe falshed of suche resouns. <L 17><T MT22><P 341>

In English as in Latin, certain words are synonymous, that is to say, many words denoting the same thing, as church & church, access & entrance, call & name, give & give, gift & deceive & defraud.

BIGYLED.......1
But be þei wel war, þou3 he be a child in persone of his manhede, he is þe wisdom of þe Fadir in his godhede, and God wol not be bigyled ne scorned’, as Seynt Poule seih. <L 125><T CG07><P 77>

BIGYLEN.......2
And þus may prestis of Cristis sect teche þe puple on Sundayes bohe bi þe goospel and þe pistele, al 3if false prophetis bigylen hem not; <L 60><T EWS1SE-55><P 701>

for false men of þes newe sectis, and speciali þe laste sect, robbyn þe puple of þer goodis, and bigylen hem fro trewe lore. <L 62><T EWS1SE-55><P 701>

BIGYLED.......1
Þat Salomon þat had made a temple to God, bigylen for luste, made a temple t o ydoles, {Salomon, per Gregorium}.

BIGYLEN.......4
Ri3t therfore as men by feynyd tokenes bygilen and in dede dispisen ther ney3boris, so by siche feynyd myraclis men bygylen hemself and dispisen God, as the tormentours that bobbiden Crist. <L 2><T Hal><P 47>

BIGYLED.......1
And lete us not paciently heere so greete a blasfemye falsly put upon Crist, þat is to seie þat he, as þe bigylid puple weeneþ, hadde beggide, for þat my3te not he do for þre causis. <L 700><T SWT><P 21>

BIGYLYP.......3
O 3if Antecrist and his clerkis in her grene growyng overleyng þus rewmes, and bigylyp trewe men, what weleþ þei do whanne þei þep fully stablid? <L 1><T A21><P 247>

Pe secunde deceyte of þe fend bi whiche he bigylip simple men stondip in þis; <L 25><T MT22><P 316>

Pe sixte deceyte of ypocritis, þat bigylyp men in þis materie, is þat þei liuen honestliche in chirche, in hous, and in gardyn, and in alle ornamentis þat fallen to worship of god; <L 17><T MT22><P 321>

BYGILE.......4
And 3if we faille in þis sorwe, or bigge no3toure synne of God, we bygile oure silf in speche o of byndynge or losynge, And so þi confessour can nou3t wyte wheþer þou be bound or soyled, but bi supposynge þat he hap of þi trewe speche, ffor þere is no more heresie þan man to bileve þat he is assoylliþ 3if he 3eve hym moneye, or 3if he leye his hond on þin heed, and seie þat he assoylliþ þee. <L 24><T A21><P 245>

And 3if þis feiþ were toold to popis and to cardynals, and prelatis undir hem, by þe grace of God her bargeyn of assoyllinge, and eke of cursynge, schulde bygile fewer folk, þat schulde hoolly trist in Crist. <L 13><T A21><P 261>

And so, by hydynge of synne þat þei nowe selle, þei shulde not feble þes rewmes þat þei nowe bygile. <L 28><T A25><P 408>

And 3if þis feip were teold to popis and to cardynals, and prelatis undir hem, by þe grace of God her bargeyn of assoyllinge, and eke of cursynge, schulde bygile fewer folk, þat schulde hoolly trist in Crist. <L 13><T A21><P 261>

BIGYLED.......1
Pat Salomon þat had made a temple to God, bygyled for luste, made a temple to ydoles, /32e, 4eít. Salomon, per Gregorium/. <L 3><T Ros><P 98>

BIGYILEN.......4
Ri3t therfore as men by feynyd tokens bygilen and in dede dispisen ther ney3boris, so by siche feynyd myraclis men bygylen hemself and dispisen God, as the tormentours that bobbiden Crist. <L 2><T Hal><P 47>
Also to gideren men togider to bien the dere ther retailsis, and to stiren men to glotione, and to pride and boost, thei pleyn thes myraclis, and to holde felawschipe of glotione and lecherie in sicch dayes of myraclis pleyinge, thei bisien hem befor to more gredily bygilien ther ne3bors, in byinge and in sellyng; and þus fendis children bygilien men bi þing þat hem semeþ good, and maken hem trow þat it pro fitiþ, but it doiþ meche harm.

Ri3t þerfore as men by feynyd tokenes bygilien and in dede dispisen þer ney3bors, so by siche feynyd myraclis men bygilien hemsilf and dispisen God, as þe tormentours þat bobbiden Crist.

And monye men ben coueytouse, and bygylon þer breþren in chaffaryng, and comen abowton hem monye weyus to bygylon hem of þer goodis. And þei schullon bygylon monye men; and so men bygylon hym þat seyon þat he is moste blessud fadur, for pruyde and coueytise meuon hym to blasfeme in Iesu Crist, and forsake Cristus lawe, and take anoþur as anticrist, and to dreede not þe day of doom, as men þat ben owte of byleue; and þerfore ben þei feynede, and by cauteelus of ypocritus is þe folc bygylud. And so þe furste part of þes ordres telluþ how þei schal euere be nedy, and þe toþur lattere part telluþ how þei schal euere be bygylud, as Adam and Eue weron bygylude by veyn speche of þe serpent, and soo weron monye oþre aftur, vnbyleyung trewe of Godus lawe. For þei abyde not to ful age, as weron Andrew, Petre and Philip, but byfore men han discrescion, in þer childhede, be þei þus bygylude.

But here schal we vndurstonde þat al þat God haþ ordeyned to peyne mote nedis be dampnede in helle, but monye bygylude by þe feend weron
ordeyned of God to turne to Crist, and þes weron
euere ordeynede to blisse, and neuere to be
dampnyde in helle.

BYGYLUÞ........3
But be war wiþ ypocrisye, for þat
bygyluþ
monye men to trowe þat men ben Cristus
childron, al 3if þei ben þe feendys lymes.

and false glosus seyde in þis mater maken
preestus synne more greuous, for it is a myche
synne a preest to seye þa
the is Cristus viker, and
by auctorite of Crist rewluþ fully hys lyþ
3et he gabbuþ vpon Crist, and by blasfemye
bygyluþ þe puple.

For al 3if þe feend haue children þe whiche he
bygyluþ
þus, neþeles þe grownd is Goddis, siþ
þei han þer kynde of God;

bigiling
28
BIGILING.......1
arise þou soule
᛫
for he schal lede þee
᛫
 ATF weye
᛫
not erring/
Trouþe
᛫
& lijf/ weye
᛫
not failing ||

Also it is knowen to many men þat in þe tyme of
kyng Richerd, whos soule God asoile, into a
parliment was put a
bille,
be assent of two
erchebischopis & of þe clergie, to anulle þe
Bibel þat tyme translatid into Engliche, and also
oþer bokis of þe Gospel
translatid into to
Engliche;

THE LOLLARD DISENDOWMENT BILL
And in the same yere at a parlement holden at
Westminster the comens putte a
bille
to the kyng of the temperaltees beyng in religious
handes, of the which the tenour sewith: To the
moste excellent redoubte lorde the Kyng, and to
alle the noble lordes of this present parlement,
shewen mekelly alle the trewe comvnes seyynge
this sothely: ourie liege lorde the Kyng may have
of the temperaltees by bishopes, abbotes and
priours, yoccupyed and wasted provdely
withinne the rewme xv erles and mlvc knyhtes,
vimlc squyers and c houses of almesse mo
thame he hath now at this tyyme, well mayntened
and trevly by londes and tenementz susteyned.

To the which bille as that tyme was noon
answere yoven.

He sent a bille to pope Innocent þe iiiij
þoundryng scherply ynou3 þat bigynnyth þus:
Our lord Ihesus crist,’ for þis pope semed to
greue chirchis of englond with vndewe and not
wonned exacciouns, or maistirful tributis, and
also for he badde 3euun to a litille child, his
Cosyn, a chanonry with þe next benefice to
voinding in þe chirch of lyncoln, whom
neuerpelese his Robert wold not reseve such to a
cure of soulis which couþ not gouerne him syle.

BILLUS.......1
And so assyloynde stonden in billus and wordes,
and so we chargen sensible þinges and leven
Goddis lawe, as God were aslepe and Anticrist
were ful lord.

bisp30
BIHSSCHOPES....6
DIALOGUE BETWEEN A KNIGHT AND A
CLERK A kni3t of þe kinges of Yngeland & a
clerk of Yngland þat was late comen fro þe
courte weren togider in a place, so þat þe clerk
bigan to speke of þe pope
& in maner repreued þe kni3t & said, I haue grete wonder,’ he said,
þat þe kinge & som of his counseil & of his
kni3tes & oþer men of þe temperalte, þat schuld
be gouerned by holi chirche, as bi þe pope & bi
bihsschopes & oþer godes, in mani maners
a3aynes Goddes lawe & a3aines holi chirch.

& moni gode men of holi chirch haue bene
sayntes, & bene saintes in heuene, boþe popes &
bihsschopes & oþer gode prestes.

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

28 1 variant; 1 occurrence.
29 2 variants; 5 occurrences.
30 42 variants; 826 occurrences.
office.

3it as men sayen, sich freres for flaterynge of bishchopes and oþer clergie, for þai ne schuld no3t wiþdrawe from hem her grete giftes of worldlich gode & be putt out of her office of confessione, conceleþ all sich doynges, & wiþ lesinges & flateringes dessaiueþ þe kinge and oþer lordes in destruccione & peryle of her own soules & of þe lord als so.

Leue Sir, I wote weie þat þou art þe kinges legeman & a3test to maintene him & his reale powere als wele as oni man of his reume, boþ þou & all oþer prestes, bishchopes & oþer, bot it semeþ þe sai one wiþ þour mouþ & anoþer wiþ 3our hert.

BISCHEPIS......1 Pe nynþe, þat pore men of þe rew me be not robbid for symonye of þe firste fruytis bi þe bischop of rome, ne bi þe bischepis at hom for halowynge of chirchis and auteris, and prouyng of testamantis and aquitauncis.

BISCHONS......1 for no drede neþer persouns ne puple shuldlen assente herto for ony man, and panne bischons and archidekenes wiþ þer officialis and denes shuldlen not amersy pore men; 

BISHOP......157 alle schulde we trowe þat Crist lyueþ in heuene, bishop of oure soules & wonderful pope. And þis is knoen to bishop cleris, for þei spoylen hom in chapiters, as who wolde spoyle a thef; 

And þis is knoen to bishop cleris, for þei spoylen hom in chapiters, as who wolde spoyle a thef; 

Also 3if ony bishop consente, bi preiere or pris, to fornycacion of prestis or dekenys in his parische, or þat he impugneþ not bi autorite sych synne don, be he suspendid of his office, þat is disposid as þe lawe seip.

And so þat bishop þat amendiþ not synne of siche men, is more worpi to be clepid an unchast hound þan a bishop.

Perfore seip Seynt Austyn, þat he þat disireþ þe stat of bishop for to have worschipe and reverence of men and worldly goodis, oweþ to underonde þat he is no bishop;

And certis, howevere we spoken of dispensacion of þe Bischop of Rome, þis symonyent mot do verye pennauence, and gete a newe ri3t or title, bi grace of God and ablete of kunnyng and wil to his office, wiþ open just lif and verrey techyng of his parischenis, and ellis he holdþ his benefice to his damnacion; and namely 3if he waste pore mennes liflode, in pride and riche array, in glotonye and dronkennesse, and grete festis of riche men, as officeris of þe bishop, and geteris of countrie.

Who getiþ ony fat benefice of þe Bischop of Rome wiþouten siche flateryng and preier, and gold for his dede lede, and þe first fruytis, and omage, and swerynge, oþer þan Crist and his apostlis diden?

Perfore seip Seynt Austyn and þe comyn lawe, þat no þing in þis world is more traveilous, more harde, and more perilous þan þe office of bishop, prest or dekene, to do it wel as oure emperoure Crist comaundid; 

Perfore he fleiþ algatis citees where bischopis weren olde, lest þe peple wolde hav e hym bishop. 

Who getiþ ony fat benefice of þe Bischop of Rome wiþouten siche flateryng and preier, and gold for his dede lede, and þe first fruytis, and omage, and swerynge, oþer þan Crist and his apostlis diden?

And siþ Crist, verrest bishop of alle, cursede not for his tiþes, ne whanne men 3aven him neiper mete ne drynk ne herbore;
Loke now wher þis bishop of Rome wiþ his court do þus in his wengis, boþe possessioneris and religious and mendaynatis.

For þei sey þat iche bishop and prest may lawfully leeve hor first dignyte, and after be a frere; bot when he is oones a frere, he may in no maner leeve þat and lyve as a bishop or a prest, by þe fourme of þo gospel.

And þei ben not reulid by Gods lawe, ne lawes of þo Chirche, ne lawes of þo kyng, Ffor þei glosen Gods lawe as hom likes, and ben exempt fro bishopis and oþer ordinaries, and leeden þo bishop of Rome as hom likes.

And þerfore þe bishop of Rome, þat is most contrarie to Cristi s techynge and lif, may dispense as he wole; Ande if a symonyent bishop 3eyve hym not lettre of newe licence, for þo autorite of God ande dispending in charite, þen to God Almy3tty and his ri3tful commaundement of charite.

POINT VII

Also prelatis ande freris beren upon symple men þat þai sayne, þat nouþer cursynge of pope ne of bishop byndes. And Seint Austeyne in þo comyne lawe sais, þat suche a bishop is raþer an unschamefast dogge þen a bishop.

What pope or bishop prays ony trewe preste for to dwell in his court, for prechyng of þo gospelle and werkis of penaunce or gostly occupacioun, but raþer for hunndaunce and prosperite of worldly wynnyng.
veriliar filyd cursidly bi þe world, ilk prest of Crist was callid indifferently prest and bishop, as it semliþ be þe wordis of Jerom. <L 22, 25, 27><T APO><P 30>

if ani is man wiþ out wif of synne, ha using feiþful sones, not in accusing of lechery, or not soget, for þe bishop be howuiþ be wiþ out crime, as a dispensar of God, nor proud, ne wraþful, ne 3euin to drink, ne strikar, ne coueytous of foul wynning, but to holde hospital, and to be bening, sobur, just, holy, chast, biclingþing a feiþful word þat is after doctrin, þat he be mi3ti to exort or monest in his doctrin, and snib hem þat a3en seyn þe solpe. <L 18><T APO><P 33>

þerfor glory þe bishop, wan he haþ chosun wise prestis, for þe cause of ruyn of þo peple are iuil prestis. <L 9><T APO><P 37>

And eft þe decre seiþ, If ani bishop, or ani of prestis, or dekunis, consent to fornicacoun, or to crime of incest in his parische, for price or prayour, or amendiþ not þat is done bi þe autorite of his office, be he suspendid. And eft writþ þe pope to þe bishop, We bid to þi brotherhed, þat þu steer bisili þe clerkis of þi jurisdiccoun, þat are wiþ in þe ordre of sodeken, or a boue, þat han concubins, þat þei moue hem fro hem, and reseyue hem no more a3en; <L 12, 16><T APO><P 39>

And wan an undiscret is maad bishop in þe kirk, þan is an hornid asse born þer in. <L 20, 25><T APO><P 57>

Þe dede of þe bishop houwiþ to passe a boue þe lif of þe peple, as þe lif of þe 3erd transenddþ þe lif of þe schep, as Gregori seiþ, and Bernard seiþ to pope Eugeni, Þi felawis bishops lere þei at þe to haue not wiþ hem childer so curhid, nor 3eng men kembid or compert; <L 12, 16><T APO><P 59>

But nowe newe lawe techiþ þat God sente noþt his messengeris to schewe þis blesside birþe to þe grete emperour of Rome, which was þe grettest temporal lord of þis world, neþer to Kyng Heroudes, þat was kyng of Galilee, in whiche cuntree dwellede Oure Ladi, þe moder of þis blesside chyld, and in whiche he was also conceedued, neþer to þe hy3e bishop of Jerusalem, þat was in þoo dayes hiest in spiritual dignitee, but as þe gospel seyþ: Þer weren scheperdes in þat same cuntree, wakynge and kepynge þe wacches of þe ni3t vpon her flok. <L 303><T CG05><P 61>

And þus sþ Crist is God of heuene, and his manhede in so ny3 God,oure bishop Crist in alle pese pingus mot nedis passe alle oþre byschops; <L 30><T EWS1SE-20><P 562>

And, but by vertu of þis bishop, my3te neuere bish AP do good to man. <L 33><T EWS1SE-20><P 562>

for oþur þei ben damnede in helle wþ þe þey3erste anticrist, or ellis þei ben blissud in heuene by oure bishop Iesu Crist. <L 45><T EWS1SE-20><P 562>

but, for to feede mannys sowle and haue goostly cure þerof, þat falluþ to þis bishop. <L 78><T EWS1SE-24><P 580>

Pow maist knowe þat þis man is oþur a bishop, or in such offys, but wheþur he schal wende to heuene God haþ hyd þe knowyng fro þe. <L 89><T EWS2-55><P 4>

And 3if þou go doun to freris þat ben beggeres, and shulden be mekerste, more wurchip of þer briþeren takiþ no man in þis world, as bi kneling wiþ kissing of feet take þou þe mynystre of freris, and oþer seruys at mete and bed more þan ony bishop doþ. <L 51><T EWS3-140><P 46>

But one of hem þat hi3te Cayphas, and was bishop þat 3eer, seyde to hem 3ee kunnen no good, ne casten ou3t þat it spekiþ to 3ou þat o man dye for þe peple, and al þe folc perische not’. And þis he seyde not of hymself; but, sþþ he was bishop of þat 3eer, he prophesied and telde þat Jesu was to dye for mankynde, — and not onely for helpene men, but to gadere Goddis sones in one. <L 24, 27><T EWS3-175><P 158>

And þan Symount Petre hadde a swerd, and drow it and smoot a seruaunt of þe bishop and kitte awey his riþt eere; <L 28><T EWS3-179><P 173>
We may lerne ouer þis to fede not vncouenable ayngis, for it was not tyme now to axe þus Crist of his lorye, for þe folc was vnable to here his wordis to þe prouf, and þe bischop wolde not trowe Crist, as he wolde trowe óþere þat herden. And þus Crist tauþe þis bischop by sharpsnesse of Cristis sword þat he shulde not axe vncouenably questions oute of tyme. And whanne Crist hadde seyde þes wordis, one of þe mynystris þat was nye 3af a buffat to Iesu, and þanne as crist seiþ, he is a deuyl.

And Annas sente Crist boundun to þe bishop Cayphas. But muse we not wheþer was first bishop, or hadde þe offys for þis tyme; <L 98, 99> <T EWS-3-179> <P 175>

First whanne a man bieþ his staat by worldly 3ift 3ouen by hond, as whanne a man 3eueþ moneye bi him or by mene persoones for to bie þe staat of bishop, of persone or of prouendre.

For þei ben sent/ holpe of God & of þe bishop 30en by hond, whanne a man 3eueþ moneye bi him or by mene persoones for to bie þe staat of bishop.

O• þou foltid schepard antichrist• God seiþ þou art an ydole hauing a bishopis habite• but neiþer vertu ne spirit• liff ne dede• þat longiþ to a bishop 30en by hond. <L 13, 14> <T LL> <P 11>

Perfore late þe mynystris diligently examyne hem of þe comun feþp and þe sacraments of holy chirche, þat 3if þei beleuen alle þes þingis, and wilne fefuly knoweþe hem, and stedefastly kepe hem to þe ende of þe world, and 3if þei han noon wyues, or 3if þei hau wyues and here wyues ben entrid into religion, or ellis þat here wyues han 3ouen here housbondis lyue bi auctorite of þe bishop of þe dioceis and now maad a wolv of chaßtite or contynce, and here wyues ben of sich age þat noon eyvy suspicne may be reysed of hem, late þe prouyncials seie to hem wordes of þe holi gospel þat þei goo and sille alle here gooodis and 3eue hem to pore men, and 3if þei may not do þis here goode wille is ynow to hem; <L 17> <T MT03> <P 40>

Of prechours to þe puple• Capitulum 9• Preache not freris in þe bishopriche of ony bishop whanne þe bishop a3en seþ hym, and noon of freris be hardy in ony manere to preche to þe peple but 3if he be examyned and aproyd of þe mynystre of þis fraternyte, and þat þe office of prechynge be graunted to hym of þe mynystre. <L 30, 31> <T MT03> <P 43>

And 3if he laste twenty 3eer bishop wiþ þis robberie, It wole come to sixti þousand mark þat he robbiþ of þe kingis lige men. <L 2> <T MT04> <P 63>

And lowere curatis taken ensaumple at hem and seyn, whi may not we haue lemmannus siþ þe bishop hap so manye? <L 1> <T MT04> <P 73>

Also prelatis maken many newe poynitis of bilee, and seyn þat it is not ynow3 to bile ne in ihu crist and to be cristened, as crist seiþ in þe gospel of mark. But 3if a man bileue þat þe bishop of Rome be heuyd of holy chirche. <L 7> <T MT04> <P 84>

Certiþ þei constreynen men summtyne to bilee þat a deuyl of helle is heuyd of holy chirche, whanne þe bishop of Rome schal be dampnyd for his cursed endyne in synne. <L 14> <T MT04> <P 84>

For 3if prestis wolen seie here masse and techen þe gospel in a bishopis dioceis, a noon he schal be forbeden but 3if line haue leue of þat bishop, and he schal paie comunly for þat leue myche money or ellis swere þat he schal not speke a3enst grete synnes of þat bishop and opere prestis and here falsnesse. <L 8, 10> <T MT04> <P 85>

And 3it it is a grete werk of charite and mercy to teche men þe riþte weie to heuene, and þes men schullen nouþt doo wiþouten leue of þe bishop, þou3 he be neuere so proud, neuere so coueitous and cursed for symonye and extorsions, and many tymes siche a bishop schal be dampnyd, and þanene, as crist seiþ, he is a deuyl. <L 13, 15> <T MT04> <P 85>

For þei seyn openly þat þer is no þing leffel among cristene men wiþouten leue of þe bishop of Rome, þou3 he be anticroist ful of symonye and
heresie;
<L 27><T MT04><P 89>
for ellis, as þei feynen, þer may be no bishop no prest ne cristendom ne sacramentis;
<L 25><T MT04><P 90>
and such on is preised and born vp of þe bishop and here officeris at þe fulle;
<L 9><T MT07><P 143>
for 3if þe pope or bishop sende a letter for to rescueue a pardoner to disceyue þe peple bi grant of many þousand 3eer to pardon, he schul be sped algatis;
<L 30><T MT07><P 149>
and 3if men douten of þis, late hem enquere þe soþe hou it was whanne þe bishop of norwich went into flaundris, and killed hem hi many þousandis and made hem oure enemys.
<L 21><T MT07><P 152>
for þou3 god comaundid hem to preche goddis lawe in word and ensaumple, and fauoure trewe men and helpe hem and preche þe gospel, þis doren þei not done ne helpe oþere þerto for drede of a wrongful maundement of a bishop or his officeris;
<L 11><T MT08><P 178>
and þus þei dreden more þe bishopis lettre þan þe gospel of crist, and so þe bishop more þan oure lord god almy3tty, and þis is foule blasphemye.
<L 17><T MT08><P 178>
for whanne þe bishop or his mynystris somonen hem and þei comen not but ben betre occupied to serue god in deuocion and clennesse of lif and to helpe cristene soulis to heuene, a noon þei schullen be su splendid fro seynge of masse and prechynge of þe gospel;
<L 20><T MT08><P 178>
and 3if þere be ony good bishop þat wole chace þe fends of lecherie or vsurie and siche moo, anoon coueitoues laweiris wiþ here gnackis and iapis, delaies, excusacions and fals appelis, letten þe bishop to ponyseche þis synne.
<L 17, 20><T MT09><P 184>
teche þou þes hingis," seih poul to bishop thymothe, "boþe to men þat ben vnlerned. And stire men þat ben lerned and necligent in doyngye.
<L 11><T MT15><P 228>
and austyn seih in þe lawe, þat a bishop þat consentijp to oþer mennus synnes schulde raþere be clepid an vnchastied hound þan a bishop.
<L 14, 15><T MT18><P 272>
for þe nywpe, þat pore men of þe rewme be not robbid for symonye of þe firste fruytis bi þe bishop of rome, ne bi þe bishepis at hom for halowynge of chirchis and aueteris, and prouyng of testamantis and aquitauncis.
<L 16><T MT19><P 277>
for þe prest gedreþ hym ofte moneeye or money worpe by suche penuance, and so bi priuе symonye he harngeþ hem boþe and þe churche, and þus a frere or a prest hap as leue to be seurerly a confessour of a lord or of a lady as to be a simple bishop;
<L 27><T MT23><P 333>
Capitulum 12m⋅ 3it þe fend blyndiþ many curatis þat wenen þat þei ben not holdun to residense bi leue of þe pope or of þer bishop or of seculere lordis bi priuylegie, and þus þei taken fruytis of þer chirchis and seruen not þer puple þerfore.
<L 2><T MT27><P 424>
and so þe pore men of his pari3s shulen bie his synne bi double weye, boþe þey shulen paye þerfo for to þe bishop, and be puny3schid bi consent of soule.
<L 26><T MT27><P 435>
and sipen þei han many skiles þat prestis shulden not be þus dowid, boþe þei bi olde lawe and þe newe, and bi þe lif þat crist ledde, þey shulden be heere hardy in bileue and lette þis dowing of anticrist, and neþer obesche to pope ne bishop but 3if þey tau3ten þat þey sueden crist in þis and seyntis þat þey kinnen alege shulden neþer be heere suyd ne trowid, but 3if it be tau3t þat þei sueden crist in þat þat þey helden wiþ þis dowing.
<L 28><T MT27><P 451>
and þis principle of bileue shulden prestis holde and lerne goddis lawe, and not obesche to pope or bishop but in þat þat crist groundiþ it; 
<L 15><T MT27><P 452>
as prest and viker and persoun, official, erchedekene and bishop, wiþ many men bitwixe hem, ben ful chargious to þe pari3s, and þei alle don not þe offiss þat a good herde shulde do;
<L 15><T MT27><P 455>
and certis þis is a foul offiss of a prest to robbe his puple to 3yue to bishop or erchedekene godis þat god biddiþ not.
<L 20><T MT27><P 456>
for crounne and cloþ maken no prestis, ne þe emperours bishop wip his wordis, but power þat crist 3yueþ;
<L 26><T MT28><P 467>
For whan þe same grete Bishop seid holding brede and wyne “Þis is my bodi;”
<L 2621><T OBL><P 224>

Herfor, our souereyn Bishop haþe made vs a sacrifec of pinggis togedere, bi þe wic þe man is quekened, þat is to seie Sone of þe Lord in whom a man lyueþ in soule, and of þe frutis of þe erthe wiþ þe wiche onli þe bodi lyueþ, þe wiche frutis ben þe first of alle for brede is þe first þing of þo þat perteine to mete, and wyne is þe first þing of þo þat perteine to drink.” And her Fulgencius.
<L 2678><T OBL><P 225>

And þerfore a gentilman axid a greete bishop of þis londe, in cause þat þe clergy hadde alle þe temporal possesycions, as þai han now þe more parte, how schal þe secular lordis and knyghtys lyue, and wherwiþ, siþ God haþ in bothe his lawis allowd his staate and her liifloade.
<L 204><T OP-LT><P 47>

And certis þis lawe of getynge in of þes temperalles, and þes oþer wordis of þis bishop, ou3te to be taken hede to.
<L 210><T OP-LT><P 47>

or if þu be a bishop, how darst þu take vpon þe lordeschip?
<L 660><T OP-LT><P 91>

And if a bishop and his colage or an abbot and his couent may not alien fro hem eny of þe temperalleis þat þai han, ne 3eue to her founder eny of þo possessions þat he haþ. 3oue hem, what nede þat euer he haue, ibouden oonly by a posityue lawe or a tradycion þat þai han hensiilfe made;
<L 928><T OP-LT><P 119>

Hit it also a3ens þe popis lawe, for he spekiþ to a bishop and biddþ hym þat he warne openly prestis and cleris þat þai be not occupied in secular office, ne procuraturis of secular lordis nedis and her goodis.
<L 1008><T OP-LT><P 145>

And saynte Gregori wrote to þe defensoure of Rome in þis maner: It is tolde to vs þat oure moost reu rent broþer Basile, þe bishop, is occupied in secular causis, and keþiþ unprofitably mote hallis, whiche þinge makþ hym foule, and distryeþ þe reverence of presthode.
<L 1016><T OP-LT><P 145>

But now to goostly vndurationg, euer bishop schuld be a waite or a waçcheman to tell and to warne byfore to alle þe peple, by his goode lyvyng and techyneþ, þe perell of synne.
<L 1032><T OP-LT><P 146>
As, in his word bishop, is quoted how (he firste pistle to Tymothe, he fride cap* & Titum, he firste cap* ) ben specified he condicous of a bishop.

And the chaunceler of the king and the bishop Joiaida heelden out of the arke the mone, and 3auen it in to hond of maistris of werkmen, and thei spedenden it wel in this offis and necessarie reparacoun;

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

and Amares, 3oure prest "and bishop, schal be soureyen in these thngis that perteynyn to God".

And whanne the bishop and many noble prestis a3enstodyn him, and teldyn the lawe that was a3ens him, hee was wroth, and helde the censer, and manaside hem;

and whanne 3e maken a fonden bishop, that can not and loueth not Goddis lawe, stonde my trid at the auter, 3e make an horned asse storiade at the auter, in the stede of Crist and so of othere vnresonable beestis, as lyouns, whius, beersis, apis, dragouns, hoggis, horsis, doggis: and othere viciouse prestis, proude, coeitouse, raeynouris, wrathful, ypocritis, trecherouse, and manye mo heraftir þoru3 Goddis grace schulen be lerned, to hate and to fleen al sich bachiteris;

and 3e transfiguren Satanas into an angel of li3t, whanne 3e maken curatis either prelatis, that ben contrarie to Crist, to occupie the offis of bishop, abbot, either of prest.

Elles it is a skorne þat we sei hym wiche is bounden in boundes of synnes, and draweþ his synnes as a longe cor, and his wickednes is a bonde as a bridel, for þat alone þat he is called a bishop, for to haue siche powere. Perfor he be a bishop vnreprouabyl wip ope fourtene þingis wiche þe apostle seip and þane louseþ he.

þis also defendid Gregor expressly to Bishop Desiderio as a greuus & vnleful & vnreligious þing, /di* 86*, c.

þe bishop gaff þam agayne ne suppose 3e no3t þo þingis wiche he had giffen. Þe bishop had in power no3t for to giffe agayne, bot be þe ri3t or lawe of þe merked, no3t be ri3t or lawe of heuen".

Item Augustinus, li* De Vita Clericorum/, “In holy doctrine a bishop owe to bryng forþ autorite, no3t schew wisdome of seculer lettrez. It is no3t þe office of a bishop for to expovne gramer, ne þe mouþez off bishopis sovne no3t þe louyng of Iuppiter”.

Vnde li* 5* Decretalium, ti* De Hereticis, c* Excommunicamus, & Quia/, “Forsþ for þat som vnnder spice or likenes of pite denyand or forsakande þe vertu of it after þat þe apostile seip challenged to þam autorite of prechyng, siþe þe same apostile seip, How schal þai preche bot if þai be sent’, al þai þat bene forbere ar no3t sent byside or wiþout þe autorite taken of þe apostile see or of þe trewe bishop of þe place, openly or priuuely presumeþ for to vsorpe þe office of prechyng.

But, ser, bi ensaumple cheefli of Nycol Herforde, of Ioon Puruyeye, of Robert Bowland, and also bi þe present doynge of Filip Repintoun, þat is now bcome bishop of Lyncolne, I am now lerned, as many oþer ben and manye mo heraftir þoru3 Goddis grace schulen be lerned, to hate and to flee al sych sclaundre þat þese forseid men cheefli haue defoulen wiþ principali hemisilf.

But, as touchinge Filip of Repintoun, þat was first chanoun and afterwarde abbot of Leycetre, whiche is now bishop of Lyncolne, I telle to þee þat þe dai is comen for þe which he fastide þe euen, for he neiþir holdiþ now, neiþir wole holde, þe loore, þat he tau3te wif his wize of al truþ, so ly3tne he oure hertis wiþ wysdom and kunnynge and þat, as he enspirede þe prophites wiþ sent byside or wiþout þe same apostile seiþ, How schal þai preche bot if þai be sent’, al þai þat bene forbere ar no3t sent byside or wiþout þe autorite taken of þe apostile see or of þe trewe bishop of þe place, openly or priuuely presumeþ for to vsorpe þe office of prechyng.

And þus 3if, þorou3 necligence of oure bishopis and prelatis and oþer fals techerrs þat ben in þe chirch, þe truþe of Goddis word be not sownen to þe peple, praiue we Iesu Crist bishop of oure soules þat he ordeyne prechouris to warne us to leue oure synnes bi prechyng of his lawe, and þat, as he enspirede þe prophites wip wysdom and kunnynge and tau3t þe apostillis þe weie of al þruþe, so ly3tne he oure hertis wip vnderstandynge of his lore and graunte vs gras to lyue þeþer boþe in word and werk.

and bi þe same skile no prest schulde preche to þe peple but if he hadde leue of þe bishop or
leue of þe pope.

Where of Seynt jerom wrote in {vitae patrum}, Sith þe chirche encresside in possessioune, it decreside in vertues, ’as þis priuelege to þe bishop of Rome, þat as an Emperour is souereyn aboue opere kings so þe bishop of Rome is souereyn aboue opere bishopis.

He was first monk of Clynie and after archdeken of Remy, after þis bishop of hostyent, at last bishop of Rome, whom anothe pope, sett yn bi Raveyn, clement bi name, sum tym archbishopo of Reynness, pursued mych.

and hem þat wol not leue þees damnable opinyouns þou schalt putten vp, pupblischinge her names, and make hem knoen to þe bishop of þe diocise þat þese ben inne, eiþir to þe bishopis myn ystris.

But, ser, bi ensaumple cheefli of Nycol Herforde, of Ioon Purueye, of Robert Bowland, and also bi þe present doynge of Filip Repintoun, þat is now bischop of Lyncolne, I am now lerned, as many oþer ben and manye mo he raftir þoru3 Goddis grace schulen be lerned, to hate and to fleen al such sclaundre þat þese forseid men cheefli haue defouliden wiþ principali hemsilf.

But, as touchinge Filip of Repintoun, þat was first chanoun and aftirwarde abbot of Leycetre, whiche is now bischop of Lyncolne, I seide to þe Arche and hem þat wol not leue þees damnable opinyouns þou schalt putten vp, pupblischinge her names, and make hem knoen to þe bishop of þe diocise þat þese ben inne, eiþir to þe bishopis myn ystris.

And þe Archebishop seide to me, It sueþ of þese þi wordis þat þou and suche oþer deemen þat 3e doon ri3t wel for to preche and to teche as þe doon wijbute autorite of any bischop.

But I sent þe neuere to preche, for þi venymous doctrine is so knoen þou and suche oþer deemen þat 3e doon ri3t wel for to preche and to teche as þe doon wijbute autorite of any bischop.

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And I seide to þe Archebishop, Ser, as touchinge 3ouple letter and þe lettres of opere bishopis, whiche þe seien we schulden haue to witnesse þat we were able for to preche, we known wel, ser, þat neiþer 3e ne ony oþer bishop of þis lond wol graunte to vs ony suche lettre of licence, but we schulden oblischen vs to 3ou and to oþer bishopis bi vnleeuf oolpif, for to not passe þe bondis or termes which 3e, ser, and oþer bishopis wolen lymyten to vs.

And I seide, Sir, seint Gregor was a greet man in þe new lawe and of greet dignyte and, as comoun lawe witnessil, he comendide greetli a bishop forþi þat he forbed vttirli þat imagis maad wiþ mannis honde schulden not ben worsehipid’.

And for þe pite of Crist’, þei seiden, beþinke þee how greete clerkis þe bishop of Lyncoln, Herforde and Purueie weren and 3it ben, and also Bowland, þat is a wel vndirstondynge man, which alle foure haue forsaken and reuokiden al þe lore and opynyouns þat þou and siche oþer holden!

But, sere, to seie þe soþe, I was ioieful þat, whanne 3e weren gon, þe bischop of London, in whos prison 3e putten me and lafte me, fond in me no cause for to holden me no lengir in prisoun.

BISCOPE......29

But as blasfemes þese clerkes floreschon Cristis lawe and seyn it sueþ þat iche bischop of Rome is suche a viker of Crist, as we haue before seid.

But no man can seey wy iche bischop of Rome schulde haue þis primacie, but if oon of þese causes moued þerto: first, for Seint Peter died in Rome.

& if þou wilt knowe wat fru3te comeþ of al þis, certen but pride and worschipe of þe worlde, for þe frere, aftur þat he comenseþ, schal haue a chambor and a chapilen as a bischop & be serued costily as a lorde.

Ringer 404
if he wandere in þe worlde & etiþ wiþ lordes, he lokip to be serued and sette as a bischope.

And sithen Crist, nobulest man þat may be in ertheþ, was porest man of alle whan he chese to be bischope, oþer shulde þis lordis kyn be pore as Crist was, or ellis holde hem in staat of lordis of þis worlde.

For þo suffnynge o fu of lecchery is expressely a3eynus Goddis commaundement, ande receeyvyng of þis money is mayntenynge þeroff, for whiche þo bischope, by Goddis lawe and comyne lawe of þo Chirche, schulden be degradid, for hit is open mayntenynge of open erroure a3eyne Cristen menus bileve.

But frere Tille þat seide before þe buschop of Londoun heerynge an hundrid men, þat Jerom seide he errid in translatyng of þe Bibel is lijk to Elymas þe wiche wolde have lettid a bischope or a Juge to heere þe blyeue, to warned Poule seid: O þou, ful of al trecherie & of al falace, seching to turne þe buschop from þe beleue, þou schalt be blynde to a tyme.

Also þe bischope of Caunturbiri, Thomas Arrundel þat nowe is, seide a sermon in Westminster þer as weren many hundred puple at þe biring of quene Anne, of wos soule God haue mercy, & in his comendynges of hir, he seide: it was more joie of hir þan of any woman þat euere he knewe ffor, notwiþstanding þat sche was an alien borne, sche hadde on Engli che al þe foure Gospeleris wiþ þe doctoris vpon hem.

One maner it is taken for a material temple halowed of þe bischope: Ps*, “In chirchez blessez 3e our Lorde”.

And if a man is vnri3tfuly cursed of þe pope or of þe bischope for Goddis cause, if he suffer it pacientli, he schal fare myche þe better for þer curse, and þei þat cursen schullen fare myche þe wers, for, as seint Austin seip, I seite not þis foolehardili, þat if any man is cursed wrongfulfulcile, it schal harme hym ræper þat cursep, þane him þat sufferþ þis curse, for þe Hooly Goost puttiþ no such peyne of curse to any man vndeserued’.p

Pope Sixtus /viz* 2dus/ ordeyned that masse schuld be sungun on Awters, which was not doon bifo, in þe 3ere of our lord CCC iij’ x 3er* Pope Gayus ordeyned þat ordis in þe chirch schuld sti3e vp hier and hi3er, Reder, coniowrere, Colete, Subdekyn, preest, and bischope, in þe 3er of oure lord 288.

Also in þe 3ere of grace iij’ xiiij, Constantyn ordyned þat Bischope of Rome schuld be hi3est of alle bischopis and assigned the tenþe parte of possessions to chichres.

Also formosus bischope of portus hated Sergius þe iij pope and procurid þat he was degratid fro his popehode.

Also in þe 3eer of grace xvj’ xv* king Oswold askide and gate of þe peple of Scottis, Adan bischope for to enform his peple and 3afe to him a place þi þe isle of Lindisfarne, wher wondirfulle biholdiþ, þe bischope preching in scottisch tunge, The king interpeteth in Englisch.

Pope Adrian mad a conseil at Rome with an C* and l bischoppis, king charlis p present, to whom he grauntid ri3t in chesing of þe hi3est bischope, or ordyned of Apostels sete or bischope of Rome.

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Also kyng Salamon putte doon an hi3 bischope for he conspirid a3ence him and also he made anoþer hi3 bischope in his stede.

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Neuerþelese, hym stryvyng of popehode, oon a3ence tweyn and tweyn a3ence oon, Harry þe iij Emperor hem iij deposid, ordeyned bi violence þe bischope of Raburgis pope, þat was seint Clemet þe iij, and of harry was crownyd; 

Þerfore renounce þi wode loue in which þu travelist and I schal make þe a bischope’.p
and after 3euyng studie to letteris and vertues, and was made bischope of albone, after usiug legasye at Nowyny convertide þat prouynce to feiþat at þe last made pope, enterditid alle þe Cite of Rome for woundyng of a Cardinal and cursid willium king of Cecile and constrynde to submyttyng.

Also in þe 3e r of grace suyng, seint Robert Grothede, bischope of lincoln, died, excellently lerned in alle liberal artis, in logik, moral philosophi, Astronomye, and holy writte.

Wherfore it bifelle after þe deeþ of Robert, sum bischopes in pont ificalle apperid to þat pope, refreynyng in his bed by ny3t, seiyng þus: Arise, wreche, and come to þe dome’. 

BISCHOPES......7
nowþer bischopes, ne religiouse, ne none oþer preestes; 

þe pope & oþere bischopes wo le kepe here feet ful cleene wiþ scarlett & cordewane/ & sum tyme wiþ sendales/ wiþ golde/ wiþ siluer & silk precisely di3t.

But now erchedekenes, and officiallis and oþur ministres, and þerwiþ begger prechouris (as Pharisees, diuid id þorou3 byddynge of oure bischopes þat rulen oure Jerusalem) axen þis question of þese pore prestis: Seþþe þe Pope prechen no3t þat is Goddes viker, ne none bischopes but selden, ne oþer grete prelatis for fere þei mi3te ly3tly brynge men into herisie, a nd oþer curatus moun lyue ful wel þou3 þei prechen no3t, but þis office is oneli committid to þe ordres of freris, whiche ben clerkis apreued and kunne wel Goddes lawe, and bi her prechynge as foure postis beren vp Cristis cherche, and 3if þer ben kynges and bischopis of harlates.

þis is cause whi þat lordes & bischopes also holden so many freres dwellinge wiþ hem.

But furþermore, feyned confessiones of freres semeþ to do al þe harmes in be chirche, for þei lede lordes, bischopis & ladies, & errour of þes þre don miche harme.

Bischopis mytrid wiþ two hornys figuren þat þei schulden þoro good ensaumple putte þe folk fro vicis to virtues, but now þoro pride and covetise þei ben principal ensaumpleris of turnynge fro virtues to vicis; 

For kyang Salmon putt doun viciouse bischopis and proude, and sette in her stide meke men and vertuouose.

And as lordes schulden be mendid by prechyng of hor bischopis, so lordes schulden amende marchauntis and oþer folk, þat in þo þridde part of þo Chirche sowen by hor envye seed of dissencioun, and synnes þat distourblen rewmes. 

Po pope is stirtour of þis feght, and synnes more þen feghters, as þo bischopis of þo temple synned more þan Pilate, or kny3tis þat slowen Crist, for prestis autorisi þis synne. 

And þus if oure bischopis prechen not in hor perso, bot letten trew prestis to preche to hor schepe, þei ben in þo synne of bischopis þat kilden Jesus. 

And þus don somme bischopis, erchdekenes, and officials and servauntis to hom, þat clippen þo puple and spoylen hom. 

wiþouten beggyng as freres, or dowynyng as oþere bischopis and monks, and oþere calde

Of oure order there beth Bischopes wel manye, Seyntes on sundei steeds, that suffreden harde.
possessioners;

If nobulmen be bischopis, let hem þenke on Crist, þat was most nobul man þat evere was in erthe, for hys Fadir was God and hys modur Marie, and boþe þese ben best in kynde, as Crist himself is.

And so schulde men loke, by resoun of Goddis lawe, wheþer it were medeful and a werke of mercy to make riche bischopis, and lett hem of þe werke þat Crist ordeyned hem to do, and drawe folke fro þe world, or ellis for to make hem to lyve so worldly þat non synes so lustly, ne meduld hem wiþ þe worlde, þan don suche bischopis;

Also Poul biddiþ þat bischopis and prestis techen wifis to love here housbondis, to be prudent and chast and sobre, and to have care of þe hous, and benynge and under lont, or suget, to here housbonders, þat þe word of God be not blasphemyd.

And alle siche ben symonieris þat occupien bi symonye þe patrimonye of Crist, be þei bischopis, curatis, or provendereris.

Also many bischopis and religiouse and seculer lordis wiþdrawe in ri3tful reulyng of Cristene soulis, bi makyng and presenting of unable curatis.

And siþ þis money is taken bi maistri for ordris þat men taken, for ellis pei schullen not be ordrid, or ellis ponsychid to þe double or treble, and here weddis taken, who may excuse oure bischopis from extorsion of symonye?

For þou3 men breken þe hieste commaundementis of God, þe lewideste parische prest schal assoile anoon, but of þe founed vowed 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.

siþ Crist commaundid his disciplis to baptise alle men, and chargide hem not to conferme men, as bischopis usen.

It semeþ þat þe most del of bischopis and grete prelattis, þat sey n here masse, more for presence of lordis and grete placis, for to be holden holy and have offrynge and 3iftis, þan for devocion or compunccion of here synnes and her breþeren synne, and to make pees and charite.

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Perfore Seynt Gregory techiþ in his Pastoralis, þat whanne bischoprichees weren pore, and bischopis weren þe first in martirdom for Cristene feip, panne it was worþi grete preysynge to covete a bischopruche.

what mirrour of mekenesse is þis, þat bischopis and prestis, monkis chanons and freris, þat schulden be meke and pacient and lambred among wolvys bi techyng of Crist, ben more strongly arried in armre and opere costis of werris, and more cruel in here owene cause þan ony opere lord or tiraunt, 3e, hepene emperours!

First, bischopis maad of þe court of Rome, who sweren to go and converte hepene men in placis of here bischoprichis, don not in dede þis office, but dwellen in Englond, and bicomene riche bischopis suffragans, and pilten and robben oure peple for halowyng of chirches, chichere3erdís, auteris, and ornamentis of þe chichre.

Also alle bischopis and possessioneris, sworen to be trewe and holy to þe kingis conseil and profit, se men opynyly forsowren.

Also oure bischopis ben sworen to meyntene þe honour and dignyte of Petre and Poul, but þei moste distroien it of alle men in erþe at here power.

CAP• XVI• Alle þo þat falsen þe popis bulle or bischopis letteris ben cursed grevously in alle chirches foure tymes in þe 3eer.

And þis menen þei in here opyn lawe, bi whiche þei maken clerks exempt fro seculer domesmen, til þei ben degraded bi dom of bischopis. Of þis wrongfull sentence 3oven of bischopis in þe erþe to don, wiþ good reson suen þes poynitis, þat þou3 a colegie of clerks, or covent, or religious, ben open þeves, and robben and sleen þe kyngis lege men, 3it þe kyng may take no ferþingworþ good fro hem, for alle worldly goodis ben temperal þingis, and, as þei seyn, noon seculer lordis may lawfully take temperal þingis fro þe Chirche þat trespassiþ bi long custom.

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Clerks þat don evyl and meyntene it bi sotilte of word ben sly or sotel heretikis, but þes lordis of prestis, þat ben bischopis, and opere officeris þat meyntenen ðepere men in synne, ben sotil maistris of errour and princis of heretikis.

And þiþ schullen not preche wipouten leve of þe bischopis, and þei volent not suffre hem to preche fully þe treuþe of holy writt, and warne þe peple of Anticristis tirauntrie, and of his clerks ypocrisie, as God biddiþ hem do.

And 3if it fare þus wiþ hiere penystauneris, boþe of bischopis and popis, and sum men supposen þat þei don, it is moche þe worse on alle ordris, for þanne þei ben cursed of God and man, and maken þe peple cursed perto.

Oure bischopis þat pressen to be chausseler and tresoser and governours of alle worldly officis in þe rewme, to dredeful sore, for þei may not wel togidre do her gostly office and worldly, for Crist and alle his postlis, wiþ alle here witt, kouden not and wolden not entermete wiþ worldly office, but fledden it as venym. And certis oþer þes bischopis ben wittier and my3ttier þan Jesus Crist and his postlis, or ellis þei ben open foolis cursed of God and man.

And þus popis, bischopis, and freris, shulden helpe here to purge hemsilf;

For þei passen bischopis, popis, and eke God hymself;

Ffor freris ben made bischopis. 3he, mony tymes bi symonye, and sworne strongly to go and preche and convert hethen men;

And þus þese freris, bischopis, lyven comunly evere after in symonye pride and robberye, and þus þei ben exempt by Cayaphas bischopriche fro alle gode observaunsis of Gods lawe, and of hor owne ordri, and be fre to lyve in synne, and to robbe oure lond, and envemyn hit by mony cursinges.

And oþer bischopis of hom þat have diocisis in þis lond, forsaken povert and penaunse and obedience, for þei loken to be maysters of all freris of þat ordri in þis lond, and to lyve in pride, lustis of hor flesche, ydelnesse, and spoyling of þo puple more suttily þen oþer.
and þei ben not reulid by Gods lawe, ne lawes of þo Chirche, ne lawes of þo kyng. Ffor þei glosen Gods lawe as hom likes, and ben exempt fro bischopis and oþer ordinaries, and leeden þo biskop of Rome as hom likes.

Ffor, in pleesinge of bischopis and oþer men, þei prechen ageyns povert of Crist, and seyn þat prechours of þo gospel and Cristis lif ben heretikes, worthy to be brende. And so, for giftis of bischopis and oþer men, and worldly favor, þei sellen treuthe of þo gospel, and so Crist, as Judas did.

And, for wickidnesse of þis vice, þo bischopis of þo temple putten blasphemye upo n Crist, to do him to deþ.

Ffor so myche may prelatis erre, þat hit is worthy þo puple to juge hom, as þo bischopis of þo temple were nedid to forsake to juge Crist, þat is trewth of þo gospel.

and specialy to bischopis, þat han cure of alle men in here diocese bi charite and comyn lawe.

Also whanne men spoken a3enst synne, anoon þei seyne, þou3 þis be synne, 3it it is venyal, and not dedly, and venyals ben waschen away wip preieris of a Paternoster, wip halti watir, wip pardon, wip bischopis blisysyne, and many oþere li3tte weys, as men feynen.

And as to pardons, and haly watir, and blyssyngs of bischopis, it is a feyned þing, for pride of statis and covetise of worldly muk, and to blynde þe peple, and to make hem over litel to drede synne.
Certis as seculere schullen not, whilis þai ben e lordis, take presthode ande ri3ttis annexid þerto myche more prestis, ande normely in state of pore apostilis, as bischopis faynen hem to be, schullen not take seculere lordschip and powere annexid to þe state by Gods ordynaunce; 

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. 

POINT XXI Also bischopis curatis and freris putten on pore men þat þai sayne, þat no persone ne vicare ne prelate is excusud fro personele residense to be made i in þer beneficys, in dwellynge in servycis of byschopis, or of archebyschopis, or of þo pope. 

Here Cristen men sayne, þat none suche curate schulde be absent fro his gostly childryn for worldly pompe, wombe joy, and worldly bysynes in þi bischopis courtis. 

And in þe popis lawe, wiþ grete congregacion of bischopis and clerkis, and grete avisement, is writen þus;
world and so brou3ten manie men out of
darknesses of her synnes into þe li3t of grace and
gode vertues, in so myche þat many wytter
duryng togidere þer was greet plente of popes,
bischopis, and prestis martired for here holi li3f and
here true prechynge.

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

But bischopis of þe oolde lawe sacrifisedon kydis
blood, or blod of geet or of caluys;
<L 19><T EWS3-20><P 561>

And so it semeþ to somme men þat bischopis of
þe oolde lawe weron nitide to entre 3eer by 3eer, and 3et þei entrede not into
heuene, but into alytul holet, þat was þe west
part of þe tabernacle;
<L 24><T EWS3-20><P 562>

And Ion hadde power to here hem, for he was an
holy prophet and a bischopis son, and, as holy
writt spekiþ, he was a prest maad of God.
<L 32><T EWS3-124><P 6>

And so he tok not falsly þis offys for wynnyng,
ne of þes two bischopis, but specialy of God;
<L 20><T EWS3-128><P 16>

And so it semeþ to many men þat prelatis þat
letten treswe prestis to preche frely þe gospel ben
wurse þan þes two bischopis of Iewis summe
bischopis ben glad of þes prestis, and summe
ben yuele enformed bi freris And Ion cam into al
þe cuntre of Iordan, prechinge þe baptym of
penaunse in remyssiuon of synnes, as it is writun
in þe boke of sermons of Ysay þe prophet, þat
seyde þat Ion was a uwys of a criere in desert
Make 3e redy þe weye of þe Lord!
<L 23, 24><T EWS3-128><P 16>

Go we to bischopis bineþe þes, and riche
abbatis, fadris of couentis, and þes axen worldly
wurchipis.
<L 44><T EWS3-140><P 45>

And, as hye prestis wiþ scribis lettiden children
for to speke, so þes bischopis and newe scribis
letten prestis to telle Goddis lawe.
<L 53><T EWS3-148><P 73>

As 3if bischopis fi3ten nou and ben arayed in
hors and meyne, or ben greet in houshold and
opher þingis to fede þe world, þei ben enemies to
Crist, and not in þis suttuours of hym.
<L 16><T EWS3-165><P 128>

For we han alle þes þre partis: þe hye prestis ben
bischopis þat wolde not here of Goddis lawe;
<L 62><T EWS3-172><P 151>

And so mynystris camen a3en to bischopis
and pharseis, and þey seyden to þes serraunzis Why
brou3te 3ee hym not wiþ 3ou?
<L 14><T EWS3-174><P 155>

Ion seib þat bischopis and farisees gederiden
counsel a3en Iesu. And by þis may we se þat þe
mooste ground of pursueris of Iesu and his lawe
weren prinsis and pharseis, for þe princes of
prestis þat weren þe bischopis, and pharsees þat
weren religious in Cristis tyme, pursueden Crist
dep to as autours of his mansleyng.
<L 2, 5><T EWS3-175><P 157>

Pey dredden hem of Crist, 3if his wordis weneten
forlþ, þat Romayns shulden come and fordo
prestis and pharseis, for in hem two stood
myche þe lordchip of Iewis, as 3if bischopis
and abbotis spaken nowdayng Cristis tyme, pursueden Crist
to dep as autours of his mansleyng.
<L 21><T EWS3-175><P 158>

Iudas cam not alone, but he tok a cumpenye of
Romayns, and mynystris of bischopis and
pharseis, and cam þidir wiþ lanternes and
broondis and armys.
<L 18><T EWS3-179><P 172>

Boþe þes two wereþ bischopis in þis 3eer þat
Crist dieþe ynn.
<L 98><T EWS3-179><P 175>

One of þe bischopis serraunzis seyde to Petre,
his cosyn whois ere Petre smoot of, Saw Y þee
not in þe 3erd wiþ hym?'
<L 104><T EWS3-179><P 176>

Pifolc and bischopis token þee to me.
<L 149><T EWS3-179><P 177>

Pe bischopis answeriden We han no kyng but þe
emperour.'
<L 252><T EWS3-179><P 181>
But þe bishopis of Iewis seyden to Pilat Nyle þou write "Kynge of Iewis", but þat he seyde "Y am Kynge of Iewis".
<L 267><T EWS3-179><P 182>

and þanne may þey answere to bishopis and fole þat athen xem þere is þer power.
<L 20><T EWS3-208><P 251>
sip þis hireste ofys falliþ to bishopis, and þey shulden not be yulee payed þat men helpen hem þus frely.
<L 27><T EWS3-208><P 252>

But heere it is a skyleful þing if pseudopristis prechen amys þat bishopis lette hem to preche.
<L 41><T EWS3-208><P 252>

And bishopis shulden lette alle þes foure, and mayniene Cristis ordenaunse;
<L 45><T EWS3-208><P 252>

for many bishopis woldele þenke today þat it were dishonour to hem for to ete on þis maner for nede of mete þat þey hadden.
<L 29><T EWS3-213><P 262>

But we slepen and wanten bileue in alle þes þre for nede of mete þat þey hadden.
<L 179><T LL><P 182>

As freris seyen now þat bishopis kunnen fi3te beste of alle men, and it falliþ moost to hem sip þey ben lordis of al þis world;
<L 8><T EWS3-220><P 274>

And þus siche makynge of testamentis is ofte a boon to many synnes, for bishopis and archidekenes and þer clerkis synnfe ofte heere.
<L 18><T EWS3-238><P 315>

And þus he translatiþ bishopis gladly for þis wynnyng, As summe wolen take permutingis for sich wynnyngis falliþ to hem.
<L 40><T EWS3-App><P 320>

And by þis cautel þe fend of helle haþ takel lordschipsis fro worldly lordis, and amortisþ hem, and 3ueþem to bishopis and many opere clerkis so þat þese lordis ben aftirward nedid to sille beneficis for seruyse.
<L 55><T EWS3-App><P 321>

Frere, whi be 3e not lege men to kyngis ne obediente to bishopis ne vndir her visitacion?
<L 181><T JU><P 62>

Frere, whi axe 3e not letris of briþered of oþer pore mennes preieris, good & cristen leuers, ne of preestis, ne of moniks, ne of bishopis, as 3e desire þat oþer riche men axen 3ou letteris for a certeyne summer bi 3eer?
<L 189><T JU><P 62>

Frere, what charite is it to charge þe puple wip so many freris, sijen persouns, vikers, & prestis were jnow3 to serue þe puple of preestis office wip bishopis 3he, moniks, chanouns wip out mo.
<L 356><T JU><P 69>

Frere, sip 3oure ordis ben moost perfi3t, as 3e seien, for 3oure pouert, chastite, & obedientis, whi bisien 3e 3ou fast, & nameli 3oure grett clerkis, to be bishopis & prelatis & popis chapleins, & to be asoolid fro pouert & fro obedience, & euer to lyue in lustus of fleisch & of þe world; þat is goostli leccherie?
<L 385><T JU><P 71>

Alas howe dorne oure bishopis for schame
<L 4><T LL><P 11>

Ita in septuaginta duobus discipulis est forma presbiterorum/ Ri3t as in þe apostlis is þe forme of bishopis so in þre score & twelue disciplis is þe forme of prestos/ But Crist 3aue charge boþe to þise bishopis & also to þise prestis & seide/
<L 21, 23><T LL><P 11>

How schal þise bishopis maynten þer constituicuos a3ens þer God & holi seintis/ It schal be more suffurable to Sodom & Gomor/
<L 27><T LL><P 11>

O þou foltid shepard antichrist• God seij þou art an ydole haung a bishopis habit• but neipir vertu ne spirit• lijf ne dede• þat longiþ to a bishop ||
<L 12><T LL><P 14>

his rewme is made derke/ & þei eeten her toungis togidir for sorrow/ & þei blasfemeden God of heuen for her sorowis & her woundis• & þei diden no panceyne of her dedis/ Pat is to mene Archbischopis & bishopis• ben þe seet of þe beest antirici•
<L 22><T LL><P 14>

is þe heed of antirici/ And in archebischopis &
<L 13><T LL><P 15>

where Crist seij• Mat• xvi• /Porte inferi non preualebunt aduersus eam/ 3atis of helle schullen not mow haue mi3t a3en holi chircie/ vpon þis tixte seij Lire þus /ECTEIS NON consistit in homimibus ratione potestatis vel dignitatis ecclesiastice uel secularis• quia multi
principes & summi pontifices inventi sunt apostatasse a fide* propterea quod ecclesia consistit in illis personis in quibus est noticia & vera confessio fidei & veritatis/ Pe chirche is not in men bi weye of powere or dignite spiritual or temperal/ for manye princis & hi3e bischopis & oþir of lowere degree* state or dignite

Þe chirche is not in men bi weye of powere or dignite spiritual or temperal/ for manye princis & hi3e bischopis & oþir of lowere degree* state or dignite

3e don þis slaw3tir in worde & wille/ As pharisee wiþ bischopis in þe þridde oure

in bischopis & in prestis/ han þe same iudiciarij powere:

Also ierom seiþ þat prestis owen to preche bifore bischopis, and þei owen to be glad þerof for þat is here worschipe.

Also generaly prelatis regnen in symonye, as bischopis, munkis, chanons, and freris, and lesse curatis;

for bischopis, munkis and chanons sillen þe perfeccion of crisst pouert and his apostlis, and also trewe prechynge for a litil stynkyng muc or drit, and worldli lordschipe, and wombe ioie and idelnesse, and freris forsaken þe perfitt pouert of crist and his apostlis for pride of þe worldly staatis and flaterynge þerto and ypocrisie and beggyngge to geten esely and plenteuously catel of lordis and ladies and comunes, and to geten 3onge childre to here feyned ordre by symonye, as aplis, purses and opere iapes and false bihestis, and bi false stelynge aþenst here frendis wille, and aþenst goddis

for men seyn þat caþphas bischopis ben sory whanne mens forsaken here olde synnes and paie nor more here annuel rente.

þan for þis popis graunt or bischopis neuere þe more of pardon.

For 3if prestis wolent seie here masse and techen þe gospel in a bischopis diocese, a noon he schal be forbeden but 3if line haue leue of þat bischop, and he schal paie comunly for þat leue myche money or ellis were þat he schal not speke aþenst grete synnes of þat bischop and opere prestis and here falsnesse.

for þei drenen more þe popis lawe and statutis maed of bischopis and of opere officeris þan þe noble lawe of the gospel, and herefore þei han many grete bokis and costy of mannu lawe and studien hem faste.

and 3it þei 3euen a gret rauonson to bischopis officers for lettris and veyn customes or þei may be ordrid and do execucion of here office;

and þus þei dreden more þe bischopis lettre þan þe gospel of crist, and so þe bischop more þan oure lord god almy3tty, and þis is foule blasphemye.

and þus þei 3euen a gret raunson to bischopis officers for lettris and veyn customes or þei may be ordrid and do execucion of here office;

And þou3 a man be neuere so cursed, 3if he wolde paie an annuel rente to þes lawieris and to þe cursed court or to bischopis almes, be schal baþe hym in his synne as longe as he wole þus paie;

þe þrittiþe, þat þes mendynauntis disceyuen not children bi lesyngis and ypocrisie and biheste of worldly honour and welfare as wel as gret prelatis and bischopis to come and lyue herby in here priuat secte, preisynge it more þan þe nobl e and free religion maad and kept of ihu crist and his apostlis.

þe þre and þrittiþe, þat, siþ þei preisen so mochil obedience maad to man, þat þei ben not exempt fro obedience to bischopis and to þe comyn lawe boþe of þe chirche and of þe lond. þe foure and þrittiþe, þat þei 3euen not a pencion of moche gold to þe pope for to he exempt fro visitacions of bischopis and just correccion, siþ þei holden
mannus obedience so medful, last herby þei waxen rotyn in synne and þe ordynaries do ren not amende hem bi forme of þe gospel for þes weiward exempcions, siþ robert grosted clepiþ siche exempcion þe deuelis nettis.

But for institucion and induccion he schal 3eue moche of þis god þat is pore mennus to bischopis officers, archdekenes and officialis þat ben to riche, and not frely comen þerto.

And whanne bischopis and here officeris comen and feynen t o visite, þou3 þei norischen men in open synne for annuel rente, and don not here office but sillen soulis to sathanas for money, wrecchid curatis ben nedid to festen hem richely and 3eue procuracie and synage;

and so many cursed disceteis haþ anticrist brou3t vp bi his worldly clerkis to make curatis to myspeide pore mennus goodis and not don trewely here office, or ellis to forsaken al and late anticristis clerkis, as lordis of þis world, 3e more cruely þan opere tiraunts, robbie þe pore peple bi feyned sensures and teche þe fendis lore boþe bi open prechynge and ensaumple of here cursid lif Also 3if siche curatis ben stired to gone lerne goddis lawe and teche hero parischenys þe gospel, comynly þei schullen gete no leue of bischopis but for gold;

Þe tenþe, þat cristene men 3eue more credence to cristis gospel and his lif þan to ony bullis of synful bischopis of þis world, or ellis þei forsaken crist and taken anticrist and sathanas for here chief goimourn.

for þei han propre iuges, as popis and bischopis and opere iugis vndir hem; and þus siþ neber popis ne bischopis kunnen grounde bi crist þis curatis ofﬁss, ne þat þey shulden þus make personus, þe chirche shulde a3enstonde hem and turne a3en to goddis lawe in þe lyyung of curatis.

for boþe popis, bischopis and prestis may be wiþ þes þe fendis children, and no partis of holy chirche but fendis ordeyned to þe damnyd.

And so as þe lewys were lad aweie from Crist and trewe beleue and clene liuyng bi þer bischopis and þe clergie, so ben nou3 þo þat ben callid cristen bi her blynde duke antecrist, þe wiche antecrist I schal specifi3e sone if God wole.

And so þis argument failiþ boþe in forme and in matir, as dede þe argument of þe clerge of Iewis meued in Cristis time, þe wiche was þus: we bischopis and prelacie haue 3eue a decre, and determenned þat whosoeuer confesse þis Iesu as Crist, he schal be do out of the synagoge and so be akursid, þerfor echse seche on is akursid.

And þis knowleche of þis beleue, as Beringarie seiþ þer, he toke of pope Nichol and þe holi seen of an hundrid and fourtene bischopis þan present.

And in ful euydence þat þis confession was at þat tyme þe beleue of alle holi chirche, þis seen of þe pope and bischopis senten þis confession into alle cristendome, as fer as the wickid fame of this foreseid Beringarie my3t come, þat þe feiþf ul peple þat were sori for þat peruertid man my3t be glad of his conuersioun.

For þe gospel of Ion saiþ þat bischopis and pharises sayden of Criste If we leuen hym þus, alle men schul byleue in hym, and Romayns schulen comme, and t ake oure place and oure folke'.

And þus whoso biþenkiþ hym what maner malyce was practisid a3ens Criste by bischopis and scribis and religious in tyme of his bodily presence here, þe same malice in kynde he schal fynde, 3he, uphepi d in oure byschopis and religious.

Seynt Cypriane saiþ þat thorow 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 serue but to þe auter, and to mynystre sacramentis and to take hede to prayers and orysons. Hit is forsoþe writen “No man berynge his kny3thode to God entrike hym wiþ seculer nedis”, þe whiche oure bischopis and oure predecessouris, biholdyne religiously and purveyng hoolusmente, dempten þat whosoeuer take mynystre of þe chirche fro
spiritual office to seculere, that þer be noone offrynge done for hym ne eny sacrifice halowyd for his sepulture.

It is noþ þe office of a bishop for to expovne gramer, ne þe mouþe þis of þe pope, praie we Iesu Crist bischop of ben in þe chirch, þe truþe of Goddis word be not bischopis And þus if, þorou3 necligence of oure þe dore, no but Crist. ben scheppardis and membris of o schepparde, Petre and oþere postlis and alle goode

and þus 3if, þoru3 remorse of conscience, I repentide if, þoru3 necligence of oure þe mouþez off þe pope in conseil of an C bischopis or pope, for whi sum preest Gracian bi made be bischopis or popis. Pe nynþe is þat it is a3ens þe lawe of God þat bischopis and oþer prelates of þe chirche schulden haue temporal possessions, for by Goddis lawe þei schulden go oon fote preching þe worde of God.

(7)* Also we graunten þat þe state of prestis schulden be oon in very vnite, and þe order is al oon as anempte þe substance boþe in þe pope and bischopis and symple prestis, but þe degrees in hem ben durerse, boþe heier and lower.

And if, þorou3 remorse of conscience, I repentide me ony tyne, turnynge a3en into þe wei which 3e bisien 3ou now to make me forsake, 3e, ser, and alle þe bischopis of þis londe, wip oþer full many prestis, wolden defame me and pursuen me as a relapis.

Petre and opere postlis and alle goode bischopis ben scheppardis and membris of o schepparde, but noon is þe dore, no but Crist.

And þus 3if, þorou3 negligence of oure bischopis and prelatis and oþer fals techerrs þat ben in þe chirch, þe truþe of Goddis word be not sowen to þe pepel, praise we Iesus Crist bishop of oure soules þat he ordeyne prechouris to warne us to leue oure synnes þi prechynge of his lawe, and þat, as he esprirede þe prophites wip wysdom and kunnyng and tau3 þe apostolis þe weie of al trupe, so ly3tne he oure hertis wip vnderstondyng of his lore and graunte vs gras to lyue þerafter boþe in word and werk.

For þise & sich will þai be and ar prouestez of chirchez, denes, archidekenes, bischopis & archebischopis.

Pope felix ordeyned chirchis to be halewid of bischopis aloon, whiche my3t haue be halewid of euery preest.

yn þe 3er of grace Ml xl iii, tyme of harry Empourer, so gret discencioun was in þe chirch of Rome þat as an Emperour is souereyn aboue opere kingis so þe bischop of Rome is souereyn aboue opere bischopis.

yn þe 3er of grace iij• xiiijj, Constantin ordeyned þat Bischope of Rome schuld be hi3est of alle bischopis and assigned the tenþe parte of possessiouns to chirches.

Where of Seynt jerom wrote in /vitas patrum/, Sith þe chirche encresside in possessiouns, it decreside in vertues,’ as þis pruielege to þe bishop of Rome, þat as an Empourer is souereyn aboue opere kingis so þe bischop of Rome is souereyn aboue opere bischopis.  

Pope felix ordeyned chiris to be halewid of bischopis aloon, whiche my3t haue be halewid of euery preest.

yn þe 3er of grace Ml xl iii, tyme of harry Empourer, so gret discencioun was in þe chirch of Rome þat as an Emperour is souereyn aboue oþere kingis so þe bischop of Rome is souereyn aboue oþere bischopis.  

yn þe 3er of grace Ml xxv, tyme of harry Empourer herry þe iij Empourer, so gret discencioun was in þe chirch of Rome þat as an Emperour is souereyn aboue oþere kingis so þe bischop of Rome is souereyn aboue oþere bischopis.  

yn þe 3er of grace Ml xl iii, tyme of harry Empourer, so gret discencioun was in þe chirch of Rome þat as an Emperour is souereyn aboue oþere kingis so þe bischop of Rome is souereyn aboue oþere bischopis.

And anon, þe bischopis staffe poyned him in þe side þat was þe left side to þe herte, wher of þe bedstre on þe morow was founde blody and þat pope deed.

And anon, þe bischopis staffe poyned him in þe side þat was þe left side to þe herte, wher of þe bedstre on þe morow was founde blody and þat pope deed.

and hem þat wol not leue þeis damnable opinyouns þou schalt putten vp, pupblischinge
her names, and make hem knowen to þe bishop of þe dioceis þat þese ben inne, eiþir to þe bishopis aspie or sumnour of þis lond.

And I seide Sere, if I consentid to do þus as 3e haue here rehersid to me, I schulde become apeour, eiþir euery bishopis aspie or sumnour of þis lond.

For manye men and wymen þat stonden now in truþ and ben in wei of saluacioun, if I schulde for þe leernynge and redinge of her bileue pubblischen hem and putten hem herfore vp to vnpiteous bishopis and mynystris, I knowe sumd bi experience þat þei schulden be so troubld, and disesid wip o persecussioun and wip olere þat manye of him, I gese, wolde raper chese to forsake þe truþ þan to be trauailid, scorned, scaldrid or ponyschid as bishopis and her mynystris now vsen fo r to constreynen men and wymen to consenten to hem.

And if, þoru3 remorse of conscience, I repentide me ony tyme, turnynge a3en into þe wei which þe bisien 3ou now to make me forsake, 3e, ser, and alle þe bishopis of þis londe wiþ oþer ful many preestis, wolden defame me and pursuen me as a relapis.

Wherfore, ser, seiþ þis forseide witnessynge of God and of dyuerse seyntis and doctouris and of alle þe peple, good and yule, suffisîþ to alle trewe prechours, we demen þat we doon not þe office of presthhood if we leeuên oure prechinge, forþi þat we haue not ne moun not haue deweli bishopis letters to witnesen þat we ben sent of hem to preche.

Pe secunde cause þat moueþ to hi3e þis bishopoppe is multitude of merteres þat weren dede in Rome.

Vnde Ephiphanus Ciprinus ad Iohannem Constantinopolitanum in epistola quam beatus Ieronymus transtuliþ & ponitur inter epistolas suas, epistola 15

Also we beleuen þat oure lord Iesu Crist was and is cheffe bishopoppe of his chirche, as seint Peter seiþ, and schal be vnto þe dai of dome.

Crist’s almes þat he bad gedre to fede pore nedý/ was encresed to twelue lepful but þe almes of þise bishopoppe of so old synne/ is gedred for a certeyn rente 3er bi 3er in lecherie to lige.

Bot bishoppez succedeþ into þe place of apostilez, and prestez into place of seuenty & tuo discipulles, as witnesseþ þe canoun, {di• 21• , In Nouo Testamento/.

But þis cause is to lewde, syþen Crist died in Ierusalem þat was more þan Peter, & as wicked men han ben bishopoppe of Rome as was in Ierusalem iepen Crist died.

BISCHOPPES.....1

And herfore, þou3 we haue not 3oure lettre neiþer lettris of oþir bishopis writun wip enke vpon parchemynye, we dur not herfore leeue þe office of prechynge, to whiche prechinge alle prestis aþir her kunynge and her power ben bounden bi dyuerse witnessingis of Goddis lawe and of gret doctours, wipouten ony mencioun makynge of bishopis lettres.

BISCHOPPES.....28

And I seide to þe Archebishop, Ser, as touchinge 3oure letter and þe lettres of oþere bishopis, whiche þe seien we schulden haue to witnesse þat we weren able for to preche, we knowen wel, ser, þat neiþer 3e ne ony oþer bishop of þis lond wol graunte to vs ony suche lettre of licence, but we scholden accepten no man to presthoode, no but him þat hadde good wille and ful purpose, and were wel disposid for to preche.

And if, þoru3 remorse of conscience, I repentide me ony tyme, turnynge a3en into þe wei which þe bisien 3ou now to make me forsake, 3e, ser, and alle þe bishopis of þis londe wiþ oþer ful many preestis, wolden defame me and pursuen me as a relapis.

And the seeide witnessynge of God and of dyuerse seyntis and doctouris and of alle þe peple, good and yule, suffisîþ to alle trewe prechours, we demen þat we doon not þe office of presthhood if we leeuên oure prechinge, forþi þat we haue not ne moun not haue deweli bishopis letters to witnesen þat we ben sent of hem to preche.

BISCHOPPE......4

Wherfore, ser, seiþ þis forseide witnessynge of God and of dyuerse seyntis and doctouris and of alle þe peple, good and yule, suffisîþ to alle trewe prechours, we demen þat we doon not þe office of presthhood if we leeuên oure prechinge, forþi þat we haue not ne moun not haue deweli bishopis letters to witnesen þat we ben sent of hem to preche.

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BISCHOPPEZ.....1

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BISCHOPPES.....28

But þis cause is to lewde, syþen Crist died in Ierusalem þat was more þan Peter, & as wicked men han ben bishopoppe of Rome as was in Ierusalem iepen Crist died.

BISCHOPPES.....4
Ande efte Bernarde sais, Seye, þat þe kirk seip, þat dos golde in þoure bridel?

POINT XVI• Also bischoppis and freris putten to pore men þat þai sayne, hit ys not leefful for to swere in ony manere.

Noght alle bischoppis in name ar bischoppis in dede;

If I were, he seip, of þe nombrue of bischoppis, I were of þe nombrue of men to be dampnid.

and but 3if lordis myȝte 3eue here heritage to clerkis, as bischoppis and abbatis and oþer holy housis, þei were vnfree to helpe here souls and here fadris, and so þei weren noȝt ful lordis of here owne goodis.

And þerfore, as he chiffli inhabitid þe bischoppis and þe phariseis of þe olde lawe, so þerforþ þat þei supposidden and seiden þer was no bischop ne pharise þat beleued on Iesu Crist saue þe kursid comynte of þe peple, so þa þei now inhabitid our prelacie and phariseis, þat þei alle, as ferforþ as euæ I koude aspiȝe, boþ in worde and dede forsaken Crist specially in þe poiynis þat I schal assigne sone hereafur.

And as streitli toke þe consail of þe bischoppis þis texte of þe gospel, when þei damped þe heresie of þe Pelligianys, bihoting blisse to uncristenen children’, as Austen seip /Ad

Petrum presbiterum/.<L 1821><T OBL><P 203>

As if bischoppis and abbatis spaken today togeded Hyde we Goddis lawe, lest þes seculer lordis comme and take oure lordeschippis and fordo oure statis.’<L 225><T OP-LT><P 49>

And so bischoppis and oþir prelatis ben holden to teche and enforme lordis to wiþdraw hem fro þis synne, and scharply to repreue prestis and curatis vndir hem, þat þai occupie no secular office.<L 1023><T OP-LT><P 145>

And þis is þe reson whi bischoppis and oþir prelatis ben holden to teche and enforme lordis to wiþdraw hem fro þis synne, and scharply to repreue prestis and curatis vndir hem, þat þai occupie no secular office.<L 1038><T OP-LT><P 146>

see þise bischoppis, prestes & dekenes;<L 20><T Ros><P 63>

SIXTEEN POINTS ON WHICH THE BISHOPS ACCUSE LOLLARDS Þes ben þe poiynis wiche ben putte be bischoppis ordinaris vpon men whiche þei clepen Lollardis: Þe first: þe brede or þe oost in þe auter, sacrid of þe prest, it is very Goddis body, but it is þe same bred in kynde þat it was before.<L 1><T SEWW02><P 19>

(5) ALSO we graunten þat neiȝer bischoppis neiȝer popis curze ne popis bynden any man anemptis God, but if þat bounde acorde wiþ þe bonde of God.<L 96><T SEWW02><P 21>

(6) ALSO we graunten þat boþe þe pope and bischoppis moun lefully and medefulli graunte suche pardouns and indulgence as ben grunded in hooli write, and þat in þre maners.<L 105><T SEWW02><P 21>

(8) ALSO we graunten þat popis mown medefulli make lawes and decres, and bischoppis constituonis, and kyngs statutis, so þat þilke lawes and ordinance furþer men to kepe þe lawe of God, and þan men ben holden to
kepe hem.

And seint Peter seîp, Be 3e not hauynge lordschipe in þe clergye', and so, þou3 bischoppis ride or go, so þei do wel þer office, þei ben excused.

Also we granten þat bischoppis acوردyngly wiþ Goddis lawe mown haue temperal goodis and possessiouns in resunable mesure, so þei spenden hem as Goddis aw myneris, and not holding hem as wordely lordes.

Pope Adrian mad a conseil at Rome with an • C• and l • bischoppis, king charlis present, to whom he grauntid ri3t in chesing of þe hi3est bischope, or ordeyned of Apostels sete or bischope of Rome.

Also in þe 3er of grace Ml CC lxxxxij for raunsom of kyng Rechard þat was an C Ml libra, and þe white wolle of white monkis and Chanouns was takun and ryngis of prelatis, vessellis, crossis, chalis with gold, and schrynes of seintes wer rasid ofe and wellid to gedir, for þe bischoppis of Rotemage and baþe weren in plege for part of money not 3it paled.

And for þis eende we gessen þat bischoppis and euery prelate of holi chirche schulde chefli take and vse his prelacie;

BISCHOPRICHES........3
But now, siþ bischopriches ben riche, and many worldly bysinesses kny3tt þerto, it is not do but dredeful to have bischopriches.

for prelatis letten and forbeden prestis to preche þe gospel in here iurdiccion or bischoperiche, but 3if þei han leue and letteris of hem;

BISCHOPS.......43
Here biddip not Crist to bischops to take worldly lordschipes to hem, for þenne þei were not payed of foode & hylyng but grucchen aftur worldly lordschip. But þis is a3eynes Crist & þe state of treue bischops, for þei ben lettid of opur offises inowe, al if þe world let hem nou3t þus.

What spirit schuld make þise foolis so hardy to coueit more þenne þise bischops þat weren filled of þe hooly goost & ledde & tau3t bi his help?

and bothe have mony partis, as popes and cardinalis and bishops and archdekens, munkes and chanouns, hospiteleres and freris.

By ordynaunce of Crist prestis and bishops was al one, bot effter þe emperoure departid hom, and made bishops lordis and prestis hor servauntis;

And, for þo bishops of þo temple tellið Crist to do þis dede, þerfore Crist tolde hom þat at þo day of dome Sodom and Gomor schulden better fare þen þei;

Also we granten þat bischoppis acordingly wiþ Goddis lawe mown haue temperal goodis and possessiouns in resunable mesure, so þei spenden hem as Goddis aw myneris, and not holding hem as wordely lordes.

And seint Peter seîp, Be 3e not hauynge lordschipe in þe clergye', and so, þou3 bischoppis ride or go, so þei do wel þer office, þei ben excused.

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BISCHOPRICHES........3
But now, siþ bischopriches ben riche, and many worldly bysinesses kny3tt þerto, it is not do but dredeful to have bischopriches.

for prelatis letten and forbeden prestis to preche þe gospel in here iurdiccion or bischoperiche, but 3if þei han leue and letteris of hem;

BISCHOPS.......43
Here biddip not Crist to bischops to take worldly lordschipes to hem, for þenne þei were not payed of foode & hylyng but grucchen aftur worldly lordschip. But þis is a3eynes Crist & þe state of treue bischops, for þei ben lettid of oþur offises inowe, al if þe world let hem nou3t þus.

What spirit schuld make þise foolis so hardy to coueit more þenne þise bischops þat weren filled of þe hooly goost & ledde & tau3t bi his help?

and bothe have mony partis, as popes and cardinalis and bishops and archdekens, munkes and chanouns, hospiteleres and freris.

By ordynaunce of Crist prestis and bishops was al one, bot effter þe emperoure departid hom, and made bishops lordis and prestis hor servauntis;

And, for þo bishops of þo temple tellið Crist to do þis dede, þerfore Crist tolde hom þat at þo day of dome Sodom and Gomor schulden better fare þen þei;

Also we granten þat bischoppis acordingly wiþ Goddis lawe mown haue temperal goodis and possessiouns in resunable mesure, so þei spenden hem as Goddis aw myneris, and not holding hem as wordely lordes.
þat þise bishops kunnem hem boþe betokeneþ her mytres;
<L 14><T AM><P 145>
and translatyng of bishops;
<L 17><T APO><P 12>
Lo I sey bishops present, and þat þei stondun nere him, prests mai in þe autere mak þe sacrament.
<L 31><T APO><P 29>
And forsoþ seiþ the pope, We wel þat þe bishops þat are necligent in þis vndir go þe same peyn.
<L 23><T APO><P 39>
Þe dede o þe bischop houwiþ to passe a boue þe lif of þe peple, as þe lif of þe 3erd transeendiþ þe lif of þe schep, as Gregori seiþ, And Bernard seiþ to pope Eugeni, Þi felawis bishops lere þei at þe to haue not wiþ hem childer so curhid, nor 3eng men kembid or compert;
<L 27><T APO><P 59>
But now crien clerkis bi þer new lawis, þat if a man be cursid fourty dayes, þow he be cursid wrongly, and þat þan temporal lordis schal, bi þe bishops signifying or bidding, put him in to prisoun, til he suget him to þer do me, þow it be vniust.
<L 20><T APO><P 79>
Also þe begging of clerkis is schenschip of bishops;
<L 11><T APO><P 110>
And men þat knowen þe worldli stat seyen þat popis and cardinalis, bishops and religious ben most fer fro Cristis lif.
<L 49><T EWS3-139><P 43>
Myche erride Pilate and òpere gentil foic, but not so myche as diden þes bishops and pharisees, for wordis and parablis of Crist weren æenus synful men but not so myche æenus òpere as æenus þes two folc;
<L 8><T EWS3-175><P 157>
But whanne bishops and mynystris hadden seyn Crist, þey crieden and seyden Picche on þe cros!
<L 194><T EWS3-179><P 179>
And þus bishops crien today, leeuynge maundementis of God, and 3yuyng hem to manmus lawe. We han no kyng but þe emperour’. For bishops weren þey þat seyden þes wordis, and so þey seyen today in dede;
<L 255, 257><T EWS3-179><P 181>and þus it falliþ to kyngis and bishops to stoppe þis errour for more perel.
<L 12><T MT27><P 422>
but where shulden þey do þer almes but to 3yue þer dymes and þer offeringis, and to siche curatis þat þe pope and bishops lymiten hem, for ellis myȝte a man be damynyd wiþouten ony defaute of hym;
<L 19><T MT27><P 422>
and þus errour in bileeue, to trowe to þe pope and to bishops as men shulden trowe goddis lawe, makiþ many men blamed of god.
<L 19><T MT27><P 423>
and bi þe same skile bishops leue, þat is of a persoun, excuþis hem not bfore god, but teliþ hou þey bien and sllen þer peyne;
<L 14><T MT27><P 424>
god moue lordis and bishops to stonde for knowing of his lawe, Capitulum 16m* it were to speke ouer þis of dymes and of offeningis þat ben hire to prestis þat don trewely þer seruyss;
<L 29><T MT27><P 430>
and þis wiþdrawing of temporal godis were betere bridil æenus siche men þan to amersy hem bi officiþals, bi erchedekenes or bi bishops;
<L 22><T MT27><P 435>
and freris procuren comynly boþe lordis and bishops to lette þis preching, so þat þer fals preching be sprad and þer wynnyng æenus crist, and þus is þe puple robbid of goostly help and bodily.
<L 11><T MT27><P 440>
bishops seyn þat þei shulden 3yue siche offiss who euere presentiþ, and lewyd patrouns seyn þat þey shulden presente to siche offiss bi þer lordchip, but goddis lawe telliþ litil or nou3t of siche chesing of curatis.
<L 11><T MT27><P 450>
for þe fend haþ mouyd men bi pride and bi coueȝtis forto bihete þat þey wolen do more þan þey han power or wit to do for take þou hede to oure popis, to bishops and to oure persouns, and þey reckon litil of þer charge hou myche it be and hou large, so þat hem come wynynng and worldly worship bi þer staþ, and so sþ þe staþ of prelacye takþ sumwhat of goddis lawe and sumwhat of manmus lawe contrarie to goddis lawe, trewe men shulden purge þis staþ and lyue clene bi goddis lawe.
<L 30><T MT27><P 455>
3yuyng of taliage to þe kyng is licly groundid in goddis lawe, for crist 3af mekely to þe emperour tribut, as þe gospel seïþ, but he 3af not to þe hye
bischops ne pharisées ne saduces.
<L 26><T MT27><P 456>
sip bischops of ierusalem maden crist be cursid and suspendid for þey seiden he was not on goddis half but wiþ belsebub a prince of deuels, and þey puttiden men out of synagoge þat confessiden crist aperty, and aftir þei suspendiden hym in þe cros ful felly.
<L 29><T MT27><P 456>
and þis makip þe pope and bishops to axe richessis to þer staat;
<L 26><T MT28><P 470>
for 3if þer were no pope in erþe ne no cardenals his felowis, þer were no patriarchis, ne archibischops, ne bishops, ne erchedekenes, ne officials, ne persouns, ne prestis.
<L 22><T MT28><P 478>
and siþ crist had trowe to his werkis and 3af neþer bullis ne lettris selid, men shulden more trowe hooly werkis þan popis bullis or bishops letris.
<L 27><T MT28><P 479>
And if alle ben akursid, as bishops seien, þat letten men to make testementis, þat ful ofte erren in her last wille and testementis, or ellis letten þe execucioun of Cristis testement and his last wille, nameli sip þat Crist my3t not erre?
<L 886><T OBL><P 179>
And þese wordis helpen moche for prechyng of symple prestis, for greet apostlis figuren bishops and lesse disciplis lesse prestis.
<L 3><T SEWW23><P 119>
And herwiþ þei seien to men þat þei passen bishops and popis and certis þei seien here þe soþe, if þei menen passyngye in synne, for vnleefull excesse is passyngye to þese freris.
<L 90><T SEWW23><P 121>
BISHOPUS......4
Hit were lesse harme þat mony of suche curatis weren heerdis or laboreris, for þer symonye and oþer cursudnessis, þen þat þai barkyden in bishopus houysis for to encre more synne, so þat gode prestis diden wele curatis offices to þer paryschys.
<L 20><T A29><P 493>
orate• Marci 13• This gospel gederuþ schortly þe sentence byfore seyd, and telluþ how men schal wake, and specially bishopus.
<L 2><T EWS2-79><P 135>
And þus may men wyte wher bishopus, or oþre prechowrus to þe puple, faylon in þis kynde of salt;
<L 47><T EWS2-80><P 144>
and so þis candelstykhe may be state þat God approeveþ to þis ende, as seuene candelstokes of gold ben seuene status of bishopus.
<L 27><T EWS2-81><P 150>
BISHOP.......20
The xij• Article• It is to preche and to defende stidefastli of cristene preestis and trewe secular men, that the king and secular lordis han power and auctorite to punshe what euere persoone trespassinge opinli in here londis, though he be bishop or erchebissip, yea and the bissip of Rome.
<L 17><T 37C><P 26>
The seccond Corilarie The bishop of Rome and other worldly bishops be ashamed that condemnen by pride of Lucifer any cristen man to the deeth of helle eyther to be an eretike hardide in errour, for as much as he seyd eyther wrote errour, eyther pretended it openly, whan they fynden not that he revoked in any place.
<L 1><T 37C><P 132>
3if ony bishop, or prest, or dekene, fro hennys forþ take any womman, or forsake her not 3if he have taken ony, falle he fro his owen degre til he come to satisfaccion, and dwelle he not in quere of men þat syngyn Goddis servyce, and take he not ony part of pingis of þe Chirche.
<L 8><T A18><P 225>
And þus bi power þat Crist 3af Petre mai no man prove þat þis preest, þe which is Bishop of Rome, haþ more power þan oþer preestis.
<L 23><T A23><P 354>
Mony fayre resoun makis þis holy bishop to convicte in þis falsnesse of freris.
<L 12><T A25><P 413>
Ow! siþ Seynt Richarde, bishop of Armawh, proves ageyne freris by mony feyre resouns þat þei faylen opunly fro Cristis religion;
<L 20><T A25><P 416>
Also it perteyneþ to þe kyng, þe while a bishop or an abbotis see is voyde, to have in his hond al here temporaltes, and at his owne willen he may prulle of þis bishipe.
<L 9><T A33><P 516>
a þus a frere þat is a confessour to kyng or to a duke is ympe or pore to a bishop, by þe feynynge of þis confessioun, for þei seien he lediþ his soule euen to heuen by goddis lawe.
<L 29><T MT23><P 334>
and 3if a prelat, as pope or bishop, streyne þe puple aþenus per wille to 3yue per almes to siche plasis, certis þei ben þe fendis proctors.

and þis billeue stondiþ in þis, þat no man shulde sue oþer pope ne bishop ne ony anguel but in as myche as he sueþ christ, for christ is boþe god and man.

And ouere þis he was a trewe prest and bishop, and truli wipoute faute dide þat office to þe peple.

And not oonli aþens lay men, but also þei, þat seien hemself for to be þus perfitt, stryuen þus for to seche lordship among hemself, as a bishop or a college aþens an abbot or a priour or ellis a couent, where, and þei hadden left al maner ciuitile and proprete, liik as diden þe apostlis wiþ þe perfitt men in þe bigynnynge of Cristis chirche, þei shulden haue alle her goodis in comoun wipoute ony striif as þei hadden.

As good a bishop as my hors Ball, Such a pope is foule bested, And at the laste wolff foule fall!

And if a bishop and his college or an abbot and his couent mai not aliene from hem ony of þe temperaltees þat þei han, ne 3yue to her founder ony of þe possessiouns þat he hath 3oue into her deede hondis, what nede þat euer he haue, yboundun onnli bi a positif lawe or a dritti tradicioun þat þei hemself han maad;

Also a grete clerek, autor of dyuyn office, seþ 'As oure bishop Iesu Crist is of two kyndes boþe togidre, verre God and verre man, so þis sacrament is of two kyndes, of kynd of bred and of kynd of Cristis body', and telleþ many feire treuþes in þis mater.

II corilarie As seint Poule hadde more power þanne Petre as to many pingsis to edifie holy chirche, so anoþer cristen bishoppe may haue more power grauntide of þe Lord þanne hâp þe bishop of Rome to edifie holy chirche in feþ and vertues by excellence of holy consersacioun and of more spedful techinge. Þis sentence sueþ openly of pingsis bifoire seide wip þe open werkes of a certein pope to be assigned and of anoþer bishop wip whom Crist worchip more spedily by grace to edifie holy chirche.

THE POWER OF THE POPE Þe tuentiþ article Cristen men ben not holden for to billeue þat þe bishoppe of Rome þat lyeþ nowe in synful lijf is a membre of holy chirche, 3he þe leest membre of holy chirche.

Perfore what autorite is to þe bishoppe of Rome, successoures of Petre as he feyneþ, to appropre, eiper reserue to hymself, principal power eiper synguler of byndinge and assolinge ouere alle bishops, successoures of apostles of Ihesu Crist?

Lord, wher þe bishoppe of Rome is more contrarie to Crist in wordes, deedis and lawes, and in seculer lordshipe forbaden of Crist specially to clerks, more þanne oþer bishopis ben contrarie to Crist?

Truly, if þis resoun sufficeþ to preue þat þe bishoppe of Rome haþ more power þanne oþer cristen bishops, successoures of apostles, I fynde not 3it any euydence in holy scripture neiþer in cristen bishops, successoures of Petre, as he feyneþ, to appropre, eiper reserue to hymself, principal power eiper synguler of byndinge and assolinge ouere alle bishops, successoures of apostles of Ihesu Crist.
and another bishop may be most meke and most spedful among dedly men to edifie þe chirche in feiþ and vertuþes boþe by werke and word, as it is open of þe worshipful clerk Robert Grosthed bishope of Lyncoln and and of þe curside bishope of Rome in his tyme.

Therefore, siþen þese profecies shulen nedis be filled and þe tyme sett in Apocalips is nowe passed, and þe werkis of þe bishope of Rome in many þingis ben openly contrarie to þe werkis of Ihesu Crist, whi perseyuen not cristen men þat þe comynge of antecrist nei3eþ nowe, and þat þe determinacioun of þe chirche of Rome boweþ awey fro holy scripture and resoun for her owne pryde and temporalwynynge and flei3 sly lustis'.

Lord, wher þe bishope of Rome is more contrarie to Crist in wordis, deedis and lawes, and in seculer lordshipe forboden of Crist specially to clerks, more þanne oþer bishopis ben contrarie to Crist? Þerfore he is gretter in power þanne oþer bishopis þat ben not so depide in erroure and ben more li3tned of God in kunnynge and holynesse.

The pope, and he were Petirers heyr, Me think, he erreth in this cas, Whan choyse of bishoppes is in dispeyr, To chosen hem in dyvers place; Pope, bishoppes, and cardinals, Chanons, persons, and vicaire, In goddes service, I trow, ben fals, That sacramentës se llen here. The pope, and he were Peters heyr, Me think, he erreth in this cas, Whan choyse of bishoppes is in dispeyr, To chosen hem in dyvers place;
“Siricius and Innocent and Leo, Anastasie and the gret Gregor, and all holy church, holden this sentence of the forseid bishops, Comely, Steven, and Austyn”. Lo! how openly the glorious martir, S• Cipryan, and the solempne doctour of the church, and eyghtie bishops with him, erreden agens cristian feith.<L 7, 10, 13, 14, 20, 23><T 37C><P 130>

How much more the fleshly and worldly bishope of Rome, ful of simonie, aurerise, and pride, and a worste manquelur in caas, with a multitude of like bishops and prestis, may erre in making eyther determynacioun of newe articles of feith, that were not knowen, neythyr spoken of by a thousand winter and many mo.<L 2><T 37C><P 131>

The secound Corilarie The bishop of Rome and other worldly bishops be ashamed that condemnen by pride of Lucifer any cristen man to the deeth of helle eyther to be an etrike hardide in error, for as much as he seyd eyther wrote error, eyther pretended it openly, whan they fynden not that he revoked in any place. For it is shewid openly by the witnesing of S• Austyn and other martirs and bishops of Rome, that S• Cipryan, the martyr, erre thus openly, and it is not founden in any place of his bookes that he revoked his error.<L 2, 9><T 37C><P 132>

how ben oure bishops and freris now knyttid togedir, bot as Herowde and Pilate were made fals frendes?<L 23><T A25><P 416>

and þus þei accusen þe court of rome, bishops and prelatis, and seien þat þei shulden seie so bi cristen mennys bileeue, and no wondir is, sìþ þes freris accuseden þer breþeren and þei bigan first at crist;<L 11><T MT25><P 357>

poul techlþ hou þat bishops shulden ordayne wel for þer hous and herbore men wipoute grucching, but herto þei moten haue wherof ouer þer fode and þer hiling. We graunten wel þat siche bishops as ben keperis of parischis shulden wel ordeyne for her housis bolpe in prestis and oþer meyne, so þat þey shulden not to manye ne to ydil ne to synfal.<L 17, 20><T MT27><P 413>

and þus coueytise of popis and bishops assentíþ to siche aproprinigs, and coueytise of þer messangeres þat ben hirid to helpe hem;<L 23><T MT27><P 421>

And so þis peple hidden among hem princis of prestis or bishops, þat weren chief of þis gouernachue;<L 1015><T OP-ES><P 42>

And þese gouernours, þat is to see bishops, scribis and pharisees, woxen so couetouse upon þis maistership and upon her richesse þat þei my3te not suffre Crist, þat vndirnam her couetise, to preche in her synagogis.<L 1021><T OP-ES><P 42>

And so as þe malicious bishops, pharisees and scribis weren knytt togidir a3ens Crist þat prechide a3ens her couetise, and curside him and putte him out of her synagogis, and on al wise lettide him and hise apostlis to teche þe gospel, þe which techlþ prestis wilful pouert, so bishops and religiouse, and kunninge men of þis mengid lawe pursuen vumesurabli pore prestis þat suen Crist and hise apostlis in lyyung and teching, and þat more maliciousli þan diden her felowis in þe oold lawe.<L 1123, 1127><T OP-ES><P 46>

And hardli studie þe gospel, and marke þe malice þat þo þre manere of peple, bishops, religiouse and scribis diden a3ens Crist and his gospel; and þe same malice in kynde but moche more maliciousli is wrou3t now a3ens þe same Crist and his lawe bi oure bishops, religiouse and kunnynge men in þe bishops lawis.<L 1235, 1237, 1238><T OP-ES><P 52>

And þus bipenke þee wip busy studie what maner malice was practisid a3ens Crist bi bishops, scribis and religiouse in tyme of his bodili presence here; and þe same malice in kynde þou shalt fynde, 3he, uphepid in oure bishops, religiouse and kunnynge men of þat mangli lawe þat I spak of bifoire.<L 1273, 1275><T OP-ES><P 54>

Or who, I preie þee, hþþ more habundaunce of such lordship in affeccioun, or in affect, or in bolpe þan þei þat han moost tonsure, as popis, bishops, abbotis and priours wip þe sectis þat þei leden?<L 1606><T OP-ES><P 70>

He maketh bishops for erthly thank, And nothing for Christes sake;<L 405><T PT><P 160>

Or they yef the bishops why, Or they mot ben in his servyce, And holden forthir harlotry;<L 957><T PT><P 177>

And so of þe bredele is made Cristis body, and þe wyn mengide wip watur in þe chalise is mad Cristis blod bi consecracion of heuenly wordis, And þe determinacioun of þe court of Rome wip a hundrid bishops and þrittenne, sende into many londes, is þis: I knowleche wip herte and mouþe þat þat brede and wyn, þat ben put in þe auter, ben aftur þe consecracion not oonly þe sacrament, but also verrey Cristis body and his
bileue, and traytour of God, and of cristen kingis heuene, he be prisoned, as a man out of cristen the peynes of helle, and to winne the blisse of men to do her almes to pore nedy men, to ascape a3ens rewmes and lordschipis, and if eny wijse man aftir domes day, be prechid generaly in her for thei graunten many c

leegemen eithir tenauntis, that the pardouns of general lettris to all lawe to the puple, summe cristene lordis senden book of Goddis lawe, to techen opinly Goddis and prestis, to ech citee of his rewme with the BISSCHOPIS.....4

out of god reule. an officer in prelat and a iustise in temperel cause, a curat and is þat a kyng and a also an erþeli. in his sacrefice is boþe a godli substaunce and bischop and of his sacrifice: In þis diuinis officiis seinttis, Fulgencius þat is cald {Auctor De Ringer Auctor De}

Truly, if his resoun sufficeþ to preue þat þe bishope of Rome þaþ more power þanne oþer cristen bishops, successours of apostles, I fynde not 3it any euydence in holy scripture neiþer in cristen bishope of Rome haþ more power þanne oþer cristen bishops, successours of apostles, and prestis, to ech citee of his rewme with the BISSCHOPIS.....2

Perfore what autorite is to þe bishope of Rome, successour of Petre as he feyneþ, to appropre, eipre reserue to hymself, pryncipal power eipre synguler of byndinge and assoilinge ouere alle bishops, successours of apostles of Ihesu Crist?<L 56><T SEWW24><P 123>

furfurmore, acording wiþ Crist and þes olde seinttis, Fulgencius þat is cald /Auctor De duiniis officiis/ writþ pus of Crist, þe hi3e bishop and of his sacrifice: In þis bisschop and in his sacrifice is boþe a godli substaunce and also an erpeli. <L 2617><T OBL><P 223>

þe sexte conclusiun þat mayntenith michil pride is þat a kyng and a bisschop al in o persone, a prelat and a iustise in temperel cause, a curat and an officer in worldly seruise, makin eueri reme out of god reule. <L 63><T SEWW03><P 26>

BISSCHOPIS.....4 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 letteris to alle her ministris, and leegemen eithir tenauntis, that the pardouns of the bisschopis of Rome, that ben opin lessingis, for thei graunten many c 3eeiris of pardoun aftir domes day, be prechid generally in her rewmes and lordschipis, and if eny wijse man aþenseith the opin errouris of anticrist, and teche men to do her almes to pore nedy men, to ascape the peynes of helle, and to winne the blisse of heuene, he be prisoned, as a man out of cristen bileeue, and traytour of God, and of cristen kings and lordis. <L 3><T Pro><P 30>

Pis conclusion is prouid for þe presthod of Rome is mad with signis, rytis and bisschopis blissingis, and þat is of litil ertz, nowhere ensample d in holi scripture, for þe bisschopis ordinalis in þe newe testament ben litil of record. <L 16, 17><T SEWW03><P 25>

Þe corrailary of his conclusion is þat it is ful vncouth to manye þat ben wise to se bisschopis pleye with þe Holi Gost in makying of here ordris, for þei 3euen crowns in caracteris in stede of whyte harty, and þat is þe leueree of antecryst brout into holy chirche to colour ydinesse. <L 22><T SEWW03><P 25>

BISSHOP.......99 The worshipful clerk Grosted, bishopp of Lincoln, preuith opinli al this sentence in his sermoun, /Dominius noster Jhesus Christus/, and in his sermoun, /Natis et educatis/, and in his sermoun, /Premonitus a venerabili patre/. <L 13><T 37C><P 5>

And sith neither Petir ne Poul hadden power agens truthe, but to ediflynge of the chirche, in the ij pistil to Corinthis, xij c· , what doth the bishopp of Rome and othere bisschopis appropringe so manie greete chirchis to collegies and religiouse, richere than dukis, or erlis in our rewme? <L 3><T 37C><P 12>

The xij Article· It is to preche and to defende stidefasti of cristene preestis and trewe seculer men, that the king and seculer lordis han power and auctorite to punshe what euere persoone trespassinge opinli in here londis, though he be bishop or erchebisshop, yea and the bishopp of Rome. <L 17><T 37C><P 26>

l· Corollary· If the bishopp of Rome, or ony othir antecrist make a decretal othir constituciou contrarie to this part in endullynge the regalie and power of seculer lordis foundid in holi scripture, holi doctouris, and quik reesoun, alle cristene men and souereynli alle feithful lige men to oure kin. <L 7><T 37C><P 28>

Forwhi, /De foro competenti/, c· ij· , the general counsel of worldli clerkis determynith thus, That no iuge presume bi himsill to distrie or con demne without suffringe of the bishopp, neithir prest neithir dekene, neithir ony clerk neithir the lasse men of the chirche, that is the serumnunt of clerkis. <L 5><T 37C><P 29>
Bi this decretal the king mai neithir streyne
neithir condempne ony clerk, though he gilte
nevere so moche agens the king, if the biship
assente not thereto.
<L 13> <T 37C> <P 29>

Also /De indicis/, c. At /si clerici/, the popis
lawe seith thus, “Though clerkis ben conuict of
crime bifoire a seculer iuge, or knoueche crime
bifoire him, thei shulen not he condemnpnd in
ony maner herofere of here biship.
<L 24> <T 37C> <P 29>

herbi it sueth that neithir the king, neithir his
justisiis han juriisdiccioun on clerkis, trespace thei
neure so moche, and though a preest or a clerk
he conuict bifoire the king bi neure so solempne
enquestis of robberie, manquellinge, and
auouri, yit his biship shal no thing
derme npnd hime therfore.
<L 9> <T 37C> <P 30>

hou ful of blasfemie and idolatrie is oure rewme,
sith comounli ech biship and high pretal
swerith bi the patroun eithir special seynt of his
chirche, and holdith that oth more solempne and
stidefast, than if he swerith bi God almyghti.
<L 22> <T 37C> <P 38>

The xviii Article. It is to obeie to the biship
of Rome othir to what euere othir biship, as to
seynt Petir or to seynt Poul in leful thingis and
spedeful to saluacioun and no ferthere.
<L 17, 18> <T 37C> <P 47>

Therfore if the biship of Rome seith that men
shulen sue him and bileeve to him, wher he sueth
not Jhesu Crist or doth not the werkis of the fadir
of heuene, withoute doute he is antecrist
enhausynge hymself aboue Jhesu Crist.
<L 6> <T 37C> <P 48>

The xix Article. Cristene men ben not holden
for to bileeve, that the biship of Rome that
lyueth now in deadli lif, and weren worthi to be holpen
of the chirche, and sclauandrith it in manie
maneriis bi werk and word, for he prechith not
the gospel generali, as the apostls diden, neithir
lyueth in mekenesse, and wilful pouert, and greet
trauail, and profrith not him to deth for
saluacioun of mennis soulis, as the apostls
diden;
<L 7, 10> <T 37C> <P 51>

The xx Article. Cristene men ben not holden
for to bileeve, that the biship of Rome that now
lyueth in this peyneful lyf, is heed of al holi
chirche in erthe.
<L 23> <T 37C> <P 51>

This sentence is opin bi this, that no man is
holde for to bileeve, that this biship lyueth now in
this synful lif, is a membre of holi chirche, yea the leeste membre of holi chirche.
<L 8> <T 37C> <P 52>

The xxii Article. Cristene men ben not holde
to bileeve, that the biship of Rome, that leuyth
now in this synful lif, is a membre of holi
chirche.
<L 12, 14> <T 37C> <P 52>

Therfore if seynt Petir erride so moche in
byndinge and assoilinge, whi mai not the deadli
pope of Rome or oony othir biship erre so
moche, othir more.
<L 3> <T 37C> <P 55>

The xxii Article. Thanne oonli the biship of
Rome, or oon othir deadli biship
pretendith him to bynde or assoile, is herfore
bounden or assoilid anenitis God and the chirche
regninge in blisse.
<L 4, 5> <T 37C> <P 54>

Therfore if seynt Petir erride so moche in
byndinge and assoilinge, whi mai not the deadli
pope of Rome or oony othir biship erre so
moche, othir more.
<L 6> <T 37C> <P 55>

Thanne if the biship of Rome or ony othir
mysusith the power of byndinge and assoilinge,
he priueth himsilf of this power, and is worthi to
lesse his preuilege The xxiv Article. Cristene
men ben not holden for to bileeve, that the
indulgencis of the pope ben trewe on eche side,
and withoute error or leesyng, open or preuy.
<L 20> <T 37C> <P 56>

And if Crist and his apostlis hadden power to
gue suche indulgencis and gauen hem ne,
whanne summe cristene men were not fulli
purgid in this lif, and weren worthi to be holpen
bi the suffragies of holi chirche, it semeth that
Crist and his apostlis failiden in merci, or nameli that thei weren leseth mercifull than the bisshopp of Rome, or than othere bisshopis to dai. But this is blasfemie to seie, that ony bisshopp is more mercifull than Jesu Crist, that diede of so greet charite for mennis soulis.  

1. Corollary. A! hou greet abhominacioun it is to se almost the gretest lord of the world, that is, the priour of Roodis, with his suppriouris as the grettere lords of greete rewynnis, to axe with greete indulgencis of the pope the almese dedis of cristene puple that ben assignid to pore nedi men bi comaundement of Crist, and to pretende and crie opini in oure rewynme, that so greet a lord and riche of the world hath power grauntid of the bisshopp of Rome, or of othere bisshopis or of here mynistris, to forbede massis and the prechinge of Goddis word, til here feynid priviilegies be pronouncid to the puple in what euere chyrche it pleesith him to assigne, and to forbede vndir peyne of suspendinge and of enteringinge of prestis and of churchis these souereyn officis of preestis or of curatis, which Jesu Crist commendide ful moche. Parceyue ye, knightis of Crist, wher this is abhominacioun of discumfort stondinge in the holi place, for it stondith in the chyrche halewid of the bisshopp, and with Goddis seruise, and with sacringe of the Lord, than hath the  

2. Corollary. A! hou greet abhominacioun of discumfort stondinge in the holi place, and witnessid under the seal of the bisshopp of Rome, is this, that the indulgencis of the chyrche that ben Pretendid to be foundid on the meritis and passioun and the blood of Crist and of his seynitis, ben grauntid to so greet a secular lord to sheede out the blood of vnfaithful men that shulen be dampid vttirli withouten any ascapinge if thei dien in vnfaithfullnesse, sith Crist and othere seynitis shedden pacientli and charitabli here blood, and preieden deuoutli for here enemies and unfaithful men to be convertid.  

But the bisshopp of Rome, cepid most holi farid othir most blesid, I wolde that not with blasfemie, grauntith the meritis of Crist and of holi chyrche in erthe to slee and sende to helle so manie thousands of paynemis, which wolden lightli be convertid to oure feith bi holi convuersacioun, feithful prechinge, and wilful suffringe of deth of preestis and othere cristene men, as Crist ordeinide.  

Therfore whethir the bisshopp of Rome is a verri suere of Crist and apostlis, othir Lucifer and antecrist, cristene men, bileue ye to his werks, and ye shulen knowe him bi his fruytis, in the x° c° of Jon and vi° c° of Mt°. For though a cristene man geue manie godis, yea, the tenthe part or the half of alle his godis, to the gadereris or procuratoris of suche indulgencis, and releue not hise pore neighboris which he knoweth verri nedi, he shal be dampid withouen ende bi the winnesse of Jesu Crist in the xxx° c° of Mt°.  

3. Corollary. Allas! hou greet abhominacioun of discumfort is this, that bi bullis of the bisshopp of Rome not foundid opini in the lawe of God, neithir in opin reesoun, cristene puple is brought into so greet error, that it bileuith to have more meryt in geuyngne almese to riche men bi assignynge of the pope, which almes Crist assignide to pore men, yea, vndir dette of euere lastinge deth, than in geuyngne it to pore men, whiche thei known verri nedi.  

that cristene puple is sterid more bi the bullis of the bisshopp of Rome to withdrawe almes assignid of God to pore men for here nedeful liflode, and this vndir peyne of euere lastinge deth, than to geue to hem here due porcioun bi commaundemen of Crist undir the wynynge of everelastinge blis.  

Therfore what auctorite is to the bisshopp of Rome, successour of Petir as he feynith, to appropre eithir reseure to hymself principal power eithir singular of byndinge and assoilinge  

Lord, whethir the bisshopp of Rome is more contrarie to Crist in words, dedis, and lawis, and in seculer lordshiphe forboden of Crist, speciali to clerkis, more than othere bisshopis ben contrarie to Crist!  

Truli if this reesoun suffisith not to preue that the bisshopp of Rome hath more power than othere cristene bisshopis, successouris of apostlis of Jesu Crist.  

But the bisshopp of Rome hadde more power than Petir to edifie holi chyrche, so a nothir cristene bisshopp mai haue more power grauntid of the Lord, than hath the bisshopp of Rome to edifie holi chyrche in feith and vertuis bi excellence of holiere convuersacioun and of more spefeld prechinge. This sentence sueth opini of thingis before seid with the werks of a certeyn Ringer 426
pope to ben assignid, and of a nothir bishop
with whom Crist worchith more spedili bi grace
to edifie holi chirche.
\(<L 9, 10, 15>\text{T 37C}\text{<P 72>}

and a nothir bishop mai be most meke and most
spedeful among deadli men to edifie the chirche
in feith and vertuis bothe bi werk and word, as it
is opin of the worshipful clerk, Robert Grosted,
bishop of Lincolne, and of the cursid bishop of
Rome in his tyme.
\(<L 22>\text{T 37C}\text{<P 72>\text{<T 3, 4>\text{T 37C}\text{<P 73>}}}

The xxvij. Article. If a newe couetous bishop
of Rome risith up, which for pride or temporal
lucre wole geue at his liikinge alle beneficis in
the hond of clergie, and make voide fre
eleccions and ordedauncis of the clergie of oure
reume bi title of patronage, almesis and agens
etent of foundouris and secular lordis, which
eleccions and ordenauncis of patronagis came
forth of secular lordis, this proude bishop of
Rome is a disturblere of bishopsis and of othere
prelatis, and of al oure reume, for he doth opini
agens elde decrees of the chirche that geuen the
fauourith such a bishop of Rome agens the
statute and forseid fredom and prosperite or the
reume, is unworthi to haue ony benefice othir
mayntenynge in the reume.
\(<L 9>\text{T 37C}\text{<P 87>}

Also the tresour of the reume shal be borun out
to straungeris bi siche prouisiouns, in parti in
the court of the pope and in the weie thedirward
and homward, and in parti in raunsum of oure lige
men take prisoneris, and in parti in the firste
fruytis and othere things that shulen be gow to
this bishop and his mynistris.
\(<L 5>\text{T 37C}\text{<P 88>}

Furthermore the bishop of Rome makith nunnis
personis, that moun not preche generali, neithir
mynistre sacramentis to the sik parishyns, as
Poul witnessith in the j. pistil to Cor. the
xiii. c. , and in the j. pistil to Tymothe, ij. c. .
It were moche lasse agens scripture and
reessoun, that leewid men hadden parish chirchis
appropriid to hem, for thi myghten preche and
mynistre sacramentis and become prestis, which
thing nunnes moun not do bi Goddis lawe ne
mannis.
\(<L 14>\text{T 37C}\text{<P 93>}

Therfore religiouse possessioneris, and nunnis
shenden moche the puple bothe in temporalte
and spiritualte, bi meyneteninge of the bishop
of Rome.
\(<L 2>\text{T 37C}\text{<P 94>}

Also if bishopis with here mynistris seyn, that
symple prestis shulen not preche withouten
licence of hem, lat hem seie a sufficient cause,
whi a prest or a nothir man shal do bodili almes
withouten licence of the bishop and not gostli
almese which is bettre and nedefullere and mai
be do esiliere.
\(<L 19>\text{T 37C}\text{<P 99>}

As it were a greet madnesse, whanne my brothir
liggith in a deep dich and is in poyn of
drenchinge, to suffre him ligge stille and go to
the bishop and axe him licence to drawe out my
brothir, and most if the bishopis were his capital
eremy, so it is ouir greet foli, whanne oure
cristene britheren liggen in the depe dich of
drenchinge, to suffre hem ligge stille and renne t
in poynt of drenchinge into helle, to suffre hem
orrible synne for brekinge of Goddis heestis and

\(<L 4, 11>\text{T 37C}\text{<P 100>}

But it is most woodnesse to prestis to preche not
Goddis word, sith Crist and his seyntis and
comoun lawe byndith hem therto, for a worldli
Therfore ech prest do truli his office enioynid of God, and with charitable entent, though a worldli bishopp grucche agens him, and though deth of bodi sue therefor.

Bisshopp forbiteth it.

Therfore /De eleccionibus/, c* /Cum in cunctis/, it is write thus, “Sithen ripennesse of age and sadnesse of vertuys, and kunnyngge of lettiris owith to be sought in alle holi ordis and servisis of holi chichre, moche strongliere it behouith that these thinges be sought in a bishopp which is set to the cure of othere men, and owith to shewe in himself hou it behoveth othere men to lyve in the hous of God”. Therfore seynyt Austin, in his pistil to Valerie, and in the xl* dr* , c* /Ante omnia/, writith thus, ‘I axe biforn alle thingis that thi religious prudence thenke, that no thing in this liff and most in this tyme is esiere and ligterare and more acceptable to men than the office of a bishopp othir of prest or of dekene.

And eft Austin seith there, ‘Nothing in this liff and most in this tyme is hardere and travellouere and petilouere, than the office of a bishopp of prest or of dekene.

Thanne sith the office of bishopp, of preest, and of dekene is so hard and so perilous, alas!

Most sith Austin and Decrees in ij* cause, vij* q* , c* /Qui nec/, spoken thus harde, “He that hath not in himself the resoun of governaunce, nei ther hath wipt awei his synnis, nei ther hath amendid the cryme eithir greet synne of sonis, owith to be seid more an unchast dogge than a bishopp”.

Therfore a bishopp that amendith not the synnis of siche men, is worthy to be seid more an unchast dogge than a bishopp”.

For bi the worthi clerk Grostid, bishopp of Lincolne, in his sermoun, /Dominus noster Jhesus Christus/, and in othere placis, it is write thus, “He that bitakith cure of soulis to a man unmyghti, unkunnyngge othir not willi to fille the office duli, is gilti of the soulis, though tho be sawid bi Goddis grace;

Also Gregori in his registre and in ji* cause, ji* q* , c* /Siquid neque/, writith thus, “If one man that shynith not with holi vertuys, and that nothir is clepid of the clergie, nei ther of the puple, nei ther is constreynid bi takith unshamefulli the priesthood of Crist, while he is defoulid now with oni greet synne, and takith the dignite of bishopp or of prest by unjust love of herte, othir bi foul preiere of monei, othir bi syynge of familiariete, othir bi servise of lord, eithir bi gileful gifte, and not for wynnynge of soulis, and forsakith it not bi his fre wil in his liff, and sodeyn deth fynde him unrepentaunt, withoute doute he shal pershe withouten ende”.

And if a greet bishopp or a greet prelat wolde knowleche mekeli and opinli his symonie and thife, and refuse the benefit therefor, to which he had no title nei ther right it myghte do ful moche good, to make other men ashamid of here symonie, yea hid in the herte.

Weie ageyns seynyt Gregori and comoun lawis of the chichre, whi shulden not thei be compellid to holde agens the determinacioun of the bishopp of Rome that cam in yistirdai withouten ground of scripture and of resoun, most sith we han ful gret evidence bi holi scripturis, holi doctouris, and opin resoun, that this late pope erride, and we knowen wel that he was an opin vicious lyuere, and coude ful litiol of Goddis lawe, and lvidle lesse the melke and the pore life of Crist and his apostlis.

Also Jerom on the pistil to Tite, and in xcv* dr* , c* Olim, spekith thus, “Sum tyme ago the same was prest which and bishopp, that is, prest and bishopp was al oon;

Also Gregori in his registre, and in the xij* cause, ji* q* , c* /Mos est/, writith thus, “It is custum of the chichre of apostoile to geve comaudements to a bishopp ordeynid, that fal the soul othir profylyt that bifallith, iiij* porciouns owen to be maad, that is, oon to the bishopp and his meyne for hospitalite and rescuynginge of gestis, a nothir porcioun to the clergie, the thridde porcioun to pore men, and the fourth porcioun to chichres to be reparailid”.

Also pope Gelasie, the ji* c* /Concesso/, writith thus of a bishopp, “The bishopp départe
the rentis and offringis of feithful in to iiij parties, of whiche holde he oon to himsylf, deparate he that othir part to clerkis for the businesisis of ther office, deparate he the iiij part to makingsis or to reparaciouns of chirchis, have he the iiiij part to be goue feithfulli to pore men and pilgryms.

Of ech sich privat secte, by licence of þe pope, ben maad, some chapeleyns of houshold, summe chapeleyns of honour, summe biss Hopkins dowid wip seculer lordshipes, summe biss Hopkins among heþene men, and doe not come to her children, But what professioun a frere be of, anon, 3if he be chosen perto, he acceptiþ þe office of þe pope or cardinal, of patriark, of erchebissop, of bissop, and forsakiþ his owne staat. Also Seint Poul, spekinge to Tymothe, bisshop, saiþ pus; And perfere þe trewe grete clerk, Robert Grosted, Bisshop of Lincolne, writeþ to þe pope, þat whan appropriacioun of parische chirchis is maad to men of religioun, of fourtene grete sinnes, or defautis, þat comen of evel curatis, is mad a perpetuacioun, þat is, endeles confirmacioun. For he þat so doþe is blessid of God, whos blessing is more worþe and bringiþ more pardoun, þat is: more for3yuenes of synnis, to synful soulis, and more profitiþ þen alle þe bullis of alle synful prelatis here in erþe, fro þe hiest to þe lowest, for he is verrey pastoure and bisshop of alle oure soulis, þat aue frely his hert blode for sauacion of his shepe. Also þat þe sacrament of confirmacion doon be a bissop is of noon availe ne necessarie to be had, for as much þat a child hath discrecion, and can and wiþe 3vndrande þe word of God, it is sufficiently confirmeþ þe Holy Gost and nedeþ noon oþer confirmacion. Also it is but a trufle to enoynt a seke man with material oyle consecrat be a bissop, for it sufficeth evry man at hys last ende oonly to haue mende of God. For he þat so dope is blessid of God, whos blessing is more worþe and bringiþ more pardoun, þat is: more for3yuenes of synnis, to synful soulis, and more profitiþ þen alle þe bullis of alle synful prelatis here in erþe, fro þe hiest to þe lowest, for he is verrey pastoure and bissop of alle oure soulis, þat 3ave frely his hert blode for sauacion of his shepe. Also þat þe sacrament of confirmacion doon be a bissop is of noon availe ne necessarie to be had, for as much þat a child hath discrecion, and can and wiþe 3vndrande þe word of God, it is sufficiently confirmeþ þe Holy Gost and nedeþ noon oþer confirmacion. For as þe story telliþ, in þe fourþe Book of Kingis, þat Ioiada þe Bisshop made Athalia þe Quene to be drawen out of þe boundis of þe temple tofore þat she shulde be slayne, but þe cursid enuy of þe Jewis my3ten not abyde al þis proces of lawe. and þus seip poul to tite, þe bissop, “reproue pou wip al comountement” and poul biddip tymothe to reproue, to preie and to blame, but couenabliche and wiþoute ceesying. and leyen for hem, and seien Seest þou not þis bissop, þis persoun and þis preest, how þei doen?”
And þe pridge skyle is for he was a trewe preest and bishopp to þe lewis, doynde duly his office to þe puple, þerfore he my3te, as he dide bi title of þe gospel, receyue þat þat was needeful to hym in executioun of his office.

BISSHOPES......1
Pat is: It bihouiþ a bissihope to be vnrepreuable’.

BISSHOPES......4
THE LOLLARD DISENDOWMEMENT BILL
And in the same yere at a parlement holden at Westminster the comens putte a bille vnto the kyng of the temporaletees beynge in religious handes, of the which the tenour sewith: To the moste excellent redoubte lorde the Kyng, and to alle the noble lordes of this present parlement, shewen mekely alle the trewe comvnes seyynge this sothely: oure liege lorde the Kyng may have of the temporaletees by bishopes, abbotes and priours, yoccupyed and wasted provdely withinne the rewme xv erles and mlvc knyhtes, vi mlc squrers and c houses of almesse mo thanne he hath now at this tyme, well mayntened vi mlcc squyers and c houses of almesse mo thanne he hath now at this tyme, well mayntened.

And how all this myht be done, wille ye witte that the temporaltes of bissihopes, abbotes and priours extende to the somme of ccc ml marke and xxij ml markes by yeer.

And theryfore alle the trewe comeners desireth to the worship of God and profyte of the rewme that thes worldely clerkes, bishopes, abbotes and priours that arun so worldly lordes, that they be putte to leven by here spiritualtes, for they lyven nat now ne done the office of trewe curates other as prelates shulden ne they helpe nat the pore comens with here lordeshippes as the trewe sekulers lordes shulden, ne they lyve nat in pennaunce ne in bodely travaylle as trewe and trevly by londes and tenementz s

Euer þou likynest 3ou to Crist whan 3e ben verrei Anticrist, And if bishopes byside wel to knowe alle 3ouz dedes Pai fonde 3ou weeze þan harlotes or joguloures eþer; And sith neither Petir ne Poul hadden power to gue suche indulgencis and gauen hem not, whanne summe cristene men were not fulli purgid in this lif, and waren worthi to be holpen bi the suffragies of holi chirche, it semeth that Crist and his apostlis failiden in merci, or nameli that thei weren lesse merciful than the bishopp of Rome, or than othere bishopis to dai.

BISHOPIS......48
And sith neither Petir ne Poul hadden power agens trute, but to edifiyne of the chirche, in the i*j* pistil to Corinthis, xiij* c*, what doth the bishopp of Rome and othere bishopis appropringe so manie greete chirchis to collegies and religiouse, richere than dukis, or erlis in our rewme?

What mai lette thanne bishopis and cleriks to putte donk king and alle lordis, and conquere alle here lordis and godis at here likinge?

hou greet worshipe the bishopis don to the king and seculer lordis, whanne thei set so litil bi here doom agens cleriks.

Thus worldi bishopis with here false confessouris moun condemne the king and ech seculer lord in poynsis of highe eresie bi here lawe, whanne no man neithir creature accusith neithir witnessith agens hem.

A Corollary It semeth to faithful men that the lawis of bishopis of Rome disturben moche holi chirche in ethe.

This sentence is opin bi this, that holi scripture that conteynith al trute speful to reule the chirche, expressith not this poyn in ony place, neithir the gode werkis of bishopis neithir mannis wit sheweth this, but rathere the contrarie in dede.

And if Crist and his apostlis hadden power to greu suche indulgencis and gauen hem not, whanne summe cristene men were not fulli purgid in this lif, and weren worthi to be holpen bi the suffragies of holi chirche, it semeth that Crist and his apostlis failiden in merci, or nameli that thei weren lesse merciful than the bishopp of Rome, or than othere bishopis to dai.

Theryfore it semith ful fals, that the pope and othere bishopis han power to graunte siche indulgencis at here likinge in othir manere than Crist and his apostlis diden.

1. Corollary. A! hou greet abhominacioun it is to se almost the grettest lord of the world, that is, the priour of Roodis, with his suppriouris as the grettere lordis of greete rewms, to axe with greete indulgencis of the pope the almese dedis of cristene puple that ben assignid to pore nedi men bi comauendment of Crist, and to pretende and crie opinli in our rewme, that so greet a lord and riche of the world hath power grauntid of the bishopp of Rome, or of othere bishopis or of here mynistris, to forbede massis and the prechinge of Goddis word, til here feynid priuileges be pronouncid to the puple in what euree chirche it pleesith him to assigne, and to forbede vndir peyne of suspendinge and of enterditinge of prestis and of chirchis these
ordineide archiepiscopus and after in the lxvi
in the lxiiij clerkis for othere curis and beneficis undir him erchebisshop, shulen chese and ordeine a nothir of the same cuntre, wit
And whanne a bisshop is dead, othere shulen purueie lowere curatis. erchedekene, with clerkis and puple of the cite, fragans to chese the beste among hem, and the chesing agens elde decrees of the chirche that geuen the prelatis, and of al oure rewme, for he doth opinli Rome is a disturblere of forth of seculer lordis, this proude bisshop of eleccions and ordenauncis of patronagis camen rewme bi title of patronage, bisidis and agens elecciouns and ordedauncis of the clergie of oure the hond of clergie, and make voide fre lucre wole geue at his likinge alle beneficis in The xxvij forth of seculer lordis, this proude bisshop of eleccions and ordenauncis of patronagis camen rewme bi title of patronage, bisidis and agens elecciouns and ordedauncis of the clergie of oure the hond of clergie, and make voide fre lucre wole geue at his likinge alle beneficis in The xxvij

Lord, whethir the bishop of Rome is more contrarie to Crist in wordis, dedis, and lawis, and in seculer lordshipe forbidden of Crist, speciali to clerkis, more than othere bissiposis ben contrarie to Crist! Therfore he is gretter in power than othere bissiposis that ben not so depid in error, and ben more lightnid of God in kunynge and holynesse. <L 12, 13><T 37C><P 69>

Truli if this reesoun suffisith not to preue that the bishop of Rome hath more power than othere cristene bissiposis, successouris of apostlis, I fond not, if ony euydence in holi scripture neithir in reesoun that mai not faile, to shewe such singuler power of the bishop of Rome aboue othere cristene bissiposis. <L 18, 22><T 37C><P 69>

Therfore sith the profecies shulen nedes be fulfillid, and the tyme set in Apocalips is now passid, and the werkis of the bissiposis of Rome in manie thingis ben opinli contrarie to the werkis of Jesu Crist, whi parseyue not cristene that ben not so depid in errour, and the terminacioun of the chirche of Rome boweth awei fro holi scripture and reesoun, for therowthe he is grettere in power than othere bissiposis. <L 6, 14, 18, 22, 24><T 37C><P 85>

And lesse preestis ben successouris of lxxij* disciplis, as bissiposis ben successouris of apostlis, bi the glose of Bede there, and in the xxj* dist* c* /In nouo testamento/. If bissiposis or othero clerkis seyn, that ymple preestis ben not holden to preche the gospel, though thei comen in the stede of Cristis disciplis, lat hem seie a sufficient cause whi ymple prestis taken lefulli this word seid to apostolis, Do ye this thing into mynde of me, to make the sacrament of the auteer which is more excellent than othere sacramentis. Also if bissiposis with here mynistris seyn, that ymple prestis shulen not preche withouten licence of hem, lat hem seie a sufficient cause, whi a prest or a nothir man shal do bodili almes withouten licence of the bishop and not gostli almes which is bettre and nedefullere and mai be do esiliere. <L 4, 7, 15, ><T 37C><P 99>

If worldli bissiposis myghten stablische seyn this poynyt, that prestis shulen not preche withouten here licence, thanne thei myghten soone stoppe men to preche truli holi wirt agens opin synnis of clerkis, as hem likith. <L 18><T 37C><P 100>

A! hou greet drede of mischeef and veniaunce neigheth now, if it is governid bi symonient bissiposis, and unable curatis, and blasfeme religiouse that cursen Crist, as Austin seith on the Sauteer, an And lesse preestis ben successouris of lxxij* disciplis, as bissiposis ben successouris of apostlis, bi the glose of Bede there, and in the xxj* dist* c* /In nouo testamento/. If bissiposis or othero clerkis seyn, that symple clerkis seyn, that symple

And whanne a bishop is dead, othere bissiposis of the same cuntre, with assent of the erchebischop, shulen chese and ordeine a nothir in his place, and the bishop shall ordeyne clerkis for othere curis and beneficis undir him in the ixiiij* distincscion in the bigynninge, and after in the lxv* distincscion and* lxvj* dist* and /De temporibus ordinandorum/, c* /Si archiepiscopus/, and c* /sequenti/. Also Poul ordeinide bissiposis Tymothe and Tite, and thei maden othere and preestis and dekenis, as Poulis pistlis to Tymothe and to Tite shewen. But it is not told in ony place in scripture that bissiposis maad of Poul, or of his disciplis, Tymothe and Tite, or of othere apostlis, wenten to Petir to be confermid of him. Whi thanne wile the bishop of Rome that othere bissiposis chosen lawefulli that shulen be sacrd at hoom of othere bissiposis bi comoun lawe, come to Rome to be sacrd oonli of him or bi his assigninge? <L 21><T 37C><P 114>

And after a fewe thingis it sueth, ‘Therfore a deadli wounde is faste set herbi, not oonli in the soule of the ordenour, and of him that is ordrid, but also the governaile of youre excellence is grevid greetli bi the synne of bissiposis, bi whos preiere it shulde be more holpe. <L 18><T 37C><P 113>

feithful dukis of Ingelond, se ye diligenti whether the eresie of symonie regnith generali in youre bissiposis, prelatis, religiouse and othere curatis, and hurle ye this out of the coostis of youre rewme, lest the veniaunce of God come down on al the rewme. <L 21><T 37C><P 114>
And of the preisable condicions of bisshopis, prestis, and dekenis, it is seid opini in the j• pistil to Tymothe, the ii• c• and to Tite j• c•, and in xxxvi• di• c• (Siquis vult), and xxvii• di• c• (Omnis pallentes), with manie othere decrees of seyntis and of bisshopis of Rome. <L 14, 18><T 37C><P 134>

And a litil aftir, 'Therfore as prestis witen that bi the custum of the chirc he ben suget to him that is here sovereignty, so knowe bisshipis that more bi custum than bi the trueth of Goddis ordenaunce he ben grettetere than prestis, and that thei oen to governe the chirche in comoun'.

For whi Jerom in his pistil to Evander, and in the xiii• di• c• Legimus, previth opini bi scripture, and thicke bi witnessinge of Poul, Petir, and Jon, that the same ben bisshipis that ben prestis.

But I axe of bisshipis and curatis this dai, whether the lawe of seynt Gregori with oth popis acordinge to his pistil to Evander, and in the x• di• c• that is here sovereyn, so knowe bisshipis that ben prestis.

And pretende not men of good wil for the excusacioun of here grutchinge, that the synomie that was first in the popis court as kept in his Pistil to Tite j•

For though prestis and othere bisshipis geven beneficis to unables and unworthi as the pope was wont to do, netheles the spoilinge of the rewine bi beringe out of the tresore to straungeris, and the prisoninge and sleeinge of oure lige men bi thevis and enemies shall not biffale so moche as before, and the synomie shal not be so abhominable in lowere prelatis and most in seculer lordis, as in the pope and in his cardenalis, that ben hierie in degre and governaile of the chirche.

So 3if we taken heed to apostasye þat goip evene a3en þe ordre of Crist, þer ben fewe bisshipis, possessioners, or frers, þat þei ne ben apostatatæs, al 3if þei holden her sygnes.

And þus 3if alle bisshipis possessioners and frers were wislyche examyned wheber þey weren heretiks, 3if þey seyden nay, wiþoute revelacioun fewe men or none weren holde to trowe hem;

Of ech sich privat secte, by licenc of þe pope, ben maaed, some chapeleyns of houshold, summe chapeleyns of honoure, summe bisshipis dowid wiþ seculer lordshipes, summe bisshipis among helpe men, and done not come to her children. But what professiou a frere be of, anon, 3if he be chosen þerto, he acceptiþ þe office of þe pope or cardinal, of patriarch, of archebishop, of bisshipis, and forsakih his owne staat.

Wherof hit sueþ pleyntly, þat not oonly simple prestis and curatis, but al 3if þei holden her sygnes. And þis may falle to popis and othere decrees of seyntis and of bisshipis, shulde not axe here sugetis by constreynynge more þam liffode and hilynge, whan þei don away alle manere waast, boþe of money and worldly array.

And to alle presti he bitoke þis office when, as Luk telliþ in þe X chapitre, he ordeyned oþer seunte and two disciplis, and sent hem toþore to þe same office (in whiche chapitre is tretid and tolde to hem þe office and þe ordre of a prechoure) and in two degreis: þat is, apostlis and disciplis ben figurid bisshipis and prestis, as þe decree seiþe.

hou ferre is oure pope and his bisshipis fro Poulis lyf, whan þei comaunde men to come to hem, al 3if God comaunde þe contrarie;

and þus shulden bisshipis edifye, and not make hepis of dede stones.

And þis may falle to popis and bisshipis fro þe tyme þat þe world haþ gnarid hem wiþ temporal possessionis and oþere glory of þe world.

Pei ben not obediente to bisshipis ne lege men to kyngis, neþer þei tilien ne sowen, wuden ne þepen, neþer whete, corn ne gras, ne good þat men schal help but oonli hem sylf. &

as somme freris procureen to be bisshipis, somme to be lystris and liue out of comunes, and somme to be wiþ lordis or laydis, and somme freris to bi wiþ bisshipis;

Herfore seip seint Austyn in a sermoun þat bigynneþ þus /Si diligenter attenditis fratres/ Mi breþeren, if 3e taken bisily enten, all þe preestis of þe Lord, not oonly bisshipis but also
preestis and mynystris of chirchis, 3e knowen to
be in greet perel;
"L 30"<T SWT><P 4>

aftr tyme þatbishopis dignytees weren bou3t
and soold, as Jerom seǐ upon Mathew.
"L 585"<T SWT><P 18>

BISHOPPES......1
What bishoppes, what religiouns Han in this
lande as moch lay-fee, Lordshippes, and
possessiouns More than the lordes, it semeth me!
"L 685"<T PT><P 169>

As it were a greet madnesse, whanne my brothir
liggith in a deep dich and is in poynt of
drenchinge, to suffre him lie stille and go to
the bishop and ask him licence to drawe out my
brothir, and most if the bishoppes were his capital
enemy, so it is our foli, whanne oure
christene britheren liggen in the depe dich of
orrible synne for brekinge of Goddis heestis
and in poynt of drenchinge into helle, to suffre hem
ligge styr in the londe of bisshops, enemy of Cristis lawe
and of christene soulis, to axe him licence to save here soulis by
Goddis word.
"L 6"<T 37C><P 100>

ne þe pope hath no poar to make bishops,
prestes ne non oþer ordres.
"L 36"<T SEWW05><P 35>

Also þat censures of holy churche, sentences and
cursygnes ne of suspending yeven be prelates or
ordinaries be not to be dret ne to be fered, for
God blesseth þe cursygis of bishops and
ordinaries.
"L 64"<T SEWW05><P 35>

BOSCHOPE......1
Perfor how þe prest makeþ þe leper þer vnclene,
so þe boschope or þe prest bendeþ or louseþ no3t
þam þat ben innocentis or gilty, bot for his office,
wenn he herip þe diuersites of synnes he knoweþ
wo is to be bonden, or wo is to be loused”.
"L 34"<T Ros><P 58>

BUSCHOP.......5
But frere Tille þat seide before þe buschop of
Londoun heerynge an hundrid men, þat Jerom
seide he errid in translatyng of þe Bibel is lijk to
Elymas þe wiche wolde have lettid a bischope or
a Juge to heere þe blyeue, to worn Poule seid: O
þou, ful of al treachery & of al falace, seching to
turne þe buschop from þe beleue, þou schalt be
blynde to a tyme.
"L 242, 247"<T Buh><P 177>

And herfore o greet buschop of Englund, as men
seyn, is yuel payed þat Gods lawe is wryton in
Englisch to lewede men;
"L 100"<T EWS2-66><P 64>

But, as þei seyn, þe pope may make a lawyd
man, for money, a greet buschop on his Chyrche;
"L 138"<T EWS2-87><P 191>

As a preste makeþ no3t a leprose & vnclene, so a
buschop or a prest byndþ not þam þat ben
innocentis, ne louseþ no3t þam 3at ben gilty, but
for his office, wen he herip þe diuersites of
synnes, he knoweþ wiche is to be bounden or
wiche is to be loused.”
"L 5"<T Ros><P 36>

BUSCHOPIS......1
But buschopis now doon euene þe contrayre, for
þei tenten neþur to body ne to sowle, but to drit
þat man haþ:
"L 78"<T EWS1SE-24><P 580>

BUSCHOPUS......2
Pus þe patriarke Iacob propheciede of þe tyme of
grace and buschopus;
"L 166"<T EWS2-MC><P 334>

And þu monye buschopus smyton þer sugetis.
"L 548"<T EWS2-MC><P 348>

BYSCHEPE......1
And þus yf, þurghe necligence of oure
bischopes and prelat3, and oþer false techers þat
beþ in holy Churche, þe truþe of Godes word be
not ysowe in þe peple, praye we Jes
us Crist
to ordyne
prechours in þe peple to warne hem of synne,
and telle hem þe truþe of God.
"L 8"<T A04><P 106>

BYSCHOP.......18
7· Do sevent tyme, prelatis and frerus beren
upon symple men þat þei seyne, þat nouþer
cursynge of pope ne of buschop byndus.
"L 6"<T A29><P 456>

And þus seyn somme men þat þe buschop of
Rome, þat þei clepon heed of þe chirche, and
þerto pope and Cristus vyker, doþ more harm to
þe chirche of Crist þan doþ vyker of Thomas in
Ynde, or vyker of Poul in Grece, or þe sowdan
of Babylon.
"L 55"<T EWS1-52><P 461>what good dop þis gabling þat þe pope wolbe
clepid moste blessud fadur’ here, and buschop
meste reuerent man’, siþ þer lif discorduþ from
Crist?
"L 12"<T EWS1SE-3><P 486>
Seynt Austyn was a seculer byschop, and hadde prestis as hise felowis, and hadde goodis by title of almes: and he drede ful sore of hem, and wolde haue 3ouen hem to þe puple, as Possydonye telluþ of hym.

Poul bygynneþ and seiþ to hem þat Crist w as byschop and ny3 to God, siþ he was boþe God and mon, and so was noon of þe oolde lawe.

Furst he was byschop of godis of blis, þe whiche godus ben hopud to come; and þus seiþ Petre þat Crist is byschop of soulis’, for he is lor lord of hem.

And þere he fond euerelastynge byggyng þat noon oþur byschop my3te come to, and so he entride onys for euere to heuene, þe innere part of þis temple.

And, but by vertu of þis bischop, my3t e neuere byschop do good to man.

And, for Crist is þe beste herde þat þus kan qwikene and heele his schep, þerfore seiþ Petre aftur þat mankynde was somtyme as errynge scheep wiþowton herde, but þei ben turnede now by loue to þe herde and byschop of þer soulis.

For as þei feynon falsely, none of Cristis disciplis hadde leue for to preche til þat Petre hadde 3yuen hym leue, and by þis same skyle, no preest schulde preeche to þe puple, but 3if he hadde leue of þe byschop, or leue of þe pope.

And þe pope or þe byschop or þi persoun, bidde þe doo þat God byddeþ þe not do, leue hem panne and hold wiþ God.

As, 3if þi pope or byschop or þi persoun, bydde þe doo þat God byddeþ þe not do, leue hem panne and hold wiþ God.

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

We schullen vndirstonden þat in tyme of Crist weron princes of prestis, as princes of knytes, as Nychodeme was a prince, and byschopes of Ierusaleem weren cleypd princes of prestis.

And þus seeler clerkis ben fulle of ypocrisye, boþe popes and byschopes and clerkys vndyr hem.
21 Also byschopis and freris putten to pore men þat þei sayne, þat þo holy Trinity in no manere schulde be worschipid, fygyruder, fourmed, ne peyntyd, in þat fourme by whiche comynly hit is peyntyd, by al þo Chirche of God. 

POINT XXIII Also byschopis curatis and freris putten on pore men þat þai sayne, þat no persone ne vicare ne prelate is excusud fro personele residence to be made in þer beneficys, in dwellynge in servycys of byschopis, or of archebyshopis, or of þo pope. 

As, 3if þe pope and his byschopis schamen to be Cristus seruauntis, and in þer maner of lyuyng þei schewon an emperours lif and lordly to þe world, sif þat Crist hatide þis, þei 3yue noo matere to gesse hem to be mynnys of Crist; 

POINT XIV Also byschopis and freris beren tempore men on hande þat þai sayne, þat hit is a3eynes holy write þat clerkyse have temporale possessiones. 

POINT XIX Also byschopis ande frerus putten to pore men þat þai sayne, þat men owen not raper for to pray in chirche þen in oper placis. 

Sipen þo churchis ben dennus of thefis and habitationis of fendis, hit is gode þat Cristen men bere no false wittenessyng, saying in dede þat suche chirchys ben holier þen oper placis where is lesse synne, ande þat þai mowne in þes serve God in hem þerfore, sithen Criste sais in þo gospel, Po reume of God is wipinne 3owe, ande Seint Poule seis, þat Cristen men ben þo temple of þo Holy Goste, consent þee not perfore to þo symony of byschopis, ne covetise of þer prestis, for þo feyned blessyng of heretikis to whos blessyng God cursus, as þo prophete wittenessis; 

And so no doute oure byschopis, mayntenynge hit openly and stedfastly, ben cursyd heretikis and trelyn God to vengeaunce. 

POINT XX Also byschopis prestus and freris putten to pore men þat þai sayne, þat þo festys of Steven, Laurence, Nicholas, Kateryne, Margarete, and of oþer seintis, ben not to be worschipid ne bene to be halowid, for þat men wote not, as þai sayne, wheþer þai bene dammed or saved;
And these words helpe myche for prechyng of symple preestis, for grete apostles figuren byschopis, and lesse disciples lesse prestis.

And to speke generally of anticristus scole, þese popys ben fadrys, and þer chirches ben modris, þese byschopis ben breþren, and oþre prelatis cosynes;

And 3et þe pope is clepyd holierste fadir, and þe byschopis hise breþren, and abbotis hise cosynes, and secleris ben frendys þat helpe to þis purswt;

For monye men by weyward wit coueyton here to be popis, cardynalis or byschopis, or opur worldly dignyte, for þei seyne, þat þo pope may not graunte ony indulgencis, ne ony oþer byschopis, ande þat alle men trystynge in sooche indulgencis ben cursid.

And þus he passude in þre poyntis byschopus of þe oolde lawe.
And oþre worldly profi3tes ben nowt to þis profi3t, and þus schilden byschopus and prelatus chaffare and studye in holy wryt, and leue worldly richessus, and þanne þei my3te be doctourus and Cristus discipulus.

For ðanne weron byschopus ful apostlus and pore men as ðei weron furst, and not chargeows to þer puple, but doynge þingus þat feldon to hem.

And þus byschopus and clerkus, wiþ kyngus, holden stefly a3enus Thomas.

And so don þes cardynalis, and þes byschopus also.

Crist ches hym apostlus, and prelatus schuldon sewe Crist, and specially popus and byschopus;

And þus byschopus, þat schulde be clerkys and poore men as apostles weren, ben moste lordis of þis world and reuersen apostles lif.

In this place men seggen that thou graunted to Peters successours the selfe power that theu yaue to Peter And therefore the bysson of Rome/ that sayth he is Peters successsour/ taketh this power to him to bynden & vnbynden in erth what hi lykith But lorde/ yth haue moch wonder how he maye for shame clepen him selfe Peters successour.

In this place men seggen that thou graunted to Peters successors the selfe power that they gave to Peter And therefore the bysson of Rome/ that sayth he is Peters successor/ tooketh this power to him to bind and unbind in earth whatever he liketh. But lord/ ye have much wonder how he may for shame clep him selfe Peters successor.

And so with these olde clokes of their faders the pharyses/ bysson / and preestes/ & fyshers/ carpenters and other of the rascall sort/ So that it was nat possyble that euer God wolde open that vnto suche a rude sorte/ whiche the relgyouse pharyses/ the holy bysson of the vertuouse preestes/ the auncyente doctours/ the great lerned lawyers/ and the wyse and sage elders knewe nat.

And receyue the people in errore with their fa thers olde face of relgyouse pharyses, freers/ I wolde saye/ and monks, of holy bysson/ of vertuouse preestes/ of auncyente doctours/ of the great lerned lawyers/ and of the wise and sage elders. 

BYSSHOPS......8 yet all this natwithstanding the scrybes/ the pharyses/ the bysson/ the preestes/ & the elders of the peple/ cryed alwayes: what newe lernynge is this?

All this dyd their bysson/ preestes / & laweyers bringe to passe/ onely by that they made the peple beleue it was newe lernynge.

Euen nowe after the same maner/ that ye may groove with your fyngers/ that our holye bysson/ with all their ragmans rolle/ be of the selfe same sort/ & very chyldren of their fathers the pharyses/ bysson/ & preestes/ which so accused Christ & his Apostels of new lerning ye do se how they defame/ sclaunder & persecute the same worde & prechers/ and folowers of it/ with the selfe same names/ callynge it newe lernynge/ and them new maisters.

And so these olde clokes of their fathers the bysson/ pharyses/ & preestes/ fyshers/ carpenters and other of the rascall sort/ So that it was not possible that ever God would open that unto such a rude sort/ which the religious pharyses/ the holy bysson/ the virtuous priests/ the ancient doctors/ the great learned lawyers/ and the wise and sage elders knew not.

Euen nowe after the same manner/ that ye may grope with your fingers/ that our holy bysson/ with all their ragman's roll/ be of the self same sort/ & very children of their fathers the pharyses/ bysson/ & preestes/ which so accused Christ & his Apostles of new learning ye do see how they defame/ slander & persecute the same word & preachers/ and followers of it/ with the self same names/ calling it new learning/ and them new masters.
of Louaine, whose name is Philips there were
certayne thynges of his doyng found whiche he
had entermed to haue put forth to the
furtheraunce of godes worde amongst which was
this testament of mayster Tracie expounded by
Wylliam Tyndall which I haue caused to be
put in dispute, to the intent that al the worlde
shulde see howe earnestlye the Cannonistes and
Spirituall lawyers (which be the chefe rulers
vnder bysshops in euery dioces in so much that
in euery cathedral church the deane chaunceller
archdeken at coumenlye doctours or bachelers of
lawe) do endeuere them selu es iustly to iudge and
spirituallye to gyue sentence accordyng to
charitee vppon all the actes and deds done of
theys diosessants, after the ensample of the chan
celer of Worcester, whiche after master Tracye
was buryed (of pure zeale and loue hardelye)
to ke vp the deed carcas and burnt it wherfore he
dyed it, it shall euidentlye appere to the reder in
this litle treatyse.

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.

It semes raþer þei stiren God to veniaunce þan to
mercy, as Gregory seis, and apertly blasfemen
God for her cursid lif, whateuer hor tonge
blabere, as seynt Austen witnessi þ by grete
dyleberacioun in many bokis.

It is betere to se God clerely þan us to
blabere heere of hid þing.

And if 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 þat þei blaberen moche of Anticristis curs
and his clerkis, and magnyfien þat for here
owene pride and coveitise, but þei spoken not of
curs of God, þat oure lordis rennen inne, for þei
meyntenen not Cristis ordynaunce in þe clergie.

And 3if þei seyn þat þei understonden only of
worldly goodis, seie þat smoke of erþely muk
blyndiþ hem so moche þat þei taken non hede to
God and vertues, and where þei blaberen trewe
or fals.

sif no man is cursed of God but only for
brekyng of his hestis, whatever worldly wrecchis
blaberen, and no man is blissed of God and schal
come to hevene, but only he þat kepiþ Goddis
hestis, and namely in hour of his deþ, have a
man nevere so many þousande bullis of
indulgence or perdon, and letteris of fraternyte,
and þousynde massis of prestis monkis and
freris.

sithen men bene acursid doynge a3eynyþ þo
popis lawe, as his symonyens blaberen, how
cursid ben þese Luciferys children, so openly
doynge a3eyn just lawe of Crist chef pope, and
of Seint Petur, and of Cristen bileve!

31 19 variants; 41 occurrences.
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 by siche werris, and þei letten newe ypocrisit to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals begyngge dampnyd of goddis lawe, and þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don;

Capitulum 3m  But a3ens þis blaberen anticristis clerkis, and aleggen goddis lawe, but to false sentense, þat seculer men schulde no3t iuge of clerkis, how euere þei don;

BLABERERE.....1 Daw, blabere & blynde leder, þow3 þou bigile symple hertes, With þi gildyn glose & with þi costly houses, Þou bigil est not Iak with þour theuishe logges.

BLABERERES.....1 Daw, þi wordes ben man & euer medled with venym, For a3enes gode men strecche I no malice, Ne no of þilk Cristis secte þat myn callist, bosteres, & lieres, Whiche han chosen hem a reule with blabereres of Baal.

BLABERERIS.....1 And of þe bodyly blisse ys furst for to speke, as blabereres may talke heere.

BLABERERES.....1 And þis may be soner doon þan it is spokon now of vs blabereis.

BLABERIST.....1 Daw, here þou blaberist to geder falsnes & troupe;

BLABERIP......2 so wane þi prelate blaberiþ a3enes God, he bideþ þe kyndely to do Goddes welle.

And wel we se, and alle to ofte, þat, þer as Crist seïþ and doþ o bing, þei wol beleue and do þe contrarie for þe drunken dremys þat þis fonné strumplet blaberiþ.

BLABERON......1 But here we seyen to þes tryuauntis þat þei blaberon þus for default of wyt.

BLABERST......1 I meruel þat þou a clerk blaberst þus blyndely, Þou takest comynly no grounde of Crist ne of his lawe. Bot eþer of þe pope as if he were þi God, Or of oþer fantasies þat han no grounde hem self.

Ande wiþouten verrey contricione is no remissione of synne, what ever men blabiren.

BLABERYN.......1 And þus, of alle þe heretikis þat anticrist browte euere in, þes þat blaboron vnto lordis, and seyon þat þei schulde not here, ne konne, þe gospel of Crist, for clerkis schulden techen hem to lyue, ben mooste perelous in þe chyrche, and moste to flee as anticrist.

BLABRE.........3 Þus it is in dede, howevere oure mouþ blabre.

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

BLABRON.......1 And þus, of alle þe heretikis þat anticrist browte euer in, þes þat blabaron vnto lordis, and seyon þat þei schulde not here, ne konne, þe gospel of Crist, for clerkis schulden techen hem to lyue, ben mooste perelous in þe chyrche, and moste to flee as anticrist.

BLABRE.........3 Þus it is in dede, howevere oure mouþ blabre.

BLABRE.........3 Þus it is in dede, howevere oure mouþ blabre.

BLABRE.........3 Þus it is in dede, howevere oure mouþ blabre.

and þat þei ben not constreyned to blabre alle day wiþ tonge and grete criynge, as pies and iaies, þing þat þei knowen not and to peiere here owen soule for defaute of wis deuocion and charite.

BLABRE.........3 Þus it is in dede, howevere oure mouþ blabre.

BLABRE.........3 Þus it is in dede, howevere oure mouþ blabre.

BLABRE.........3 Þus it is in dede, howevere oure mouþ blabre.

BLABRE.........3 Þus it is in dede, howevere oure mouþ blabre.
BLABRED.......1
And so is applicacon or delynge of merit, presumed of þes popis, is proprid unto God, and so þis founed blasphemye is blabred wiþ outen grounde, to suppose þat ech þe pope be God, more mayster in his liif þanne he is in his deeþ, whanne oþir men beþ bettre.
<L 22><T A21><P 262>

BLABREN.......3
for comynly þiþei chouchen in softe beddis whanne oþere men risen to here labour, and blabren out matynys and masse as hunteris wiþouten deuocion and contemplacion, and hien faste to mete richely and costly arayed of þe beste, and þan to slepe;
<L 5><T MT08><P 168>

And, as þiþe peple bi seynt Poulis loore shulde haue cleymed no founder, or avowid hem upon ony patroun of her perfeccioun, saue oonli upon Crist, alþou3 her perfeccioun were mynystrid and declarid to hem bi mene persoones þat were Cristis seruauntis, so my3te oure newe sectis, if þei hadden vouchid saaf, if þei hadde þe perfeccioun þat þei blabren of, haue cleymed oonli Crist for her founder, patroun and avourie, alþou3 þe perfeccioun of þe gospel hadde be declarid or mynystrid to hem bi oþir men, and not þus dynyed Crist and his chirch e a3ens þis blessid loore of seynt Poul, and ful will of Crist lerned in heuene, seiynge þus, liik as dide þe Corinthies whom Poul blamede, I am of Benet’, ‘I am of Bernard’, I of Franciess’, ‘I of Domynyk’, ‘and I of Austyn’, or ellis, as þe frere Carme seip þat woot neuere redili of whom he is, ‘I am of Helye,
<L 609><T OP-ES><P 24>

And of þiþe processes men mai se þat þe clergie, and nameli þe religiouse ypocritis, blabren manye waast wordis, and doen many oþir vein werkis as toward heuene blis.
<L 1515><T OP-ES><P 66>

BLABUR.......4
Bot 3itte Belial broles blabur for his syde, and seyn þat mony seynis of þe Chirche and worchipful dedes;
<L 12><T A20><P 238>

3itte þo foles blabur to prove þat Crist beggid, siþ he sende his disciplis to Jerusalem, to fett him an asse and hir foole for to ryde on. Bot þis blyndenesse of þo blasphemous gos þo same waye, ffor þei blabur heresye þat God asked not.
<L 33, 36><T A25><P 414>

Bot 3itte þes blasphemous blabur hereageyn;
<L 24><T A25><P 423>

BLABUREN.......1
Bot 3itte þo blasphemous blaburen ageyne þis sentense, þat bothe resoun and holy writte acorden togeder, þat whoso edifyes þo puple shal lif on þo puple;
<L 23><T A25><P 417>

BLAC.........5
And ri3t as a plouman, þat turneþ not vp al þe lond and makeþ it al blac, but leueþ many grene placis whiche men clepiþ balkis’, vnableþ is lond to beere a good crop;
<L 302><T CG09><P 101>

Also, a riche man is likened to a woute or a moldwarpe: for he is blac bi wickidnesse and synne, and blyd bi ignorance.
<L 542><T CG11A><P 146>

To this reule it perteyneth, that the chirche seith in Songis, “I am blac “and fair as the tabernaclis of Cedar, as the skynnes of Salamon;”
<L 6><T Pro><P 47>

and sumtyme in the same resoun it is expressid what perteyneth to goode men and what to yuele men, as in j• c• of Songis it is seid, “I am “blac but fair, 3e dou3tris of Jerusalem, as the tabernaclis of Cedar, as the skynnes of “Salamon;” these ben the wordis of the spousesse, which for resoun of yuel men conteyned in the chirche, seith, “I am blac,” but for resoun of goode men it addith, “but fair;”
<L 42, 44><T Pro><P 53>

BLAK.........3
þese schulen be drenchid in þe Reed see of eendelees fier, for here þei ben drenchid in þe blak see of synne.
<L 24><T A01><P 19>

for þou maist not make a heer whi3t or blak/ forsoþe be 3oure worde 3he 3he nay nay
<L 24><T LL><P 86>

And in þe 3eer of grace v • of Songis it is seid, “I am blak monkis.
<L 84><T Ta><P 177>

And in þe 3eer of grace v • of Songis it is seid, “I am blak monkis.
<L 84><T Ta><P 177>

BLAKE.........5
For ellis Austines weren foles to parte from þes chanouns, or ellis white monke to passe from þes blak.
<L 954><T 4LD-4><P 278>

Pe tentis of Ethiopie ben alle þat serven to þe devel, for þei ben blake and foule of synne;
<L 11><T A01><P 26>

32 3 variants; 13 occurences.
But whanne þe blake spottis ben borsten oute (of foule horribile synnes, as pride, wråþ, and enuye, coutise, gloterie) into dede, þanne a man mai haue ful knowyng þat suche a man is at þe deþ.

Bi þis eerynge’ is vndirstonde confession, for ri3t as þoru erynge of þe plou3 þe cultur and schar kerueþ þe erþe, and turneþ þe grene gras donward and þe foule erþe vpward, so bi þe schewynge of þy tunge þou schalt kerue and departe þi goode dedis fro þyn euele, and turne vp and schewe forþ þe blake erþe of þi olde erþeli conuersacion of synnes, and hide and turne adowun þe goode grene deedis fro al maner of bost and pride, but oneli to God, whiche knoweþ þe priuete of mannes herte, þat wolle ful rewarde euery good dede, be it neuer so priuiei, after þat it is worþi.

Vnderneþe shal be þe blake hydous pit o f helle, open and redy to swolowe hem þat shullen be dammed.

And mony degrees of þe Chirche ben bleckid wiþ þis heresie;

BLECKUDE......1
And wiþ þis synne ben frerus bleckude þat schapon to preche for wynnyng here;

BLICKID.......1
þerfore seiþ þe wise man, he þat handliþ pich schal be foulid þerof: þat is men handlynge wymmen and kyssyng hem schullen be bleckid wiþ lust of lecherie, oþer in herte oþer in body or ellis in boþe.

BLAKING14
BLACKENES....1
þe frere prechoures seien þat siben þei mornen most, as blackenes of þer cope is schewed to þe puple, þei schal be most counforted in þe blisse of heuene.

BLAKNESSE......2
also he is a crowe, either a rauen, for the blacknesse of synnes, as the lawe witnessith there, in non omnis; As lowe as Lucifer such shal fall, In baleful blacknesse ybilde hir bour; And þese ben maade whiþter þan snow fro þe blaknesse of þer synne.

BLASFEME16
BLASFEME......9
A! ye cristene lordi, hou dore ye suffre youre seruauntis to blasfeme God in youre presence bi dispitous sweringe, herte, boonis and nailis, and oþere membris of Crist, sith ye doren not suffre hem to dispise youre ertheli king in youre

34 1 variant; 1 occurrence.
35 3 variants; 4occurrence.
36 15 variants; 193 occurrences.
heeringe!

And that to swere thus bi a creature is to blasfeme God, as it is opin bi the seynge of Crisostom aleggid bifore.

For þe gospel seiþ þat leprosiis schulde stande afer, þan þe breþ of her blasfeme schulde blemyche fewe folke.

It semþ þat al siche religion smacchiþ blasfeme in shadewe of pride, for it reversiþ in a maner þe ordynaunce of Crist.

And þus, as we sey þat man a 3efe blasfeme or cursed, wan he is þus iugid and rettid of men, þow he be not so in soþnes, in þis maner we sey of Crist þat he was blasfem, synnar, and cursed, and þat he 3et was not;

But for as miche as Johun knew (by þe Hooli Goost) þe opinion of þe peple, and wyste wel for to take vpon him þe staat and name of Crist was moost perelous synne, for hit hadde be a gret pride and blasfeme in God, þerfore at þe bigynnynge he putte awey þes estimacions and worschepe, and knelechede þat he was not Crist.

what more blasfemes is a3enus thee, than to seyen to don the byddyng, as is to prechen the word of God doth fer lasse good than to don that that is bodyn onely by man and not by God, as is myraclis pleying?

And þis writynge blasfeme no more Siluestre, and þes holy men and sayntis þat han ben þip þis endowynge of þe chirche cam in, allpou3 I rehers and blame her synne, pan I do Petir and his felowis when I say þat þei synfully forsoken Criste, or Poule when I say þat he wickidly pursuyd Cristis chirche.

And whanne þei feynen to men þat þei oonli han power, so þat, but if þei dispensen þus, þes men schulen neuere be saued, þis is as moche blasfeme as to seie þat þei ben God. 

And þow þat þe biskop was chosen to be bishope of Rome?

Suche profetes comen of freres, in preching & beggynge, besides þer blasfemes þat þei sowen amonge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.

And so freris shulden drynk to þe puple þe gospel and treupe of Goddis lawe, and leeeu siche blasfemes and dremes bi which þe puple is empoy sounding.

BLASFEMIE.....22
Herfore in the iiij c of Daniel Nabugodonosor, the hethen king, prechide the miraclis and maieste of highe God, and that who so euere seide ony blasfemie agens God, he shulde pershe and his godis be forfeitid.

And bi Crisostom on that word neithir bi heuene, etc* to swere bi a creature is to make that creature God, and so to do idolatrie and blasfemie.

For bi him to swere bi a creature, is to make it God, which thing is blasfemie and abhominable idolatrie.

BLASFEMIE and opin idolatrie.

Allas! hou ful of blasfemie and idolatrie is oure rewme, sith comounli ech bisshop and high prelat swerith bi the patroun eithir special seynt of his chirche, and holdith that oth more solempne and stidefast, than if he swerith bi God almyghti.

Certis here thei don double blasfemie either idolatrie;

But this is blasfemie to seie, that ony bisshop is more merciful than Jesu Crist, that diede of so greeft charite for mennis soulis.

But the bisshop of Rome, clepid most holi fadir othir most blessed, I wolde that not with blasfemie, grauntith the meritis of Crist and of holi chirche in erthe to slee and sende to helle so manie thousandis of paynemis, which wolden lightli be convertid to oure feith bi holi
conuersacioun, feithful prechinge, and wilful suffrine of deth of prestis and othere cristene men, as Crist ordeinide.

It semeth a wondirful woodnesse and opin blasfemie to sette more stidefastnesse of cristene feith in the worldly preestis and feynid religiouse of the chirche of Rome, than in alle the apostlis chosen of Jesu Crist, and yit alle thei failiden in feith at tyme.

and to charge more the ordenaunce of man than of God is blasfemie and eresie.

1 Corollary If iugis othir mynistris of the king or of othere lordis bowen to covetise, and demen uniustli for favour or hatrede, lucre or drede, thei ben enemies and traitouris of the king, and of the lordis, and of the comoun puple, and don blasfemie agens God.

þe secunde lesing is blasfemie of beggyng of Crist;

But of þis blasfemie comen harmes inowe.

Heere moun prelatis and preestes lerne at þis hooli prophete, fro þis blaspemie, fro þe hieste degree doun to þe lowest, þat 3yf þe peple suppose of hem þat þei haue bi her dignite eni power whiche þei haue not, or more þan þei haue, or in õpure wyse in baptiþinge, or sacringe, or asoylynge of synnes, or in any oþer sacrament whiche þat þei doon, þei schulden not take þis vpon hem bi no similacion for enhauncynge of her pride and leue þe peple in þis erroure, but voide it sone fro hem for fare of þis blasfemie.

And, for more hiþe enhaunsing of himsilf and his lawis abouve Crist and his lawis, he susteineþ in him þat is falsist lawe þat euer was or mai be, and þat it is eresie and blasfemie and contrarie to itslf.

And herefor, wylnyng þat his grete power and auctorie schuld be fulli knowe and magnefïd, he sendeþ out into eueri kost of cristendom professors of his lawe in dyuers degrei, þe wiche opyn her mouþe into blasfemie aþen God of heuene and lacken Cristis lawe to the peple, and seien þat it is not onli insufficiente to gourner Cristis chirche, but also þat it is fals and heresie, and þat hit killiþ þe peple, for þei seien aftur her owne fals menyng þat þe letter scleeþ, and þat Cristis law is not of none auctorie but in as meche as it is amitted bi þe chirche, þe wiche ys most famouþi told or seide of þis grete ipocrite þat sittiþ in þe chirche, as it is seide before.

And in euidence of þe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synnys, as of her wordli lordschip þat þei occupie so euyn aþen t God and his awo, of her vngrounded custumable begging, ne of þe sclaudre þat þei putten on Crist of þe same begging, or of þe blasfemie and heresie þat þei putten on God and his lawe, or of þe disceite þat þei don bi her lettris of fraternite and vngrounded absolucions, or of symonye, most abhominable lecherie, heresie aþenst þe sacrif oost and many seche of þre pouyntis of iuel maneres and mysbeleue.

And herfor seint Austen writiþ þus of an aduersarie of þe lawe and of þe prophetis: Þou3 it be not open of what þis blasfemie is, þe scripture of God, þe wiche he pursueþ wiþ kursid disputicions, is to be defended aþenst his tunge!'

It semiþ a wondirful wodnesse and open blasfemie to sett more stidfastnesse of cristen feih in worldly prestis and feyned religious of þe chirche of Rome þanne in alle þe apostlis chosen of Ihesu Crist and 3it alle þei failiden in feih aþ tyme, but þese worldly prestis and religious mouþ not faile in feih as þei feynen.

He groundiþ hym vpon seuen thyngs, as his ordre askiþ: Lesynges with losengery, cursynges & false glose, Chidyng with blasfemie, on chytteryng as chow3es.

BLASFEMIES......3 Therfore what almese is it of lordis to geve secular lordshipis to prelatis and religiouse men
agens Goddis forbedinge, whiche lordshipis maken hem to ceesse or to be doumb in gostli office and to wexe rooten in here drit, as Joel speketh, that is, in fleshli synnis and orrible blasfemyes.

And so is applicacoun or delynge of merit, presumed of þes popis, is proprid unto God, and so þis foumed blasfemye is blabred wip outen grounde, to suppose þat eche pope be God, more mayster in his liif þanne he is in his deep, whanne oþir men beþ bettre. <L 22><T A21><P 262>

And þus blasfemye of þes reris meneþ þat Crist was a fool, and scornfullyche wipouten cause he spak þes wordis to mennes lore. <L 10><T A21><P 265>

And þis is opin blasfemye, siþ God appropriþ unto him to weie þingis, how þei shulden be loved, and to make hem oþer betere or worse. <L 31><T A23><P 364>

And þus blasfemye of þes freris meneþ þat Crist was a fool, and scornefullyche withouten cause he spak þes wordis to mennes lore. <L 28><T A26><P 315>

For ri3twisnes of lawe in demyng of blasfemy asken first accusing tofore þe iuge, deposing of witnes, and þe sentence of þe domesman, and al þis þei feylid. <L 49><T EWS1-11><P 266>

And luytel errour in þis byleue groweþ to more in long tyme, and þis feendis blasfemye in God distorbleþ þe chirche more and more. <L 71><T EWS1-32><P 358>
For such blasfemye brynguþ men ofte aboue pryude of Lucifer;  
<L 97><T EWS1SE-3><P 489>And þus men þat dispuyson þis lore of þis hooly sacrament dispuyson God, and seyn he is fals, and þis is a foule blasfemye.  
<L 77><T EWS1SE-17><P 551>

For þis is foule blasfemye þat is a fowl synne of alle opre;  
<L 111><T EWS2-61><P 34>

and specially for Cristus wordis weron a3enus þes þre mennys pruyde, and a3enys þeir coueytise, in whiche þei disseyueden þe puple, but not by so opon blasfemye as prelatis vson today.  
<L 9><T EWS2-67><P 65>

As it is distemprure þat erþly men schal chalange here to be euene wiþ Crist, and do more þingus þan he wole doo, so aftur syche synnes muten come to men peyneful wondris, as it is an hydous þing þat men contrarye to Crist, boþe in word and in deede, and ledyng of oþur puple, seyen þat þei may do wiþ þis as muche as þe mahnede of Crist, and wip þis senden owt signes to wytnesse þis blasfemye.  
<L 66><T EWS2-69><P 79>

Whan Crist seyde þese trewhus vnto þes hy3e preestis, pharisees and men of lawe stoden gretly a3enus hym, and stoppedon his mowþ wiþ monye false wordis, and lettudon Crist to speke more, as a man þat spac blasfemye.  
<L 92><T EWS2-74><P 109>

and false glosus seyde in þis mater maken preestus synne more greuous, for it is a myche synne a preest to seye þat he is Cristus viker, and by auctorite of Crist rewluþ fully hys ly3f, and þet he gabbuþ vpon Crist, and by blasfemye bygyluþ þe puple.  
<L 25><T EWS2-78><P 130>

And þes lettris helpe not þerto, but raþer letton for blasfemye.  
<L 77><T EWS2-112><P 288>

And where þei feynon to men þat þei only han power so þat, but 3if þei dispense puse, þese men schal neuere be sauued, þis is a muche blasfemye as to seye þat þei ben God.  
<L 122><T EWS2-VO><P 370>

And herfore Y seye to 3ou þat ech synne and blasfemye shal be for3ouyn to men, but þe spirit of blasfemye shal neuere be for3ouyn’. Heere synne and blasfemye ben clepid synnes of men, but þe spirit of blasfemye is clepid þe fendis synne, for it lastiþ to manns ende and so aftir for eueremore, And þis is synne a3en þe Holy Ghost, and shal neuere be for3ouyn neþer in þis lif ne in þe toþer, for þeere is not synne for3ouyn.  
<L 23, 24, 25><T EWS3-141><P 48>

And to seye opynly þat pou for3yuest þis synne in God is an opyn blasfemye, but 3if God telle þee þat he doþ so, and bidde þee pupplische Goddis wille þat God hymself for3yueþ þis synne.  
<L 61><T EWS3-160><P 111>

As it is distemprure þat erþly men schal chalange here to be euene wiþ Crist, and do more þingus þan he wole doo, so aftur syche synnes muten come to men peyneful wondris, as it is an hydous þing þat men contrarye to Crist, boþe in word and in deede, and ledyng of oþur puple, seyen þat þei may do wiþ þis as muche as þe mahnede of Crist, and wip þis senden owt signes to wytnesse þis blasfemye.  
<L 66><T EWS2-69><P 79>

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who hard euer a fouler blasfemye?

and perfoe al þis nouelrie of ordris is suspect of ypocrisie and luciferis pride and blasfemye of antecristis ypocrisie.

It is known þyng now þat many louen more þise newe ordris þen ei louen þe ordre of crist, and don more worship to hem, and þis is gostliche lecherie fro crist þe spouse of þe chirche, and þis is opone blasfemye siþ roten ordinaunce of men is more worshipid and more told bi þen þe ordnaunce of crist.

but þis blasfemye dar not freris seye;

and þus þis preyere of þise ordris is of a nest of blasfemye and chaffaryng of fendis preyere bi þe craft of symonye.

but þer fore al þis nouelrie of ordris is suspect of ypocrisie and luciferis pride and blasfemye of antecristis ypocrisie.

It is knowen þyng now þat many louen more þise newe ordris þen ei louen þe ordre of crist, and don more worship to hem, and þis is gostliche lecherie fro crist þe spouse of þe chirche, and þis is opone blasfemye siþ roten ordinaunce of men is more worshipid and more told bi þen þe ordnaunce of crist.

but þis blasfemye dar not freris seye;

and þus þis preyere of þise ordris is suspect of ypocrisie and luciferis pride and blasfemye of antecristis ypocrisie.

It is knowen þyng now þat many louen more þise newe ordris þen ei louen þe ordre of crist, and don more worship to hem, and þis is gostliche lecherie fro crist þe spouse of þe chirche, and þis is opone blasfemye siþ roten ordinaunce of men is more worshipid and more told bi þen þe ordnaunce of crist.

but þis blasfemye dar not freris seye;

and þus þis preyere of þise ordris is suspect of ypocrisie and luciferis pride and blasfemye of antecristis ypocrisie.

It is knowen þyng now þat many louen more þise newe ordris þen ei louen þe ordre of crist, and don more worship to hem, and þis is gostliche lecherie fro crist þe spouse of þe chirche, and þis is opone blasfemye siþ roten ordinaunce of men is more worshipid and more told bi þen þe ordnaunce of crist.

but þis blasfemye dar not freris seye;

and þus þis preyere of þise ordris is suspect of ypocrisie and luciferis pride and blasfemye of antecristis ypocrisie.
And on falshe of suche blasfemyes is hoooleynesse of þese ordris feyned;  
<L 112><T EWS1SE-14><P 537>
And boþe þese ben blasfemyes,  
<L 54><T EWS2-58><P 18>
Alle þe ypocrisis in Cristus tyme durste not speke so greete blasfemyes, and of þis ypocrisye ben monye oþre falshedus colowrede.  
<L 45><T EWS2-71><P 89>
And scribis and pharisees bigunnen to þenke, and seyden Wha þat is he þis þat spekiþ blasfemyes?  
<L 12><T EWS3-204><P 243>
and þus þey doon þis for monee, and not for deuocioun, but 3if siche blynde blasfemyes be clepid deuocioun of freris.  
<L 16><T MT22><P 323>
for god is moost mersiful al 3if he suffere siche blasfemyes, and þus he wolde þat mersy were in men and for3yuenesse of þer wrongis;  
<L 45><T MT27><P 426>
and if reumes holde þis reule, þanne þey may be dischargid of blasfemyes of indulgensis, and of oþere false feynyngis;  
<L 7><T MT28><P 464>
And here C Crist techiþ opunli þat men schulden not bie þis office, ne take no meede of þe peple to traueile þus in Cristis name, for þei þe puttiden vpon Crist þat he sillede preching of Goddis word, and 3af leue to do symonye and boþe þese ben blasfemyes.  
<L 47><T SEWW23><P 120>
BLASPEMYES.......1  
And wiþ thre blasfemyes þei blynden þo puple.  
<L 2><T A25><P 403>
BLASPHHEME.......16  
Therfore blind prelatis and auarous and unkunning of Gods law cease to geve blasfemye sentence of the dampanation of any doctour, for this that he wrote strongly agens the heresies of them and ther blasfeme lordship, with other raunies and treasouns of our rewme.  
<L 22><T CT 37C><P 132>
Pís heresye and blaspheme scholde men putte oute fro here hertes, for it spryngel up by þe fende, þer as Crist seyþ, þe fende is fader of lesynges  
<L 2><T A04><P 99>
II PARS BLASPHEMIAE• Po seconde blaspheme grounden þes freris, for þei feynen falsely beggynge in Crist;  
<L 20><T A25><P 410>
Bot here cryes Anticrist þat by þis blaspheme holy Chirche schulde perishe, and Crist be unworshed;  
<L 31><T A25><P 418>
III PARS OF LETTRIS OF FFRATERRNITE• Nowe of þo pridda blaspheme is for to speke, for freris founden hor ordris fully in lessynges.  
<L 1><T A25><P 420>
And so, if þeþe þree poyntes of blaspheme and þree kyndes of heresye were fully declared, nouþer prelates ne freris þat no we bisye hem þus schulde clerely excuse hom, þat ne þei ben suche.  
<L 19><T A25><P 27>
Bot geder we þeþe þre partyes of þis synne of blaspheme, and make we þeþe fauteours of þis grett synne, and make hom as blasphemes in Crist and his seyntes.  
<L 32><T A25><P 27>
As to þo seconde blaspheme, of beggyng of þes freris, everiche Cristen mon þat lufs Jesus Crist schulde crye out on hom þat seyn Crist begged þus, siþ þat hit is blasphemye ageyns oure God.  
<L 22><T A25><P 28>
and to þo pridda blaspheme, of lettres of freris, he loves nowþer God ne his even Cristen þat ageynestondes not þis heresye. For þei blaspheme in God, and desseyen þo puple, and harmen homself where þei myght ellis be gode.  
<L 33, 35><T A25><P 28>
Lord, who herde evere a more blaspheme, þen þat ydiotes seyn hor patrounes schulden passe Crist!  
<L 24><T A25><P 29>
ande siþen Seint Austyne, namely wysest of alle doctouris holden siþen þo apostilis weren, þat seis in mony bokis þat none accident may be wiþouten sogett, wheþer schullen men be constrayned by Anticristis powere to forsake holy writte and resone and beste seyntis, for an unknowen þinge þat plesus to a multitude of worldly moldywarpis, ful of pride, covetise, symonye, heresie, and blaspheme?  
<L 9><T A29><P 485>
Mony Cristen me wonderyn whi prelatis chargen more bodily werk done on a lyþt haliday, þen cursid pride, open blaspheme of God by fals swerynge, done on a Sonenday, wiþ glotonin, leccherie, drunkennes, open marchaundyse, fals covetise, chydynge and feythynge, ande wronge schedynge of mannys blode, wiþ usurfe and false extorsiouns.  
<L 25><T A29><P 490>
and here is foule ypocrisie and cursed blaspheme and forsakynge of god as seynt poul witnesseþ plenerly in holy writt.

It is writen in þe fronte of strompette cledde or araied in purpurate a name of blaspheme þat is Rome ailastyng.

Not onely by brede ly-ueth man, but in euery worde that cometh oute of the mouthe of god, and euery worde of God is the lyfe of the soule of man, as sayth Synte John, that thou haue an oyntynge of the holy gooste, and thou haue no nede of anye man but teache thou in all thynges whych hys blessed worde in whomse is all wyseedome and conninge, and yet ye be always to leerne as we Howe maye any Antechriste for bread of god take it awaye from vs that be christen men and thus to suffer the people to dye for hunger in hereye and blaspheme of manslawe that corrupeth and sleyth the soule, as pestilence sleth the bodye, as David hereth wytnes where he speaketh of the Cheyre of pestilence, and moste of al they make hys belue a false law that they haue made upon the secret hooste, for the mostfalsest belef is taughte in it.

And, for ech Cristen mon schulde destrie blasphemes, þe i schulde seke þis oute þat regnes in freris.

Among alle blasphemes þat euere sprungen, þis is þe mooste cursed;  

3if ony man techiþ oþer wise, and accordiþ not to þe hole wordis of oure lord ihu crist and þat þe Lore þat is after pitee, he is proude, no þing kunnyng, but weilynge or languyschynge aboute questions and fi3ttyngis of wordis, of whiche ben gendred enuyes stryues and blasphemes, þat ben dispisyngis of god, euyl suspecsions and fi3ttyngis togedre o of men þat ben corrupt in herte or soule, þat ben priued fro treuþe”.

But najeles he biddip vs in lawe of his gospel kepe al his maundementes if we wil come to blisse, and so it were an opon blaspheme to seie þat God biddip vs do more þanne we maye.

Pere as Poule mi3te haue take þis worschepe vpon him, he voidide hit, for he wolde not leue þe peple in errooure and for fere of blaspheme, to receyue dyuynye worschepe and lassene in ani þyng þe he honour þat longede to God aboue.

BLASPHEMY……1
Ande if a symonyent bishop 3eyve hym not lettre of newe licence, for þo autorite of God ande charge taken of hym, by his grace dispending in charite, his cunning is ynoh3e for to do his office, þof a worldely preste cry oute a3eynes holy writte ande charite, blasphemyng þat a trewe preste schal not do mercy ne charite to his broþer wipouten his lettre and leeve, as if he were Goddis mayster, and þat men schuldern more obeysche to hym and his cursid blasphemy, þen to God Almy3tty and his ri3tful commandement of charite.

BLASPHEMYE.....58
And her may men se þat Petris keyes schulde no3t perriche, but be furbusched and clensid of þe rust of heresie, and blasphemye of confessouris schulde be leyd adoun, and þis were profyt to our Chirche and hatynge of blasfeme confessours.

And by ri3twisnesse, for bi rigour of þe lawe he schulde be degradid, for þe blasphemye þat he dide to God in sillyng þe Holy Gost, as moche as was in hym.

It passeþ mannus witt to telle what pride and coveitise of prestis is norischid herby, and what synne, boþe lecherie, and extorsion, and heresie, and blasphemye, is brou3t up herby.

And her may men se þat Petris keyes schulde no3t perriche, but be furbusched and clensid of þe rust of heresie, and blasphemye of confessouris schulde be leyd adoun, and þis were profyt to our Chirche and hatynge of blasfeme confessours.

And blynd entent, or blynd devocion, excusiþ not þes worldly clerkis, wip here fautouris, no more þan Petir was excused fro Sathanas, and Poul of blasphemye notwiþstondynge herentent, a3enst Goddis wille, for goodnesse and ri3twisnesse, as hem pou3te.

For bi rigour of þe lawe he schulde be degradid, for þe blasphemye þat he dide to God in silyng þe Holy Gost, as moche as was in hym.

and þus wrecchis of þis world ben brou3t out of bileeve, hope, and charite, and rotid in heresie and blasphemy, þe worse þane ben heþene houndes.

And by þis blasphemye he robbiþ Cristendom of bileeve and good lif and worldly good is, and makiþ hem to serve Anticrist and synne, 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 twee false prestis þat ben opyn Anticristis, for to...
But þese blode molde worpis, evere wroting in þe erþe aboute erþely muk, schullen wite bi holy writte and Cristene bileve, þat þou þe kyng, Goddis viker, take temperal goodis fro worldly cursed prestis and Anticristis religious, ful of pride covetise symonye heresie and blasphemye, and meyntening of oþere mennus synnys, þat þe kyng takiþ not þes goodis evyle from holy Chirche, but justly takiþ þes goodis of holy Chirche, evely occupied bi Sathanas clerkis, and restoreþ hem to holy Chirche.

And þis were open heresie and blasphemye;
wynnen heuene by;

And þis is luciferis pride, stynkyng ypocrisie and anticristis blasphemye, to crie and meynten þat suche ben able curatis and grete men of holy chirche.

And þis ben enproprid to god, and þan it is blasphemye for ony creature to take þis to hym as dop þe pope wiþ his meyne.  

Here scole of anticrist to distroie cristene mannys bileue and charite herde creature fro makyng of þe world þan is þis blasphemye heresie, þat lewid men schulden not entirmeten hem of þe gospel.

Also mochil blasphemye of prelatis and oþere men of feyned obedience and nedles sweryngis maad to worlde prelatis schulden þan cessen, and souereyn obedience to god and his lawe and eschewynge of nedles oþes and forswerynge schulde regne among cristene men.

Also mochil blasphemye of prelatis and oþere men of feyned obedience and nedles sweryngis maad to worlde prelatis schulden þan cessen, and souereyn obedience to god and his lawe and eschewynge of nedles oþes and forswerynge schulde regne among cristene men.

See now hou þes cursed heretikis bryngen in þe firste blasphemye.

and þis is cursed blasphemye of god.

and þis is cursed blasphemye of god.

And þis is luciferis pride, stynkyng ypocrisie and anticristis blasphemye, to crie and meynten þat suche ben able curatis and grete men of holy chirche.

But bolpe þes ben enproprid to god, and þan it is blasphemye for ony creature to take þis to hym as dop þe pope wiþ his meyne.

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But bolpe þes ben enproprid to god, and þan it is blasphemye for ony creature to take þis to hym as dop þe pope wiþ his meyne.
but so now þe wodnesse of þis blasphemye.

Pat þe grete blasphemye of goddis name in veyn and fals swerynge and vnlefully creaturis, be refreyned bi drede of peynes sett hi þe kying, lordis and comounte of cristene peple, lest god take grete vengaunce on oure peple, bope in þis world and in þe toþer.

And þis is an opun blasphemye.

In þis also Crist, þe weie of truþe, is defamed and blasphemed þat þese maistir liers and her sectis writen, reden and defenden opuntli and priueli þat þe lawe of þe gospel is þe fa lsest lawe, heresie, blasphemye and contrarious to itsilf, as I reherside bifore.

BLASPHEMYES………1
he curseth & desyreth vengeans to hem that so doth to him yef any man pursueth him/ he curseth him/ that it is sorow a christen man to heren that cursynge that they maken/ & blasphemyes in such cursynge.

BLASFEMEN37
BLASFEM………1
Lord hou dar þise fendis for drede þus blasfem her God/ & vse þe synne of Balaam ið þe 36)<T LL><P 83>

BLASFEME………10
A! ye cristene lordis, hou dore ye sufrrye youre seruauntis to blasfeme God in youre presi bi dispituous sweringe, herte, boonis and nailis, and othere membris of Crist, sith ye doren not sufrr hem to dispise youre etheli king in youre heeringe!

And that to swere thus bi a creature is to blasfeme God, it is opin bi the seiynge of Crisostom aleggid bifore.

And the secundi part of the article is opin bi this, that ellis the forseid religioun shulde kepe vnwyssli and with greet errour he owne statutis, and shulden blasfeme the Lord in puttinge abak his comaudemntis and counselleis, and magnifie more synful mennis tradiciones, than the comaudemntis of God and the counsells of Jhesu Crist.

And to afferme that God mai not forsake an ipocritye othir unfeithful man and bifo ore kowee to be dampnid, whanne he pretendith him to make sacramentis, yea, in forme of the chirche, is to take awei ferdem fro God, and to constreine him to worche with his capital enemy at the wil of his capital enemy, and this is for to blasfeme the Lord almyghti, and maken him bonde to cursid men and delevis in caas. Also to afferme that God mai not worche with an evil man, yea, that shal be dampnid, and make not sacramentis with him, is to take awei ferdem fro him, and so to blasfeme the Lord almyghti.

As, 3if freres by gabbingis blasfeme upon Crist, and in multitude and howsynge ben chariouse to þe peple, men schulde not do hem almes for to lyve þus for þanne þei mayntene enemyes of Crist a3ens him sif.

and so men bygylon hym þat seyon þat he is moste blessud fadur, for pruyde and coueytise meuon hym to blasfeme in Iesu Crist, and forsake Cristus lawe, and take anoþur as anticrist, and to dreede not þe day of doom, as men þat ben owte of byleue;

And so it were betere to freris to wite what þis story menyde þan þus to blasfeme on Crist þat he beggide þus watir of þis womman.

Thanne Senagerib sente Rapssaces with strong oost to Jerusalem, to blasfeme God.

Thanne his wijf, whom the deuel reseruede as a special instrument to him, to disseyue Joob by his wijf, as he disseyuede Adam bi Eue, counseld him to blasfeme God, and therbi di3e;

BLASFEMED………3
And þus seiþ petre aftir, þat many shal sewe her lecheryes, bi whom þe weye of treuþe shal be blasfemed.

And so it is noo dou3te þe wickid spouse and seruant, þe clerge, þe grete renegat þat I spake of

37 22 variants; 143 occurrences.
before, is Sathanas transfigurid into an angel of lies, for he is Cristis adversarie under the name of most holynesse, and most offendeth Crist and harne his churche, and is cause whi he glorious name of God is sculaundrid and blasfemed among heþen folk, and grettist occasion bi his wickiddest ensample whi the people stumbliþ and falliþ into synne and aftur into helle.

But þe freres contrarien in costily houses, & so me pinkeþ þis ypcorites blasfemen in God for þei puttyn vpon hym suche manere of lyuye.  

þis Crist was almi3thi & þerto al witty, & was paiied of tuelue & on Scarioth, it semep þat freres þat passen Crist in þis blasfemen in God be lewde presumpiou. 

And also þei confessioni blasfemen þe prestes, for þe pope wil for mede limete pore prestes, and suche prestes willen axe mede for schriuynge þer children. 

And herfore þei blasfemen, assoyllynge of peyne and gilt;

And 3it þei blasfemen in Crist, and seyen þat it is nou betture. 

And þus þei blasfemen in God, and seyen, whoso dieþ in þer abite shal nevere go to helle, for holynes þat is þerinne; 

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

þus in þe decretistis, þat are Israelitis in party, os to þe part of sciens þat þei han tane of Godis lawe, and Egipcians as to þe part þat þei hau of worldly wysdam, þei blasfemen God wiþ many cursed opis vsed in here courtis; wiþ many oþer synnes as men may see al daye; 

þus in þe decretistis, þat are Israelitis in party, os to þe part of sciens þat þei han tane of Godis lawe, and Egipcians as to þe part þat þei hau of worldly wysdam, þei blasfemen God of Israel, wiþ þei calle þe lawe þat he 3af kafe, as vaprophytable, wen he seip himself, I þi Lord God toching þe profitable þingis;
And here þei 3owlon comunly, and blasfemen in God;
< L 113 > < T EWS2-64 > < P 52 >

For, siþ þe hous of þe Fadir of heuene shulde be figure of Goddis dede, and God mut nedis do frely and chaffere not wiþ siche þingis, þes men þat chafferen þus blasfemen fouly in God.
< L 38 > < T EWS3-165 > < P 129 >

and þey blasfemen in God, as þey don ofte whanne þey shryuen.
< L 109 > < T EWS3-169 > < P 144 >

And 3ee seyen þat Y blasfeme, for Y seyde þat Y am Goddis Sone'.
< L 51 > < T EWS3-173 > < P 154 >

for þes þat þus disseyuen þe puple blasfemen a3enus God.
< L 25 > < T EWS3-188 > < P 208 >

but not of þe Lordis mouþe/ Þei seyn to þoo þat blasfemen me.
< L 21 > < T LL > < P 67 >

as 3if a man iuge of þing þat he knowiþ no3t, as many men presumen to iuge a man to heuene, or ellis iuge him to telle bi feyned cursynge, and so prelatis ofte tymes blasfemen in god, and taken on hem iugement and knowynge of god;
< L 4 > < T MT21 > < P 290 >

and þey blasfemen in god.
< L 30 > < T MT27 > < P 419 >

first þes prelatis blasfemen in crist and in his hooily apostlis.
< L 29 > < T MT28 > < P 470 >

Ne þei doen ony remedie a3ens þe foul heresie þat þe freris maintene vpon Crist, of þe begging þat þei putten upon him, ne of þat þei blasfemen so hidousli a3ens þe truþe of God, seiynge þat his lawe is falsest and heresie.
< L 1202 > < T OP-ES > < P 51 >

for manye men that seyn it vndeoulyt, and lyuen out of charite, lyen foule on hemself to God, and blasfemen hym, whanne thei crien it ful loude to mennis eers in the chirche.
< L 3 > < T Pro > < P 39 >

and þus þei chesen now raþer to blasfemen God þan to suffre a while here bodili persecucioun for þe trueþ þat Crist schedde out for his herte blood’.
< L 153 > < T SEWW04 > < P 33 >

It semes raþer þei stiren God to venaunce þan to mercy, as Gregory seis, and apertly blasfemen God for her cursid lif, whateuer hor tonge blabere, as seynt Austen witnessip by grete dyleberacioun in many bokis.
< L 126 > < T SEWW16 > < P 86 >

and þus þei chesen now raþer to blasfemen God þan to suþre a while here bodili persecucioun for þe trueþ þat Crist schedde out for his herte blood’.
< L 594 > < T Thp > < P 42 >

And þerfore þo preestis þat taken vpon hem to asoyle men of her synnes blasfemen God, siþ it parteyneþ oonly to þe lord God to asoyle men of alle her synnes;
< L 1897 > < T Thp > < P 82 >

BLASFEMEÞ......7
ffor many prestis, hope more and lasse, blasfemen in here power, and falliþ in þe keye of kunnynge in þis feyned absoluciouns, and falliþ in heresie, prestis and her sogettis, but 3if prestis purge þe keye of here kunnynge, and stondiþ in boundis of bleive.
< L 4 > < T A21 > < P 256 >

But þe pope, as he blasfemen, and seih þis dowynge is þe patromonie o Crist, so he feyneþ newel awes to teche to parte þes benefices.
< L 6 > < T A23 > < P 357 >

But whoeuere of vs seih God is my Fadur’, he blasfemen in God.
< L 71 > < T EWS1-44 > < P 421 >

And where verey pees techeþ pacience, þis pes techeþ fi3tyng, and blasfemen in God, as it wolde be his maystur.
< L 176 > < T EWS2-90 > < P 213 >

For 3if he assoyle or 3yue pardon oþur maner þen Crist wolde, certus he feyneþ hym to be God and blasfemen in Iesu Crist, for no man may for3yue synne but 3if Crist for3yue it furst.
< L 830 > < T EWS2-MC > < P 358 >

And þus what man þat euere seiþ þat he makiþ betere preyere þen crist, and ordeyneþ þereto more pardoun, blasfemen as antecrist;
< L 18 > < T MT22 > < P 320 >

And þerfor, as þe same prophete seih, It is time þat God wirche’, for seche antecristis blasfemen it and settiþ it at litil or ellis ni3t nou3t, as it is ooft rehersid before.
< L 3238 > < T OBL > < P 239 >

BLASFEMID......11
For cristene servauntis owen to serve so mekeli and wilfulli and feithfulli to here lordis, yea, unfeithful, that the name of the Lord be not blasfemid bi hem, and that the unfeithful lordis of hem be convertid to cristene feith bi the mekenesse and feithfulnessse, pacience and
othere vertuus of cristene servauntis.

For in the jepistil to Tymothe, the vi° c° in the bigynninge, Poul seith thus, What evere servauntis ben undir yok, deme thei here lordis worthi of al honour, that the name and the techinge of the Lord be not blasfemid.

Thanne if servauntis braken opinli and proudli this ordenaunce of God, and maken the name and the techinge of God to be blasfemid for here pride and falsenesse, and maken lordis to ben out of reste and pees and charite, thei ben worthi to have moche bodeli peyne bore, and evere lastinge peine in helle, if thei amende not hem in this lif.

And þus was Crist callid a synnar and blasfemer, and þe cursidist man in þerþe, for þei seid þat he was a deuowrar, and þat he blasfemid.

for he blasfemid not, ne synnid, ne did no þing worþi curse:  
for bi hem þe nam of God is blasfemid in alle folk.

And howe þe name of God is sclanndrid and blasfemid bi iuel prelatis and techers, it is opun oft in þe scripture.

þe name of God is blasfemid bi 3ow among þe folk.

And þat bi sciens of canoun holy writ is blasfemid. 3he God himsylf, pat þat þe lawe 3efar.  
not only is holi writ despisid bi þat sciens, and blasfemid, but God himsylf þat þat þe lawe 3euar, þat semip figerid in Goddis lawe, wer it is red, þat þe son of a woman of Israel, þat scho bar of a man of Egipt, stroue 3iþ a man of Israel and blasfemid God of Israel;  
BLASFEMITH......4 Therfore first thei ben clepid salt of the erthe, and aftirwird the light of the world in the vi° c° of Mathu, as Crisostom markith there, writings thus, “He that techith wel and leuith euele, nameli opinli, dampnith himsylf and sclanndrith othere men, and blasfemith God”.  
BLASPHEME......12 And Austyn on this psalm, /Laudate Dominum, quoniam bonus est psalmus/, writith thus, “If thou fille thee ouir mesure with drunkenesse of wyn, and passist due mesure of kynde, hou manie euere preisyngis thi tunge sowneth, the lif blasfemith”.  
BLASFEMYD......1 But scribys þat knowe not Cristis godhede seyn þat Crist blasfemyd in þis, for al only God may for3yue synnes.

BLASFEMYDE......2 And errour wole not excuse, siþ Poule wende he hadde do wel plesyne God whanne he blasfemyde.

but Joob dide this ouer myche, and with sum pride, and iustifieþed himself ouer myche, þat hise freendis conseyueden that he blasfemyde God, and preueþed God vni3tful;

BLASFEMYN......1 and maken hemself depere dampned, and other men also that suen her folye, and blasfemyn God.

BLASPHEME.....12 and warne lordis and comyns hou god curseþ to blissyngis and preieris of men of cursed lif, and þat here preiere turne into synne, as god hymself and Gregory and þe lawe witnessen, and hou prestis and religions þat ben out of charite and lyuen a3e nst goddis comaundementis, as in glotonye, dronkenesse and enemyte and pride, stiren god bi here veyn preiynge to vengaunce raþere þan mercy, and as austyn seip, whateuere heryngis of god here tounge blabere here lif blasphameþ god.

BLASFEMYN......2  
BLASPHEME......12
And so in three manners may men blaspheme in God.

Capitulum 20m• Also prelates teach and hire lords and commons and clerks to blaspheme God and dispise his law and ordynance;

Capitulum 27m• Prelates constraynen men of simple vnderstanding to renne into errouris and to blaspheme god;

Capitulum 34m• Also prelates constraynen prestis to lese charite and blaspheme Crist and disceyne his peple;

But what heresies my3tte more blaspheme god, more distroie holy writ and vertuous lif, and more norische synne and cursed men in here lustis?

And in his writynge I blaspheme no more Siluestir, alþou3 I reherce and blame his synne, þan I do Petir and hise felowis whanne I seie þat þei synfulli forsook Crist, or Poul whanne I seie þa t he wickidli pursued Cristis Chirche, ne pervertid his ordir.

And þen þo dowynge of þo emperoure had nouþer comen in, ne his prelatis had not blasphemed þus ageynes Gods lawe, ne þese private religiouse schulde nouþer on þis wyse have stourblid Cristis Chirche, ne pervertid his ordir.

And many shal sue her lecheris, bi whom þe weie of truþe shal be blasphemed;

In þis also Crist, þe weie of truþe, is defamed and blasphemed þat þese maistir liers and her sectis writen, reden and defenden opunli and priueli þat þe lawe of þe gospel is þe falsest lawe, heresie, blasphemye and contrarious to itsilf, as I reherside bifore.

Thos were destrued for schenful apostasie and blasphemed a3en Crist, aboute þe 3eer of grace MI CCC and xij vndir pope Clement þe v.

Not onely by brede ly-uth man, but in everye worde that cometh oute of the mouthe of god, and euerye worde of God is the lyfe of the soule of man, as sayth Saynte John, that thou haue an oyntyng of the holy gooste, and thou haue no nede of anye man but teache thou in all thynges which hys blessed worde in whome is all wyshedome and conminge, and yet ye be always to leerne as we Howe maye any Antechriste for bread of god take it awaye from vs that be christen men and thus to suffer the people dye for hunger in hereye and blaspheme of manslawe that corrupeth and sleyth the soule, as pestilence sleteh the bodye, as David hereth wytnes where he speaketh of the Cheyre of pestilence, and moste of al they make hys beuere

a false law that they haue made upon the secret hooste, for the mostfalsest belief is taughte in it.

So many of you wote not what ye are or what ye do, for yf ye dyd , ye wolde not blaspheme god as ye do, to let an alien god instead of the lyuynge god.

BLASPHEMED.....8 þat bi here prestis and heie corserie God and holy Chirche ben foule blasphemed, and prestod and good lif moche distroied, and Cristene men foule slaundrid, and synne and trecherie encressid.

And þen þo doowyng of þo emperoure had nouþer come in, ne his prelatis had not blasphemed þus ageynes Gods lawe, ne þese private reliques schulde nouþer on þis wyse have stourblid Cristis Chirche, ne pervertid his ordir.

And þen þo dowynge of þo emperoure had nouþer come in, ne his prelatis had not blasphemed þus ageynes Gods lawe, ne þese private reliques schulde nouþer on þis wyse have stourblid Cristis Chirche, ne pervertid his ordir.

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BLASPHEMEN.....16 Pes weiward ypocris glosen þus expresly a3en Goddis word, ffor drenen laste þe peple knewe here cursed lif, and þat curseþ here
preieris, and þerfore sette not bi hem, and þanne hère worshippe and synynge cessip, and þe peple wole bisien hem to lyve wel, and do almes to pore nedí men, as Crist techiþ, and not fynde siche ypocritis þat þus blasphemen God.

þei don a3enst þe charite for lone of hère owne worshippe or wynynge and blasphemen a3enst god, makynge hem self as witti as þe þeþ holy gost, siþ it is reseruyd only to þe holy gost to 3euen ful conseil of þingis þat ben not expresly comaundyd ne defendid in holy writt, and þei taken þis þinge vpon hem whanne þei ensuren to men þat it is boat for hem to be men of priuat religion.

þei erren foule in þe feiþ and blasphemen crist god and man.

Capitulum 37m • Prelatis also blasphemen god and techen oþere men to don þe same;

Capitulum 42m • Prelatis blasphemen a3enst þe holy gost;

Capitulum 43m • 3it worldly prelatis blasphemen a3enst þe holy gost; and her þei blasphemen crist and ben out of ri3t feip.

And 3if þei meyntenen an errour a3enst charite þei ben heretikis and 3if þei seyn þat hare reulis ben betre þan cristis reulis 3ouen to prestis and clerkis, þei blasphemen a3enst god, and so at þe begynnynge þei ben blashemys on alle sides or at þe leste knowne not cristene bilene; and whanne siche men gon wiþ ora pro nobis in procession þei blasphemen god and stiren him to vengaunce, as austyn and gregori techen pleylny.

Capitulum 32m • 3it þes possessioners blasphemen a3enst þe holy gost;

Capitulum 33m • Þes proude possessioners blasphemen a3enst þe my3t of þe fadir;

for bi þis doyng þei blasphemen god and styren men to synne more spedly þan don many þousand fendis bi hem self.

þe on and fourtiþe, þat þes newe religious blasphemen not god in holdynge a preost of here ordre apostata and cursed 3if he lyue among cristene peple where he had resoonable euydence to profit most bi good ensample of holy lif and trewe and free prechynge wipoute flaterynge and beggynge and lesyngis sewynge. þe two and fourtiþe, þat þei blasphemen not god, takynge vpon hem self knowynge approprid to god, þat þis prest couetip þredom of þe gospel for his eise and lustis in synne of bodi;

In þis also þei blasphemen opunli Crist, þat is weie of trupe, þat þei presumen to brynge yn and founde suche newe sectis as he and hise apostlis at þe plesaunce of his Fadir drowen out of þe chirche bi þe roote.

And as þei blasphemen þis seynt in word, so þei doen in dede, in as moche as þei peinten and grauen him wiþ a diademe upon his heed and an ymage of þe empour vndir his feet;

And þus iche irrouse mon blasphemes ageyns God.

And he þat seis þe reverse blasphemes in Crist, and seis þat helpe of men schulde be taken fro hem, and Crist schuld ordeyne men to be dampned.

And whosoevere reverses þis sentence blasphemes in Crist.

Ow! if knyghtes and comynes, and alle Cristen men, wakid to þis resoun and did hit in dede, siþ no mon schulde susteyne blasphemes of Crist, and siþ þis secte of beggers blasphemes in God, alle men schulden lette hom of hor cursed werkes.

BLASPHEMEÞ....4

3if þou passe mesure in mete and drynk, and lyve in glotonye and dronkenesse, whatevere heriyingis þi tonge speke, lif blasphemeh God.

BLASPHEMES.....5

And þus iche irrouse mon blasphemes ageyns God.

And he þat seis þe reverse blasphemes in Crist, and seis þat helpe of men schulde be taken fro hem, and Crist schuld ordeyne men to be dampned.

And whosoevere reverses þis sentence blasphemes in Crist.

Ow! if knyghtes and comynes, and alle Cristen men, wakid to þis resoun and did hit in dede, siþ no mon schulde susteyne blasphemes of Crist, and siþ þis secte of beggers blasphemes in God, alle men schulden lette hom of hor cursed werkes.
And god seiþ bi þe prophete to suche men: y schal warrie or curse to 3oure blissynges, and god seiþ bi salamon þat þe sacrafices of wicked men ben abhymnable, and austyn seiþ in many placis þat 3if þou lyuest in glotonye and dronkenesse, what euere þi tonge sowneþ, þi lif blasphemeth god;  
<L 1><T MT04><P 77>
eche man schal hope to come to heuenc and enforce hym to here and fulfille goddis word, for siþ eche man haþ a free wille and chesyng of good and euyl, no man schal be sauyd but he þat willfully and endeles brekiþ goddis commaundememstis, and forsakiþ þus and blasphemeth god.  
<L 22><T MT05><P 111>
what euere here tonge blabre, here euyl lif blasphemeth and dispisiþ boþe ihu here noble spouse and his modir marie, tresour of clennesse and deuocion.  
<L 29><T MT12><P 204>
BLASPHEMYD.....2
Also Poul biddiþ þat bischopis and prestis techen wifis to love here housbondis, to be prudent and chaste and sobre, and to have care of þe hous, and bæning and under lont, or suget, to here housbondes, þat þe word of God be not blasphemyd.  
<L 2><T A13><P 194>
but aþenst þis heresie poul writiþ þus in goddis lawe: “what kynne seruauntis ben vnder 3ook of seruage deme þei here lordis worþi alle manere honour or worschipe, þat þe name and techynge of þe lord be not blasphemyd” þat is, holden wrongful and dispised;  
<L 5><T MT15><P 228>
BLASPHEMYES.....8
and everiche Cristen mon is fully certeyn þat alle blasphemyes in þo world may not fals Crist.  
<L 14><T A25><P 403>
Ande amonge alle heresies or blasphemyes in oure Chirche, þis is one þe moﬆe þat men bene deceyved inne.  
<L 15><T A27><P 444>
but þese prelatis contynuen in þer heresies and blasphemyes, and restored not to pore men þer godis taken by extorsioun.  
<L 33><T A29><P 470>
but certis alle cristene men schal erie ont on þes deuelis blasphemyes and cursed heresies of anticrist and his worldly fanned clerkis.  
<L 15><T MT07><P 157>
O 3e curatis, seep þes heresies and blasphemyes and many moo suyng of 3oure wickid lif and weyard techynge, and forsake hem for drede of helle, and turne to good lif and trewe techynge of þe gospel and ordynance of god, as crist and his apostlis diden, for reward of heuenely blisse, and in confessions and oþere spechi s charge þe more brekenge of goddis hestis þan brekyng of foly bihestis of newe pylgrymagis and offryngis;  
<L 1><T MT07><P 163>
it is grett murmura þat god of his endles riþtwisnesse distroieþ not alle þis cursed peple to helle for þes cursed blasphemyes and erresies and wickid meyntenynge;  
<L 23><T MT18><P 265>
And in þis, as wel as in oþir blasphemyes þat þei blasten out wiþ her stynkiþ breeþ, þe which stynkiþ, fouler in Goddis siþt þan dide þe spotil þat lewis spitte upon Cristis face, shewiþ opunli of whos fundacioun and retenu þei ben.  
<L 446><T OP-ES><P 19>
For in autorisyng and solempnysynge of þis damnable beggerie, and of alle þe lesyngis and blasphemyes þat þei putten upon Crist, and his lawe and his seyntis in þis poynt, in þe moﬆ hooli dai, alþou3 experience techiþ þei haue no nede, he þat is moﬆ autentik persoone among hem shal bere þe bag þat dai and begge.  
<L 2812><T OP-ES><P 134>
blasfeminge38  
BLASFEMYNG.....2
And so, alþou3 antecrist be offended and hornewood wiþ many ordenauncis of God aboute trew beleue and goode maneres, of þe wiche sum ben ooft rehersid before, 3it þei ben trewe and riþtwise, and ou3þt to ben schewid and kept, and defended as ful autentik and trewe aþenst þe foule mouþe of antecrist, þat is ful of sclaundering, deprauing and blasfemyng of Goddis lawe.  
<L 3416><T OBL><P 244>
18* , Helisee 4* , Reg* 5* to auarous men, Petre to lying men Act* 5* . Poule to blasfemyng men Act* 9* , and Criste to marchandise Io* 2* , þat dispise no3t þe comon puppet boþ teche þam, flatre no3t riche men bot affer þam, greue no3t pore men bot norich or fede þam, drede no3t þe manace of princez bot dispise þam, þat consume or waste no3t pawteners or pursez bot refresch or fille hertez;  
<L 11><T Ros><P 86>
BLASPHEMYNG.....1
Ande if a symonyent bischop 3eyve hym not lettre of newe licence, for þo autorite of God ande charge taken of hym, by his grace

38 2 variants; 3 occurrences.
dispendyng in charite, his cunnyng is ynoghfor to do his office, pof a worldly prest cryoute a3eynes holy writte ande andre charite, blasphemyng pat a trewe prest schal not do mercy ne charite to his broþer wiþouuten his lettre and leeve, as if he were Goddis maister, and þat men schulden more obeye to hym and his cursid blasphemy, þen to God Almy3tty and his ri3tful commaundement of charite.

blasfemour

BLASFEME……I
And þus, as we sey þat man a 3efe blaspheme or cursid, wan he is þus iugid and rettid of men, þow he be not so in soþnes, in þis maner we sey of Crist þat he was blasfem, synnar, and cursid, and þat he 3et was not;
<L 21><T A29><P 464>

BLASFEMES…….8
O, siþen þese blasfemes ben moost eretikis, and þei ben alle leprous as Sent Bede techiþ, how many lorde and ladies ben smyten wiþ þis lepur!  
<L 48><T 4LD-4><P 237>

but as blasfemes þese clerkes floreschon Cristis lawe and seyn it sueþ þat iche bischope of Rome is suche a viker of Crist, as we haue before seid. 
<L 221><T 4LD-1><P 245>

But herto þes folis take non hede in making of freres, but as blynde Baierd, putteþ general statutes & chalengiþ lorschip of comunite of þings þat is propred to God, as blasfemes doun.  
<L 982><T 4LD-4><P 279>

but in þe Olde Testament shulden siche blasfemes be stoned to deþ.  
<L 26><T A23><P 347>

For 3if alle symonyents weren markid out of Cristendom, and alle apostataes, wiþ alle blasfemes, þe multitude of heretikis wer mor þan þese oper.  
<L 21><T A26><P 438>

Pat is: 'In þe laste dayes schul be perelous tymes: men schullen be louynge hemself, couetous, hi3e, proude, blasfemes (as grete swereris and men falsinge Goddes lawe, as it is seid byfore), not obeienge to her faderis and moderis, vnkynde, wickide, wiþoute affeccioun, wiþoute pes, synful liueris, vncontynent, vnmylde, wiþoute benygnite, froward, swellynge, blynde, loueris of lustes more þan of God, hauynge þe spice of peete but denyngþ þe vertu.  
<L 501><T CG02><P 25>

And herfore þe blasfemes seyn þat beggyng is medful, and þat Crist tau3te him to begge;  
<L 70><T EWS2-88><P 195>

And þus he semeþ a blasfeme þat is þus proud by þis title, or þus spyleþ pore men as he were god and wiste al bing.  
<L 1><T EWS3-234><P 307>

but what blasfeme durste seye þus, siþ it is a3enus bileue.  
<L 20><T MT28><P 468>

Pe fadires of freres, whiche were þe Pharisees, Pursuwed Crist to þe paynful deþe see, callid hym a blaspheme as 3e clepen hem heretikes Pat holde a3enes 3our falsehede, alle if þai men truþe.  
<L 308><T UR><P 111>

BLASFEMESES.......8
And þus, as we sey þat man a 3efe blasfeme or cursid, þow he be not so in soþnes, in þis maner we sey of Crist þat he was blasfem, synnar, and cursid, and þat he 3et was not;
<L 32><T APO><P 27>

siþ Poule by more coloure schulde be excused, and neverþeles hymself seis þat he synned gretly ageyns Crist and his Chirche, and was a foule blasfeme.  
<L 26><T A20><P 237>

Þe firste meveþ no3t, siþ Crist him silf was clepid blasfeme, þat is heretik most of alle oþer; 
<L 29><T A21><P 247>

For Crist my3te not be God and man, but 3if he hadde take þis mekenesse, how suweþ he Crist in vertuwis þat is þus a prowd blasfeme?  
<L 24><T A23><P 347>

And herfore þe Iewis sou3ten more Iesu to sle hym as a blaspheme.  
<L 15><T EWS3-168><P 137>

And no drede, who so loueþ ony of þes more þan Goddis lawe, he is an heretik out of bileue, blasfeme, and cursid of God more þan þe pope makþ man by alle his cursyngis and shewyng of hym.  
<L 9><T EWS3-207><P 249>

And þus he semeþ a blaspheme þat is þus proud by þis title, or þus spyleþ pore men as he were god and wiste al bing.  
<L 1><T EWS3-234><P 307>

39 17 variants; 79 occurrences.
BLASFEMYES………1
but þo þat comen of þe mouþ comen out of þe herte, and þo ben þat foulen man, for of þe herte comen out yuel þou³tis and yuele wordis, mansleyngis, auoutryes, leccheryes, þeftis and fals witnessis, blasfemyses.
< L 46> <T EWS3-161> <P 115>

BLASPHEMERES……..1
but where ben falsere anticristis, perilousere heretikis, and cursedher blasphemeres.
< L 35> <T MT02> <P 31>

BLASPHEME…….4
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 fleeþ more coveytise, Crist haþ ordeyned þe contrarie to his Chirch in his prestis.
< L 29> <T A21> <P 257>

CERTIS in þe olde lawe a blaspheme þat despisid God, puttyng fals errour on him, schuld be stoned to deþ of a lle þe peple;
< L 21> <T A22> <P 292>

And here mennis innwittis mot algatis erre in knowynge and jugynge of difference of substaunce 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.
< L 29> <T A25> <P 405>

And right as a blaspheme in þo olde lawe shulde be stoned of al þo puple, so alle Cristen men shulden gostily stone blasphemes.
< L 25> <T A25> <P 406>

BLASPHEMES……..36
But certiś þan þei ben cursed Luciferis children, weirror Anticristis, and unkynde heretikis and blasphemes.
< L 11> <T A13> <P 200>

þat alle þo freris of þis lond, or oþer blasphemes, commot disprove þis faythe þat we telle.
< L 29> <T A19> <P 231>

and siche blasphemes bi þe olde lawe of God schulden be stoned to deþ bi þe comyn peple;
< L 9> <T A22> <P 325>

and so ben blasphemes and heretikis.
< L 30> <T A24> <P 372>

and þus þei ben blasphemes, takyng upon hom ful counseil in doutouse þinges, þat ben not expressly comaundid ne forbidden in holy writt, sith siche conseil is approprid to þo Holy Gost.
< L 29> <T A24> <P 373> and so þei ben blasphemes.
< L 5> <T A24> <P 378>

3itte knewen we nevere þat any sect wold sey þat lawes of hor God were fals, and þerwiþ byleve on þo same God, bot þis despit done þese blasphemes to þo holy Trinyte.
< L 22> <T A24> <P 388>

Bot here þo fals blasphemes gropen after weyes, and seyn þat bi þis þei schewe Gods body and not þat bred.
< L 15> <T A25> <P 403>

Also, þof al Cristis shewyng were straunge to þo bred, hou shulde þese blasphemes by virtu of þese wordes, profle þat bred tournes to no3t, and accident leaves wipouten any sogett, or þat Gods body is newly þere?
< L 20> <T A25> <P 403>

And sith everichere mon þat wipouten auctorite of Crist puttes witte to Cristis wordes þat God asks not, is an heretike, hit is open þat soche feyners ben alle blasphemes.
< L 17> <T A25> <P 404>

And so þes blasphemes passen Juwes in fooly, for Juwes knowen þat hit is bred when þei kyndely eten hit;
< L 23> <T A25> <P 404>

And herfore lordis and comyns and alle trew men schulden juge þo blasphemes in hor wronge partye.
< L 22> <T A25> <P 406>

And right as a blaspheme in þo olde lawe shulde be stoned of al þo puple, so alle Cristen men shulden gostily stone blasphemes.
< L 27> <T A25> <P 406>

And so by erreoures þat growen of þes blasphemes is holy Chirche lettid to profit in virtues. Ffor if mon trowid holly in þo lawe of þo gospel, and durst not cloute þerto nor drawe þerfro, þen shulden þei be mekely Cristis disciplis and fle soche blasphemes, as vertues techen;
< L 29, 32> <T A25> <P 406>

Lett we þese blasphemes take hede, how Crist, bifore þo sacrynge, bad alle eete of þis bred;
< L 34> <T A25> <P 409>

And sith his were algatis þo better to Crist and to þo puple, what shulde mefe þo blasphemes to lye þus on Crist?
< L 32> <T A25> <P 412>

Bot siþ freris were heretikes and blasphemes in Crist, bot if þei groundid þis beggynge in lawe
of þo gospel, þei bisien hom ful faste to seke hom a grounde.
<L 14><T A25><P 413>
Bot here þo blynde blasphemes mosten lerne hor logik.
<L 20><T A25><P 413>
Bot þis blyndenesse of þo blasphemes gos þo same waye, ffor þei blabur heresye þat God asked not.
<L 35><T A25><P 414>
Bot þis blynde blasphemes con not depart beggyng frol povert, for boþe acorden sumwhat.
<L 26><T A25><P 415>
And so hit were al one to grounde soche ordiris of beggers, and grounde Anticristis clerkis and blasphemes of Crist.
<L 20><T A25><P 416>
Bot 3itte þo blasphemes blaburen ageyne þis sentense, þat bothe resoun and ho ly writte acorden togeder, þat whoso edifyes þo puple shal lif on þo puple; Bot wayte we whydir þo blasphemes drawen.
<L 23, 27><T A25><P 417>
Bot howevere þese blasphemes bosten þat þei travel more to profile of þo Chriche þen done oþer preists, one pinge men knoen, þat sith þei comaen in hafs þo Chriche payred in everiche membre.
<L 16><T A25><P 418>
And comynly þese blasphemes, when hom wantes answers, and wil wynde þo puple, þei feynen on God miracles þat he nevere did.
<L 28><T A25><P 422>
Bot 3itte þe þese blasphemes blabur hereageyn;
<L 24><T A25><P 423>
þese blasphemes wol refe God his owne stede, and dele meretyes of men after hor wille.
<L 33><T A25><P 423>
Bot geder we þes þre partyes of þis synne of blaspheme, and make we þese fautours of þis grett synne, and make hom as blasphemes in Crist and his seynes.
<L 34><T A25><P 427>
And cautels of blasphemes þat perverten oure fayth schulden be schaken away by scharp dyvynes.
<L 10><T A25><P 428>
þei worschipen false goddis and ben heretikys and blasphemes;
<L 16><T MT01><P 7>
for in þat þei seyn þat an hepene philosofre or a newe synful caiffit is wittiere and trewere þan almy3ti god, 3e þat god is fals and a folc and þes hepene blasphemes and newe dremeris ben trewe and witti.
<L 17><T MT01><P 10>
þei beren false witnesse and ben traitours to god and stynkyng blasphemes.
<L 16><T MT01><P 12>
And 3if pore men seyn þe soþe þat no man may a3en seie, þan prelatis seyn þat it is seyd for euyl entent and so hyndren þe treuþe and taken vp hem þe dom þat is reseruyd to god himself, and þefor þei ben blasphemes.
<L 6><T MT04><P 86>
hou stiren suche heretikis and blasphemes god of treuþe to mercy bi her preieris, siþ god curseþ to here blissyngis, as he seip bi prophete maleche, and here preiere is abдинebel and cursed, for þei turnen away and heren not goddis lawe and fulfillen it in dede.
<L 9><T MT18><P 265>
And notwipstanding þat seynyt Petir was so pore þat he hadde neþer gold ne siluer, as he seip (Act 3), and his oþir worldli good he lefte whanne he bigan first to sue Crist, as touchinge þe titil of worldli lawe þat he hadde to þat good, and neuere rescuyede after worldli lordship or possessiouys, 3it þe blasphemes callen al her hool lordship seynyt Petris ground’ or lordship’.
<L 1904><T OP-ES><P 90>
BLASPHEMYS.......2
And 3if þei meyntenen an errour a3enst charite þei ben heretikis and 3if þei seyn þat here reulis ben betre þan cristis reulis 3ouen to preists and clerkis, þei blasphemen a3enst god, and so aþ þe begynnynge þei ben blasphemos on alle sides or at þe leste knowen not cristene bileue; and in holdynge forþ comynly þei ben blasphemos, for þei letten a prest to lyue and teche as crist comaundid in þe gospel, and þei letten a cristene man to serue his god in þe beste manere.
<L 13, 15><T MT06><P 127>
BLASFEMER......3
And þus was Crist callid a synnar and blasfemer, and þe cursidist man in 3erþe, for þei seid þat he was a deuowrar, and þat he blasfemid.
<L 28><T APO><P 27>
And in þis maner, as þe eend of þe gospel telliþ, when þe Jewes sawen þat þei my3ten not wiþ no colourable wordis bring aboute her malicious purpos, þen þei weren not ashamed to berst out into malicious dede, taking vp stonys for to haue stonid hym as a blasfemer.
<L 407><T CG16><P 205>
Perfore, if he pope chalengip his dignite to hym, he is a blasfemere and Lucifer and antecrist.

<1L 7><T SEW24><P 122>

BLASFEMERE....3
This sentence is opin bi this, that Crist is heed alone of al holie chirche, as Poul seith in j° c° to Ephesies, in the c° to Col°, and in the j° pistil to Cor°, the iij° c°. Therfore, if he changith this dignite to him, he is a blasfemere, and Lucifer, and antecrist.

<1L 6><T 37C><P 52>

Dauith sparyde Saul his enemye, that pursuede him to deeth vniustly, and was a traitour and blasfemere of God, and not onely sparide him twyes bitaken in to his hoondis, whanne he my3te haue slayn him, and 3it ascapide harmles, but also letteide hise men to smyte hym, whanne thei my3ten haue slayn him, and scapid harms.

<1L 42><T Pro><P 9>

And for king Acab dide false mersy and killide not this blasfemere Benadab, whom God bitook into his eondis, God sente a prophete to Acab, and telde thus, “For thou suffredist a man wrthi the deth to go fro thin hond, thi lijf schal be for his lijf, “and thi peple schal be for his peple”.

<1L 21><T Pro><P 14>

BLASFEMERIS....1
And Poul acordith opinli in ii° c° to Coloc° in the ende, and most plynli in the j° pistil to Tymothe, the vi° c° in the begin ninge, and the iiij° c° to Tite, and in the j° pistil of Petir, the ii° c°. A Corollary. If servauntis othir bonde men bi colour of cristene fredom forsaken to serve mekeli and feithfulli to cristene lordis in sic servise that is not contrarie to Goddis heestis nei ther to reesoun, thei ben trespassous of Goddis lawe, and ben blasfemaris of God, and ben worthi of temporal prisoun, and of other pynnis to be put on here bodies.

<1L 8><T 37C><P 105>

BLASFEMERS....2
And thusi thei ben opyn anticristis and moost perilus heretikis that euer rises vp agens hooli chirche, but as blasfemers of God were stoned of al the peple bi Goddis doom in Moises lawe, Leuetici xxiiij, so alle cristene men schulde stone thei heretikis and blasfemers bi stonis of the Gospel, that is saarp and opyn preywreuyng, and castynge out of cristene lond.

<1L 18, 20><T Dea><P 451>

BLASFEMIS....2
2° Corollary. If privat religiouse chargen more the statutis eithir counsellis of a synful man than the maundements and the counsellis of the Sauxiour, and geuen tente to auarice and to seculer officis and plees, yea vniust, vndier colour of religioun and of holinesse, thanne thei ben blasfemis and perilous ipocrisis, knightis or messangeris of Satanas, and in the eresie of the Fariseis and of scribis that weren in the olde Testament.

<1L 19><T 37C><P 91>

1° Corollary. If freris encreessen begginge with greet cri to the forseid comoun wickidnessis of othere religiouse, and putten on Crist such begginge, bi which the riche men ben defrauid of meryt, and pore men ben defrauid of liflode, thanne the freris ben moche worse than othere religiouse, and ben blasfemis anentis Crist, and ben menquelleris of pore men, bothe in bodies and soulis.

<1L 7><T 37C><P 95>

BLASFEMYS....2
And, sip hei ben ponds blasfemys, no mon is furpere fro his staat.

<1L 49><T EWS1SE-21><P 567>

And such broþurhede of blasfemys schulde be fled for fendus sybrede.

<1L 78><T EWS2-112><P 288>

BLASFEMERYE....1
Vs nedith not to excuse Judith fro lesingis and tresoun to Olofernes, but we moun fauorably excuse hire fro deedly synne in this doinge, for the greet loue that sche hadde to Goddis peple, and to slee Olofernes, a blasfemyere of God, and distroye of his lawe and peple;

<1L 11><T Pro><P 36>

BLASPHEMEIRIS...1
And 3if it be resonable þat a man schal be hangid for stelyng of fourtene pens, moche more schulden þes blasphemeryes of God, þat stelen so many lordischipis and temporall goodis from comynte of secularis, and wasten hem in synne.

<1L 26><T A22><P 292>

blasfemous

BLASFEME....23
bi hou greet priys and errour lordis and comunis bien bi manie secular lordshipis and dymis and offrings the cursid and the blasfemyere of God, þat stelen so many lordischipis and temporal goodis from comynte of secularis, and wasten hem in synne.

<1L 4><T 37C><P 17>

And whether in /Decrees/ or in /Decretals with Sext/ and /Clementynis/ ben ony suche blasfemye constitucionis, kingis and secular lords schulden make it to be enquird diligentli bi here feithful clerkis, and if ony suche constitucionis be founde, kingis and secular lords schulden make tho to be don awei, and prisone other exile the auctouris and fautouris of

40 9 variants; 45 occurrences.
A! ye cristene lordis, hou dore ye suffre youre seruauntis to blasfeme God in youre presence bi dispitous sweringe, herte, boonis and nailis, and othere membris of Crist, sith ye doren not suffre hem to dispise youre ertheli king in youre heeringe!

And that to swere thus bi a creature is to blasfeme God, it is opin bi the seiynge of Crisostom aleggid bifore.

Therfore lat this blasfeme sweringe ceesse, and no m
an swere nedeles neithir fals, ne but oonli bi God for a nedeful truthe and with greet auisement.

Late blasfeme prestis seyn a verri cause, if thei kunne, in alle these poyntis.

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

hou greet drede of mischeef and veniaunce neigheth to oure rewme, if it is governid bi symonient bisishopis, and unable curatis, and blasfeme religiouse that cursen Crist, as Austin seith ofte on the Sauteer, and terren the holi Trinite to veniaunce.

And her may men se þat Petris keyes schulde no3t perriche, but be furbushd and clensid of þe rust of heresie, and blasfemye of confessouris schulde be leyd adoun, and þis were profyt to our Chyrche and hatynge of blasfeme confessours.

And þus, as we sey þat man a 3efe blasfeme or cursid, wan he is þus iugid and rettid of men, þow he be not so in sopnes, in þis maner we sey of Crist þat he was blasfem, synnar, and cursid, and þat he 3et was not;

It is blasfeme vnbyule, howeuere þat men spekon here.

Suche ben monye blasfeme lesyngus feynede of popis and oþre prelatis;

Such blasfeme gabbyngis þat ypocritus makon a3enys Crist and his lawe, distorblon þe chirche.

And þanne þes blasfeme prelatis and tyraunt lordus of þis world schal lurke for drede of þer synnys;

and þus when siche ordris han forsake propertce and take al in comune, þei a3en heere owne ordre hauen heere properte in lust, and commute in simple foode is forbeden bi here ordre, and poul meneþ to tymothe þat sich is blasfeme abstinence.

And þus when þis lawe of confesioun, ffor confessours varien in wordis of assoylyng, as þei done in wordis of her cursyng, and gabben commynly wiþ blasfeme wordis a³ens beleue;

and þis blasfeme lickenesse, þat communes preyen þus to lordis, telliþ openliche þis heresye þat þise newe ordris hauen here;

and þis blasfeme heeresie to seie þat man may not ellis come to heuen, but if he fulfille þis roten lawe þat was þus late made of antecrist.

and þus it seemeþ a blasfeme heresie to seie þat man may not 3ellis come to heuen, but if he fulfille þis roten lawe þat was þus late made of antecrist.

But certis of Crist may no3t be fool, ne speke wordis wipouten greet witt, siþe he may no3t be fool suffering irris be in his Chyrche, alþou3 þei meve bischopis to fi3te and perto spoyle þe pore peple wip beggyngye of blasfeme lesyngye, openly prechide a³enst þe gospel.

And þus, as we sey þat man a 3efe blasfeme or cursid, wan he is þus iugid and rettid of men, þow he be not so in sopnes, in þis maner we sey of Crist þat he was blasfem, synnar, and cursid, and þat he 3et was not;

But 3itt þer comeþ more harme of þis lawe of confessioun, ffor confessours varien in wordis of assoylyng, as þei done in wordis of her cursyng, and gabben commynly wip blasfeme wordis a³ens beleue;

And þus, as we sey þat man a 3efe blasfeme or cursid, wan he is þus iugid and rettid of men, þow he be not so in sopnes, in þis maner we sey of Crist þat he was blasfem, synnar, and cursid, and þat he 3et was not;
and whanne Senacherib 3ede hoom to defende his lond a3ens the king of Ethioipie, he sente blasfeme lettris to Ezechie, and seide, that his God my3te not delyuere hym fro his hondis.

BLASPHEME…….12
Therefore blind prelatis and auarous and unkunning of Godes law cease to geve blaspheme sentence of the damnation of any doctour, for this that he wrote strongly agens the heresies of them and ther blasfeme lordship, with other raunes and treasons of our rewme.

BLASPHEMYE………..1
And þis lore leuen þe popis, whan þe toon fy3tiþ wiþ þe toþir wiþ þe moste blaspheme leesyngis þat euere sprunge out of helle.

BLASSEFEMYS…….1
Suche many blassefemys a3eynes þe beleue ben sowen of antecrist in þis mater, ffor god, þat 3yueþ grace and is in þe soule, assoyleth and doþ awey synne, and þis may not þe prest do, siþ it is propur to god, and, siþ no man shuld li3e a lytle lesyng to saue þe worlde, a prest shuld not seye, “y assoyle”, whenne he not neuer wheþir god assoyle.

BLASFEMIS…….1
Ye knightis of Crist, deme ye a veri doom bi siche frutis, whethir siche ben bullis of eresie, and the fautouris of hem ben blasfemis in bringinge the puple into so greet errour and cruelt e agens here nedi neighboris.

BLASFEMY…….3
And þus þei fynon blasfemy gabbyngus þat Crist beggude as þei don.
men to save many souls.

And thus it is a blasphemy that confessors say in this matter, that they forsook their sins done against God, and trented payne after her liking.

But blasphemy presumption of antichristis clerks wil putte hem in clopes and spoyle hem from ther souls. But this is an impossible ypocrit pouȝt, and herfore seip Crist þat kynrede of horedom sechiþ such syngnes to be schewed to þe worlde.

And so diden oþer seýntis þat supposeden scripture to be trewe, and tooken as ground of her feiþ, and durste not seie, as þese maistir liers and blasphemouse sectis doen now, þat hooli scripture is fals.

And certis here þei schewen in dede þat þei ben foule blend with coueitise, and worschipen false goddis, as seýnt poul seiþ, siþ þei louen so moche worldly richesses and so moche trauilen for nyȝt and day in pouȝt and dede, and so litel trauilen for goddis worschipe and sauynge of cristene soulis.

They weten well, the sothe I say, Bt the divell hath foule hem blend.

And certis þe firste iȝe is blended bi vnclannes and malice of synne, for þe malice of grete synnes þat a man is inne stoppen and blende his resoun þe he wolde here no resoun panne contrarie to his lust. 

Pat is: 'Hure malice haþ blended hem'. Þe toþur iȝe (þat is, understondynge) is blended wiþ euele wylle, for an euele willed man wole not understondne no trueþe by þe whiche he schulde wirche wel.

And so it is to trowe þat þou schalt smyte þe heed regnynge in hiȝe princis and prelatis, þe whiche blenden þe pple bi pryve ipocrisie, and so þi loviers schulen be stablid in þi trewe trouþe of þi lawe, aftir þe knowinge of þis ipocrisye.

And so it is to trowe þat þou schalt smyte þe heed of pride regnyngge in hiȝe princis and prelatis, þe whiche blenden þe peple bi pryve ipocrisie, and so þi loviers schulen be stablid in þi trewe trouþe of þi lawe, aftir þe knowinge of þis ipocrisye.

I seie to þee þat is riȝt wiþ þe people take þanne vp a songe, eiper ellis take out of her bosum a baggepipe for to dryue awei wi siche myrpe þe hurt of his sore, for wiþ siche solace þe trauelne and whinesse of pilgrimes is liȝtli and myrili brought forþ'.
Þat is: ‘Presauntis and 3iftis blenden þe y3en of iugis’.

Byhold opon Water Brut whou bisiliche thei pursueden For he seid hem the sothe: and yet syre fether My may no more marren hym, but men telleth That he is an heritik, and yuele byleueth And precheth it in pulpit, to blenden the puple.

BLENDEþ........2
but þe furste prudence falluþ more comunly þan þe secounde vnto men, for pruyde and coueytise of goodys blendþ men to don almes.

BLENDIþ........1
þat is: ‘Hire malice’ (þat is, of synne) haþ blendid hem’.

BLENDYþ........1
And þis is o pryue synne wiþ whyche þe feend blendþ men, þat þey sorwe not more for synne þan þei doon for opur harm, for þus wille is mysturnyd and men faylen to serue God.

BLENT..........3
blent 3oure goostli si3t/ þat þe mai not knowe þe gospel

BLENTUþ........1
And herefore folis ben so blente, þat for drede of mannis curs þei leven Goddis hestis, and done þe contrarie of hem, and so rennen into Goddis curs.

BLENDY.........2
þe holi chirche of God is a chaast virgyn Cristis gloriouse spouse wiþouten spott or bleyne ||

BLEERE.........1
and þis is on of þe newe ordris bleren þe eyen of þe peple and hyden heere priuey

44 2 variants; 3 occurrences.
robbery, and oþer good don þei hut lytels;
< L 17> < T MT22 > < P 316 >
And þus for faute of charite neþer þei ne her
briþeren ben parteners of her meedful werkis,
alþou3 þei seie þe contrarie and bieren her
briþeren i3en wiþ her gai peyntid lettre to bigile
hem of her worldli good and also of her soulis
helfe.
< L 258> < T OP-ES > < P 12 >
blind
And anempte þe fifte, þat is good preier, siþen it
stondeþ in good lijf & fer fro ypocrites, it
stondeþ more comounli in seculeres þan in
freres, siþen þei blindre þer preeris wiþ ypocrite
signes.
< L 258> < T OP-ES > < P 12 >
BLINDEN........1
And if þei seien þis mater is sutil, and men mai
not undirstonde it, wel we witen þat God
blindiþ not men to bileve ony þing which þei mai
not undirstonde, as we seien of Trinite.
< L 186> < T CG03 > < P 35 >
Pat is: þe god of þis world háþ blynded þe
myndes of vntrew men, þat þer schyne no3t þe li3tnyng of þe
glorie of Criste, wiche is þe ymage of God’ & /Sap* 7* /
“Schynyng forsoþ of aylastyng li3t, & a myrrour
wijout fileþ of þe maieste of God, & þe ymage
of þe godnes of hym”.
< L 18> < T Ros > < P 98 >
And in þis deceuyng of avowtrere generacion
sekyngh miraclez þe puple of Criste continuly is
more blynded.
< L 13> < T Ros > < P 100 >
BLYNDEDON.......1
But certus, as tradiciones maade byside Godis
lawe, of prestis and of scribys and of pharisees,
blyndedon hem in Godys lawe, and made it
dispuysud, so it is now of Godis lawe by newe
mennys lawes, as decretallys and decrees.
< L 115> < T EWS2-65 > < P 58 >
BLYNDED........19
And it suith in the xxiij◦ c◦ of Exodi, Thou
shalt not take giftis, that blynden also prudent
men, and subverten othere to distrie the wordis
of iust men.
< L 1> < T 37C > < P 110 >
But þei vndurstonden hem amysse, & so þei
blynden þe peple, but mych more þei harmen
hemsilf.
< L 143> < T 4LD-2 > < P 204 >
And wip þre blaspemyes þei blynden þo puple.
< L 3> < T A25 > < P 403 >
to lowed ly3ers/ & flaterers/ & to false freris þat
blynden myche puple bi colour of her cloþes/ þe
wheche were neuer grounded of God/ ne be
noon of hise apostles.
< L 13> < T AM > < P 142 >
justices & marchaundes þat falsly geten goodis
& oþer false men of craft/ & myche common
puple/ manqwellers & reues/ & mysse beleeuyng
folk þei blynden wiþ þat ypocrisie & by her
shreude ensaumple/ bi her fals flateryng/ bi her
feyned preyers/ & by her ungrunded schriftes &
false absoluciouns bou3t as þe court of Roome/

45 21 variants; 411 occurrences.
That maketh his land ful feble.

That is: 'Presauntis and 3iftes blynden þe i3en of iugis'.

And þus seyn men þat coueysye of worshipus and worldly goddis blynden preestus by symonye, þat al þe chrche faruþ þe werse.

And þiþ Crist doiþ alle his werkis suyngly one aftir anoter, he telliþ in þe secound myracle hou þe rhere are þe lordis, for þei can telle apis þe ignes and louting as it were holynesse, and wiþ sicþ wymmens port bigile lordis wiþ ipocrisie.

And siþ Crist doiþ alle his werkis suyngly one aftir anoþer, he telliþ in þe secound myracle hou þe rhere are þe lordis, for þei can telle apis þe ignes and louting as it were holynesse, and wiþ sicþ wymmens port bigile lordis wiþ ipocrisie.

And þus specialte of preyere blynden mony men. And þus 3iftis of worldly goodis blynden ful many men, for it is sumtyme a werk of mercy to denye men worldly godis, and sumtyme to take fro hem, and sumtyme putte hem in prisoun and sumtyme to mayme hem and sumtyme to sle hem.

Also whanne þei cursen a man þat meynteneþ goddis lawe paciently and stably god blisseþ a3enst here cursyng, but þei blynden so þe peple þat goddis blissyng is sett at non3t, but her e false curs is drede more þan god almy3tty.

And þus seyn men þat coueysye of worshipus and worldly goddis blynden preestus by symonye, þat al þe chrche faruþ þe werse.

And þus seyn men þat coueysye of worshipus and worldly goddis blynden preestus by symonye, þat al þe chrche faruþ þe werse.
him, he schold mowe se in þe gospel hou3 Crist for al his liif here renousid effectuali to alle wordli possessions and lordschip and wordli title, and made his disciplis of office þat were prestis to do þe same;

BLYNIDID.......29
Soukynge ben þei þat ben so blyndid in lustis and bisynes of þis fals world, þat þei han no witt to do Goddis wile lyvynge in virtues.

But he is folily blyndid þat maynteneþ his enemy to his owne harm.

And so þe pope semeþ wood, and blyndid þat maynteneþ his enem to his owne harm.

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

But siche heretikis wolen bleþeliche dampne oþere men of heresyes, for here witt is blyndid.

For oþer worldely clerkus, blyndid wiþ covetise pride and envie, and wlated in seculere office, as þai leden hem selfe to helle, so þai wolten make lesyngus to oþer men, flaterynge hem to regne in þer lustus, and seyne þat gode is yvel.

Þus is þe peple failing & in bileeue blyndid: & bi sley3tes of antecrist & his meyne þe peple is diseuyed.

but for þe puple haþ not konnyng in 3ouþe, þey han derkyd þe lawe of Crist, þat þei wolen moche more hen false to hem?

and heere men shulden be ware wiþ þe fend þat heere be not blyndid bi hym to seye who may be euene wiþ crist, and þus to allegge crist is but folly.

where lordis ben so blyndid þat þei perceyuen not þat siche traitours, þat opynly ben false to god, þat þei wolten moche more hen false to hem?

but þe fend haþ blyndid men, boþe clerkis and lordis, in þe chyrche þat þei blyne þe blyndedþe contrarye;

Euery christen man þenne, as I seide first, þat haþ take þe bileue of oure Lord Jesus Crist and is blyndid wiþ þese forseid blyndnessis, or wiþ any of hem, and is in wille to arise ou3te of hem, sitteþ bisi3des þe hi3e weie and is a beggare.

Siche proude clerkis and blyndid in peyne of here synnes schulden taken hede what Crist seith in Mt xxiiij◦ c to the blinde Saduceis, where M writith thus: Ye eren, ye kunne not the scripturis neither the vertu of God, wheron Crisostom writith thus in the xxxviij omelie, Wisli Crist repreueth first the necligence of hem, for thei reddyn now.

ffor goode wordis mygte not teche hem, the which here yuele werkis taughten, that is blyndid in error, Ffor whi;

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

And so charite of men is blyndid by ypocrisye, so þat no synne of þis world lettþ now more charite;

Pis blynde man is mankynde, þat was blyndid wiþ synne, and beggede boþe of God and man, for hit was nedid herto.

many fleischeli lustis/ þise prestis ben so blyndid

wher lordis ben so blyndid þat þei perceyuen not þat siche traitours, þat opynly ben false to god, þat þei wolten moche more hen false to hem?

and heere men shulden be ware wiþ þe fend þat þei be not blyndid bi hym to seye who may be euene wiþ crist, and þus to allegge crist is but folly.

where lordis ben so blyndid þat þei perceyuen not þat siche traitours, þat opynly ben false to god, þat þei wolten moche more hen false to hem?
And so, for as moche þat, alþou3 many be callid, 3it fewe ben chosun, as Crist seip, and vneþe þe chosun of God shal mow asþe þe falsnesse of þese pseudo, I wundre sumwhat þe lesse, alþou3 ful many, and nameli fleshli and beestli men, in þe whiche sensuality haf ouercome resoun, ben blyndid wiþ þis ypcorisis.

But þese renegatis shulde studie þis storie bisili and marke þe wordis þeroft, and þanne, but if þe deuel þat, as Crist seip, is fadir of lesyng, haue blyndid hem, þei shal se wel þat Helye 3ide not to þis womman bi þis owne autorite but bi þe autorite of God, comaunding him to do so, þat hadde also comaundid þe widue, as he seip, to feeede Helye, not al for Helies nede or profit, but cheelfli for þe nede and profit of þat widue, as þe storie telliþ afair.

And þerfore saynt Poule saiþ (Si opertum est evangelium nostrum, hiss qui perent est opertum, in quibus Deus huus seculier excceauit mentes infidelium) (2 Cor. 4), 3if þe gospel is hid, it is hid to hem þat perschen, in þe whiche sensuality haþ ouercome tempt of helynes, and so understand and will ben

And þerfore it is grete perell to lordis to make ouer hem goostly and vnderstanding and wacchemen as bischoppis, persones and vikers þat bene sleepers and slombreris in lustis of þe fleysch and þe mynde of þis worlde haf blyndid þe mynde of vnfeiþful men'.

And þerfore synt poule saiþ, and so mynde of helynes haþ ouercome resou of þe eendles blis of heuene.

Pes erekitis þat blyndiden þe puple bi Gottis lawe in Cristis tyme maden þis truþe, and ðis shulen þei be iugid of many maner falsched.

But þese renegatis shulde studie þis storie bisili and marke þe wordis þeroft, and þanne, but if þe deuel þat, as Crist seip, is fadir of lesyng, haue blyndid hem, þei shal se wel þat Helye 3ide not to þis womman bi his owne autorite but bi þe autorite of God, comaunding him to do so, þat hadde also comaundid þe widue, as he seip, to feeede Helye, not al for Helies nede or profit, but cheelfli for þe nede and profit of þat widue, as þe storie telliþ afair.

And þe deuel haf ouercome þee and cumbrid þee, and haf so blyndid þee in alle þe wettis þat þou hast no grace to knowe þe trewpe, neiþir þe mesure of mercy þat I haue profrid here to þee.

Now he me saveþ turnyd to him, whom he before blyndide turnyd to þe world.

Ande if one trewe byschope or moo, if God wolde, write þer open heresies, of symonye, of hyndryng of þo kyngus regal and seculere mesure of merci þat I haue profrid her.

Pese certes hit semes, Sathanas, for pride and covetise, and mayntenynge of þer cursid heresies, blyndis hem in payne of þer synne, til þee in alle þe wittis þat þei perseyven not þe treuþe but beren

And þus þe fend blyndide þis prestis to coveteþe to be riche, for, as þei seyen, þer almes schulden ben hise next folowers, for þo schulden be in ensaumple of alle oþere above hem and bineþe hem, to dispisen þis world þat blyndiden þo pepul, as holy write dos of errore of Seint Petur and of al þo apostlyls, and of þo open heresie of Seint Poule, wiþ David, Maudeleyne, and mony moo, hit wer no grete heresie, for to brene pore prestis þeperfo.

Pese certes hit semes, Sathanas, for pride and covetise, and mayntenynge of þer cursid heresies, blyndis hem in payne of þer synne, til þee in alle þe wittis þat þei perseyven not þe treuþe but beren

And þus þe fend blyndide þis prestis to coveteþe to be riche, for, as þei seyen, þer almes schulde bie þer soule fro payne.

And þe colour of holynesse blyndide moche of þe peple, þat þei perseyen not þe treuþe but beren it doun, and holdiþ wiþ falsched, and seyn þus,
And 3if þei seyn þat þei understonden only of worldly goodis, seie þat smoke of erþely muk
blyndiþ hem so moche þat þei taken non hede to God and vertues, and where þei blaberen trewe
or fals.

And amONG alle synnes of þe feend bi þis synne
he
blyndiþ þes capeteynes: þat þei vsen not Cristis lawe, but mannus to gete hem worldli
goodis;

but þe fend blyndih men bi syche false colour to tristen in ypocritis preieris, and sumty
me in
preieris of fendis, and not to amende hem of here synne but reþere to meyntene hem þerinne;

hou bi þes foure þe fend lettiþ hem fro
prechynghe of þe gospel* First whanne trewe
men techen bi goddis lawe wit and reson þat eche pres
towiþ to do his my3t, his wit and his
wille to preche cristis gospel, þe fend
blyndiþ ypocritis to excuse hem by feyned contemplatif
li, and to seie þat sib it is þe beste and þei may
not do boþe togidre, þei ben nedid for charite of
god to leue þe prechynge of þe gospel and lyuen
in contemplacion.

and þe fende blyndih hem so moche þat þei seyn
indede þat þei moten neuere preie to plesyng of
god, sìp þei vnablast hem self to do þe ofifice of þe office of þe churche bi goddis lawe and purpese to enden
in here feyned deuocion þat is blasphemye to god.

þus þe fend blyndih men to clepe þis cursed
hauntynge of arlotrie and synne gret worschipe
of god, and to elope deuocion of preieris and
sade mynde of cristis pouert, penaunce and deþ
and of þe day of dome ypocrisie and folie;

Capitulum 12m 3it þe fend blyndih many
curatis þat wenen þat þei ben not holdun to
residente þe pope or of þer bishop
or of seculere lordis bi priuylegie, and þus þei
taken fruytis of þer chirchis and seruen not þer
puple þerfore.

Pus criyng of freris blyndih þe peple, and seien
þat hooly chirche serip þus and determyneþ it as
truþe, for false prestis and disseyued seien þat bi
God it is þus, and ech man owiþ to bileewe.

And þe Archebishop seide to me, I perceyue
wel inow3 where aboute þou art, and how þe
deuel blyndiþ þee þat þou maist not vndirstonde
þe ordenaunce of holí chirche, neiþer consente to
obeie þerto.

Bot 3our missre shapen shelde, bihynde at 3our
shulderes, Blowiþ 3oure ypocrisie & blyndih
many foles.

And 3if þei knewen þat it were trewe,
siþen þei ben so devout in here preieris, and
knowen Goddis lawe and mannis so fully.

And among alle synnes of þe feend bi þis synne
he blyndih þes capeteynes: þat þei seyn not
Cristis lawe, but mannus to gete hem worldli
goodis;

þe fourþe tyme þes ordris blyndon men wiþ talis
bysyde holy writ, þat so monye myraclis han þei
doorn, and so monye seynis of hem ben
canyonsude.

Alle þese schewen þat coueutyse moueþ þe pope
to do þus, for he wolde not have a felow to take
part of hys wynnyng and so pruyde and
coueutyse blyndon þe pope in his lif;

and þus þei ben þen self to do þe my3t, his wit and his
wille to preche cristis gospel, þe fend
blyndiþ ypocritis to excuse hem by feyned contemplatif
li, and to seie þat sib it is þe beste and þei may
not do boþe togidre, þei ben nedid for charite of
god to leue þe prechynge of þe gospel and lyuen
in contemplacion.

For þus may þe cowrt be blyndud in monye
suche canonysyngus.

In þis þrefold dissi dit ben monye men
blyndud;

And here may trewe preestus towche how þis
world is blyndud by foly, whanne it sueþ men as
patronys þat weren foolis and fulle of synne, and
leeuen Crist and Baptist þa
teron bygynneris of
oure ordre.

And whanne men ben þus blyndlude, he
disseyueþ hem afturward of fredom þat Crist haþ
3ouern, and makþ hem pral by his lawis.

Ringer 470
For monye religious may be blyndude in þer maner of preying:
<L 5><T EWS1SE-28><P 593>

and 3et boþe prelatis and lordys and oþre folc
ben so blyndude, þat þei holden yppe þis feendis
cause and curson trewe men þat leton it.
<L 63><T EWS2-68><P 73>

and 3if þis power be forbarrud, synne of man is
þe cause, and resowmyn of þe feend ben blyndude in þis mater.
<L 134><T EWS2-68><P 73>

Certi, by þe same skyle, þei mynten seyen þat
God is false, siþ God syngnefyeþ to hem false
vndirstonding, in peyne of þer formere synne, by
whiche þei ben blyndude:
<L 51><T EWS2-107><P 272>

and so vndurstondyng and wylle ben blyndude
by þese ypocrityes, and þus schal þei ben iugede
of many kynnes falseheede.
<L 42><T MT04><P 76>

þe seuene and twentiþe, þat þei blyndyn not þe
kyng and lordis bi ypocrisie and false lesyngis to
meintene wrong ordynaunce of synful men for
pride and coueitise, æsenst goddis lawe and here
owene profit and helpe of þe comyns.
<L 21><T APO-131><P 132>

BLIND........3
Therfore blind prelatis and auarous and
unkunning of Godes law cease to geve
blaspheme sentence of the dampnation of any
doctour, for this that he wrote strongly agens the
heresies of them and ther blasfeme lordship,
with other raunes and treasouns of our rewme.
<L 21><T APO-131><P 132>

And though in hap he errid long wittingly and
obstinatly almost all his life, and was very
cortite in the end after the loos of speche,
which sodaine repentyng no dedly man knowith,
by what bowldnes dar any blinde prelate full much conformed to the woride deme blasemely that such a man is the sonne of helle and damnped withouten ende.

Neþur Crist seide 3et of his dedes: Gooþ and s
eeþ to John þat I make blinde men see, and crokede men to goo’ and so forþ of alle þe seuene miraculus, but he seide in þe þridde persoun: blinde men seen, crokede men goon’ and so forþ of alle, no3t wiþstondynge þat þei sawen wiþ here y3en þat he dide þoo deedes.

And of þis processe, and many opur euydencis þat mi3t he brou3t a place here if a man had leiser, me mai suppose feiþfulli þat antecrist schal be a grete gadrid persone, of many grete and powerous priuat or singuler pe r Bryce, and lede it bi a blinde weie to helle, as comynli alle þe prelatis, þat schuld bi worde and bi ensample lede þe peple bi þe clere weie of þe gospel, þei leden hemself and þe peple bi þe contrarie weie, as we seen opinli at i3e.

And þow not wel, blinde fende, þat þe world haþ be cristen, and þat is wiþout þe newe determynacioun?

But whanne þe fend dare not dere a just man, þanne worldly clerkis maken þe kyng and lordis, for blinde pite, to turmente his body as he were a strong þef, and caste him in a depe prisone, to make oþere men aferd to stonde wiþ Goddis part a3enst here heresie.

And þus it is a blinde folie þat men shulden fi3te for þe pope more þan þei fi3ten for bileve;
And siþ þei witen not who is beþerid by entryng into þes ordris, þei doon as a blynd man castiþ his staf, to brynge ony to þer ordre.

for þus biddiþ Crist, Wan þu makist a meyt or sopar, calle þu not þi riche frendis, neybor, ne cosynis, þat þei bid not þe a3en and reward be maad to þe But calle þe pore, blynd, crokid, and feble, þat han not weroþ to quit þe, and þu schalt be blessid, and it schal be quit þee in þe rising a3en of ri3fulmen, for þey may not.

Bi þis blynde man þat saat bisides þe weie beggyne mai be vndirstonde euery cristen man whiche haþ take bileue of oure Lord Jesus Crist and is maad after blynd þoru synne þat he haþ doon, whiche is sori for his synne and in wille for to amende his li3fe.

And so, þoru gret lust in hire synnes and long contynuaunce is gaderid corupcion, and gendereþ a web in hire goostli i3en and so makiþ hem blynd.

Þanne þe gospel seiþ forþermore: whanne þis blynd begg are herde men passe forþ, he axide what þis were;

For ri3t as a blynd man þat schulde be lad, men musten go bifore and take him bi þe hond and make him suen, and if þer be any þyng in þe weie at whiche he my3te li3tli stomble and h irte himself, his leder schulde warne hem þerof to make him eschewe it and go biside hit, ri3t so schulde prestis ensaumple of good li3fe schewe to semple peple þat my3te folewe hem in hire goode dedis.

And whanne þis blynd man hadde nei3hid, he axide him, seyynge: What wolþ þou þat I do to þe?’

Also, a riche man is likened to a woute or a moldwarpe: for he is blac bi wickidnesse and synne, and blynd bi ignorance.

And whan Crist cam ny3 Ierycho, a blynd man sat by þe weye and beggyde, for synne of þe puple þat wolde not helpon hym wiþowe sych beggyng, al 3if Godis lawe forfende sych beggersys for to be.

And þus men schulde not be marrude for blynd iugement of men, for God mut iuge alle men, opur to good opur to yuel.

And, 3if it sue ony tyme, it falluþ as a blynd mon castuþ his staf.

For an aumblyng blynd hors, whan he bigyneþ to stumble, he lastiþ in his stumblyng til he caste hymself doun.

But he haþ a blynd y3e, turned awayward fro God, þat sekþ more his owne wynnyng, þan profi3t of Cristus chyrche;

But certis an ape is not so blynd in knowyng of dyuerste.

And þei brou3ten to hym a blynd man, and þei preyden Crist to touche hym.

And þis blynd man was restorid so þat he saw clerely alle þingis.

But, as Crist 3af si3t to þis blynd man, so he doiþ to summe siche lordis.

Ion seiþ þat Iesu passynge saw a man blynd from his birþe. And his disciplis axiden hym Maystir, what synned he þis or his eldris, þat he shulde be borun blynd?’

Þei leden hym þat was blynd to þe pharisees.

Þe eldris of þis blynde answeriden to hem, and seyden We witen wel þat þis is oure sone, and þat he was borun blynd;

Þey clepiden a3en þis man þat was blynd, and seyden to hym 3yue þou glory to God!

O þing Y woo t wel: fro Y was blynd Y se nou’.

And þus men schulde not be marrude for blynd iugement of men, for God mut iuge alle men, to good iugement of men, for God mut iuge alle men.
For a man may be feble, lame or blind, and full riche;
<L 12><T EWS3-225><P 285>

And if this, frend, wil not suffisen to thee, that the ey3en of the blind pite takun si3te, take hede how the pleyinge of two cantrari partis togidere, as of the pleyinge of the childe of Abner and of the childe of Joab, were thre hundrid men and si6ti sleyn, and mo out of doute, myche more harm doth pleyinge of gostly werkis, after lustus of the feysh, as thei ben more enemyes;
<L 30><T Hal><P 53>

For Cristis rule biddiþ þee 3eue to pore feble men and pore blind and pore lame, vpon peyne of dampnacioun;
<L 118><T JU><P 59>

þat is feyned hoolines what wiþ blind pite
<L 11><T LL><P 94>

for þou a man breke goddis hestis þei wole soone and li3tly assoile him, but 3if he make a vow to a blind plyngrymege or to sende his offfrynge to siche a stok;
<L 28><T MT01><P 7>

And herewiþ prelatis disceyuen pore men of here alme, for bi fals pardon þei maken men to 3eue here here nedli liffode to here cathedral chirches þat han no nede, and make þe pore men to hope of more bânk of goddis mercy to don here almes to riche houses and riche men more þan to don it to here pore nei3eb5eris þat ben bedrede, f6bil, and crokid and blind, and þerwiþ han nou3t of here owen.
<L 13><T MT04><P 73>

þei maken lordis and comunes bi blind deuocion and ypocrisie to meyntenen worldly clerkis in pride, couetise and ydelnesse and false techynge of anticristis errours vndir colour of fredom and worschipynge of holy chirche and goddis lawe.
<L 1><T MT07><P 162>

Also so kyngis and lordis schulden be cloþid wiþ ri3twisnesse and ri3tful dom as wiþ a diademe, and be ei3e to a blind man and foot to þe crokid or haltyng, and be fadir of pore men, and wiþ most diligence sike þe cause þat þei knowe not, and defoule and distr0ie þe power of a wickid man, and take awye þe prey out of his teeþ;
<L 9><T MT15><P 231>

And þus þe fend may hide mennes wittis and bobbe hem in here resoun, as þe iweis diden wiþ crist, and leden hem to helle as blind avocatis of þe fend.
<L 11><T MT21><P 291>

and it semyþ to trewe men þat god wolde þat dymes weneren partid bitwixe preuis and opere pore men þat waren feble, lame or blind.
<L 18><T MT27><P 415>

for cristi biddiþ þe to do almes to pore feble and lame and blind, but anticrist biddiþ to leeue þis, and to do it to stronge and idil men, þat ben nursday in þe fendis nest to be an oost a3enus crist.
<L 15><T MT27><P 421>

and it semeþ to many men þat o cause why he dide þus was to hye his oune preuis, wiþ oper blind deuocioun;
<L 6><T MT28><P 475>

Aftir this the prophete Ahia, that was blind for eelde, knew the wijf of Joroboam, that feyndede hire to be anothr womman, and he bifoire seide to hire, that hire sikh sone schulde di3e in hir entryng in to hir hous, and that the hous of Joroboam schulde be distroied outtirly for his synnes;
<L 25><T Pro><P 13>

and whanne it was certifed to the king of Sirie that Elisee telde his preuy tes to the king of Israel, the king of Sirie sente a greet multitude of the oost to take Elysee, and whanne the oost cumpasde the citee Dotaym, wherinne Elysee was, God made this oost blind at the preier of Elisee, and so he ledde hem into the myddis of Samarie, and whanne the king of Israel wolde slee hem, Elisee seide nay, but bad make redy a feeste to hem, and late hem go in pees to her lord.
<L 20><T Pro><P 16>

But we lewd men ben fully blind.
<L 32><T PT><P 148>

for, where is most riches aboute a stok, þere wil þe blind puple most offfur.
<L 91><T SEWW16><P 85>

And of þis blind ypocrisie, in þe which restîþ þe chirche bôfe of ierid and of lewde, sorfully pleyneþ seint Bernard {super Cantica omelia xxix) where he techiþ þat on þre maners þe deue antecrist pursueþ Cristis chirche, first bi tirauntrie in tyme of martris, aftir bi heresie in tyme of doctouris and now bi ypocrisie.
<L 151><T SWT><P 7>

BLYNDE........236
This sentence is opin bi this, that Crist seith in the xv c◦ of Mt• and vij c◦ of Luk. If the blynde ledith the blynde, bothe fallen into the diche.
<L 7, 8><T 37C><P 135>
And þerfor 3e wold þat borell clerkes couþ no more þan þe, for þan miȝt blynde Baiard be þe boldest hors in þe cart.

Here we answere to þise foolis þat ben blynde þorou3 her owne foly, þat þei seie þat þis wordis þat þei seie ben soþe, for Goddis lawe & resoun seiþ so.

so þei don þis myracle to make seynge men blynde.

riȝt as alle þe spirites in helle, as þei of children or of oþere, knowen þat þei ben idampned & why þei ben idampned, so þei knowen þat þei lacken þe siȝt of God and þe blisse of heuene, to þe whiche in kynde þei were imarkid as a blynde man in birþe and contynuuelyclye aftirward knowiþ þat he is blynde and þat þat blyndnesse is peyne to him.

Suche folies of freres ben feyned in þe worlde & disceynen blynde men because of þer synne.

But þis blynde resoun wold e mate þe freres, for be þis blynde skille freres schulde haue non almes before þer chirche were hiȝed more þanne any mynster.

But herto þes folis take non hede in making of freres, but as blynde Baierd, putteþ general statutes & chalengiþ lorschip of comunite of þings þat is propred to God, as blasfemes doun.

It is of so greet virtu þat blynde men coveyten to bere it on hem, but þe helpe of Jesus is not wiþ hem, to meede hem in hevene, þat beren it not in clennes of lyvynge, ne it failiþ not hem þat lyven wel, pou3 þei herden nevere speke þerof.

But Crist haþ lymytid in hys lawe who schulde have suche almes, pore men and blynde, pore men and lame, pore men and febel, þat neden suche helpe, And so þes starke beggeres don wronge to suche pore men; But Crist seis in his Gospel, þat if a blynde mon in þo wey, þei fallen bothe in þo dike.

And þus blynde hirdes and negligient done harme to þo Chirche.

And þo seyne blynde bosardes spekin a geynes homself, and ageyns bischops and seculer lordes, and ageyns comyns, and al holy Chirche.

Bot þis riȝtwise juge by his trewe jugement jugis þis envyous mon to be pure blynde; And so þo envyous mon is blynde by bope his eyne, bothe by eyne of his body and eyne of his soule.

Bot Crist seis in his Gospel, þat if a blynde lede a blynde mon in þo wey, þei fallen bothe in þo dike.

and þife þat þe blynde men on þe armes of þe purple, þat þe devyls schal þe þe blaydeþ þat blynde men on þe purple, and þe devyls schal þe þe blaydeþ þat blynde men blyndeþ þat blynde men.
bedrede men, old and feble, crokid and blynd, as 
God biddip, þei boþe ben holden cursed and
enemies of holy Chirche, for as moche as þei
don Cristis biddyng, and more mercy to here
pore ne3eboris, and leven unskilful devotion
and blynde mawmete and foul ypocrisie of
prestis.
<L 35><T A22><P 293>

And certis 3if men taken regard to þe ground of
holy writt, boþe þe Olde Testament and Newe,
and to lyvyng of Crist and his postlis, and to þe
lif and governaunce of oure worldly clerkis, þei
may openly se þat oure worldly
<blynde</b> clerkis
ben most traitours of Crist and his lawe, and
moste distroien pees of holy Chirche and
Cristene londis.
<L 10><T A24><P 327>

But þes <blynde</b> moldewerpis, evere wrot
yng in
þe erþe aboute erþely muk, schullen wite bi holy
writt and Cristene bileve, þat þou3 þe kyng,
Goddis viker, take temperal goodis fro worldly
cursed prestis and Anticristis religious, ful of
pride coveitise symonye heresie and
blasphemye, and meynten ing of oþere mennus
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.
<L 2><T A24><P 315>

where þes <blynde</b> foolish schulden not fynde more
reson in þat lawe þat God, autor of reson, made
himself, for most profit of men, boþe to body
and soule?
<L 30><T A22><P 326>

for þei suffren wickid tyrantauntis oppresse pore
men bi extorsions and òpere wrongis, whanne
þei may li3tly amende it, and ben so sore chargid
of God to helpe pore men, and be to hem as
good fadir and modir, and eie to <blynde</b> men,
and on hand and foot to þe crokid, as Job was, as
holy writt tellip.
<L 15><T A22><P 332>

Also, siþ God and his preachours han ofte axid in
chirchis solemnely, þat alle riche men do
treuely and wisely 3eve þe residue of here
goodis, over her owene sustenaunce and òpere
nedis, in werkis of mercy to pore feble lame and
blynde, þei þat wiþholden þes goodis fro þes
pore men, and wasten hem in pompe and
glotonye and òpere vanytees, remen in þis
sentence.
<L 3><T A22><P 336>

And siþ þes popis ben not hardy as <blynde
Bayard, þei moten seie þat þei spoken ofte wip
God, þat techiþ hem þat it must be þus, and so þes
popis mai not erre.
<L 29><T A23><P 356>

CAP• VI• Also freris seyn in dede, þat hit is
medeful to leewe þo comandement of Crist, of
gyyynge of almes to pore feble men, to pore
croked men, to pore <blynde</b> men, and to
bedraden men, and gif þis almes to ypocrisit, þat
feynen hom holy and nedy when þei ben strong
in body and haven over myche richesse, bothe in
grete waste housis, in precious clothis, in grete
feestis, and mony jewels and tresoure.
<L 10><T A24><P 372>

Ffor by þis new housinge of freris, þof hit rayne
on þo auter of þo parische chirche, po <blynde
puple is so disseyved þat þei wil raper gif to
waste housis of freris þen to parische chirchis, or
to comyn weyes, þof men catel and beestis ben
perischid þerinne.
<L 8><T A24><P 380>

And herfore iche partye drawes oþer to helle, þo
freris, for hor fals takyng of almes when no nede
is, ne þei have leewe of Gods lawe perto, þo
blynde puple, for þei drawen hor almes fro hor
pore and nedy neibhoris, where þei schulden do
hit by þo heest of God, and mayntenen freris in
hor fals beggyng, ypocrisie.
<L 30><T A24><P 389>

And þus many <blynde</b> fools binden hom to þo
hye counseils of Crist, þat connot kepe þo leest
comandement.
<L 19><T A24><P 392>

CAP• XLIV• Also freris ben wasteris of
tresour of oure lond by mony <blynde
and unskilful maners.
<L 27><T A24><P 397>

Bot here þo <blynde</b> blasphemes mosten lerne hor
logik.
<L 20><T A25><P 413>

Bot 3itte þo freris casten out oþer <blynde
resouns, þat Crist beggid a house, to eete inne
his maundye, ffor, as þo gospel seis, he had none
of his owne, and so he toke almes bothe of men
and of wymmen;
<L 9><T A25><P 415>

Bot þes <blynde</b> blasphemes con not depart
beggyng fro povert, for boþe acorden sumwhat.
<L 26><T A25><P 415>

And as to pardons, and halu watir, and blyssyngs
of bischopis, it is a feyned þing, for pride of
statis and covetise of worldly muk, and to <blynde
þe peple, and to make hem over litel to drede
synne.
<L 6><T A28><P 453>
and þai schulden not be constrayned for a blynde devocioun or worldly schame, for to bringe money to hem þat þai knowen for to have no nede, ande for to waste pore mennyss lyvelode in tavernys and rybawdry, and suffer þer neyghburis in myche meschefe, and þai hemself endette hem for siche offfrynge.

And if þai enfourmen not þo peple, þat þai offer not to þer pore neygheburis made to þo ymage and liknes of þo holy Trinite, but by blynde devocion drawen þer lyvelode away for þer wynnynge, þai ben cursud monquellers, and þai hemself endett e hem for siche offrynge.

And þis blynde euidence moueþ hem, it seemeþ, þat on Cristemasse Day at þe secounde masse þe cherche seip a memoriae of here.

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Pe gospel seip þat whanne Crist nei3hede, or cam ny3, to Jericho, a blynde man saat bisides þe weie beggyngye.

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Bi þis blynde man þat saat bisides þe weie beggyngye mai be vndirstonde every cristen man whiche haþ take bileeue of oure Lord Jesus Crist and is maad after blynd þoru synne þat he haþ doon, whiche is sorie for his synne and in wille for to amende his li3fe.

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Alle suche ben maad blynde or blyndefeld for a tyme, as men pleyen abobbid, for þei beþ bobbid in hire bileeue and in hire/div1> eatel boþe bi suche lepers ouer londe þat libbeþ bi hire lesyngis.

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But frere Tille þat seide before þe buschop of Londoun heerynge an hundrid men, þat Jerom seide he errid in translatyng of þe Bibel is lijk to Elymas þe wiche wolde have lettid a bischope or a Juge to heere þe blyeue, to worn Poule seid: O þou, ful of al trecherie & of al falace, seching to turne þe buschop from þe beleue, þou schalt be blynde to a tyme.

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Þat is: 'In þe laste dayes schul be perelous tymes: men schullen be louynge hemself, couetous, hi3e, proude, blasfemes (as grete sweryers and men falsinge Gods lawe, as it is seid byfore), not obeiynge to her faderis and moderis, vnkynde, wickide, wiþoute affeccioun, wiþoute pes, synful liuieris, vncontynent, vnmynlde, wiþoute benygnite, froward, swellynge, blynde, louveris of lustes more þan of God, hauynge þe spice of petee but denyngye þe vertu.

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Now þe blynde flyesche openep no3t his i3en þorou miracle of þe Lord, but þe blynde herte openep þe i3en to þe word of þe Lord.

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First, þe prechour, þorou3 vertu of þe word of God, makeþ blynde men for to see.

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And þis blynde euidence moueþ hem, it seemeþ, þat on Cristemasse Day at þe secounde masse þe cherche seip a memoriae of here.

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But þe best concel in is mater is to do as þe blynde man dide: þe more þei lettide him, þe fastere he criede.

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But what if þe preestis ben as blynde hemself, boþe in Scripture, and eke in hire li3f?

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Þat is: ‘If þe blynde lede þe blynde, þei fallen boþe in þe diche’—þat is, boþe þe preest and his peple wendeþ boþe to helle.

Po þis blynde man seide: ‘Lord, þat I mow see,’ þis blynde man axid not gold, n e seluer, ne worschipe of þis world, ne venyaunce on his enmyes, ne non oþer wordeli þynge, but onli he preiede þat he myȝte see.

‘Biholde!’ (þat is: haþ maad vs clerli to see wiþ þese goostli i3en) þanne schulde we openli see in w hat staat we stonden ynne while we were blynde: hou we hadden loste oure blesside spouse, Jesus Crist, and bitake vs to þe spousebreker, þe foule fend of helle;

First, in a myracle whiche Crist did in þrowing oute of a feend of a man, whiche made him doumbe, deef, and blynde.

First, he þat is in deedly synne is blynde, for he seþe not hou he is oute of þe weye of heuen and is in þe weye to helle.

Who is more blynde þen suche on?

And þus, in þis maner as it it sumwhat shewid here tofore, þe deuel, when he regnyþ in a man þorow synne, makiþ him boþe blynde, doumbe, and deef.

And þus, in þis maner as it it sumwhat shewid here synne, makilþ him boþe blynde, doumbe, and deef.

Þat is: ‘Clepe pore, feble, pore crokid, and pore blynde’.

Siche proude clerkis and blyndid in peyne of here synnes schulden taken hede what Crist seith in Mt xxiij + c* to the blynde Saduceis, where M writith thus: Ye erren, ye kunne not the scripturis neither the vertu of God, wheron Crisostom writith thus in the xxxviiij omelie, Wisi Crist repreweth first the negligence of hem, for thei redden not.

be ye war, for Crist seith, if the blynde ledith the blynde: they bothe fallen in to lake: and certis, ye schulen not be excusid by ignoraunce of Goddis lawe, for ye myghten kunne it if ye wolden seke it of godly disyre, and good lyuynge after kyndely resoun writun of God in youre soulis;

But þe lord was wroth wiþ þe excusacion of þese beden foolys, and bad his serauant wenden owt into stretyts of þe cite more and lesse, and bryngon into þis feste þese þre maner of men: pore feble men, pore blynde men and pore lame men these þre ben Godes prisouners þat boþe God and man helpen with almes.

And, for defawe in al þis comyth of ypocrisyen of prelatys þat schulden techyen pleylyn Godys lawe and not here erply wynynngus, þerfore seith Crist in his parable þat þis blynde lede þe blynde þei fallen boþe in þe dy3k, But for Crist schulde be oure maystur, and we schulde not straunghe from hym, we schulden leue þese ypocrities and suwe lore of þis goode maystur, siþen he may not leue trewwe, ne faylen in techyng of trewthe.

And 3et by þer ypocrisye þei blynde þe chirche many gatis.

And to þis entent of Iohn spaak Crist and wroþte in dede, Go þe and telleþ a3en to Iohn what þe han herd and seyn: blynde see, crokyde gon, meyselis ben helude, deue heren, dede ryson, poore men ben prechud of God; And ðanne were hit profiȝtable to wante siche blynde leders, siþ affiaunce in God and preyng of hise gouernayle myȝte not fayle to men, but ðis þei schal fayle furst.

And so Crist telluþ in parables his wyt for manye causis: furst for men vnworþie to knowen hit ben blynde by derk speche, moreouer for men, þat medfully traueylen for to knowe þis parable wyt, boþe schullen traueylen more medfully, and bettur prente þer wyt þusgate.

And so Crist telluþ in parables his wyt for manye causis: furst for men vnworþie to knowen hit ben blynde by derk speche, moreouer for men, þat medfully traueylen for to knowe þis parable wyt, boþe schullen traueylen more medfully, and bettur prente þer wyt þusgate.
Whan þis blynde man herde þe puple passyng wip Crist in þe weye, he axede what þat was.

And, as Crist telluþ, þese þat stonden in Cristus cause han þer names caste owt as cursude men and heretykes, for þer enemys ben so blynde, and so depe in þer synne, þat þei clepon good yuel, and yuel good.

and syche blynde lede blynde men, and maken hem falle boþe in þe lake.

But þe feend caste a long tyme to marre men in byleue, and by þis error brynge aftur in mo synnes to blynde þe puple;

But whan o blynde ledþuþ a blynde, þei fallen boþe in þe lake.

But þese men þat comen byfore blamen faste þis blynde man, and letten hym for to crye and axen help þus of Crist.

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But þese heretykes wanton wyt as ydiotes, whan þei seyn þat Petur synnede not in smyting of Malcus here, but 3af ensaumple to preestis to fiȝte, and þus Crist lettud hym to fiȝte more;

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But þese men þat comen byfore blamen faste þis blynde man, and letten hym for to crye and axen help þus of Crist.
Blynde leederus, syeng þe gnatte and swolwyng þe camele, 3e charge more þing þat is lasse, and passen more lythly gretter þing’.

But blynde Pharisee clense furst wiþynneforþ þat þow drynkust and etust gostly þi mete of, and þanne þi body wiþowteforþ schal be maad clene’.

And to many blynde Crist 3af þe si3t. And Crist answeride and seyde to hem Goynge forþ, telle a3en to Ion þingis þat 3ee han herd and seyn: for blynde men seen, halte men gon, myselfis ben maad clene, deef men heren, dede men risen, pore men ben prechid gode.

And Crist tok þe blynde mannus hond, and ledde hym wiþoute þe street;

And Crist sente þis blynde man to his hous, and seyde Go into þyn hous, and 3if þou go out into þe street seye þou to no man!’

And þus my3ten þes blynde soulis wite þat Crist dide leuefuly, f or ellis at comaundement of Crist wolde not God þus heele þis man;
Πές βλέπων ἦσσε κνωτὸν μὴν οὗ Κριστὸς εὐερὲν ἐν βλεπτῷ ὑπὸ τοῦ Φαδίρος, καὶ ής ἡγὶς μὴν μὴν ἀναφέρεται ἐν βλεπτῷ, γιὰ τὸν Ἰησοῦν διὰ τῆς ὁροῦντος τοῦ Ἰησοῦν ἔδειξεν τῷ βλεπτῷ ἐν τῷ περιουσίω.  

<Λ 12> <Τ EWS3-171> <Π 147>

And so πές βλέπων ἡρετικὸς ἢσὺν ἢσὺν Πέτρῳ συνήθεια ἢσὺν μὴν πρὸς τὸν Ἱερόφορον ἢσὺν ἀναβας. Πρὸς θείον ἢσὺν ἰδιαίτερα ἢσὺν ἀναβας ὅπου ής ἐκεῖνος ἢσὺν ἀναβας, ὅπου ἦσσεν ἐκεῖνος ἀναβας ἐκεῖνος ἀναβας ἐκεῖνος ἀναβας ἐκεῖνος ἀναβας ἐκεῖνος ἀναβας.  

<Λ 5> <Τ EWS3-179> <Π 174>

And þus it semel þat manye prelatis, for þey ben hye i þer siȝt, for þey trowen not in Crist, ben blynde.  

<Λ 17> <Τ EWS3-192> <Π 216>

/FERIA IIII XVJ SEPTIMANE POST TRINITATTEM* Sermo 103* Venit Iesus* Marci 8* / Þis gospel telliþ of a myracle hou Crist heelide a blynde man. Mark seip þat Iesu cam to þe toun of Bethsayda, and þey bryngen Crist heelide a blynde man and preyeden Crist to touche hym. And Crist, takynge þe blynde mannes hond, ledde hym out of þe street.  

<Λ 1, 3> <Τ EWS3-222> <Π 279>

But whanne þou makist a feest, clepe þou pore feble men, blynde and lame, and þou shalt be blyssid, for þey han not wherof þey shulen.  

<Λ 5> <Τ EWS3-225> <Π 285>

Heere men ben tauȝt to what þre men þey shulen do per bodily almes: for to pore feble men, to pore lame men, and to pore blynde men.  

<Λ 11> <Τ EWS3-225> <Π 285>

þe whiche disposith him not to be amendid/ þanne he makij blynde, vngroundid resouns/ wip solit argumentis & foltid sophisticacion/ & dampeþ þe truþe a3ens his conscience.  

<Λ 3> <Τ LL> <Π 12>

nonne ambo in fouiam cadunt / Whanne þe blynde ledij þe blynde* falle þei not þanne bope in to þe lake.  

<Λ 7> <Τ LL> <Π 68>

De former blynde is þe preest/ þat wantij Vndirstanding/ for þouþ he haue letrure & faile in good luying/ þanne he is a blynde prest:  

<Λ 8, 10> <Τ LL> <Π 68>

wip his wickid werkis/ þe toþir blynde is man & woman.  

<Λ 13> <Τ LL> <Π 68>

wip manye oþir synnes/ if þei were lame* blynde* or crokid.  

<Λ 7> <Τ LL> <Π 77>

pore feble* pore blynde & pore crokid ||  

<Λ 16> <Τ LL> <Π 85>

schal perische wipouten þe lawe/ For & þei weren blynde & knewen not þe lawe.  

<Λ 22> <Τ LL> <Π 124>

3if þei chargen men more to seke blynde stockys or ymagis and to offre to hem more þan to pore bedrede men and more þan to charge goddis hestis;  

<Λ 24> <Τ MT01> <Π 7>

magnifyenge synful mennus ordenaunce abouen goddis lawe and ordenaunce, and drawen pore mennus almes and liffode to proude beggeris to make grete wast houses, and deseuyue men bi fals assoilyng, bi fals pardon, bi veyne preiers and synguler or specyal, and letteris of fraternite, puttynge open beggynge and clamours on ihu crist, þanne þei crien fast þat poore prestis treuli and frely prechynge þe gospel as crist biddip, techynge men to do verray penceance for here synnes and not trusten oueremoche to false pardon and cursed preiers of ypocrisis, and to do here almes to pore feble men crokid and blynde, as crist seip him self;  

<Λ 10> <Τ MT01> <Π 27>

Also crist seip in þe gospel þat 3if þe blynde lede þe blynde þei fallen bope into þe lake. þanne sip worldly prelatis ben blynde in goddis lawe, bope in kunnyinge þe þat of þe after, no man schulde be led bi him in kepynge of his soule, for drede lest þei fa le boþ into helle.  

<Λ 15, 16> <Τ MT02> <Π 32>

and to þis ende þes wickid ydolatrous, worschippers of false goddis, graunten to þes manquelleris out of bilee and charite pardons, part of massis and oþere preieris, 3e to flee to heuene before þe bodi be cold, and þus blynde anticristis prelatis leden þe blynde lordis, clerkis and comunes to helle for coueitise and brekyng of goddis comaundements.  

<Λ 32> <Τ MT04> <Π 88>

but more harme is of gostly ennemyte, whanne þei enuenyme oure peple wiþ cursed symonye and comunes to helle for coueitise and brekyng of goddis comaundements.  

<Λ 32> <Τ MT04> <Π 88>

and to þis ende þes wickid ydolatrous, worschippers of false goddis, graunten to þes manquelleris out of bilee and charite pardons, part of massis and oþere preieris, 3e to flee to heuene before þe bodi be cold, and þus blynde anticristis prelatis leden þe blynde lordis, clerkis and comunes to helle for coueitise and brekyng of goddis comaundements.  

<Λ 32> <Τ MT04> <Π 88>

Capitulum 35m* Prelatis also ben weiward ypocrisis, blynde lederis, swolwynge þe grete cameile al hool and siynge or clensynge a litel
gnatte;

and þus wise clerkis ben putt out fro benefices þat myþten, couden and wolden teche þe peple þe gospel and goddis hestis, and blynde lederis ful of coueitise, lecherie and opere synnes brouȝt in;

Capitulum 36m 3it þes possessioners bryngen lordis out of bileue, and maken hem bi blynde swerynge meyntene þe coueitise and worldly lif of anticristis clerkis, whanne bi vertue of here oþ þei schulden distroie þe false coueitise and pride of worldly clerkis: for þes lordis sweren to meyntenen þe priuylegyes and fredomes and riȝtis of holy chirche;

but certis here is moche þefte, moche treson and moche harm of soulis on eche side meyntened bi þis blynde swerynge.

and þus þei faren wiþ cristene men and holy writt as diden scribis and phariseis wiþ crist and his apostlis and his gospel, and whanne þes pharisees, scribis and hiȝe prestis weren ful of heresie and blasphemye þei putten alle þes synnes on crist and his apostlis to blynde þe comune peple, and so þis possessioners don now of more ypocrisie and more sotilte and more cruelte.

þe ben blynde lederis ledynge þe blynde peple to synne bi here euyl ensaumple and fals disciet in techynge, and at þe laste into helle;

and þis blynde bosardis wolen dampnen trewe men þat techen trewely and frely bely writt aȝenst bore synmes to be heretikis, For no man schulde here goddis lawe tawȝt bi suche trewe men, and þei hem self wole proche here owne tradicions and not þe gospel;

and þis makeþ þe blynde peple to werre aȝenst god and his ordynaunce and pursuen his techeris as heretikis.

a, ȝe blynde foolis, drede ȝe more to lese a morsel of mete þan o poynyt of charite?

Also þes blynde ypocrisie alleggen þat crist biddiþ vs preie euermore, and poul biddiþ þat we preie wijboute lettyngye, and þan we prestis may not preche as þei feynen falsly.

In men of lawe regneþ moche gile, for þei meyntenen falsnes for wynnynge and maken lordis to meyntene wrongis and don wrongis whanne lordis hopen to do riȝt and plese god, and bi here coueitise and falseness þei purchasen hondis and rentis ynowe and don many extorsions and beren don þe riȝt boȝe of pore and riche, and ȝit þei maken it so holy in signes outward, as ȝif þei weren angelis of heuene, to colour here falsenesse and blynde þe peple þerby.

and þeporfe þe blynde lediþ þe blynde and boȝe partis rennen into synne, and ful many to helle.

Pes foure euyndences and many moo makiþ þe fend to blynde men in bileue, þat þei schulden not knowe whiche is synne, which is vertu, which is treuþe which is falsnesse, which is good, which is euyl, and which is goddis heste, and which is lesyngye of þe fend for to brynge alle men blyndly to helle.

Perfore it is luciferis pride, and passeþ it, to constreyne men to take vnderstondynge of ho ly writt after þe witt and dom of siche worldly clerkis, þat ben enemys of crist and his lawe and his seruauntis, for þei ben blynde in goddis lawe and good lif, and leden blynde men to helle, as crist seiþ in þe gospel;

and ihu crist seiþ þat siche hen blynde and leden blynde men into þe lake of synne and at þe laste to helle;

þis blynde boffetyngye schulde worldly men eschewe, ffor it helpiþ nouȝt to þis world ne to þe toþer world.

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

Pei mai blynde men for a tymè bi here feyned absoulucions, but whenne men shal rekene biore crist in day of his last iugement, þere þise habitis shal be a weye, þise rewelis and þise religiouns,
and religion of cristis lawe shal shyne þenne for kepyng herof;
< L 28> <T MT22> <P 306>
and þise blynde men þat assoylen þus kunnen not teche þe contrarie of þis. and þus þey doon þis for monye, and not for deuocioun, but 3if siche blynde blasfemyes be clepid deuocioun of freiris.
< L 13, 15> <T MT22> <P 323>
but for crist and hise apostlis weren fewe and lyueden on litil almes, y cannot se bi goddis lawe þat ne dymes may be partid am ong cristis pore men, þe whiche crist telliþ in þe gospel, as pore feble and pore lame and pore blynde.
< L 1> <T MT27> <P 432>
And so as þe Iewis were lad aweie from Crist and trewe beleue and clene lyuyng bi þer bischopis and þe clergie, so ben nou3 þo þat ben callid cristen bi her blynde duke antecrist, þe wiche antecrist I schal specifi3e sone if God wolde.
< L 59> <T OBL> <P 158>
Supposing þan at þis tyme þis certeyn witt of þe chirche, we mai sone se þat þis euydens is ful blynde: þis chirche determeneþ þu s, þan alle feiþful men most nede beleue þus.
< L 300> <T OBL> <P 164>
For þour blynde and vnruli deuocioun þat folis hadden to Crist, þat is martre of martris, and of opur seinttis and martris, þei haue 3euen a3enst þe gospel ful many lordschippis and posses3ions to þis grete apostata, þe wiche ben nou3 grounde and rote of alle vnrulinesse regnyng in þe chirche.
< L 1362> <T OBL> <P 191>
and to þe pore blynde, feble and lame þei 3yuen wel ny3 ri3t nou3t, notwiþstondinge þat þei seien þat her goodis ben suche pore mennes goodis;
< L 1252> <T OP-ES> <P 53>
And in word and in ensaumple he tau3te hise prestis to be procuratours for nedi peple and pore at þe ryche men, and specified þese pore, and tau3te hou þat þei þat were my3ti shulde make a purviance for syche pore folke, þat þei wer not constreynd by nede for to begge, as grete clerquis merken vpon þis worde of þe gospell where Criste saiþ þus: Whan þu makist þine feeste, þat is of almes, call pore feble, lame and blynde’.
< L 2117> <T OP-ES> <P 102>
Certis, I wolde fayn þat suche beestli men wolden liftte up her vndirstonding wip me and se oo truþ þat I se in þis mater, þe which truþ þat wolde make many blynde to se if it were yknowe is þis: þat God is nowher fair serued, saue þere þat his lawe is fair kept, and wiþ þis bisie hemsilf to haue knoulech of Goddis lawe;
< L 2293> <T OP-ES> <P 112>
But þese shamles lyers shulde vndirstonde here þat þe peple þat seynt Poul ordeynede fore was become pore for Crist, and, for as moche as þei weren þere among her enmyes, and hadden no leiser to gete hem liflhood wiþ her bodili labour, and many of þis peple as it is ful licli weren pore feble, lame and blynde, for þe whiche prestis ben in dett bi her office for to procure hem good, as it is tau3t bifore.
< L 2754> <T OP-ES> <P 132>
And in worde and ensaumple he tau3te hise prestis to be procuratouris for nedy peple and pore at þe ryche men, and specified þes pore, and tau3te how þai þat wer my3ti schuld make a purviance for suche pore folk, þat þei were not constreynd bi nede for to begge, as grete clerkis merken vpon þis worde of þe gospell where Crist seiþ þus: Whanne þou makist þi feeste, þat is to seie of almesse, call pore feble, lame and blynde’.
< L 789> <T OP-LT> <P 103>
Make blynde the hert of this people/ & make her cares heuye & close her eares & yhere with his eares & vnderstande with his hert & be yturned/ and yche hele him of his sycknesse.
< L 21> <T PCPM> <P 6>
Some become theues/ and robbers/ and manquellers/ that myghten ben yholpen with the golde and syluer that hongeth aboute deed mennes bones/ and other blynde mawmettes of stockes and stone.
< L 4> <T PCPM> <P 36>
but leue lorde/ me thynketh that they louen the lytell that thus defoulen thy quyche ymages/ and worshippen blynde mawmettes.
< L 13> <T PCPM> <P 36>
Þe 5, it ow to be merciful: Lu 14, “Go forþ sone into þe heyweyez & stretez of þe cite, and pore men & feble & blynde & lame or haltyng bryng in hider”.
< L 22> <T Ros> <P 80>
Crist seiþ in þe gospel, ‘If þe blynde ledip þe blynde þei fallen boþe in þe dich’. 
< L 91, 92> <T SEWW12> <P 62>
Clerkis schulen come bifore þe trone of Crist, a greuouse playnt of peplis schal be herd by whose hiris þe peylueden and diden not away þe synnes to whiche þey hen maad blynde lederis and treccherouse mediatours.
< L 101> <T SEWW12> <P 62>
But, 3e blynde men, wherof of these two pingis is more, pe 3if or pe auer þat makip þe 3ift hooi? 

But men þat þus chafferen wiþ hem ben in þis caas blynde fools, for whe3er is it resonable to dispence þus bifore þat þei dispensen wiþ men, or it bigynmep to be resonable bi vertu of her dispensing? 

And if þei seyen þat it is bettere to gyue al þat men may spare resonably to pore men, as Crist teches and comaundis, and 3it forþi þat, whanne Crist was þus wilfulli, þere was left blood and þis watir for mannes saluacioun: he sufride þe Iewes for to make a ydolatrie and fer fro almesse dede.

Pe viii conclusiun nedful to telle to þe puple beglyld is þat þe pilgrimage, preyers and offringis made to blynde rodis and to deue ymnages of tre and of ston, ben ner of kin to ydolatrie and fer fro almesse dede. 

And 3it forþi þat, whanne Crist was þus wilfulli, peynefulli and schamefulli deed as to þe world, þere was left blood and watir in his herte, he biforn þe Iewes for þe whiche preyeris were made to þe holy chirche of Yngelond, þe wicke haþ ben blynde and leprouse many þere be meyntenaunce of þe proude prela and his apostlis, denuncyn to þe an þe comunys

And aftir þe biddyng of Crist in þe gospel of Luk þe xiiii c. Whanne þou makist þi feest of pitee calle poore feble, lame and blynde and þou shalt be blessid; 

TWELVE CONCLUSIONS OF THE LOLLARDS We pore men, tresoreris of Cryst and his apostlis, denuncyn to þe whiche þou makist þi feest of pitee 

And þerfor þe boole þat þou bigilest not Iak with þour symple hertes, With þi gioldyn glose & with þi futre. 

Daw, blaberere & blynde leder, pow3 þou bigile symple hertes, With þi gildyn glose & with þi costly houses, Dou bigilest not Iak with 3our theuishe logges.
Bot þou as blynde Bayardeberkeest at þe mone, As an olde mylne dog when he bygynniþ to dote;  
\textless L 88\textgreater <T UR><SP 104> 

Moreouer to exclude the blynde imagination falsely called faythe, of them that gyue them selues to vice with out resistance, affirminge, that they have no power to do otherwise, but that God hath so made them, and therfore must sauue them, they not entendynge or pursyng to mende theyr lyyynge, but synnynghe with hole consent and ful lust, he declareth what faythe he meaneth.  
\textless L 21\textgreater <T WW-TWT><P 27> 

And as dannable as it is for the pope to trust in the ryches of the ryches upon erth, to dannable is it also to learne that couenaunts made in Christes bloude, and to truste in the sayntes of heauen They that be in heauen knowe the electe that truste in Christes bloude and professe the lawe of god and for them onely praye that these wicked adolyters whiche haue no truste in the couenate of god ner serue god in the spirite ner in the gospell of Christes bloude, but after their blynde imaginayon chosynghe then every man sundrye sainct to be theyr mediatour, to trust to, and to be saued by their merites, do the saintes ahhore and be lyue.  
\textless L 9\textgreater <T WW-TWT><P 32> 

But there is a fyft called dame auaryce, wyth as greadye a gut, as meltynge a mame as wyd a throte, as gappyng a mouth, and wyth as greadye a gut, as meltynge a mame as wyd a eateth the hungryer sh  
\textless L 23\textgreater <T WW-TWT><P 35> 

\textbf{blind-fellen}\textsuperscript{46} 
BLINDFELT......1  
\textit{wip alie hise blynde peple/ & wlatip alle her mystsindid goodis; }  
\textless L 18\textgreater <T LL><P 17> 

\textbf{BLYNDEFELD......1}  
Alle suche ben maad blynde or blyndfeld for a tyme, as men pleyen abobbid, for þei bêb bobbid in hire billeuer and in hire/ catel bope bi suche lepers ouer londe þat lîbbeþ bi hire lesyngis.  
\textless L 302\textgreater <T CG10><P 113> 

\textbf{blindnesse}\textsuperscript{47} 
BLINDENES......2  
and he is maad to me double heelep, a3en Adam þat brou3te me in seekenes of deep, and a3en hem þat in blindenes of malice pursuen me for  
\textless L 21\textgreater <T A01><P 6>  

my soopsawe.  
and pride and couetise of clerkis is cause of her blindenes and eresie, and priueth hem fro verrey vndir stondyng of hooli writ, and maken hem go quyk in to helle, as Austyn seith on the Sauter* on that word, /\textit{Descendant in infernum viventes}/.  
\textless L 45\textgreater <T Pro><P 2> 

\textbf{BLINDNES}
\textbf{...3}  
Our wrestling is not only, ne principaly, a3en þeis þingis, but a3en prin cis and powers, rwearls of þis world of þeis merknes, þei are not only fendis and swilk wickid speritis, but þei are also wickid men þat ledun þis world in blindnes, and error, and folly, and malice, and lettun hem to know Crist, and behetun hem grace, wan þe mak hem sikir, ne wit not for þei schal haue it.  
\textless L 27\textgreater <T APO><P 98> 

þe are rwearls of þe world of þeis derrkes, for þei hi3t men assoyling, wan þei wit not if it be, and þe led þe þat brys þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þeis þ[..]
conscience sterith him herto.

And how greet blyndenesse and abominacion is this, that antecrist, with hise fautouris direetti contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membris, that is, this Sentence, Where two or thre ben gaderid in my name, there I am in the middis of hem.

So as Crist bileue bryngiþ att þe laste to þe verrey si3t of here bileue, so þe bileue þat þes men techen bryngiþ to verrey blyndenesse of þat þei see wiþ here ei3en.

Þe Lord schal smyte þe wil maadnesse, and blyndenesse, and woodnesse of þo3t; bot blyndenesse of Gods cause makes traytors unknowen.

Bot blyndenesse of þese two i3en ben helid bi vertu of þe word of God.

For þe ly3tnynge of þe secunde blyndenesse (þat is, of euele wille) whiche blyndeþ þe i3e of understoundyng, Dauud seih in Goddes lawe:

Declaratio sermonum tuorum illuminat, et intellectum dat parvuis./

But for as myche as blyndenesse in soule letteþ man ofte þat he mai not knowe þe weie, ne see to goo þerynne to heuenli Jerusalem, perfore as þe gospel telleþ suyngli oure Lord Jesus helide a man of his bodili blyndenesse þat criede bisili after his si3t, and made him for to see, to teche vs to desire fulli in herte, and to crie bisili to God wiþ mouþe after goostli si3t, whiche is þe grettist helpe þat mai beo to knowe þis weie and redili wipoute errynge to goo perynne.

And ri3t as þer is many maner bodili blyndenesse, ri3t so, þer ben many manere goostli blyndenesse: þer is blyndenesse in bileue; þer is blyndenesse in wirchyngne; and blyndenesse in demyngne.

First þer is blyndenesse in bileue, of whiche spekeþ Seynt Poule (þe seconde pistle to Corinthis, þe 4 chapitre 4), seyinge þus: deus huius seculi excecauit mentes infidelium, vt non fulgeat illuminatio euange lyji glorie Christi).

Also in þis blyndenesse beþ alle þoo þat blyndeþ in destynes of sterris of mennys birþis, aþen whiche also spekeþ streiteli Crisostom in þe 2 Omelie;

also, þat bileueþ in rauenes gredyngye, pies chityerney, oules whulynge, and manye suche opere fantasies vngroundid whiche þe leude peple han amongis hem, and eke many lewide cleriks, for blyndenesse of vnkunnynge, consentëþ to þis blyndenesse of old misbileue.

Also in þis blyndenesse of mysbileue beþ alle þoo þat bileuen þat þei schullen no part haue of gode dedis þat been don in housis of religion but if þei ben receyued of hem a broþer bi lettre and bi seel, and euery 3er 3eue hem a certeyn of rente.

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 seluer, and þei paie him þanne a peny and leie hit on hire heuedes, þei beþ asoiled of alle hire synnes, as þei witterli wene.

Also in þis blyndenesse beþ alle þoo þat bileuen þat for any siknesse or sorwe þat hem eileþ bihoteþ and renneþ fro cuntre to cuntre, to mages 3oten or grauen wiþ manus bondes, of gold or of seluer, of tree or of ston, wenyngge and trystyngge þat þer be any dyuyne vertu in hem, or þat þei moun any pyng helpen, or oon more þan anoþer for any maner affeccion, or fairenesse, or costis.

Also in þis blyndenesse of bileue ben alle þoo þat for any siknesse or sorwe þat hem eileþ bihoteþ and renneþ fro cuntre to cuntre, to mages 3oten or grauen wiþ manus bondes, of gold or of seluer, of tree or of ston, wenyngge and trystyngge þat þer be any dyuyne vertu in hem, or þat þei moun any pyng helpen, or oon more þan anoþer for any maner affeccion, or fairenesse, or costis.
And þis firste blyndennesse (of mysbileue) is cause of þe seconde blyndennesse: of wicked wirchynge of synful dedis.

Of þis blyndennesse spekeþ þe prophete Sophonye (þe 1 chapitre 17): /Ambulabunt vt ceci, quia Domino peccauerunt/.

In þis blyndennesse ben preestis and letrid men þat lyuen in dedli synne and 3et seeþ wel bi Scripture hou3 perelous it is, for þe lust of hire synne (þat is: þe web in hire goostli i3en) stoppeþ so hire si3te þat þei moun not see what perele þei stondeþ inne.

And of þis blyndennesse comeþ þe þridde blyndnesse: þat is, of demynge.

Ah dere God, lord of treuthe, my litle wit suffisith not for to wondre on the blyndennesse and pride of sum prestis, whiche constreynen cristen men for to byleue to her lawes, statutis and customes by peynes of dampnacioun, as þe ype seeþ wel; and þe wickid syrpris þat þe worldli prouneþ and pursuueþ to þe lust of þe inner þat þe synful dedis of þe wickid men and þe proude þe wickid men and þe despistis of þe litle men, þat þei hadden þei iugiden hem to obesche to God for pursuyng and killing of Crist; 

þat is to seie Blyndnes fel partie in Israel\l

and so blyndenesse of anticrist shulde not disproue þes worldly lordsis, ne proue þat bi þe same skyle mut be þis ordre of emperours prelatis.

THE TESTIMONY OF WILLIAM THORPE A Prolog The lord God that knoweþ alle þingis woot I þat am ri3t sorwful for to write or to make knowe þis sentence bineþeþorþ, forbi þat of myn euencristen sett in hi3e staate and in dignite so greete blyndenesse and malice mai be knowne þat þei, þat presumen of hemself for to distroien vicis and to plant in men vertues, neibir dremen to offende God ne loun to plesen hym, as her werkis schewen.

BLYNDENESSIS…….1 

Mony soche blyndenessis colouren mennis synne and maken hom Gods foolis, for iche synne comes of folye.

And not oonly þerof, but also of his deefnes and blyndnes.

ri3t as þis seke man þat þe gospel spekiþ of, whiche wes helid of Crist, had þre grete bodile myscheuys, þat is: blyndnes, as Matheu seiþe, and doumbnes, as Luke seiþe here, and by kynde, as philosofres seyen, he þat is doumbe is deef also; ri3t so, euery man þat haþe in hym ony of þese feendis þat ben rehersid tofore þorow ony deedly synne haþe þese same goostly myscheuys in his soule, þat is: blyndnes, doumbnes, and deefnes.

þat is to seie Blyndnes fel parte in Israel\l

but certis god suffriþ siche ypocritis and tirauntis to haue name of prelatis for grete synnys of þe peple and vnworþinesse þerof, þat eche part lede oþer to belle bi blyndnesse of þe fend; 

wij wickid sauour/ & blyndnes þat combriþ \l

principalli if þou maynteynest Anticristis disciplis in her erroures a3ens Cristis lif and his techyng, for blyndnesse and covetise and worldli frencipp, and helpist to slaundere and pursue
trewe men, þat techen Cristes gospel and his lif.

And 3iat blyndnesse of þe peple norishþ her enmeyes;

And of þis blyndenesse comeþ þe pridde blyndnesse: þat is, of demanye.

Of þis blyndnesse spekeþ þe Wise Man (Ecci� 20� 31) seyinge þus: /Exenia et dona exccecant oculos iudicum/.

In þis blyndnesse ben prelatis and curatis of þe chirche þat demeþ a gretter synne and more scharpeli chastiseþ hire peple for failynge of hire tiþes þanne for leuynge of greuousere þyngis of þe lawe, þat is: meercy, feiþ, and doom.

who schal come to heuene but 3if he be li3tned of his blyndnesse?

And for þer furste blyndnesse þat þei weren to blame fore, Crist spak more derkly to hem þan hee dide byfore and seyde Soþly, soþly,’ (to shewe his two kyndis,) byforn þat Abraham schulde be I am’.

And siþ noon of us wot nou wher þis be soþ of oure enemye, what blyndnes se shulde dryue us to hate hym nou wiþoute loue?

And in þis blyndnesse trauelen þey þat hiren hem proctours to þe pope, to gete hem siche stoones or addris or scorpiouns to fede hem heere.

A lord, what deuelis blyndnesse and cursednesse is þis, whanne þe prelat or curat is chargid of god, vp peyne of his owen dampnacion, to teche þe gospel and comaundementis of god to alle his suge tis, and herewiþ can not teche þus, or may not for worldly bisynesse, or wole not for idelnesse or negligence, þan to lette oþere to preche frely þe gospel of crist and saue mennus soulis;

And blyndnesse of þese newe ordres makup monye men to be damnpned, siþ þe state of preestus þat Crist ordayneþed was ly3t, and esy for to knowe.

And so for blyndnesse of þis world þei tokon to worchiphe þat was schame.

And þe synne ys þe more, and blyndnesse of wyt also, for þei weentun to do wef in þis.

And þus 3if Crist almy3ty my3te make þis man anoon to se, neþeles he dide þis þus to teche hou þis blyndnesse wendiþ awey.

And þis lord doþ worschipe and profi3t to knytus þat seruon hym, and þei may not denye þis, þat ne for þer blyndnesse and cowardyse holdeþ þe feend, a3enus God, þis lordschipe þat þei schuldon haue.

And þe synne ys þe more, and blyndnesse of wyt also, for þei weentun to do wef in þis.

And þus for blyndnesse of þes prelatis þei synnen boþe in word and dede more þan þes folc diden aftir Moyses;

And in þis blyndnesse of þese newe ordres makuþ monye men to be dampnede, siþ þe state of preestus þat Crist ordayneþed was ly3t, and esy for to knowe.

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priour, and þis þei moten do bi vertue of þis obedience, þou3 god stire hem to be betre occupied aboute studiyenge and techynge of holy writ, and þus mannu3 comaudement is performyd bi blyndnesse and ypocrisie and goddis comaudement and more profit of cristene soules is putte bihynde.

See now þe blyndnesse of þes foolish;

and so þey moten be trewe men and algatis mayntene it forþ, for 3if men loken hou it cam in, it cam not in bi very almes, but bi blyndnesse and ypocrisie þat þe fend tau3te.

And I wolde wundre here of þe blyndnesse of þe lordis and oþir peple, þat þei perseyue not þe fals couetise of þese ypocritis, saue þat Crist, þat mai not lye, prophesiþ of þis blyndnesse, seiyng þus, as it is rehersid bifore, þat sotil fals peple, þe which he calliþ pseudo, shal arise;

For þe vndirstondyng of þis text Crist techiþ and specifieþ here þre bodily mysesis þat vnabliþ a man to gete his liiflode bi his labour, þat is to seie feblenesse bi age or siiknesse, lalemenesse þat is depryuyng of mannys lymes bi birþe, hap or violence as bi prysonyng, and þe þridde is blyndnesse.

And among blyndnesses of þe world þis is oon newe brou3t yn þat þes newe sectis holden not þat a man doþ hem good, but 3if he 3yue hem worldli goodis, al 3if he do hem harm in þis.

but boþe þese blyndnesses schulden be fled, siþ þe furste brynguþ in þe toþur.

And every cristen man þenne, as I seide first, þat haþ take þe bileue of oure Lord Jesus Crist and is blyndid wiþ þese forseid blyndnessis, or wiþ any of hem, and is in wille to arise ouþe of hem, sittþ bisi3des þis hi3e were and is a beggar.

bloð48

bloð............57
he was ybounde and ybete wiþ scourges, þe bloð remnyng adoun by his sydes, þat þou scholdest kepe by body clene in his service;

and so þei may sle alle lordis and ladies, and here bloð and affinite, wipoute any peyne in þis lif, or in body, or in catel.

See now þe blyndnesse of þes foolish;

and so þey moten be trewe men and algatis mayntene it forþ, for 3if men loken hou it cam in, it cam not in bi very almes, but bi blyndnesse and ypocrisie þat þe fend tau3te.

And I wolde wundre here of þe blyndnesse of þe lordis and oþir peple, þat þei perseyue not þe fals couetise of þese ypocritis, saue þat Crist, þat mai not lye, prophesiþ of þis blyndnesse, seiyng þus, as it is rehersid bifore, þat sotil fals peple, þe which he calliþ pseudo, shal arise;

For þe vndirstondyng of þis text Crist techiþ and specifieþ here þre bodily mysesis þat vnabliþ a man to gete his liiflode bi his labour, þat is to seie feblenesse bi age or siiknesse, lalemenesse þat is depryuyng of mannys lymes bi birþe, hap or violence as bi prysonyng, and þe þridde is blyndnesse.

And among blyndnesses of þe world þis is oon newe brou3t yn þat þes newe sectis holden not þat a man doþ hem good, but 3if he 3yue hem worldli goodis, al 3if he do hem harm in þis.

but boþe þese blyndnesses schulden be fled, siþ þe furste brynguþ in þe toþur.

And every cristen man þenne, as I seide first, þat haþ take þe bileue of oure Lord Jesus Crist and is blyndid wiþ þese forseid blyndnessis, or wiþ any of hem, and is in wille to arise ouþe of hem, sittþ bisi3des þis hi3e were and is a beggar.

bloð48

bloð............57
he was ybounde and ybete wiþ scourges, þe bloð remnyng adoun by his sydes, þat þou scholdest kepe by body clene in his service;

and so þei may sle alle lordis and ladies, and here bloð and affinite, wipoute any peyne in þis lif, or in body, or in catel.

See now þe blyndnesse of þes foolish;

and so þey moten be trewe men and algatis mayntene it forþ, for 3if men loken hou it cam in, it cam not in bi very almes, but bi blyndnesse and ypocrisie þat þe fend tau3te.

And I wolde wundre here of þe blyndnesse of þe lordis and oþir peple, þat þei perseyue not þe fals couetise of þese ypocritis, saue þat Crist, þat mai not lye, prophesiþ of þis blyndnesse, seiyng þus, as it is rehersid bifore, þat sotil fals peple, þe which he calliþ pseudo, shal arise;

For þe vndirstondyng of þis text Crist techiþ and specifieþ here þre bodily mysesis þat vnabliþ a man to gete his liiflode bi his labour, þat is to seie feblenesse bi age or siiknesse, lalemenesse þat is depryuyng of mannys lymes bi birþe, hap or violence as bi prysonyng, and þe þridde is blyndnesse.

And among blyndnesses of þe world þis is oon newe brou3t yn þat þes newe sectis holden not þat a man doþ hem good, but 3if he 3yue hem worldli goodis, al 3if he do hem harm in þis.

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bloð48

bloð............57
he was ybounde and ybete wiþ scourges, þe bloð remnyng adoun by his sydes, þat þou scholdest kepe by body clene in his service;
worshipful sir Nicol pope in heys holie seyne3, he hâp be tame me of autorite of þe gospel, and of þe apostil, and hâp fermaid to me brec and wyne, þat are putt in þe auter, to be after þe consecracoun not onli sacrament, but verrey body and blod of our Lord Ihu Crist sencibly, not onli in sacrament, but in trowþ to be tretid;

No man sett a3en me þe riche temple in þe iewe, þe hord, þe lanternis, censars, pannis, cuppis, mortars, and oþer forgid wiþ gold, ffor þeis were þan aprouid of þe Lord, wan prestis slow þe offringis, and bests blod was remissioun of synnis;

Als oft of men are seid singing for menis fauor, and temporel wynning, or hope of ani temporel profet, soþly Crist is sold and be trayd, and wen þe body and blod of Crist is tretid wiþ foul hands, and polutid conciens, Crist is trayd and crucified.

He þat 3etiþ and drynkiþ þis sacrament wiþ out deuocoun, or oþerwise þan it is ordeynid of þe Lord, synging messe, or dwelling in lust of synning, he schal be gilty of body and of blod of Crist, and schal draw spott of good þing iuel tane.

Ihu anserid and s þei to him, Blessid be þu Peter, dowue sone, for flesch nor blod schewid not þis to þe, but my Fadre.

cursid be he þat forbediþ his suerd fro blod, þat is his tong, and his traueyl fro correccoun of synne;

þe firste comynge was whan þe seconde persone of þe Trinite cam doun out of þe fadiris bosum into þis wrecchide world, and of þe clannest partis of a maidenes flesch and blod he made to hym a bodi, and restede wiþinne hire sides fourti wokes, and aftir was born, and þus bicam oure blod fro þis dai ito þe laste ende of his li3f, and þe sixte tyme after þat he was ded.

And as he wente a suþk womman by fluxe of blod þat lastyde twelue wyntur cam byhynde Iesu, and seyde to hireself þif I towche þe hem of þe coote of Iesu, I schal be saf for holynesse of hym'.

Bischopis of þe oolde lawe sacrifisedon kydis blod, or blod of geet or of caluys;
kynrede kyllude bytwixe þe auter and þe temple.
< L 44, 45, 46 > < T EWS2-74 > < P 108 >

and for þes prestis schuldon prente betture þes wordis in þer sowlus, þerfore Crist rehersuþ to 
hem, and seip on þis maner: 3e, I seye to 3ow, þis blod schal be sowt of þis kynrede'.
< L 53 > < T EWS2-74 > < P 108 >

And þus þei don þer fadrus werk, sleynge martires by þer tyme, þat al iust blood come on 
hem, þat is sched in erþe, fro þe blod of iust Abel, to þe blod of Zacharie, þat was Barachius 
sone, slayn of hem bytwixe þe temple and þe auter.
< L 21, 22 > < T EWS2-91 > < P 215 >

þis is þe furste ernes þat Crist 3af for mannys kynde, and seyde þat he wolde saue it 
by blod of þis Godus lomb.
< L 23 > < T EWS2-95 > < P 231 >

þe þridde tyme and moste, whan þe blod of Cristus body was drawen owt in monye 
manerus, by violence of turmentoures. Þe blood in hys flesch was drawon owt by scourgyng, 
þe blod in his veynes was drawen owt wiþ naylus, and þe blod of hís herte, where Cristus lif was 
tresowrud, was drawen out by persyng of spere of a knyt.
< L 27, 29, 30 > < T EWS2-176 > < P 160 >

And þus gostly circumcision was euermore nedful, and it hadde vertew and ende in þe blod 
of Crist.
< L 36 > < T EWS2-95 > < P 231 >

for flesch and blod tolde þe not þis, but my Fadur þat is in heuene'.
< L 46 > < T EWS2-100 > < P 249 >

Þís gostly eting and drynkyng is nouȝt but to 
þede þe soule wiþ bileue þat man mut haue of þe fleyss and blod of Crist.
< L 46 > < T EWS3-176 > < P 160 >

And therfore it is that seyntis myche noten that of Cristís lawthyng we reden never in Holy 
Writt, but of his myche penaunse, teris, and schedynge of blod, doyng us to witen therby that 
alle oure doyng heere shulde ben in penaunce, in disciplynynge of oure fleyssh, and in penaunce of 
adversite, and therfore alle the werkis that we don and ben out of alle thes thre utterly reversen 
Cristís werkis, and therfore seith seynt Poul, 3at 3if 3ee been out of discipline of the whiche alle 
gode men ben maad perceveris, thanne avoxterris 3ee ben and not sones of God.
< L 35 > < T Hal > < P 43 >

And it is seide vnto hem
< L 27 > < T LL > < P 97 >

And þus þis wicked prelatis sllen cristene 
menuss soulis to sathanas for money, for whiche soulis crist schedde his precious herte blod vpon 
þe cros.
< L 6 > < T MT04 > < P 63 >

for god ȝeuȝ t hym lordischips and 
presentynge of chirischis to meytene goddis 
lawe and help trewe prestis to teche his peple þe 
gospel and maundementis of god, and 3if þei 
holden wiþ goddis tresour curatis in here worldly 
seryuce or chapellis, and letten hem to kepe 
cristene soulis, þe whiche crist bouȝt wiþ his 
precious blod, þei ben foul traitours to ihu crist 
and to þe peple pat þei disceyuen þus;
< L 20 > < T MT04 > < P 65 >

and he also drawiþ wiþ his teþ þe dede bodi of 
þe sacrifice, and þat þís is gilti of þe bodi and of 
þe blod of þe Lord.
< L 2654 > < T OBL > < P 224 >

Lorde/ we beleuen that thy flesshe is very meat 
& thy blode very drinke/ and who eteth thy 
flesh & drinketh thy blod dwelleth in the & 
thou in him/ and who þet eteth this bred shall 
lyue without ende.
< L 2 > < T PCPM > < P 30 >

This whit wasedele in the feen, almost to the 
anche Foure rotheren hym byforne, that feble 
wereworthi, Men myghte reknen ich a ryb, so 
rentful they weren His wiȝ walked hym with, 
with a long gode In a cuttede cote cutted ful 
height, Wrapped in a wynwe shete, to weren 
hirefro wedetes, Barfot on the bare is, that the 
blod folwed, And at the londes ende lath a little 
crom bolle And theron lay a lytel chylde And 
þeron lay a lytel chylde lapped in cloutes, And 
twenye of tweie yeres olde, opon a nothere side, And al they songen o songe, that 
sorwe was to heren They creiden alle o cry, a 
careful note.
< L 25 > < T PPC > < P 15 >

Almyghti God and man, the merciable and 
blessed That han metey on men that mtsoon hem 
here, But who so forgabbed a frere, yfounden at 
the stues And brought blod of his bodi, on bak, 
or on side.
< L 29 > < T PPC > < P 21 >

Alaas that lordes of the londe leueth swiche 
wrechen And leueth swych lorels, for her lowe 
wordes, They shulden maken Abbots her owen 
brertheren children Other of some gentil 
blod, and so yt best semed And foster none faytoures, 
ne swith false freres To maken fat and fulle and 
hersh flesh combr.
< L 26 > < T PPC > < P 25 >

This whit wasedele in the feen, almost to the 
anche Foure rotheren hym byforne, that feble 
wereworthi, Men myghte reknen ich a ryb, so 
rentful they weren His wiȝ walked hym with, 
with a long gode In a cuttede cote cutted ful 
height, Wrapped in a wynwe shete, to weren 
hirefro wedetes, Barfot on the bare is, that the 
blod folwed, And at the londes ende lath a little 
crom bolle And theron lay a lytel chylde And 
þeron lay a lytel chylde lapped in cloutes, And 
twenye of tweie yeres olde, opon a nothere side, And al they songen o songe, that 
sorwe was to heren They creiden alle o cry, a 
careful note.
And þei crieden to þe Lord and seiden, Lord, wee besechen þat wee pershe not in þe soule of þis man, and þat þou 3iue not on vs ynnocent blode, for þou Lord didist as þou woldist.\footnote{L 13}<T SEW07><P 43>

And þerfore it is þat seyntis myche noten: þat of Cristis lawyyng we reden neuer in holy writt, but of his myche penaunce, teris and scheidynge of blode, doying vs to witen þerby þat alle oure doyng heere shulde ben in penaunce, in disciplynynge of oure fleyssh and in penaunce of aduersite.\footnote{L 53}<T SEW19><P 98>

And so of þe bredde is made Cristis body, and þe wyn mengide wip watur in þe chalise is mad Cristis \textit{blod} bi consecracioun of heueny wordis, And þe determinacyoun of þe court of Rome wip a hundrid bishops and brittenne, sende into many londen, is þis: I knowleche wip herte and mouþe þat þe brede and wyn, þat ben put in þe auter, ben aftur þe consecracioun not onely þe sacrament, but also verrey Cristis body and his blode.\footnote{L 35}<T SEW21A><P 111>

Forforth thou answereþeth gretyly again rea son by these wordes that Christe spake at hys supper on Berethusday at night that Christ toke bred & blessed it & brake it & gaeue it to his disciples & apostles, & said, take ye, and eate ye, this is my bodi which shalbe great for you and also he taking the cuppe and did thankes, & gaeue to the & saide, drinke ye al hereof, thys is my blod of the newe testament whiche shalbe shede outhe for many into the remissio of synnes, as saythe Luke, when Jesu had take bread, he gaue thankes and brake it to them & sayde, take ye, eate ye, thys is my bodye that shalbe geuen for you Do ye thys in the remembrance of me.\footnote{L 31}<T WW><P 7>

the prayer of pristes derely payed for, I dare saye that he prayed for the pristes when he dyed, that god wolde convet a great meny of them, and if he had knowen of any good man among them that had neded, he wolde haue geuen, and yf he had knowen of any lacke of Pristes he wold haue geuen to mayntayne moo: But now sence there be moo then I nowe, and haue more then euery man a sufficent lyuyng, how shuld he haue geuen then, but to here their priers of pure mistrust in chrystes blod and if robbing of wydous houses vnder pretence of longe prayers be damnable) Matthe\textbullet , xxiii\textbullet Then is it damnable also for my doomes to suffer them selues to be robbed by the longe pattrynge of hypocrites, thorow my truste in Cristhes blode: ye that is it not damnable to mayntene such abominacioun.\footnote{L 15}<T WW-TWT><P 33}

BLODE........103
Po secounde cause of enuye among þo laboreres is þat þei ben to chargid and spoylid in hor godes by two partis above þat schulden defende hom, fror feris, persouns, and oþer men þat robben þo Chirche, maken hom to swete hor owne blode by hor ypocrisye.\footnote{L 6}<T A09><P 133>

And so þei ben more covetyous þen þo wicked Jewes þat bou3ten Crist, for þei wolden not take þo money of Judas, and do hit to hor money ne tresoure, for hit was þo price of Cristis \textit{blode}, for Crist was solde and trayed to deth for þat money;\footnote{L 32}<T A24><P 390>

Also, as everiche Cristen mon moste graunt, Crist schewid wyn in þo chalis, þat he cald his blode.\footnote{L 24}<T A25><P 403>

For everiche Cristen mon may wel witte, þat Crist seide not þat þo metal was his \textit{blode}; ne Crist undirstode not þat accidentis was his \textit{blode}, ne he schewid not his \textit{blode} wibenne his body, bothe for his wordis were þen wiþpouten witte, and also þen his wordis were fals, for þo tyme þat he spake hom.\footnote{L 27, 28}<T A25><P 403>

Sees inwardely, alle 3e Cristen pepul, þo meke life of Jesus Crist, pore and symple to þo worlde, and ful of brenynge charite, and putting hym selfe to penaunce and travayle in prechynge and prayinge, and willeful scheidynge of his precious \textit{blode}, for to make þes and charite and for to save mennes soules.\footnote{L 25}<T A29><P 457>

Where Crist gafe his precious \textit{blode} and lyf for to make þes and charite, þese popis maken ande mayntenys werre boroweout Cristendame, for to hold þer worldly state, moste contrarie ageyne Crist and his apostlis, ande herto spinden þo almes of kyngis, and oppressem Cristen rewmes by newe subsidies.\footnote{L 26}<T A29><P 458>

Also þa pope settis more pris by temparale dritte þan by manyns soulis, ande by securele frendeschipe and favoure of flechely love þen by þo \textit{blode} and deth of Goddis Son, þat was rannisome for mannes soules.\footnote{L 7}<T A29><P 470>

Pai bene oure godis þat 3ee wasten, and we þo heritage of Crist, bou3t wip his \textit{blode}, and we hongryn ande þrusten ande ben nakyd.\footnote{L 1}<T A29><P 474>

Perfore make 3e nowe alle 3oure godis comyne to pore men in nede, and lyve in penaunce, prayer, ande holy teching in dede and worde,
Ringer

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leste Crist dampoline owe for traytouris and monquellers and scheders of his blode for 3oure unpityuousnes.

Po comyne lawe of decrees wittenessis, when prelatis weren sumwhat gostly, þat þo bred and wyne þat bene put in þo consecracione ben not onely þo sacrament, but þo verrey body and blode of oure Lord Jesus Criste.

Criste for his precius blode move worldly lordis to love his lawe;

If þo preste unworþily sey masse, and receyve þo sacrament unworthily, he receyvus dannmacion to hym, and is gilty of þo body and þo blode of þo Lorde, as holy writte sais;

Mony Cristen men wonderyn whi prelatis chargen more bodily werk done on a ly3t haliday, þen cursid pride, open blaspheme of God by fals swerynge, done on a Sonenday, wiþ glotony, leccherie, drunkennes, open marchaundyse, fals covetise, chydynge and fey3ttynge, ande wronge schedynge of mannys blode, wiþ usure and false extorsiouns.

For in hevene it is sene fote in fourme and figure of flesshe and blode.

or wat may be put beforn his flesch and blode?

But wiseli and wel if men take hede beþ þey lickened to þornes, for ri3t as þornes prickeþ mannes flesch and bryngiþ oute blode, so þe trobel and bisynesse þat man haþ aboute richesses, wiþ trauaile in þe getynge, drede in þe kepynge, and sorwe in þe leesynge, prickeþ and al torendiþ mannes soule, and is cause of norischynge of many synnes, whiche beþ vndrinstonde bi blood'.

For he þat so dope is blessid of God, whos blessing is more worpe and bringþ more pardoun, þat is: more for3yuenes of synnis, to synful soulis, and more profitþ þen alle þe bullis of alle synful prelatis here in erpe, fro þe hiest to þe lowest, for he is verrey pastoure and bishop of alle oure soulis, pat 3aue frely his hert blode for saucacion of his shepe.

After, he wes sente to þe mylle (pat is, on þe cros) and þere, bitwix two harde mylle stonys (of helpen men and of þe Jewis), he wes grounden in þe crosse into þe tyme þat þe crosse of his blode came oute.

but suche temporauanse shal be þere of þingis, which neyþer y3e haþe seen, neiþer ere herde: neiþer it haþe sti3ed into mannus herte, but onoly of hem þat ben founden worþi to weelde hem, whos namys ben writen in þe boke of liþj, and han washene her stolys in þe blode of þe lombe, and ben tofore þe fete of God and seruen hym day and ny3t.

Lorde, for þe blode þat þou bleddist to bye man wiþ so dere, 5yue vs grace to haue in mynde þese foure last þingis, þat we mow se wiþ þi seynt þe siþ of þi face.

and siþ fi3tere and conseilere þerto ben manseleeris bi goddis lawe and mannys, alle þes possessioners ben manquelleris and irregular, and as ysaye seiþ, for here hondis ben ful of blode god schal not here hem in preieris;

On þe same wise he toke þe kep aftur he had soupid, sei3ing on þat þat was conteined in þe cup or chalice “This cup is a new testement in my blode:

For he þat so doþe is blessid of God, whos blessing is more worþe and bringiþ more pardoun, þat is: more for y3uenes of synnis, to synful soulis, and more profitiþ þen alle þe bullis of alle synful prelatis here in erþe, fro þe hiest to þe lowest, for he is verrey pastoure and bishop of alle oure soulis, þat 3aue frely his hert blode for sauacion of his shepe.

After, he wes sente to þe mylle (þat is, on þe cros) and þere, bitwix two harde mylle stonys (of helpen men and of þe Jewis), he wes grounden in þe crosse into þe tyme þat þe clemenst floure of his blode came oute.

but suche temporauanse shal be þere of þingis, which neyþer y3e haþe seen, neiþer ere herde: neiþer it haþe sti3ed into mannus herte, but onoly of hem þat ben founden worþi to weelde hem, whos namys ben writen in þe boke of liþj, and han washene her stolys in þe blode of þe lombe, and ben tofore þe fete of God and seruen hym day and ny3t.

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But forsoth, þat þat 3our feip to be formyd askip þe brede is þe bodi of Crist, and þe chalice is þe blode of Crist'.

<L 628> <T OBL> <P 173>

And so þis drunklewe seruant, þat makip oþur vnausid men drunken wip himself, is þe drunken hore or strumpet þat seint Ion spekiþ of (Apo 17, 19) wher he seip þus þat þe grete hore þat sittiþ upon many watriis is drunken of þe blode of seinttis and martiris of Jesu.

<L 1222> <T OBL> <P 188>

For, certis, þe strong ladi þat Heraude held in auo3tri3e was neuer more aprist aftur þe blode of seint Ion þe Baptist þan þis lecherous fende, þat haþ sett hir see of hir affeeccion vpon alle þe seclere lordschip of alle þe wide world, pristiþ aftur þe blode of feiþful peple þat grucchiþ, nameli in þis poynþ a3enst þe fornycaicioun þat sche doþe aþer Crist and his blessid lawe.

<L 1297, 1300> <T OBL> <P 190>

Napeles I wote wel þat it is croniclid in decreis hou3 þat, in þe tyme of pope Nichol, a clerk Beringarie bi name, defamed of heresie in þe beleue of þe sacrid oost, knowlechid aftur þe ri3t logik of scripture þat þe brede and þe wyne þat ben put in þe auþer ben aftur þe consecracion not onli a sacrament, but also þe uerri bodi and þe blode of our lord Jesu Crist.

<L 1380, 1382> <T OBL> <P 192>

And seint Ciprian þe martir, þat was a ful autentike man to seint Austen, in /Epistola sua de corpore Cristi/, vpon þe wordis of þe consecracion of chalis, concludeþ þat þat þing was wyne þe wiche Crist seid to be his blode. And seint Austen, as I wote wel, and I be wel avisid it is in his boke /De doctrina christiania/, rehersiþ þe same Ciprian, seiyng þat þe blode mai not be seen in þe chalis whan þe wyne lackiþ.

<L 2605, 2607> <T OBL> <P 223>

"Þis is my bodi; þis is my blode", þe Sone of God þat had take mankinde, þe same Sone dwelling in flesche, toke substaunce of brede and wyne; liif being mene, he joined brede wip his flesche and wyne wip his blode.

<L 2622, 2625> <T OBL> <P 224>

He seip þe blode haþ 3eue place to drink, not beþenking himself nou3 also to take blode in drink’. 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 auþer 3eue place to þe auþer, swerde to swerde, fire to fire, brede to brede, beste to beste, blode to blode.

<L 2703, 2704, 2709> <T OBL> <P 226>

Or ellis her hertis ben so hard endured þat þei mowe not beleue it to be possible to God to make þe brede and þe wyne put in þe auþer to be his flesche and his blode, þe brede and þe wyne abiding stille in her substaunce and kynde; þe same Sone to seint Austen, in /Epistola sua de doctrina christiana/.

<L 1850> <T OBL> <P 204>

And seint Ciprian þe martir, þat was a ful autentike man to seint Austen, in /Epistola sua de corpore Cristi/, vpon þe wordis of þe consecracion of chalis, concludeþ þat þat þing was wyne þe wiche Crist seid to be his blode.

<L 2605, 2607> <T OBL> <P 223>

And so a feiþful, if antecrist wold suffre, my3t þat þe sacrid oost is brede and wyne, and Cristis flesche and wyne; liif being mene, he joined brede wip his flesche and wyne wip his blode.

<L 2622, 2625> <T OBL> <P 224>

but brede and wyne, þat is nou3 þe kinde of our sacrificie, as scripture techiþ wip olde seinttis and nameli Austen, as I haue oofte rehersid, and also Goddis bodi and his blode bi his gracious wirching þour vertu of his worde.

<L 2720> <T OBL> <P 226>

And seint Ciprian þe martir, þat was a ful autentike man to seint Austen, in /Epistola sua de corpore Cristi/, vpon þe wordis of þe consecracion of chalis, concludeþ þat þat þing was wyne þe wiche Crist seid to be his blode.

<L 2605, 2607> <T OBL> <P 223>

And so a feiþful, if antecrist wold suffre, my3t þat þe sacrid oost is brede and wyne, and Cristis flesche and wyne; liif being mene, he joined brede wip his flesche and wyne wip his blode.

<L 2622, 2625> <T OBL> <P 224>

but brede and wyne, þat is nou3 þe kinde of our sacrificie, as scripture techiþ wip olde seinttis and nameli Austen, as I haue oofte rehersid, and also Goddis bodi and his blode bi his gracious wirching þour vertu of his worde.

<L 2720> <T OBL> <P 226>

I seie þe sureli þat þe sacred oost is brede and wyne, and Cristis bodi and his blode, whi?

<L 3179> <T OBL> <P 238>

And bi þe same skele þer is no man þat demeþ or dowþiþ not þe sacred oost to be brede and wyne, and Cristis bodi and his blode, saue seche oon þat beleueþ not to Crist and his lawe þat techiþ so.

<L 3277> <T OBL> <P 240>

And so a feiþful, if antecrist wold suffre, my3t boldli seie þat oure sacrid oost is brede and wyne, and Cristis flesche and his blode, for þe auctorite of scripture rehersid before is more þan al þe world mai comprehende.

<L 3379> <T OBL> <P 243>

We mai not wipstoþde þe most certeyn feip, þe most strenggist auctorite of scripture seiyng “God is charite” /et cetera/’ Nou3, lord God, hou3 is þis þat antecrist wipstoþde so many open auctoriteis of þi lawe, affermyng our sacrid oost to be brede and wyne and þi bodi and þi
For thou oulest to know wel that it was declared bi pope Nichol and his conseil long before the new determinacioun, and pat bi auctorite of the gospel and the apostlis, that thing that ben put on Cristis horde ben after the consecracioun not onli a sacrament, but also urri Cristis bodi and his blode.

Forwhi whan Crist seï ’I am the verri wyne’, soperi the blode of Crist is not watur but wyne; neiurur his blode, bi the wiche we ben raunsummed and iquekened, mai not be seie to be in the chalis whan the wyne lackip, in the wiche the blode of Crist is schewid, in the wiche Crist is precrâd bi witnesse of alle scripturis and bi the sacrament.”

Marke we here also how contrariy ben the sentencis of these two olde seinttis and the neue taping of antecrist, for these seinttis seien pat Cristis blode mai not be, or be seien in the chalice whan the wyne lackip, and pat opur newe vngrounded tradicion seïp even the contrarie, for it seïp pat per is neiurur brede ne wyne in the sacred oost! And antecrist most nedis lî3e, if he seie pat Ciprian and Austen callen the accident wipout soiect wyne, for Cristis blode is as the seien pat wyne.

And, answering to his witt of these two seinttis, seint Austen wriþ þus /De Trinitate li 3 ca 4/: ‘Poule myêt signifying preche the lord Iesu Crist, opurwise bi tunge, opurwise bi epistle, opurwise by the sacrament of his bodi and his blode. And we seien the bodi of Crist and the blode to be neiurur the tung of Poule, neiurur parchemyn, neiurur the betokenyng souennes made wip the tung of Poule, neiurur signes of lettris wretien in the skynnes.

For the brede and the wyne ben made of the frutis of the erpe, and ben Cristis bodi and the blode, as Austen seïp here, and þo bi the weke of the spirit ben, as antecrist seïp, halowid and ibelissid into nouêt! And þi þi fantasie prestis spoken alle in ueyn, whan þei praien in the begynnynge of the consecracioun þat þe brede be made þe bodi, and the wyne þe blode of our lord Iesu Crist.

Pis seint seïp þus super (Ps 3): ‘The Lord hap long suffred Iudus as a good man, when his þou3tis weren not vnknowe to hym, whan he had him to þe fest in þe wiche he comended and betoke to his disciplis þe figure of his bodi and his blode’. And þan seuen þe wordis of þe seint: Vndurstone 3e spiritualli þat þing þat I have spoke: 3e ben not to eto þat bodi þat 3e seen, or to drinke þat blode þat þei ben to schede out þe wiche schul crucifi3e me.

3it þis seint wriþ þus to our purpos: ‘3ong children þat knowen what is put in þe au3ter and Is consumed, þe halowing of fidelite performed, wherof and hou3 þe wyne be made, and whi it is made, and whi it is take into þe vse of fidelite or religioun, and if þei neuer lerne bi her owne experience or ellis of opur mennes and sawe neuer þat kind of þeingis, þat is to seie brede and wyne in þe halowing of þe sacramentis, when it is offrid and I3ue and is seide to hem bi most sad auctorite, whos bodi and blode it is, þei schal beleue noon opur þyng, saue þat þe Lord þap apered in þat kinde to dedli men, and þat on al wise þe same licour had run out of his side ismete’. Loo, here 3e mai se hou3 it mai be tau3t bi þe most auctorite þat þing þat is put upon þe au3ter to be Cristis bodi and his blode after þe consecracioun.

And þe nedeful mater of þe chalice is wyne, for þe blode of Crist mai not be made in opur mater þan wyne.

But as lepte schulde have broken his ope or avow and han offred anoper pinga þat had be plesyng to God and acordynge wip his lawe, as saynt Awstyn aþ þpon þe same storii, so Herode schulde have broke his ope and a savyd innocent blode and sore a repentid hym for his vnauisid swerynge, and so schulden lordis nowe breke her opis þat þai han vnauisedly and wipoute cowncel of holy scripture sworne to mayntene þis þefte 3he, heresye and symonye, as it is proued bifo, þe whiche oure clerkes callen perpetual almnes, and non þus sue her predecessouris or progenitouris in her foly dedis and opis þat þai han made to mayntene þis myscheuous pervertynge of Cristis ordenance.

And he wipdrawiþ hym fro þe seruyce of God, and fro þe kepyng of cristen mennys soulis, þe whiche he hap take charge of, for whiche soulis oure lorde Ihesu Criste toe fleisch and blode and suffred harde deþe, and schedde his owne hert blode.

And of þe waite, þat schuld have blowe in his horne, will God axe acountis and rekynge of þe
blode and of þe depe of þe peple'.

For of þis perell and siche oþir a prelate þat haþ witt and kunnynge schuld scharply repreue and warne alle maner men to þe schedyng of his owne blode, as Criste did.

Euen as the olde pharyses with the bysshoppes and prestes/ prisoned and persecuted Christ & his Apostels/ that all the rightuouse blode may fall on their hedes that hath ben sheed from the blode of Steuen the fyrst martyr/ to the blode of that innocent man of god/ Thomas Hytton/ whome wyllyam werham/ bysshoppe of Canturbury/ & Iohan Fyssher/ bysshoppe of Rochester murthered at Maydeston in Kente ComVisible Anno Mcxxx for the same trouth.

For blode of gotes ne of other beestes/ ne might nat done awaye syn/ for to that Christ shed his blode.

A lorde Iesu/ whether thou ordenest an ordre of prestes to offren in the uter thy flesshe & thy blode to bringen men out of syn & also out of peyne? and whether thou gyue hem alonlyche a power to ete thy flesshe & thy blode/ & wheder non other man may ete thy flessh and thy blode withoute leue of preestes?

Lorde/ we beleuen that thy flesshe is very meat & thy blode very drinke/ and who eteth thy flessh & drinketh thy blod dwelleth in the & thou in him/ and who tht eteth this bred shall lyve without ende.

Lorde e/ yblessed mote thou be/ for in this worde thou techest vs that he that kepeth thy wordes & doth after hem/ eteth thy flesshe and drinketh thy blode in forme of breed & wyne at thy supper tofore that thou shuldest suffre thy deth/ and toke bred in thyne hande and saydest Take ye this & eate it/ for it is my body/ & thou tokest wyne and blessedest it/ & saydest. This is the blode of a new & an euerlastyng testament that shal be shed for many men in foryeuenesse of synnes.
And 3it men eren foul in þis crucifixe makynge, for þei peynten it wiþ greet cost, and hangen myche siluer and gold and precious clopis and stones þeronne and aboute it, and suifren pore men, bouȝte wiþ Cristis precious blode, to be by hem nakyd, hungry, hurstky and in strong preson boundun, þat shulden be holpyn by Cristis lawe wiþ þis ilke tresour þat þus veynnely wastid on þes deade ymagis.

THE EUCHARIST I Cristen mennes bileeue tauȝt of Jesu Crist, God and man, and his apostles and seynt Austyn, seynt Ierome and seynt Ambros, and of þe court of Rome and alle treue men is þis: þat þe sacrament of þe auter, þe which men seen betwene þe prestis handis, is verre Cristis body and his blode, þe whiche Crist tok of þe virgyn Mary, and þe which body diȝed vpon þe crosse and laye in þe sepulcre, and steie into heuyn and shal come at þe doye of dome for to deme alle men aftur her weriks.

For 3e begge or 3e preche, many tymes & oft, Somen men & threten hem, but if þai 3if 3ou gode. Bot þe harlot wil drawe þe blode of his arse Or he ask any gode or any rewarde.

Also Luke sayeth • xxii• that Christ toke the cuppe atter that he had supped and syd thankes and sayd This cuppe is the newe testament in my blode, was it a material cuppe in which the wine conteynid therynne, is the blode Cristis body and his holy body and wyn and watir medlid in the chalis is maad but that that the feith axith t þe preson of Crist maad of þe blode of Christ, and geuen no rowme to other mennes either prayers or preachinges: but haue as stronglye trusted in Christes blode, as euer did Peter or Paule, and haue thro the passion ryther suffrynge in bodye a cuppe when he called hys holy body, as he dyd when he called hys blode that shalbe shedde into the remission of synnes for man, now what say ye, the cuppe of his blode of Jesu Crist is bileuid withynne”.

For whi, youre hondis ben ful of blode, is, youre weriks ben ful of synnis. But þat þe defraudith it, is a man of manquellere. He that defraudith it, is a man of blood, that is, a man of blood.

Parceyue ye, knightis of Crist, wher this is abominacioun of discumfort stondinge in the holi place, for it stondith in the chirche halewid of the bishop, and with Goddis servise, and with sacringe of the sacrament of the auter, and with the presence of the bodi and blode of Jesu Crist.

hou greet abominacioun of discumfort stondinge in the holi place, and witnessid under the seal of the bishop of Rome, is this, that the indulgencies of the chirche that ben Pretendid to be foundid on the meritis and passioun and the same chapter, he is our peace.
blood of Crist and of his seynitis, ben grauntid to
so greet a secular lord to sheede out the blood of
unfaithful men that shulen be dampned vttirli
withouton any ascangipe if thei dien in
unfaithfulnesse, sith Crist and othere seynitis
sheden pacientli and charitabli here blood, and
preiede deuoutli for here enemies and
unfaithful men to be convertid.
<L 4, 6, 10> <T 37C> <P 61>

Therfor Crist bad Petir, Putte thi swerd into thi
scauberk, in the xxvii* c* of Mt* , and king
Dauthi mighte nottyle the ynde, for he hadde
shed mannis blood in the j* book of
Paralipomenon, the xxvii* c* , and in the 1*
distinccion in manie chapitris.
<L 16> <T 37C> <P 92>

And evere we shulden be sore aferd of this word
of Poul, in the j* pistil to Cor* , the xjr* c* ,
Who so
evere eetith the breed and drinkith the cuppe of
the Lord unworthili, shal be gilti of the bodi and
blood of the Lord.
<L 11> <T 37C> <P 116>

Therfore Jerom, on Sophonie, and in the j*
cause, j* q* c* . (Sacerdotes), writith thus,
‘Preestis that serven to this sacrament of the
auter, and mynistren the blood of the
Lord to his pupilis, don wickidi agens the lawe of Crist,
which gessen that the wordis of the prest
preiynge, and not the lif, maken the sacrament of the
auter, and that solempne preiere is nedeful,
and not the merits othir gode werkes of prestis,
of which it is seid, A prest in what evere wem
he be, neighe not for to offre oftringis to the
Lord’.
<L 3> <T 37C> <P 117>

Therfore prelatis and curatis shulden do ful greet
bisinessse to teche wel the puple and amende
vicious men, that thei geve not the holi
sacrament of Crist flesh and his blood to
lechouris and glotons, bachersiter and othere
synful men, signified by houndis and swyn. For
if thei rescweyve this sacrament unworthili, thei
eeten and drinken dampnacioun to hemsilf, and
ben gilti of the bodi and blood of Jhesu Crist, as
Poul seith in the j* pistil to Cor* the xi* c* 
And if these prelatis or curatis ben gilti of here
synne, for thei techen not wel the puple othir
evere evil ensaumple to hem, thanne these
prelatis and curatis synmen more in this
unpredent gevinge, than the puple in unworthy
receyevinge.
<L 5, 10> <T 37C> <P 119>

Netheles a synnerere mai be so moche undisposid
bi his owne malice or othir unlablenesse, that the
Lord vouchith not saaf to worche with him in
sacramentis, nameli not nedeful to helthe, sith
christene puple mai be savid withoute tho, bi feith
and charite, and eete gostli the flesh and blood of
Jhesu Crist, bi this word of Austin, “Bileve thou,
that is, by feith formid with charite, and thou
hast eete”. And in the vjr* c* of Jon Crist seith
thus, He that eetith my flesh and drinkith my
blood, dwellith in me and I in him. Where
Austin seith, ‘To eete gostli Cristis flesh and
blood, is to have Crist dwellinge in him bi grace,
and to dwelle in Crist bi feith and charite’.
<L 15, 20, 22> <T 37C> <P 122>

but in þi mersi þou ledDIST to hevene alle meke
folk, dispersers of synne, for þei ben þin heritage
bou3t wip þi blood.
<L 26> <T A01> <P 21>

Pe princis of Edom ben erþeli kyngis, þat of
pride and tirauntrie þristen menys blood wip
injuries;
<L 14> <T A01> <P 22>

/ Et hircos cum medulla tritici, et sanguinem uve
biberent meracissimum:/ And geet wip marw3
of wheete, and þat þei drink schirist blood of
grape.
<L 23> <T A01> <P 36>

In þese us owip to have deliit wip marow3 of
whete, þat is, wip þe body of Crist, for he is þe
grape whos flesch and blood trewe Cristen men
in þe sacrament of þe auter in þe foorme of
breed and wiin worþili resseyven, þoru trewe
bileeve her savacioun, and yvele men and
uncline her dampnacioun.
<L 27> <T A01> <P 36>

And þanne, /Inebriabo sagittas meae sanguine, et
gladius meus devorabit carnes:/ I schal drunken
myn arowis wip, and my scharpe
devoure flesch. Myn arowis, þat is, my scharpe
inþi to have Crist dwellinge in him bi grace,
and to dwelle in Crist bi feith and charite’
and siþ, þe oost of martirs maad whi3t in her
schal venge.
<L 25> <T A01> <P 47>

And 3it myn arowis I schal drunken, /De cruore
capitis: occisorum et de captivitate nudati inimicorum
capitis:/ Of þe blood of slayn and of caitifte and
þe nakid heed of enemyes.
<L 16> <T A01> <P 47>

/Laudate gentes populum ejus, quia sanguinem
servorum suorum ulciscetur:/ Herie, 3e heþene,
þe folk of him, for þe blood of hise servauntis he
schal venge.
<L 25> <T A01> <P 47>

and siþ, þe oost of martirs maad whi3t in her
blood.
<L 19> <T A01> <P 53>

By þese two kyndis in Crist ben we hardy to
preie him, and perfore we preien þee, helpe þou
þi servauntis, whiche þou hast brou3t wip þi

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precious blood.

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

He swatte water and blood, to wassche þe of synne;

and whanne 3e schullen make many preieris, I schal not here, for 3oure hondis ben ful of blood, þat is, of wrong sleynge of men, or foule synnes.

siþþe kyng Daviþ, þat was so just a man, was lettid to make a temple, but Salamon þat lovede pees was ordeyned of God to make þe temple of stoon, myche more schulde popis, and prestis her servauntis, schede no3t Cristen mennes blood in her owne cause.

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 ri3twisnesse and Cristen soulis.

And 3if a prest sacriþ Goddis body, and makiþ breed and wyn turne into Cristis flesch and his blood, bi vertu of his ordre and Goddis wordis, whi may he not blisse a 3ong child wiþ a rag and oyle?

namely siþþen oure prelatis lyven in open extorsion and Luciferis pride, and sullen men leve to lye in synne of lecherie and aouvotrie for annuel rente, and þerto lyven in pompe of worldly array and glotonye and drounkenesse, and was ten pore mennus lifode in grete festis and fate hors, and eten and drynken pore mennus lif, and bilden grete paleis in Cristene mennys blood, and ben cloþid and slepen þer inne. Where þei plesen God in offrynge þis sacrament of unyte and pees, þan þei enet and dryken pore mennus blood and her lif; for þei spendiden here blood for getyng of þes goodis þat þes worldly preisis wasten þus, and bi þes goodis þei schulden sustyne here lif.

Perfore þenk 3e, clene prestis, hou moche 3e be holden to God, þat 3af 3ou power to sacre his owene preciouse body and blood of breed and wyn, whiche power he grauntid nevere to his owene modir ne angel of hevene.

what stireþ us foolish, ful of ignoraunce and moche synne, þat kunnen not governe o soule wel, to seke so bisily grete statis where we schullen governe many pousand, and for þe leste of hem alle answere at domes day to þe blood of Jesus Crist,— gílí of schedyng herof 3if ony persiche bi oure defaute.

First, prelatis and lordis þat maken evyl curatis, as eiris of Cristis office, to kepe Cristene soules bou3t wiþ Cristis precious blood, rennen sore in þis curs. Also clerkis, þat purchasen hem lordischipis, and putten out lordis sones and cosyns and ny3 blood, rennen in þe same curs;

Many tymes þei ben cruel turmentours, þat slen a soule bou3t wiþ Cristis precious blood, þat is betre þan alle richessis of þis world, for sixe pens or foure.

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

þerfore þei setten more pride bi a fewe hoggis þan bi many pousand soulis bou3t wiþ Cristis precious blood.

þat Cristen feiþ and Cristen e religioun ben encresseed, meyntened, and made stable, siþ our Lord Jesus Crist, verrey God and verray man, is heed and prelat of þis religioun, and shedde his precious herte blood and water out of his side on þe cros, to make þis religioun perfit and stabile and clene, wipoute errour.

And in þis ympne of þe feste we reden þus, Goddis sone man made verrey bred of his flech by vertue of his word, and wyn his blood.
And Seynt Austyn seïþ in a sermon þat is written in þe popis lawe, þat þing þat is seyn is bred, and þat þing þat ei3en schewen or tellen is þe chalis, but it is, as moche as þe feiþ axeþ to be lernyd, þe bred is Cristis body, and þe chalis, þat is, wyn in þe chalis, is Cristis blood. Also Austyn seiþ in a sermon, and is writen in þe popis lawe, þe schullen not ete þat body, ne drynke þat blood, þe whiche blood þe men þat schullen do me on crois schulle schede out; þat same body and blood invisibily, and not þe same visibely.

I bileve wiþ 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. if þere hertis faylen hem here þei ben not Goddis knyttis for þei shulden for Crist sheden here own blood.

þe cuppe of blessing þat we blesse, is not it þe comining of Cristis blood? And so, who þat schal ete brede, and dring þis cuppe vnworþily, he schal be gylty of þe body and blood of þe Lord. if þere hertis faylen hem here þei ben not Goddis knyttis/ for þei shulden for Crist sheden here own blood.

þe cuppe of blessing þat we blesse, is not it þe comining of Cristis blood? And so, who þat schal ete brede, and dring þis cuppe vnworþily, he schal be gylty of þe body and blood of þe Lord. if þere hertis faylen hem here þei ben not Goddis knyttis/ for þei shulden for Crist sheden here own blood.

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þe cuppe of blessing þat we blesse, is not it þe comining of Cristis blood?
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written wiþ þe worþi blood þat ran doun fro his herte, seelid wiþ þe precyous sacramente of þe auter in perpetuel mynde þerof.

Figure we han herof in þe Olde Testamente, whanne þe children of Israel (whiche bitokenen Cristis peple, for þei seen G od bi feiþ) weren lad ouте of Egipte fro þe þraldom of Kyng Pharao (þat is, oute of þe derknesse of synne fro þe þraldom of þe fend), and hadden passid þe ede See (þat is, oure baptym, whiche haþ his vertu of þe reed blood þat spronge oute of Cristis side).

For Salamon seiþ: ‘Þe bred of nedi men is þe liyf of pore men’ and He þat defraudeþ him is as a man of blood’ þat is, a mansleer.

Þat is: ‘Cursid be he þat takiþ 3iftis þat he smyte þe soule of innocent blood’.

And þer ben þre þyuon witnesse in erþe, þe soule, watur and blood; 

and þat man fy3tiþ wiþ blood þat swagiþ lustis of leccherye, boþe in chastyng his spiritis and his blood þat gouerneþ hem.

and þese kynredus ben scaterude among monye folc, ne þei go not by lyne of blood, but ben medelyng in lynes of kynde.

Bischopis of þe oolde lawe sacrifisedon kydis blood, or blod of geet or of caluys; but Crist passude alle þuse figuris, for Crist by his owne blood entrede onys into heuene.

And so it figurede Cristis blood and his herte þat was brend by loue.

Pis ys he þat cam by watur and by blood, Iesu Crist. He cam not to þe blisse of heuene by ypcrisy ne falshed, but by tribulacion and by schedyng of his blood.

And þus Crist cam not onyly in watyr, but in watur and in blood;

Þis womman þat wæs helyd, as Crist wente to þis hows, of þe fluxe of blood þat sche hadde twelue 3eer, is euery persoone of man combryd wiþ synne, whelpur hit be symple persone or gaderyt of manye.

and 3et may þe fluxe of blood renne wiþ al þis, and he may be deppere in synne wiþ alle þese dispensis.

Rednesse of þis see figurede þe blood of Cristus body:

as Cristus body and his blood was mete and drynk to hem in figure, as 3et þei be oure mete and dryng to fede oure soule in byleue of hem.

Bischopis of þe oolde lawe sacrifisedon kydis blood, or blod of geet or of caluys; but Crist passude alle þuse figuris, for Crist by his owne blood entrede onys into heuene.

And so it figurede Cristis blood and his herte þat was brend by loue.

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Þis womman þat wæs helyd, as Crist wente to þis hows, of þe fluxe of blood þat sche hadde twelue 3eer, is euery persoone of man combryd wiþ synne, whelpur hit be symple persone or gaderyt of manye.
A3enys þe secounde synne of þe feend we schulden þenkon on God þe Sone, how kyndeliche he is spouse to us, and bowte us wip his preciows blod, and how he may not parte from vs, but 3if ðow ovre wynkyndenesse be in cause, how fayr and good a spouse is Crist, and how fowly þis þe feend.

Crist was conceyued in owre Lady of hyre clene blod wipowte man, and hadde anoon mannys forme, and growede in hyre as ðoþre doon.

not þat þe seed of þe Hooly Goost was put into oure Lady, but þat God of hyre blod gederud in place of hyre wombe, and wipowton ðe purur seed God formeþ þis body and 3af hit soule.

And þus þei don þer fadurs werk, sleyng martires by þer tyme, þat al iust blod come on hem, þat is sched in ðeþe, fro þe blod of iust Abel, to þe blod of Zacharie, þat was Barachius sone, slayn by hem þat is sched in erþe, fro þe blod of iust Abel schal þe iust be requirud of Cristis ascencion many ben borun and sauyd aftir, and so as Crist seiþ heere, þey moten ete his fleyss and drynke his blod.

And, for it is not ynow to trowe þat Crist tok fleyss and blod, but 3if men trwen ouer þat þe blod of iust Abel, þat was Zacharie, þat is sched in erþe, and þis þe blod of þe blod of Zacharie, þat was Barachius sone, slayn by hem, þat is sched in erþe, fro þe blod of iust Abel schal þe iust be requirud of Cristis ascencion many ben borun and sauyd aftir, and so as Crist seiþ heere, þey moten ete his fleyss and drynke his blod.

But þus it is not of Cristis fleyss and his blod in his kynde. And makȝis, foldynge a coroun of þornys, puttenid upon Cristis hed, and clothiden hym in a cloþ of purpur, þat þis blod shulde lesse be seen.

And so þis lombe 3af his blod was kepþ by myryacle, and þis þe blod of þe blod of iust Abel schal þe iust be requirud of Cristis ascencion many ben borun and sauyd aftir, and so as Crist seiþ heere, þey moten ete his fleyss and drynke his blod.

And þis shulden þes men note þat þey sauyd, but þat þis þe blod of þe blod of iust Abel, þat was Zacharie, þat is sched in erþe, fro þe blod of iust Abel schal þe iust be requirud of Cristis ascencion many ben borun and sauyd aftir, and so as Crist seiþ heere, þey moten ete his fleyss and drynke his blod.
Zacarie writiþ þe nynþe chapitre/ þou forsoþe wipþ blood of witnesse/ or þi testament/ hast ledde out hem þat were bounde in þe pyt So whanne we weren synful/ & children of wraþþe/ Goddis sone cam out of heuene/ & preyying his fadir for his enemies/ & he deyed for vs þanne he wente into heuene to apere to þe semlant of God for vs* Poule to þe hebreves* þe whiche semlant he graunte vs to see/ þat lyueþ & regneþ wihout eende/ Amen.

<3> bi þin owene preciouse blood* as þou þi silf seist* Iohannis 6* vi* /verba que ego locutus sum vsq '||

Pei schal scheed out innocent blood*<4>

þe XII* tribis of Israel* Mat* xix* /Sedebitis super sedes XII* judicantes XII* tribus Israel'/ Pere ben marrisi þat schedden her blood*<5>

þat was chosen in þe tyme of grace* bi þe watir of clensing* bi Cristis blood* a3en-biynig*

<3> it growiþ in mede to cum to blis/ as Odo seip* þat Crist Iesu tooke fleische & blood*<6>

weren proued of þe Lord/ whanne prestis offriðen oostis & blood* of beestis was remyssioun of synnes*<7>

<3> in purswyng of ri3twise blood* & þise sectis dou þe same*<8>

<3> for 3oure handis ben ful of blood* þat is 3oure werkis ben ful of synne*<9>

as oþir apostlis diden/ & drank wiþ hem his blood in wyn*<10>

<3> bi quicknyng of his blood* to rere soulis from þe deep*<11>

þat is sacrid in þe chalis.

And so, sã feueris is a siknessa maad of destempour of vmours, and blood* is moost kyndely vmour answerynge to þe loue of God, þe opere vmours in man answeren to þe opere loues; summe men louen to myche þe world, and summe men louen to myche slouþe and opere biddings of þe fend.

IN FESTO CORPORIS CHRISTI* Sermo 87*

Caro mea uere est cibus

IN FESTO CORPORIS CHRISTI

þe Mayster of Scholys rehersiþ/ þe þridde book of Kyngis/ þe v* c* / aftir þe talis of iewis of Salamon/ þere was a stork hadde a berd/ & his berd was sperid vndir a vessel of glas/ and whanne þis stork sau his brid/ & þat he my3te berd was sperid vndir a vessel of glas. 

<7> To breke it he bou3t suche a litil reed worme/ þat was our Lord Jhu Crist/ As Dauiiþ seip/ þe on & twenty Salme* 2i* Ggo sum vermis/ & non homo/ I am a worme & no man/ & wiþ his blood he deleyuered mannes kynde.

þat is 3oure chaliss.
for to borow hise peple/ in and takynge fleische & blood
\[L.3\] <T.LL> <P.78>

pe fielpe comaundement of God is pis* Ex* xx/ Non occides/ Pou shalt not slee/ neiþir in
malice wip prisounyng/ neiþir in worde wip backbiting* neiþir wip dede* in unlawful
sheddyng out of blood/ Of þe firste spekiþ seint lon & seiþp I* Ion* iii* /Qui oðit fratre
suum homicida est/ He þat hatþiþ his broþer
\[L.3\] <T.LL> <P.97>
to scheed out blood/ for seint Bernard seiþp þe
bakkiter & þe wilful heerer
\[L.12\] <T.LL> <P.97>
hou his blood cried to God from þe erþe/ for
seint lon seiþ Apoc* vi/ Vidi subitus altare
animas interrectorum propter verbum dei & propter testimonium quod habebant* Et
clamabant voce magua discentes/ vsquequo
sanguinem nostrum de hijs qui habitant in
terra*/ Seynt Ion seiþp I saw3 vndir þe auter þe atur
soules of hem þat weren slayn for þe word of
God
\[L.18\] <T.LL> <P.97>
my blood & my grece/ but 3e vndo my
counaunnt
\[L.15\] <T.LL> <P.104>
his fleische & his blood/ & cauwen whi þat
Goddis law
\[L.25\] <T.LL> <P.104>
whanne 3e crien vpon him/ forsoþe 3oure handis
ben ful of blood
\[L.29\] <T.LL> <P.107>
ben ful of blood and wickidnes
\[L.6\] <T.LL> <P.108>
pauperum sanguine manus habet pollutas*/ Who
þat haþ eþir bi þe æft as robrie* eþir bi
strengþe* as tirauantie* eþir bi fraude or gile
as ypooricie* þo þings of þe whiche þe pore
owid to be norischid* he haþ his handis
pollutid* in þore mennus blood/ and who þat
cloþiþ him wip suche goodis* or fedþiþ him wip
suche goodis* or reþiþ vp bilyngis wip suche
gooten goodis
\[L.11\] <T.LL> <P.108>
þanne is he clade in pore mennus blood* þanne
is he fede wip pore mennus blood* þanne
groundeþ he his biding in pore mennus blood
\[L.14, 15\] <T.LL> <P.108>
a3en a ri3twise blood/ & seie a false witnesse
\[L.23\] <T.LL> <P.111>
a3ens his comaundement/ her blood schulde be
schadde on þe erpe* &
\[L.11\] <T.LL> <P.117>
hou lordis han slayn iche oþir/ in scheedng her
blood in þe felde
\[L.16\] <T.LL> <P.117>
and god him self may bynde man no more to his
owen lawe for his endeles ri3twisnesse and
charite þat he haþ to mannes soul, lord, where
synful men þat ben anticristis, and in caas
deeulis in flesch and blood, may bynde men
more to here wickid lawis and wrong executions
of hem þanne god wille bynde hem to his most
ri3tful lawe and profitable.
\[L.14\] <T.MT02> <P.37>
and herefore I do þat I see noo bodily þing in
this world of hym, þe heii3est goddis sone, but
his holieste bodi and blood þat þei rescuyuen
and þei only mynstren to opere.
\[L.4\] <T.MT03> <P.46>
Capitulum 6m* Also prelatis halden þe
halwynge of dede stonyis or dede erþe and opere
ornamentis of þe chirche, as vestymens, cloþis,
chalis, and oile, and crem, more worship þan þe
halwynge and blissynge of þe sacraments of þe
auter, þat is verray cristis flech and his blood;
and so it semeþ þat þei holden dede stonyis and
dede erþe and roten cloþis more worship þan
christis owen precious body and his blood.
\[L.8, 10\] <T.MT04> <P.69>
bou3ttest wiþ þin precious herte blood, and for
distroynge of boost and pride of anticristis and his
þat now ben so hei3e and my3tty, graunte þi
bou3ttest wiþ þin precious hert
\[L.5\] <T.MT04> <P.71>
Capitulum 8m* Also þe prelates setten more pris bi
þe roten peney þanne þat þei don bi þe precious blood
of ihu crist, for þe ende of schedynge of cristis
bloode was to saue mannus soulis and it was pris
for hem; þanne as þe louen moþe þe roten peney
þanne þat þei sauynge of cristis owen lawe for his
en redes ri3twisnesse and maistrie in flesch and
deuelis in flesch and
\[L.4, 8\] <T.MT04> <P.72>
Also þes prelates bi extorsions and maistrie
taken þe litel good þat þei schulden lyue bi þat
þei geten bi gret swoot of here body, and þus, as
god seiþ of tyrantius, þei taken here skyn fro þe
bak, and eten and drynkyn mennus blood,
whanne þei be raueine and ypooricie discyeuen
hem of here goodis bi whiche here bodely líf
schulde be susteyned, and whiche goodis þei
gaten bi hard traueile and wastynge of flech and

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blood:
<L 22, 25><T MT04><P 73>

And syp prelatis hondis ben ful of blood, bope of quellyng of men wiþe here owen hondis sunnyyme, and bi wille and fals conselnyng to wrong werris, and ful of synne, as symoneye, extorsions and robberie, and of meyntenyng in synne for 3er to 3er for money, hou schal god here hem?
<L 17><T MT07><P 77>

and 3it prelatis rescuyuen and axen greedly þat ilke money for whiche jest blood is spilt, þat þe iewis wolden not do; and ouer þis prelatis silden cristene soulis to sathanas for money, and so in manere defoulen cristis blood and settin it at nou3t;
<L 12, 15><T MT04><P 87>

for 3if þei weren trewe procuratouris of pees, þei schulden gladly and ioiefully coste alle here worldly lordshipis and here flesch and blood and bodily lif to make pees and charite amongis cristene men, and techen lordis and comunes in open sermons and confessionis and priue conseynlyng þe peryl of werris, and namely of wrongful werris, and hau harde it is to f3tten in charite, and tellen openly and priuely þe goodnesse and profit of pees and reste, and hom men schulden not hau verray pees but bi holy lif and meyntenyng of treuve and ri3twisnesse and distroiyng of wrong and synnes.
<L 8><T MT04><P 91>

and þerfore þei ben cursed of god and irreguler, and whanne þei preien to god and holden vp here hondis ful of cristene blood, god seip bi þe prophete ysaie þat he wole not here hem ne rescuyue here sacrificis, and þe prophete malachie god curseþ to hero blissyngis, and in many places of holy writt.
<L 24><T MT04><P 91>

and hou þei komen to here staat by symonye, bi chesynge of worldly clerkis, and in cas quyke deuisis in flech and blood; and don not here office but lyuen in pride, coueitise, robberie of þe peple, and in fleschly lustis þat cristis apostelis deden not.
<L 27><T MT04><P 96>

And syp al þes wastid goodis ben pore mennus liffode, as ierom and lawe techen, and he þat defraude þe pore men þerof is a man of blood spliid, þe posessoris ben mansleeris and irreguler and cursed of god;
<L 29><T MT06><P 122>

þes necgligent curatis þenken ful litel hou dere crist bou3te mannys soule wiþ his precious blood and dep, and hou harde rekenynge schal he make at domes day for þes soulis.
<L 19><T MT07><P 143>

littel þenke þei hon sore pore men traueilen and spenden here flesch and blood aboute þe goddis þat þei wasten no nedele;
<L 29><T MT07><P 148>

and 3if þei lyuen in pride of herte for nobeleie of blood or kyn and rentis and richessis of þe world, and han indignacion and dispit of opere pore men or wymmen;
<L 21><T MT12><P 204>

but aboute þe soule made to þe ymage of þe trynyte, and þe whiche soule crist bou3te so dere wiþ his precious herte blood, is no businesse to cleinne it out of synne but to bryngi it into more;
<L 26><T MT12><P 206>

þat is o man schal not be sparid in goddis dom for his richisssis or lordshipis or heii3 blood, and a pore man be ponsyschid for a litel trespas, as men don in þis wickid world, but eche man schal be ponsyschid after his owene gilte, and eche man rewardid after his owene goode lif.
<L 25><T MT07><P 227>

and 3it lordis wolen not mkeley here a pore manus cause and helpe hym in his ri3te, but suffre sisouris of contre to distroie hem, but rapere wypholden pore men here hire, for whiche þei han spendid here fleisch and here blood, and so in a manere þei enen and drynkenn pore mennus fleisch and blood and ben manquelleris, as god pleyneþ bi his propheteis.
wherefore god seip bi þe prophete ysaie, þat siche lordis ben felawis of þeuys and here hondis ben ful of blood, and þerfore whanne þei preien many preieris bi mouþ and holden vp here hondis, god wole not here hem ne rescuyue here of þe grete benefices for many 3eris, and holden many benefyced men in here chapelis for nouelrie of newe song, and maken summe prestis stiwardis of here housholde, and summe prestis clerkis of here kechene, and summe prestis here auditours, and summe prestis tresoreris, and summe aumeneris, and summe stiwardis of here courtis, and summe conseileris and reuleris of here worldly plees, arraisas and worldly dedes, as þou3 no man coude worldly office but þei and wollen not suffre hem goo teche þe soulis for whiche þe schullen answere at domes day, and for whiche crist schedde his precious herte blood, but suffren and meyntenen þe woluness 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.

and so þei trauelen to exile crist and his lawe out of his heritage, þat is cristene soulis, þat he bouȝte not wiþ roten gold ne silver but wiþ his precious herte blood þat he schedde on þe crois bi most brennynge charite.

þat þe peple of oure lond be not brouȝt to maumetrie, ne þeȝte, ne lecherie meynented vnder siche pilgrimage, ne almes drawen fro pore nedy men brouȝt wiþ cristis precious blood.

and þus hem silf shuldene seme noble, as 3if þey camen of greet blood.

for hooly chirche hāp bileydþ þis þousinde wynter and more to, þat þis oost is goddis body in foorme of breed, and wyn his blood.

but it were good to cristenmen to laste in þer olde bileyue, þat þis breed is goddis body and þis wyn is goddis blood, and not an vnkonwn þing wipoute resoun or autorite;

And, as touȝching for his mystik bodi, Crist seiþ þus ‘Whoso etip my flesche and drinkkiþ my blood, he dwelliþ in me and I in hym’. And þis is sop of alle his chosyn, þe wiche ben his mystik bodi, for alle þo eten effectualli Cristis bodi and drinken his blood, and dwelwen in Crist and Crist in hem, and so maken obo bodi of þe wiche þe sacrif oost is a sacrament and truthe, as I seide before.

And antecrist mai not for schame, as I suppose, seie þat Cristis blood is an accident.

But as lepte shulde haue brokun his oophys or avow and offrid anopir þing þat hadde be plesyng to God and acordinge wiþ his lawe, as seyn Austyn seip / Libro sue de questionibus veteris et noue legis/ upon þe same storie, so Herode shulde haue brokun his oophys and saued innocent blood and sore reptendid him for his vnausyi swering, and so shulde oure lordis now breke her oophys if þei han vnausyli and wipoute councl of hooli scripture sworon to maintene þis þeȝte 3he, and heresio and symoony, as it is praised bifo̅re, þe which oure clerkes falsli calleþ perpetuel almesse, and not þus, as þei doen, sue her predecessours or progenitours in her foly dedis and oophys þat þei han maad to maintene þis mescheuous peruyertyng of Cristis ordynaunce.

And þanne Gold teilit þe cause of al þis and seip þus: Forsoþe, 3oure hondis ben ful of blood.

And so þe blood of his nedi chirche hangiþ on þis wickid peple, and upon her ouer worldli and waast arai in housyng, cloþing, in precious vessels and greet hors, and oþir þingis, þe whiche þei han in as greet plente and worldlynesse as any seculer lordis.

For as a man þat hadde sleyn a lordis sone, and baþide hise hondis in his blood, obstynat in þe same malice, is vnable to be herd of his boone at þe same lord, so in a maner is it of þese mansleers þat, bi defrauding of Cristis chirche, sleeþ Cristis sones, and hise bripersen, and han her handis baþid þus in þe pore and nedi peplis blood, ben riȝt vnable to be herd at God þe Fadir, for þei stiren not God to merci but raþer to venuence.

These sacrificis owen not to be kept now, for the figureden the passioun and deth of Crist, and remissioun of synnes bi the blood and merit of Crist, in the lawe of grace.

and refuyt shulde be ordeyned for hem that shedden blood vnwilfully, not of purpos, neithir hatrede before goyng:

This proces of Numeri shulde stire cristen men for to loue here enemyes, and do good to hem, as Moyses and Aaron diden, and to kepe Goddis heestis, and shede not mannis blood vniustly.

and citees of refuyt shulde be ordeyned for hem that shedden blood vniustly, not of purpos.

the “Lord seith these thingis, in this place wherinne doggis lickiden the blood of Nabath, thei “schulen lickide also thi blood”.

and king Josophat, a good man, was in this bateile with cursid Acab, but Acab was slayn, and doggis lickiden his blood, and Josophat was sauid bi Goddis help.

Thame Atalia, the modir of Ocosias, whanne hir sone was deed, killede al the citees of refuyt shulden be ordeyned for hem that shedden blood vniustly, not of purpos, neithir hatrede before goyng:

and king Josophat, a good man, was in this bateile with cursid Acab, but Acab was slayn, and doggis lickiden his blood, and Josophat was sauid bi Goddis help.

Thame Atalia, the modir of Ocosias, whanne hir sone was deed, killede al the blood of the king, and regnið viþ 3eer.

And for Manasses dieþ these worste abomynacouns ouer alle thingis whiche the men of Amereys diden, and he sched ful myche innocent blood, til Jerusalem was fillid til to the mouth, God seide, that he wolde bringe in yuelis
on Jerusalem arid Juda, that, who euere heerith, bothe hise eeri tyngle;
<L 27><T Pro><P 18>

And Ismael, that was of the kingis blood, killide Godolye, and Jewis and Caldeis that weren with him, and al the peple of Juda and the princis of kn3tis fledden into Egipte, for drede of Caldeys.
<L 12><T Pro><P 21>

and his seruaunts risen a3ens hi for veniaunce of the blood of the sone of Joiada the prest, and killiden him in his bed;
<L 33><T Pro><P 24>

God graunte that thei repenten verily and make amendis to God and men, as he dide, in the ende: for thei setten idolis in Goddis hous, and exci tenent innocent blood in many maners, as Manasses dide.
<L 39><T Pro><P 30>

also in his sermoun /Dominus noster Jhesus Cristus/, he writeth thus to the pope, “he that bitakitih the cure of soulis to a man vnmy3ti, vnkunnynge, e either not wilful to kepe duly the soulis, is gilty of alle the soulis, thou3 eny ascapeith, and is sauid “bi Goddis grace, and he that bitakith the cure of soulis to him that is opinly vnable “thereto, techith more pris bi vnresonable beestis than by men, and for to loue “more erthly thingis, that passyn schortly, than everlastinge thingis, and more than the “deeth and blood of Goddis sone;
<L 22><T Pro><P 32>

and tretre the holy sacrament of Cristis flesch and his blood ful unworthily, and as Parisience seith, whanne 3e maken a coueitouse prest to stonde at the auter, 3e maken a maldworp stonde there, in the stede of Crist;
<L 43><T Pro><P 32>

the iij* tyne lordis and prelatis bothe schedden innocent blood, as Manasses dide, for thei quaesint folily hire goodis in wakings and pleyingis bi ni3t, and in reresoperis and othere vanites, and taken grete and vnmesurable taxis of the comyns;
<L 1><T Pro><P 34>

How myche blood lordis scheden in werris, for pride and coueitise, by councel of false prelatis, confessouris, and prechouris, it passith mannis wit to telle fully in this liif; but of scheding of blood and sleeing of pore men, bi withdrawing of almes, and in 3euynge it to dede stockis, either soonis, either to riche clerkis and feyned religiouse, were to speke now, if a man hadde the spirit of goostly strengthe.
<L 9, 11><T Pro><P 34>

Crist seith, “if 3e eten not the flesch of “mannis sone and drinke not his blood, 3e schulen not have liif in 3ou”.
<L 2><T Pro><P 45>

but Damask is interpretid drinkynge blood, either birling blood, whether Oxunford drinke blood and birlith blood, bi sleeinge of quyke men, and bi doinge of sodomye, in leesinge a part ofmannis blood, therbi a childyd myte be fowmed, deme thei that knowen; and wher Oxunforde drinke blood of synne, and stirith othere men of the lond to do synne, bi booldnesse of clerkis, deme thei iustly, that seen it at i3e, and knowen bi experiens.
<L 21, 22, 24><T Pro><P 51>

as in that place of the Salme, the feet of hem ben swifte to shedd out blood, the Greek word is equiuok to sharp and swift, and he that translatide sharpe feet, erride, and a book that hath sharpe feet, is fals, and mut be amendid;
<L 42><T Pro><P 59>

They folowe Christ that shedde his blood To heven, as bucket into the wall;
<L 297><T PT><P 156>

Christ, for us that shedde his blood. Bad his.preestes no maystership have, Ne eark nat for cloth ne fode;
<L 1121><T PT><P 182>

On our Lorde body I do not ly, I say soth, thorow trew rede, His flesh and blood, through his mystery, Is there, in the forme of brede.
<L 1218><T PT><P 185>

And swor, by cockes hert blood. He wolde him ter, every doule!
<L 1270><T PT><P 187>

And seint Hillari seiþ, Þe bodi of Crist þat is taken of þe auter is figure siþ bred and wyne ben seen wiþou3tforþe, and it is verri trewþe siþ Cristis body and his blood is beleued wiþinneforþe’.
<L 67><T SEWW02><P 20>

and þus þei chesen now raþer to blasfemen God þan to suffre a while here bodili persecucioun for þe truþe þat Crist schedde out for his herte blood’.
<L 155><T SEWW04><P 33>

and þus þei chesen now raþer to blasfemen God þan to suffre a while here bodili persecucioun for þe truþe þat Crist schedde out for his herte blood’.
<L 155><T SEWW04><P 33>

Pat is to say: Fyrst þat þe sacrament of baptem doon in watir in forme customed in þe churche is but a trufe and not to be pondred, for alle Cristis puple is sufficiently baptized in þe blood of Crist.
<L 20><T SEWW05><P 34>
ete plenteuously Holi chirche alargid þorou þe world halewiþ now þese metis and feestis, for þilk calf is offrid to þe Fadir in þe Lordis bodi and blood, and fediþ al þe hous.

His liyf Crist 3af his liyf for his scheep, and inoure sacrament turneþ his body and blood, and bi fode of his fleisch filliþ his scheep þat he a3enbou3te.

Goode scheppardis schedden her blood for þe scheep, not þorou pride but charite; As in þat place of þe Saline þe feet of hem ben swifte to shede out blood, þe Greek word is equiuok to sharp and swift;

and Crist, takyng þe coppe, did þankyngis and 3aue it vnto hem and seyde, "Drynkeþ 3e alle herof, þis is my blood of þe new te stament þat shal ben ishedd out into remyssion of synnes".'

Also seynt Austyn in þe popis lawe seiþ þus, Þat þing þat is seene is brede, and þe chalis or þe copp þat þei shewen, but vnto þat þe feiþ askiþ to be tau3t þe bred is Cristis body and þe wyne in þe chalis, is Cristis blood'. And þe oold prest seynt Ierom seiþ in a pistle þat he made vnto a womman Elbediam, Here we þat þe brede þat Crist brake and gaue it hise disciples to ete is þe body of our Lord sauyou, for as he seij, "Þis is my body".'

And so of þe brede is made Cristis body, and þe wyn mengide wip watir in þe chalis is mad Cristis blod bi consecracion of heuvely wordis, And þe determinacioun of þe court of Rome wip a hundrid bishops and prittene, sende into many londes, is þis: I knowleche wip herte and mouþe þat þei brede and wyn, þat þei put in þe au3ir, ben aftur þe consecracion not oonly þe sacrament, but also verrey Cristis body and his blood'.

For þanne þese pingis weren prouded of þe Lord whanne prestis offriden oostis, and blood of beestis was remyssion of synnes;

and also "If þou haue not shewid þe wickid man his wickidnes I shal seke his blood of þyn hond". But whanne ony man spekiþ of þis mater sum men anoon caren for susteynynge of greet bildenys of tree and stoon, and recken not of þe susteynynge of þe hooly temple of God þat is man, þe which, glorified in body and soule, shal be euerlastynge tabernacle of God, for þe which to be reparerid Crist fro þe myddis of his herte shedde out his precious blood endelies, lasse reckinge of sich costlew biding.

And þus sumdel bi þis wirityng mai be perseyued þorú3 Godsse grace how þat enemies of trupe perseuerynge boildi in her malice, ensornen hem for to wiþstond þe fredom of Cristis gospel, for which fredom Crist bicam man and schedde oute his hert blood.

Pis mooste passyng and best meede he graunte to vs alle for his holy name þat made vs of nou3t, and sente his oonli and moost dereworþe sone, oure lord Iesu Crist, for to a3enbeie vs wiþ þis moost precious herte blood.'

And afrir þis whanne Crist wolde make an eende here of his temperal lyf, I bileue þat in þe dai next bifore þat he wolde suffre wilfulli passioun on morn, in foorme of bred and of wyne he ordeynede his fleisch and his blood þat is his owne moost precious bodi, and 3af it to hise apostis for to eten, comaundinge hem and bi hem alle her aftircomers þat ge schulden, in þis foorme þat þe schewid to hem, vsen hemsilf and techen and comowne forþ to oþir men and wymmen þis moost worschipful and holiest sacrament, into myndefulnesse of his moost holiest Ivuynge and moost trewe techyng, and of his wilful and pacient suffrynge of þe moost peyneful passioun.

Ouer þis I bileue þat Crist suffride moost mekeli and pacientli his enemyes for to beten out wiþ scharpe scorgis blood þat was betwexe his felle and his fleisch;

And soþorú3 þis dispiteous nailynge Crist scheede out wilfulli for mannes loue þis blood þat was in his veynes Crist wolde schede out wilfulli for mannes loue þe blood þat was in his veynes; And 3it forþi þat, whanne Crist was þus wilfulli, peynefulli and schamefulli deed as to þe world, þere was left blood and watir in his herte, he bifo1r ordeyned þat he wolde scheede out his blood and þis watir for mannes saluacioun: he suffride þe lewes for to make a blynde kniþ for to stike him to þe herte wip a scharp spere; And þus þe blood and þe watir þat was in his hert scheede out for mannes loue.
And I looking biheeld inwardli þe Archebischop, and I considrde þese to þingis in him: oon þat he was not 3it sorowful forþ þat he hadde maade Wiliam Sautri at Smeþefelde to be wrongfulli Brent, and also I considrde þat þe Archebischop þirstide 3it affir þe schedynge out of more innocent blood.

and þus þei chesen now raþer to blasfemen God þan to suffre a while here bodolí persecucioun for þe true fleshe and þe manhode of Christe in the hooste of breade both chalyce, if thou wylt say it is ful and hole eshe and the skynyne, heere, and bones, then maketh thou vs to worshyppe a false god in the chalyce whych is uncoyured when ye worshyppe the breade, and yf ye saye the fleshe is the chalyce, whiche is vncoviured when ye make it as ye saye, and the innocent people worship yt. And then thou takest to the, the chalyce and lykewyse, marreste, makest I wolde haue sayd, the blood in it, and then worshippen it also, and yf it be so as I am sured, that the fleshe and bloode of Christe ascended, then be ye false harlotts to god and to vs, for when we shalbe hou sholde ye brynge to vs the drye fleshe and let the blood be away for ye gyue vs after the brede wynne and water, and sometimes clene water unvblessed rather contruyed by the verute of your craft, and yet ye saye vnder the hooste of brede is the full manhode of Christe, then by your owne confession muste it nedes be that we worshippen a false god in the chalyce whichy is vncouyured when we worshippe the brede, and worshippe the one as the other, but where fynde ye that, that euer Christ os any of hys disciplys taught any man to worship thy brede or wynne.

Also Luke sayeth · xxii· that Chryst toke the cuppe atter that he had supped and syd thankes and sayd This cuppe is the newe testament in my bloode that shalbe shedde into the remission of synnes for man, now what say ye, the cuppe which he sayde is the new testament in my bloode, was it a materiall cuppe in which the wine was that he gau e hys dicsiples wyne of, or was it hys moost, blessed bode with in which the blessed bloode was kept tyl it were shed out for the synnes of that that shulde be made safe by his passyon, nedes we muste saye that he spake of his holy bloode, as he dyd when he called hys passion ryther suffrynge in bodye a cuppe when he prayed to hys father or he wente to his passion.

But nowe I shall ask ye a worde, answere ye me, whether is the body of the lorde made at once or at twice, is bothe the fleshe and the bloode in the hoost of the brede orellis is the fleshe made at one tymo and the bloode made at other tymo, that is to saye the wynne in the chalyce, if thou wylt say it is ful and hole manhode of Christe in the hooste of brede both fleshe and bloode, skynnne, heere, and bones, then maketh thou vs to worshyppe a false god in the chalyce, whiche is vncouyured when ye worship the brede, and yf ye saye the fleshe is in the brede, and the bloode is in the wynne, then thou must graute, yf thy craftye be true as it is not indede, that the manhode of christe is departed and that it is made twoe tymes: for fyrste thou takest the hooste of bread and other a pece of bread and make it as ye saye, and the innocent people worship yt. And then thou takest to the, the chalyce and lykewyse, marreste, makest I wolde haue sayd, the blood in it, and then worshippen it also, and yf it be so as I am sured, that the fleshe and bloode of Christe ascended, then be ye false harlotts to god and to vs, for when we shalbe hou sholde ye brynge to vs the drye fleshe and let the blood be away for ye gyue vs after the brede wynne and water, and sometimes clene water unvblessed rather contruyed by the verute of your craft, and yet ye saye vnder the hooste of brede is the full manhode of Christe, then by your owne confession muste it nedes be that we worshippen a false god in the chalyce whichy is vncouyured when we worshippe the brede, and worshippe the one as the other, but where fynde ye that, that euer Christ os any of hys disciplys taught any man to worship thy brede or wynne.
into mentenaunce of her owne astate þei be nedid to pele and spoile þe pore commyns bi dyuere meny, 3it þe astate of þe secler lordis, from the king vnto þe lowist squyar, as for þe more partie is so bedotid upon þis strong ladi þat þei ben redi to swere to menteyne hir in þis couetous lust þat sche haþ to þis lordschip, and also to di3e in þat cause, and to scle õpur sobre folk þat kepen hem vnder þe mesure of Goddis law, and grucchen a3enst þe vnruli rauyng of þis drunken hore þat þristiþ aftur innocent bloode, and, as seint Ion seiþ, is drunken þerof.

Also seyt Austyn seiþ þat þe sacrament or þe sacrifice of þe churche is made of two þingis: þat is of visible liknes of elementis þat ben bred and wyn, and of inuisible flesche and bloode of oure lord Isu Crist, as Crist is boþe God and man.

Than yf thou sayest that fleshe and bloode of Christe that is to saye hys manhode is made more of encreased be so muche as they mynystration of breade and wyny is, the whyche ye mynystre, yf ye saye it is so, then thou muste nedes consent that, that thynge that is not God to daye shalbe God to morowe, yea and that thynge whyche is wythoute spirite of lyfe, but growethe in the felde kynde, shalbe God and other tyme.

But nowe I shall aske yþou a worde, answere you me, whether is the body of the lorde made at once or at twice, is bothe the fleshe and the bloode in the hoost of the breade orelles is the fleshe made at one tyme and the bloode made at other tyme, that is to saye the wyne in the chalyce, if thou wylt say it is full and hole manhode of Christe in the hooste of breade both fleshe and blood, skyinne, herte, and bones, then maketh thou vs to worshypp a false god in the chalyce, whiche is vncouiriased when ye worshyp the breade, and þy ye saye the fleshe is in the breade, and the bloode is in the wyne, then thou must graunte, yf the crafte be true as it is not indeede, that the manhode of christ is departed and that he is made ywo tyme:

And then thou takest to the, the chalyce and lykewyse, marreste, makest I wolde haue sayd, the bloode of Christe ascended, then be ye false harlottes to god and to vs, for when we shalbe hou sholde ye bryngye to vs the drye fleshe and let the bloode be away for ye gyue vs after the breade wynye and water, and sometymes clene water vnblusshed rather coniured by the vertue of your craft, and yet ye saye vnder the hooste of breade is the full manhode of Christe, then by your owne con-fession muste it nedes be that we worshippen a false god in the chalyce whych is vncouiriased when we worshippe the breade, and, as seint Ion seiþ, is drunken þerof.

Hebr. the fyrst, xvi. visible and vnbisible whych lorde took fleshe and bloode beynge in the virgin the same god But ye have many false wayes to begyle the innocent people and sleyghtes of the fende.

By whom we haue redemptyon thorowe his bloode euens the forguyenes of our synnes Collos • i• 7• Ephes• i• and Roma• iii• He was delyuered for our synnes and rose agayne for our iustifyeng.

And sin þei wern not men as þei schuld, þei are cause of þe fallyng of oþer men, and þat blud schal be sout out of þer hand;

envy, and vowtrand, or doing a vowtri, drying, and al oþer mengid to gidre, blud, mansleyng, þeft, feyning, corrupcoun, vnfeiþfulnes, trouby, periury, noys, wasting of þe goodis of God, filynge of soulis, chaunging of berþe, vnstedfastnes of wedding, vnkynd lechery, and vnchastite.
þe fend.

BOBBID........1
Alle suche ben maad blynde or blyndefeld for a
tyme, as men pleyen abobbid, for þei bþ bobbid
in hire bileue and in hire/ catel boþe bi suche
lepers ouer londe þat libbeþ bi hire lesionys.

BOBBIDEN.......8
Also, siche myraclis pleying is scornyng of God,
for riþt as ernestful leyng of þat God
biddith is dispisyng of God, as dide Pharao, so
bourdfully takyng Goddis biddyngis or wordis or
werkis is scornyng of hym, as dyden the Jewis
that bobbiden Crist.

Thanne sythen thes myraclis pleyens taken in
bourde the ernestful werkis of God, no doute that
thei ne scornen God, as diden þe Jewis þat
bobbiden Crist, fo[r] thei lowen at his passioun as
þese lowyn and iapen of þe myraclis of God.

But here aþen is thei seyen that thei pleyen these
myraclis in þe worschip of God, and so dyden
not these Jewis that bobbiden Crist.

Riþt therfore as men by feynyd tokenes bygilen
and in dede dispisen þer ney3boris, so by siche
feynyd myraclis men bygylen hemsilf and
dispisen God, as þe tormentours þat bobbiden
Crist.

And siþ lif and dedis of Crist, and his lore, ben
in þe gospel, it is opyn to profit of men to studie
þis bok, to love Crist.

Of þe secunde matrimoyne, þat is bodiþy, spekiþ
God in þe ﬁrste bok of holy writt, whanne he
maade matrimoyne bitwene Adam and Eve in
Paradis in staat of innocence, biform þat þei
synneden.

Also oure worldly prestis lesse and more drawen
fro holy Chirche, þat is, þe congregaion of just
men, þe grete dewete of good ensaumple of here
owene lif, þat schulde be a bok and mirrour of
here sugetis, to kepe Goddis hestis, and seyntis
and reson witnessen.

For no man schal be weddid but 3if he paie sixe
pens on þe bok, and a ryng for his wif, and
sumtyme a peny for þe clerk, and covenaut
makyng what he schal paie for a morewe masse,
and ellis he schal not be weddid þou3 he lyve in
nevere so gret lecherie.

First þe wise kyng Salamon put doun an heie
bishop þat was fals to hym and his rewme, and
exilide him, and ordeyned a good prest for him, as
þridde bok of Kyngis telliþ.

And Seynt Petir was so pore þat he hadde neiþer
silver ne gold to 3eve a pore crokid man, as Petir
witnessþe in þe bok of Apostlis Dedis.

And þus seiþ Parisiensis in his bok;

And þus seip Parisiensis in his bok;

Wen þe lesynd of þe herd is a bok of þe schepe,
and þei are opunly maistris of alle iuelis;

And Gregor seip þus, If ani wil mak an ymage,
as for a bok tul him, forbed him not, but to
worship þe ymage almaner witterly forbeed þu
him;

And Gregor seip þus, If ani wil mak an ymage,
as for a bok tul him, forbed him not, but to
worship þe ymage almaner witterly forbeed þu
him;

bok^50
BOK............62
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fro holy Chirche, þat is, þe congregaion of just
men, þe grete dewete of good ensaumple of here
owene lif, þat schulde be a bok and mirrour of
here sugetis, to kepe Goddis hestis, and seyntis
and reson witnessen.

For no man schal be weddid but 3if he paie sixe
pens on þe bok, and a ryng for his wif, and
sumtyme a peny for þe clerk, and covenaut
makyng what he schal paie for a morewe masse,
and ellis he schal not be weddid þou3 he lyve in
nevere so gret lecherie.

First þe wise kyng Salamon put doun an heie
bishop þat was fals to hym and his rewme, and
exilide him, and ordeyned a good prest for him, as
þridde bok of Kyngis telliþ.

And Seynt Petir was so pore þat he hadde neiþer
silver ne gold to 3eve a pore crokid man, as Petir
witnessþe in þe bok of Apostlis Dedis.

And þus seiþ Parisiensis in his bok;

And þus seip Parisiensis in his bok;

Wen þe lesynd of þe herd is a bok of þe schepe,
and þei are opunly maistris of alle iuelis;

And Gregor seip þus, If ani wil mak an ymage,
as for a bok tul him, forbed him not, but to
worship þe ymage almaner witterly forbeed þu
him;

50 16 variants; 659 occurrences.
And eft seip þe bok, þat noijer herb ne plater helid hem, but þe word of God, þat heliþ al þing;
<L 31><T APO><P 91>

And Seint Austyn seip in a bok þat he made /De Conflicitu Viciorum et Virtutum 22 • q* 2:/ /Nec artificioso mendacio, nec symplici verbo, oportet quemquam decipere;
<L 85><T CG04><P 47>

Eft Austyn seith in the first bok agenes Faustus in xi* c* •: The excellence of autorie of the olde testament and newe, is departid from bokis of latter men, which confermed in tyme of the postlis, by successiouns or aftercomyngis of bishopis, and bryngynge forth of cristen churches, is set highly as in sete to whiche alle feithful and pitouse sic undirstondyng serueth;
<L 6><T Dea2><P 459>

The bok is fals, or interpretour or translautour erride.
<L 13><T Dea2><P 459>

if Y ynde in tho bokis ony thing contrary to treuthe: Y dar seie noon other thinge, than that the bok is fals, either the translautur erride, or Y undirstonde not it.
<L 5><T Dea2><P 460>

For ri3t as a myche bok is maad of lettris as elementis, so þe lore of þe chyrche is maad of customys þat it kepþ.
<L 26><T EWS1SE-6><P 501>

/FERIA IIII DOMINICE II ADUENTUS• Sermo 3 • Dixit Iesus turbis • Matheu II •: For Ion Baptist telde of Cristis aduent, þe gospelis maken mynde of Ion Baptist, and Matheu tellip of Baptists wipponge in his bok hou he passide þere in holynees and uertu.
<L 3><T EWS3-125><P 7>

And so it semeþ to many men þat prelatis þat letten twe re prestis to preche frely þe gospel ben wurse þan þes two bishopis of lewis summe bishopis ben glad of þes prestis, and summe ben yuele enfermed bi fкри And Ion cam into al þe cuntre of Iordan, prechinge þe baptym of penaunse in remyssioun of synnes, as it is writun in þe bok of sermons of Ýsay þe prophet, þat seyde þat Iong was a wayys of a criere in desert Make 3e red þe weye of þe Lord!
<L 26><T EWS3-128><P 16>

And Crist roos up to rede, and þe bok of Ýsay þe prophet was 3ouyn hym to rede. And as Crist turnyde þe bok, he fond þe plase where it was writun þe spirit of þe Lord is upon me, wherfore he anoyntide me;
<L 12, 13><T EWS3-132><P 25>

þis bok was ordeyned of God to be red in þis plase, for alle þingis þat felden to Crist weren ordeyned for to come þus.
<L 21><T EWS3-132><P 26>

And whanne Crist hadde foldun þis bok, he 3af it to þe seruaunt;
<L 39><T EWS3-132><P 26>

And Matheu tellip more opynyly of boþe þës in his bok.
<L 25><T EWS3-143><P 53>

And, as man redinge on a bok takip noon heede to þing bisyde, so a man in seruynge God takip noon heede to fame of men, but þat his name be writun in heuene, and so in þe bok of lif.
<L 28, 30><T EWS3-144><P 57>

þer skyn profitiþ whanne we seen in hem þe bok of lif and alle þingis;
<L 22><T EWS3-147><P 68>

Crist tellip not heere þe seuenple werk, þat is to birie dide men, but þat is teld in Tобыes bok and þis seynt is presyd þeroþ;
<L 34><T EWS3-147><P 68>

and to noon of þes widewis was Hely sent, but into Sarepta of Sydon, to a womman wedewe as þe bok of Kyngis tellip.
<L 111><T EWS3-159><P 107>

For þe temple was þyres halewid, as men seyen þat taken heede: first, þe temple of Salomon, as þe þridde temple was þryes halewid, as men seyen
takip noon heede. And whanne þe temple was rerid aþen vndir Zoro, as þe bok of Esdre tellip.
<L 7, 9><T EWS3-173><P 152>

Ion tellip hou Jesu spac a greet speche on Shire þursday, and telde his disciplis a lore of myche witt and of long, and conteyneþ many captilis in Iones bok, as clerkis knowen.
<L 5><T EWS3-179><P 172>

And herfore Crist wip his apostelis tau3te to suffere peyne for treuþe, and for profit of Cristis chirche, as Poule telliþ in his bok.
<L 330><T EWS3-179><P 184>

And so, siþ al þing þat shal be is writen in þe bok of lif, it mut nedilyngis be
<L 31><T EWS3-182><P 195>

Also, siþen it is levelyf to han the myraclis of God peyntid, why is not as wel levelyf to han the myraclis of God peyntid, sythen men mowen bettere reden the wille of God and his mervelous werkis in the pleyinge of hem than by the peyntyng, and betere thei ben holden in mennus
and by salmons bok seip god þat his preiere is cursid and abhomynable þat turneþ a wey his eris þat he here not goddis lawe;

but summe don verrey peneance for þes synnes, and summe dwelle euere stille stinne and rennen to helle, as crist seip in þe gospel and in þe bok of iob;

And Seint Jon seiþe, in þe ende of þe apocalips, þat 3if ony man addde þus to goddis wordis, god schal bryngye vpon hym alle þe vengeaunces wryten in þe apocalips, and 3if ony man wiþdraue þus frþe goddis wordis, god schal don hym out of þe bok of lif.

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

Of þis veyn pride of religious it semeþ wel þei ben not bok of cristiis pouert and holynesse, as þei seye in here wordis, but bok of pride, coueitise, vanye and opere synnes, to disceit of goddis peple and distroiynge of his lawe.

and siþ þe lif of prelatis is bok and ensaumple of sugetis, as grosted seip wiþ many moo, and þei lyuen so opynly in pride, coueitise and idelnesse, passynge alle opere, þe þat open heretikis and stronge, þat han no schame of here heresie, for heresie in fals lif meyntened is worse þan heresie only in herte or wordis, and for schaundere þat þei 3eu3en to opere men bi here cursed lif god him self curseþ hem in þe gospel and seip þus: who to þat man bi whom comne a selauende, þat is ensaumple to do synne, it spediþ to him þat a mynlesto of assise be

And herefore þei ben worse þan iudas for many skillis, for þei sullen crist in a manere as iudas dide wiþ more dispit and more stynkyng coueitise, and 3it þei hiren lordis to meyntene hem in þis cursednesse, and 3eue pore mennus goodis to hem for þis ende, and hiren also iurrouris and opere gentil men of contre to forswere hem wytytingly on þe bok and not to putten hem vp for extorsioneris and þeues;

and siþ þe lif of prelatis is book and in ensaumple to opere sugetis, as lyncolne seip, þes prelates ben heretikis and maistris of heresie, þat þei techen to þe comunes bi here own wickid lif þat is a bok to here sugetis, and þus for cristiis pore lif and meke and trauelous is tau3t a lordly lif, proud and veyn occupacion of worldynesse and vanye of þis world.

and in þis defaute ben religious mendynauntis as principal þeusys and forgoeris of anticrist, þat secularis and curatis may almost gete no bok of value, and herby, as seynt Richard primat of irland witnesseþ, þei easten to distroie clejerie of secularis and trewe techynge of þe peple.

þat is a bok to bore sugetis, to loue and seke worldly glorye and to recken nou3t of heuenely þingis;

and but 3if þei amenden hem in þis world þei schullen be of hem þat god spekiþ of in iobis bok.

þe seksenþe, þat þei ben verrey bokis and myrrours of mekenesse, wilful pouert and of besi trauelie in goddis cause and holynesse to alle men in þe world, and not bok or myrrour of pride, of coueitise, of ydelnesse and worldly lif to drawe worldly men into coueitise and opere synnyes and at hero laste to helle.

For þus spekiþ holy writ in þe fifte bok of goddis lawe; “

whanne þe kyng is ordeyned bi þe chesynge of þe sextenþe, þat þei ben verrey bokis and ensaumple of þe peple. And þus þei techen to þe comunes bi here owen wickid lif, proud and veyn occupacion of þis world.

Also newe religious ben brou3t into þe chirche to reise up cristiis mekenesse, pouert and peneance, and to ben a bok of þis pouert and
dispisynge of þe world to alle men to loken on, and þei ben turned to ypocrisie, pride, coueitise, glotonye and sloþe and bisynes of þe world more þan opere worldly men, and ben fals bokis ful of synne and heresie;

þei maken profession to lyue bi labour of here hondis, bi benetis reulis and fraunseis and austynes, and to be deed to þe world, and to be ensaumple and bok of wilful pouert, mekenesse and grete penaunce and abstynence and now þei ben turned to alle manere of schrewdnesse, harlotrie and synne;

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And herfore seiþ Crist in þe boke of hys gospel, Blessid be mercyful men, for þey schal have mercy!
<L 14><T A10><P 168>

Þo first boke of holy writte spekes even þus:
God seide to Aaron and prestes of his sorte, In þo londe þat 3e dwelle inne schal 3e no3t have, ne 3e schal have no part of hor heritage, for God is part and heritage of alle his prestes.
<L 14><T A20><P 234>

Also in þo fyft boke of holy writte, biddes God þus to his owne prestes, Nowþer prestes, ne dekens, ne none of hor kyn, schal haf part ne heritage wiþ oþer folke of Israel, for sacrifices and offrynges I gif hom to eete, and none oþer þing schal þese prestes take of possesssiouns of hor breþren, as I myself bidde;
<L 14><T A20><P 234>

For in þo fuyveþt boke of holy writt, God seis to his puple, Algatis a nedy mon and begger schal not be amonge 3owe.
<L 34><T A20><P 370>

In þo iiij boke of holy writte God seis þus to Aaron and oþer prestis;
<L 23><T A29><P 474>

Seint Austyne sais in a boke of hys Confessione, Als ofte as þo songe delitus me more þen þo þinge þat is songun, I knowlache me for to have synned horribly.
<L 4><T A29><P 480>

And þo erthe was cursid in Adams werke, as God seis in þo furste boke of holy writte.
<L 20><T A29><P 487>

Þis seiþ Ysodre in þe first boke of souereynest good/ in þe capitle of a antecrist.
<L 7><T AM><P 118>

Þe tymes of antecrist ben signifi3ed to be ni3e by þe pride of oo bishop þat wolde be clepid vnyuersal bishop/ as seynte Gregore seiþ in þe fyueþt boke of his registre/ þe 32 þ c∗ / and ofte he seiþ in þe seuenþ boke of his registre/ þe 29 þ c∗ / þat who euer clepid himself vnyversal prest/ eijer desireþ to be clepid/ renneþ be fore antecrist in his hi3e pride/ for he settiþ hym before oper in being proud.
<L 12, 13><T AM><P 118>

Gregor in þe two & þritti boke of his moral.
<L 4><T AM><P 121>

ffirst seiþ Bois, in his boke de disciplina scolarium, þat children schulde be tau3t in þe bokis of Senek;
<L 4><T Buh><P 170>

And Esdrias also redde it from morou to mydday, as it is pleyn in his ffirst boke, 8° c∗, aперtily in þe strete, and þe eeres of þe puple weren entently wouen þerto and þei vnderstodn it;
<L 30><T Buh><P 171>

Worschipful Bede, in his first boke de gestis angulorurn 2° c∗ , telliþ þat Seint Oswald, kung of Northumberlonld, axide of þe Scottys an holi bishop Aydan to preche his puple, and þe kynge of hymself interpreted it on Engliche to þe puple.
<L 117><T Buh><P 173>

ffor as it is writen in þe boke of Numbers þe i i c∗ • wane Moises had chosen seuenten elder men & þe spirite of God rested on hem & þei profecieden.
<L 80><T Buh><P 172>

Pis cursid hunter slepiþ not ne restiþ, ny3t ne day, but euer cumpassiþ þe worlde aboute, as he seide to God, as þe Boke of Job witnessiþ.
<L 73><T CG12><P 151>

Of þis net may wel be seide þe wordis of Jeremy, in þe Boke of Lamentacions, þere he seiþe þus:
{Expandit rethe pedibus meis}. 
<L 225><T CG12><P 155>

And for to strengthe wiþ þis hope may also be brou3t to þe story, in þe þrid boke of Kyngis, of þe wydue of Sar apte: hou3 she fed Helie in a dere 3ere, and hir mete feilid neuer til plente came a3eyn. And also, in þe þe fourþe boke of Helie þe prophete: hou he fed an hundrit hungri men wiþ þritti louis, and alle haden inow, and greet releef was left.
<L 13, 15><T CG14><P 176>

Pis proueþ wel Tobie in his boke, where he seiþe þus: /Elemosina a morte liberat, et ipsa est que purgat peccata, et facit inuenire vitam eternam. /
<L 286><T CG15><P 191>
Herto answeriþ Tobie in his Boke, and seiþe þus: /Si multum tibi fuerit, habundanter tribue;
<L 317><T CG15><P 192>

Þe Wyse Man answeriþ in his Boke, and seiþe priuely it shuld be done, sayþ þus: /Conclude elemosinam in sinu pauperis, et hec pro te oribat ab omni malo/.
<L 329><T CG15><P 192>

Þis witnesiþ wel þe Wise Man in his boke, þere he seiþe þus: /Sunt iusti atque sapientes, et opera eorum in manu Dei/.
<L 476><T CGDM><P 220>

Oute of þis fire into þis colde, and oute of þis colde into þis fire a3eyn þei shullen be possid wip foule feendis, hider and pider wiþoute cesyng, of whiche spekiþ Job in his boke (24* 19): /Ab aquis niuium in calorem nimium transibunt/.
<L 872><T CGDM><P 232>

And Ysay, in his boke, spekiþ of þese two stynkis in dyuerse placis.
<L 901><T CGDM><P 232>

Of whiche hydousnes spekiþ Job in his boke, þere he seiþe þus: /Timenti Deum bene erit in nouissimo/.
<L 758><T CGDM><P 235>

but suche temporauanse shal be þere of þingis, which neyþer y3e hæþe seen, neiþer ere herde: neiþer it hæþe sti3ed into mannus herte, but oonly of hem þat ben founden worþi to weelde hem, whos namys ben writen in þe boke of liif, and han wasshen her stolys in þe blode of þe lombe, and ben tofore þe fete of God and seruen hym day and ny3t.
<L 1024><T CGDM><P 236>

Of þis dowery spekiþ þe Wise Man in þe Boke of Wisdom and seiþe: /Tanquam scintille in arundineo, etc/.
<L 1081><T CGDM><P 238>

Þis is þe boke of liif* þat Jon spekiþ of in þe Apolloapis. Þis boke makþ man þat lokiþ þerinne so kunnyng of þe first day þat he knoweþ al clergy and kunnyng of craftis, and al wit hæþe at his wille of what he wolde desire.
<L 1139, 1140><T CGDM><P 240>

Þe lewidest knaue of þe kychyn here shal þere clerke, and take dignite of degre in dyuinite at þe first lesson þat he lokiþ in þis boke, when alle deynous doctouris shullen drawe þere abacke, þat now letten suche lewid men to lerne here Lordis lawe.
<L 1147><T CGDM><P 240>

Þis boke shal neuer be claspid vp, ne cloid in no cloyster, but as opun to one as to anopir, for þat is oure Lordis ordre. Þis boke is so bri3t and so breme to hem alle þat he nedip neuer oþer list of launterne ne of laumpe, as large as þe plase is, to loke in her lesson.
<L 1152, 1154><T CGDM><P 240>

and also petre and alle oþer apostles, and also alle oþer popis faileden þat weren til Innocens cam, whenne þe fende was loused, and 3itt men weren clensed of her synne picker and bettur þenne þei weren aftur, for I rede in þe boke þat luk wrote of apostles dedis, hou þe þousand turned in oon daye fro Iewes fables to cristis lawe, and aen of hem was þus confessid to prestis.
<L 23><T MT23><P 238>

for þat stondiþ in confessioune of mouþ, and sorow of hert, and asect makyng, and herfor seiþ david in his boke: "þou god þat art my god, I shal synge to þe in an harpe".
<L 5><T MT23><P 340>

But, wher him listiþ, he wiþdrawiþ, addiþ or ellis contrarieþ it aþenst þe bidding of Goddis lawe in þe boke of Deutronomi and in þe boke of þe Apocalips, þe wiche ben þe last bokis of Goddis lawe, olde and newe, and forbeden adding and wiþdrawing to eiþur of þes lawes.
<L 1183><T OBL><P 187>

And in þe ende of þe Apocalips /Apoc* ultimo/ seint Ion writiþ þus: Who schal adde or putt to þes wordis, God putt upon him þe veniaunsis wrenen in þis boke. And if any man schal lesse or wiþdrawe of þe wordis of þe boke of þis prophesie, God take his parte from þe boke of liif and from þe holi cete". 1189, 1190, 119119
<L 1189, 1190, 1191><T OBL><P 187>

And so aftur he seiþ in þe same boke: Þis is þe sacrifice of cristen men: “Many oo bodi in Crist".
<L 1481><T OBL><P 195>

And so þat renegat so reneiyng Goddis lawe is in þe case of Vincent uictor, of whom s
<L 1764><T OBL><P 202>

And seint Austen acording herewiþ seiþ þus in his boke /Contra aduerarium legis et

Ringer 516
and so he schewid out to al þe world þe wil and þe lore of þe Fadur, þe wiche ben euerlasting truþis wreten in þe boke of liif.

And soþ, in so meche euery man in profiting knowiþ þe li3tlier a þing, in as meche as he haþ þe more religiousli or feiþfulli beleued to God or he knowe'.

And þus þis Crist dede bi þe most tru3e and couenable logic þat þe Triniyte my3t deuyse, fort schew out þe truþis hid before in þe boke of liif.

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But for bycause that euery man can not haue the boke of Daniell to know what is prophesye is.

BOKES.........15
But for seint Austyn, in his pistles and other bokes, witnessith openly that S• Cyprian the martyr, whom he loved specially, erred in the matter of bapteme goven of heretikes, it behoveth not vs to excuse S• Cypryan in errour, thou he was a famous doctour of the churche and a glorious martyr.

For S• Austyn, that knewe fully the bokes of Cypryan, and magnified hym sovereynly among alle martires after the apostles, witnessith openly, that this Cyprian erride in this matter.

And, for to putt awey þis beggynge, Seynt Austyne makes twoo bokes, hou munkis owen to travel wiþ her hondis for her lyvelode.

Bot þei robben curatis of hor offis and gostly worschip, and letten hom to knowe Gods lawe, by holdynge bokis fro hom, and wiþdrawinge of hor vauntages, by whoche þei schuld en have bokes and lerne.

SEVEN HERESIES• /SEPTEM HERESES CONTRA SEPTEM PETICIONES/• For fals men multiplien mony bokes of þe Chirche, nowe reendynge byleve, and nowe clowtyng heresies, þerfore men schulden be ware of þese two perilles, þat fals men pynchyn in þe Pater noster.

And Seint Austyn and Seynt Gregory techen þis in manie bokes, by holy writ and resoun.

And who so lokeþ her symonie/ þat þei breken al dayel/ & preten fast to brenne þe bokes that Goddis lawe is inne.

But Abraham seyde to hym þat tey han Moyses and prophete in here bokes þat tey wryten, here þey hem spedily and kepe þey Godes maundements.

And it semeþ þat þei techen here sugetis heresie bi here false open lif, for here lif schulde be bokis of opere sugetis vnder hem, and as bokes ben false þat techen heresie, so ben þes prefatis heretikis þat techen and meyntenen synne bi here cursed ensample 3euygne.

Capitulum 18m• 3yt þes possessioners ben þeues and so striers of clergye and of good lif in the people, for þei han manie bokes, and namely of holy writt, Summe by bygging and some by 3ifte and testamentis and some bi opere disceditis and sutilees, and hyden hem from seculer cleriks and suften þes noble bokes wexe roten in here libraries, and neiwer wolen sillen hem ne lenen hem to opere cleriks þat wolden profiten bi studiynge in hem and techen cristene peple þe weie to heuene.

And certis whoso wol nede Austens and Ieromes bokes, þat had ful meche and grete conflict wiþ heretikis, he schal se wel þat þei demed or conuitid no man for an heretik, ne any doctrine to be heresie, but bi hole sentens of holi scripture þat is Goddis lawe.

Trulych lorde so these maysters seggeth nowe/ for they haue ywritten many bokes ayenst thy techynge that is truthe/ & so the prophesye of Dietemie is fulfilled whan he sayth: Trulyche the false pointes of the masters of the law hath wyrought leysynge.

And Christes people proudly curse With brode bokes, and braying bell’ To putte pennyes in hir purse They woll sell both heven and hell;

Vnde Augustinus, 1• De Concordia Euangeliorum/, “Al wais þai deserue for to erre þat so3t Criste & his apostilles no3t in holy bokes bot in peynted wayles”.

And Christes people proudly curse With brode bokes, and braying bell’ To putte pennyes in hir purse They woll sell both heven and hell;

Vnde Magister Historiarum super Genesim, 11• c• 6/; þe Maister of Historiez, spekyng of þe fyndyng of ydolez, seiþ, Belus, Kynge of Grece, went into Assirie to wome succeded Ninus his sone, þat made large þe cite of Niniue & so called it, þat ouercome Cham, þat tyme regneng in Braccia & brent þe bookis of þe 7• liberale artez wich Cham had made in 7• pileris of brasse & 7• pileris of stones for þe delyuiie or flode.

Vnde Augustinus, 1• De Concordia Euangeliorum/, “Al wais þai deserue for to erre þat so3t Criste & his apostilles no3t in holy bokes bot in peynted wayles”.

And Christes people proudly curse With brode bokes, and braying bell’ To putte pennyes in hir purse They woll sell both heven and hell;

BOKIS.........98
and bi seynt Bernard in his sermoun of Apostlis that bigynneth thus, /Ecce nos relinquimus omnia/, and in hise bokis to Eugenie the pope;
bokis of leewid men, bi Gregori and othere doctouris, netheles false ymagis that representen worldi glorie and pride of the world as if Crist and othere seyntis hadden luyd thud and deservid blisse bi glorie and pomp of the world, ben fals bokis and worthi to be amended or to be brent, as bokis of opin erroor or of opin eresie agens cristene feith.

\[L 4, 9, 10\] \(<T 37C>\) \(<P 23>\)

2\ Corollary\c  Though ymagies moun be worshipid in a manere, as for signis of seyntis, or as bokis of leewid men, or as a wyf kephit cherli the ryng of her weddinge for loue of her husbonde;

\[L 8\] \(<T 37C>\) \(<P 24>\)

Thus manie feithful kingis, as Dauith, Josaphat, Ezecie, and Josie preechiden excellently Goddis lawe generali bi here owne mouth to here puple and bi pistlis sent bi here messangeris to al the lawe generali bi here owne mouth to here puple. And Seynt Gregory writtiþ þus in many bokis, A man seet in grevous synnys, þerwhile he is overchargid wip his owen, he doþ not awey oþer mennis synnes.

\[L 21\] \(<T A18>\) \(<P 223>\)

For þei neden to have bokis of holy writt, as þe bible and expomiture on þe gospellis and pistelis, more þan Graielis and opere bokis of song;

\[L 13, 14\] \(<T A14>\) \(<P 202>\)

And Seynt Gregory witnessen wel þis in many bokis, And 3if oure clerkis studien þes bokis of þe emperours lawe, for resoun þat þei fynden in hem, Lord!

\[L 29\] \(<T A22>\) \(<P 326>\)

and God comaundid in þe olde lawe þat þe kyng schulde studie in bokis of his lawe, and þat þis bok schulde not passe fro his eien.

\[L 19\] \(<T A22>\) \(<P 327>\)

But as þes newe ordis changen in cloþis, in bokis, wip oþer ritis, so þei varien in Goddis office fro þat þat Crist bad his preestis do.

\[L 35\] \(<T A23>\) \(<P 345>\)

Bot þei robben curatis of hor offis and gostly worship, and letten hom to knowe Gods lawe, by holdynge bokis fro hom, and wipdrawinge of hor vauntages, by whoche þei schulden have bokes and lerne.

\[L 2\] \(<T A24>\) \(<P 397>\)

Here Cristen men seyne, þof ymagis my3tten be sufferid for leewid men, in defaute of preachyng þat prestis schulden do, noþoles ymagis þat representen pompe and glorie of þo worlde, as if Criste hade bene crucified wiþ golden cloþis ande golden schone, and as hys pore apostilis hade lyved in worldely glory, and oþer seintes also, and herinne haden plesid God, bene false ymagys and bokis of hersyne worþi to be destroyed, nobly, for þo leewid peulp honouris hem for God and seyntis, and done more honour to hem þen to God and Cristis
How glorious a cause he had, and pleyn treute, and comyn profite of holy Chirche, and what glorious bokis he wrote, more then any oþer grete seintis of þis londe, to comyn profite of al Cristendame!

Mony bokis boþe of Gregore and Austen seyne playnely, þat þe schepard sleeþ Cristen soulis, when he is stille and cries not ageyne her synes.

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

Here is þo sothe sparid, for soþely a preste may lawefully hire his wrytynge, his travaile, of techynge, b©ndynge of bokis, and mony oþer honeste traveylis, as Seint Poule, worþi many þousandus prestis, gat his lyvelode wiþ a ful symple crafte, as holy writte wittenessis.

For Austyn seih in many bokis þat þer may non accident be wiþouten suget.

Rede þe holde bokis, and see wilk lynage were sett in þe hille of Gar3ym to bles þe puple;

ffirst seih Bois, in his boke de disciplina scolarium, þat children schulde be tauþt in þe bokis of Senek; and Be©de expowneþ þis, seying: children schulden be tauþt in virtues ffor þe bokis of Senek ben morals, and for þei ben not tauþt þus in her 3ougþe, þei conseyuen yuel maners & ben vnabel to conseyue þe sotil sciense of trewþe;

Also it is known to many men þat in þe tyme of kyng Richerd, whos soule God asoile, into a parliment was put a bille, be assent of two erchebischopis & of þe clergie, to anulle þe Bible þat tyme translatid into Engliche, and also oþer bokis of þe Gospel translatid into Engliche;

And he seide sche hadde sent hem vnto him, and he seide þei weren goode and trewe and comended hir in þat sche was so grete a lady, & also an alien, & wolde so lowliche studiee in so vertuous bokis.
CERTIS, by uerto of þe gospel men kissen bope bokis and wallis, but siche reuerense þey don not to freris clophis but 3if þey ben woode!

but so ben not myraclis pleyinge, that ben made more to deliten men bodily than to ben bokis to lewidd men, and therefore 3if thei ben quike bookis, thei ben quike bookis to schrewidenessee more than to godnessese.

Frere, what charite is it to gadere vp þe bokis of Goddis lawe, many mo þanne nedip 3ou, & putte hem in tresorie, & do prisohe hem fro seculer preestis & curatis, wher bi þei ben leud of kunynge of Goddis lawe to preche þe gospel frell?

Lord, sip goddis lawe is so myche and so hard to vndirstonde, as austyn and opere seynis techen, þat þou3 ech man hadde neuere so gret witt and myȝte3 lyue hool and sond in bodi and wittis til þe day of dome, he schulde euere haue ynow3 to lerne and ocupie him þerine at þe fulle, whi schulle wordly curatis and prelatis make so many bokis of here newe lawis for to meyntene here pride and coueitise and worldly array?

for þei han grete housis proprid to hem self, many costly bokis, and myche hid tresour biried in here houses fro þe comunte of cristen men lyyngne in þe world bi gret labor, as god enyoyned adam;

As to propre þingsis freris seyn þat þe pope is lord worldly of housis, bokis, jewelis and al þat þei han, but her semeþ myche venym: first þe euyl children putten into here fadir þe pope þe venym of worldly lordschipe þat þei may not haue it for distroyngne of here perfeczioun, and yit þei seyn þat þe pope mot be most holy and perfyt and nexte sue crist in alle manere vertues, and þus þei putten a veyn þorn in his feet, As to here kyng þei ben vikynde and vntrewe, for wipouten his leeve or is conset þei alien into straunge rewmes, and in caa to oure enemies, al þat

And it semeþ þat þei techen here sugetis heresie bi here false open lif, for here lif schulde be bokis of opere sugetis vnder hem, and as bokes ben false þat techen heresie, so þat þes prelatis heretikis þat techen and meyntenen synne bi here cursed ensample 3euynge.

lord sip þes bokis ben more nedeful to mannys good lif þan gold or siluer, and he is cut of charite þat seþ his broper haue nede of worldly sustenane and helpþ him not whanne he may esely;

hou moche more ben þes religious out of charite, þat helpen not seculer clerkis and curatis of þes bokis neþer be 3ife ne lenyng ne sillyng for no money.

for þei dreden more þe popis lawe and statutis maad of bischopis and of opere officeris þan þe noble lawe of the gospel, and herefore þei han many grete bokis and costy of mannus lawe and studien hem faste.

A lord, 3if alle þe studie and trauiele 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 techyng þerof, hou moche schulde goddis lawe be forþerred and knownen, and kept, and now in so moche it is hyndryd, vnstudien and vnkep.

lord, hou schulden riche men ben excused þat costen so moche in grete schapellis and costy bokis of mannis ordynaunce for fame and nobleie of þe worl, and wolen not spende so moche aboute bokis of goddis lawe and for to studie hem and teche hem, sip þis were wipoue comparison betre on alle siddis and lyȝtere and sykerere.

þe sexentenne þat þei ben verrey bokis and myrroirs of mekenesse, wilful pouert and of besi trauiele in goddis cause and holynesse to alle men in þe world, and not bok or myrroir of pride, of coueitise, of ydelnesse and worldly lif to drawe worldly men into coueitise and opere synnyes and at hero laste to hele. þe seuentenenne þat þei drawen not noble bokis of holy wripp and holy doctouris and opere nedeful seieneis fro curatis and clerkis into here owene elostris, þat ben as castellis or paleis of kyngis and emperouris, and suffre hem be closed þere and waxe roty, and neiþer þeue hem ne lene hem ne selle hem to curatis and clerkis, þat myȝte3, couden and wolden lerne holy wripp and teche it firely for loue of mannis soulis, þe eiȝtenenne, þat þei louen more comyn profit of cristene men, bope gostly and bodily, þan here sycouters worldly profit and here owene bodily ayse and welfare.

þei eiȝte and twentiȝe, þat þei approprie not parische chirchis to ouer riche houses bi false sugestions and symonye, and putten þere an
For þe whilis þat heretikis coueiten to be preisid of hi3e witt, þei bringen forthe as it were sum newe þinggis, þe wiche ben not holden in þe olde bokis of olde fadiris'.

But, wher him listiþ, he wiþdrawiþ, addiþ or ellis contrarieþ it a3enst þe bidding of Goddis lawe in þe boke of Deutronomi and in þe boke of þe Apocallips, þe wiche ben þe last bokis of Goddis lawe, olde and newe, and forbeden adding and wiþdrawiþ to eijpur of þes lawes.

and Gregor haþ þe same sentence (8 Moralia) and in many opur placis of olde seinttis þis sentence is ful ryue and nameli in Austens bokis.

For antecrist brenneþ þe bokis of Goddis lawe, and stripeþ awei þe skyn from þe trew prechouris heede and finges, and killiþ feijful peple, as dede þe grete tyrant and enmye of Goddis lawe Antioch.

And acording to þis sentence seint Austen writiþ þus in a epistle to seint Ierom: Forsoþ, I knoweþe to þi charite þat I haue lerned to bring (or þeeue) þe ode and wirschip onli to þe bokis of scripturis, þe wiche ben nou3 callid canoun or autentike, þat I beleue most stedfastli noon of the auctouris of hem to han erred in any þing in þe article of þe sacrid oost, and in ful many oþur poynttis in þe wiche he reckiþ not hou3 euene and openli he go a3enst Crist and his lawe, notwiþstonding þat þe gospelle schuld be þe rule of þe prelacie from þe eiþur of þes lawes.

And to þis sentence seint Ieromys, wolde seke colour in his bokis, þe ey3the maner of creaturis ben comyn þingis þat god haþ maad, and hooþy wriþ spekiþ of hem in many bokis of goddis lawe.

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and I did this most in the Sauter, that of alle oure bokis discordith most fro Ebru;
<L 7><T Pro><P 58>
and in ful fewe bokis the chirche redith the translaciuon of Jerom, as it mai be preuid bi the propre origynals of Jerom, whiche he gloside.
<L 9><T Pro><P 58>
for seynt Jerom was not so holi as the apostlis and euangelistis, whos bokis he translatide into Latyn, neither he hadde so hi3e 3iftis of the Holi Gost as thei hadden;
<L 29><T Pro><P 58>
and this thing helpide more than lettide vnurdurstonding, if rederis ben not necligent, forwhi the bihold ing of manie bokis hath shewid ofte, eithir declarid, summe derkere sentencis.
<L 22><T Pro><P 59>
for if worldli clerkis loken wel here croniclis and bokis, thei shulden fynde, that Bede translatide the bible, and expoundide myche in Saxon, that was English, either comoun langage of this lond, in his tyme;
<L 28><T Pro><P 59>
Also Frenshe men, Beemers, and Britons han the bible, and othere bokis of deuocioun and of exposicioun translatid in here modir langage;
<L 33><T Pro><P 59>
And siþ þes ymagis ben bokis of lewid me n to sture þem on þe mynde of Cristis passion, and techen by her peyntur, veyn glorie þat is hangid on hem is an opyn errour a3enus Cristis gospel.
<L 153><T SEWW14><P 71>
and þat worschipe men done to hem, if þei louen hem and vsen hem to þat ende þei ben ordeyned fore, as clerkis don her bokis, dispising þe avowes, preiers and sacrifice and misbeleues vnlawfully don to hem.
<L 87, 88><T Tal><P 178>
þou3 he were fulle holy he hadde enemies and bokis of hooly mythi, and messis, in wiche ben conteyned gospell and pistill and oper bokis of hooly wr3te, for þat ende þat þei schulden aftur þer redinge declare it to þe puple in þer modur tounge.
<L 150><T SEWW02><P 22>
And þat worschipe men done to hem, if þei louen hem and vsen hem to þat ende þat þei ben ordeyned fore, as clerkis don her bokis, dispensing þe awoves, preiers and sacrifice and misbeleues vnlawfully don to hem.
<L 171><T SEWW02><P 23>
And I didde þis most in þe Sauter, þat of alle oure bokis discordiþ most fro Ebru;
<L 79><T SEWW14><P 69>
And in ful fewe bokis þe chirche rediþ þe translaciuon of Jerom, as it mai be preuid bi þe propre origynals of Jerom whiche he gloside.
<L 83><T SEWW14><P 69>
For seynt Jerom was not so holi as þe apostlis and euangelistis whos bokis he translatide into Latyn, neipre he hadde so hi3e 3iftis of þe Holi Gost as þei hadden.
<L 106><T SEWW14><P 69>
Forwhi þe biholding of manie bokis hap shewid ofte, eipir declarid, summe derkere sentencis’.<L 153><T SEWW14><P 71>
Also Frenshe men, Beemers and Britons han þe Bible and ople bokis of deuocioun and of exposicioun translatid in here modir langage.
<L 166><T SEWW14><P 71>
And siþ þes ymagis ben bokis of lewid men to sture þem on þe mynde of Cristis passion, and techen by her peyntur, veyn glorie þat is hangid on hem is an opyn errour a3enus Cristis gospel.
<L 21><T SEWW16><P 83>
Pei ben worþi to be brent or exilid, as bokis shulden be 3if þei maden mentricion and tau3ten þat Crist was naylhd on þe crosse wiþ þus myche gold and siluer and precious cloþis, as a breeche of gold endentid wiþ perry, and schoon of siluer and a croune frettid ful of precious ieveis;
<L 24><T SEWW16><P 84>
It semes ræper þei stiren God to veniaunce þan to mercy, as Gregory seis, and apertly blasfemen God for her cursid lif, whatever hor tonge blabere, as seynt Austen witnessiþ by grete dyleberacioun in many bokis.
<L 128><T SEWW16><P 86>
But so ben not myraclis pleyinge þat ben made more to deliten men bodily þan to ben bokis to lewid men.
<L 269><T SEWW19><P 104>
þou3 he were fulle holy he hadde enemies and bokibites which ordeyned to brenne his bokis aftir his deþe, No butte petir his deken hadde affermyd be holy þingis touchid and wetnessing of his own deþe, þat his bokis hadde be ditide or tau3t bi stering of þe holi gost.
<L 87, 88><T Tal><P 178>
Pus seint ambrosse telliþ in his bokis office and in his decrees þat vessellis of holy chirch and chalis owen to be sold for raunsom of prisoners and sustynaunce of pore men.
<L 487><T Tal><P 190>
For certis, ser, if þe woundirful worchinge of God, and þe holi lyuynge and techynge of Crist and of his apostlis and profetis weren maade knowen to þe peple bi holi lyuynge, and trewe and bisie techynge of preestis, þese þingis weren sufficient bokis and kalenders to knowe God bi and his seintis, wipouen ony ymage maade wiþ mannes hond.
<L 1137><T Thp><P 58>
BOKS...........2
For þus seiþ Austeyn, Utterly þei han deseruid to erre, þan han sowt Crist and his Apostlis, not in
We schulde not trowe in þis enke, ne in þese skynnys þat is clepud booc, but in þe sentence þat þei seyen, whyche sentence is þe booc of lyf for al 3if þer ben manye trewþus and diuerse resonys in þe gospelus, nepeles ech on þes trewþus is þe substaunce of God hymself.

Pe furste booc of Godus lawe telluþ of Adam and Eue, how þei lyuedon naked in tyme of þer innocense;

from alle maner pleyinge and ernestful dedis more comaundid, now than that tymne, and the passion of Crist more shuld ben in drede than that tymne schulde han ben Helisee, men shulden not pleyn the passion of Crist, upon payne myche grettere than was the vengeaunce of the childs that scornyden Helisee, For sikor pleyinge of the passion of Crist is but verre scornyng of Crist, as it is seid beforne, therefore, dere frend, beholdith how kynde tellith that the more elders a man wathith the more it is a3en kyngde hym for to pleyn, and therfore seith the booc cursid be the childe of han hundred 3eer!

BOOK...........306

For the lyuynge of prelatis other of curatis, is the book and techinge of the puple;

And therfore seynt Gregori seith in the ij book of pastoralis the v steer, Prelatis ben worthi so manie dethis, hou manie ensaumplis of perdidcioun thei senden to sogetis'.

And as Ambrose seith bi witnessinge of the Maistir of sentencis, in the iiij book, in the xiiij steer, “Penaunce is to biweile synnis passed, and to do not eft synnis worthy to be weilid’’.

Forsothe if Ezechie, the blessid king, brak the brasene serpent comaundid of God to be maad, for the puple gaf to it encens and onour due to God aloone, as it is open in the iiij book of Kings the xviiij steer, how moche more a cristene king with assent of his lordis and trewe clergie shulde breke or brene dounbe idolis, which neither Crist ne his apostlis comaundiden neithir counseliden to be maad, if the sypmple puple doth idolatrie bi tho in settinge hope in tho, or geuynge honour to tho, due to God aloone, as in sweringe bi siche idolis, or in
offringe to tho, eithir to riche men of the world, the lyflode of pore men, whiche the Lord Crist commaundide to be goue to pore men aloone. <L 4><T 37C><P 25>

Also in the vij* book [De hereticis], c* In fidei and c* [Accusatus] and in the laste c* , the pope and his wordli clerkis ordeyney that, in cause of heresie vicious personis shulen ben admittid to here witnessynge agens him that is accusid of heresie, and yit in sum caas he shall not knowe here namis hou falsi euere thei accuse him. <L 13><T 37C><P 30>

And that seculer lordis and husbonde men shulen preche the gospel and Goddis heestis to here. <L 12><T 37C><P 32>

Forwhe Austin, in the ij* book of Soliloquorum, and in his book [De quantitate animoe] and in his pistil [Ad Dardanum], afterninth opinili and with greet auisement, that noon accident mai be without suget. <L 11, 12><T 37C><P 43>

As Austyn seith in the iij* book of cristene doctrine in the secunde reule of Ticonie, the xxx* c* Also no man woot of himself with special reuelacioun of God, whethir he is worthy of hatrede eithir of loue, in the ix* c* of Ece* , and so whethir he be of the noombre of hem that shulen be saud, of the noombre of whiche noon mai pershe in the xxiiiij* c* of Mt. <L 16><T 37C><P 52>

This sentence is opin bi this, that where Petir in the xvij* c* of Mt* seide to Crist, Thou art the son of quike God, Petir seide in the persoone of alle apostlis, and Jesu answeride to him in the persoone of alle apostlis, whanne he seide, To thee I shal geue the keies of the reume of heuenis, and what euere thing thou shalt bynde, etc* ... as seynt Austyn markith pleyynli in his book [De verbis Domini], sermon 13* /in principio/. <L 3><T 37C><P 68>

Wherfore Crisostom, in his book of preisyng of Poul, not oonli clepith Poul ful of charite, but also charite itslf for excellence of charite to Crist and his spousesse, holi chiche. <L 8><T 37C><P 71>

Alle these malicis and manie mo ben writen in the vij* book of Cestrensis, in the xrxvij* c*; <L 23><T 37C><P 81>

so where two or three men, proude or couetous, ben gaderid togidere with multitude of lik prestis to magnifie hemself and to charge cristene men needelesli or superfluli with nouelries vnherd, not groundid in holi scripture, but agen reesoun and mannis wit, there is the spiryt of leesing in the mouth of siche false profetis to disseyue lordis and cristene puple, as it is opin in the thriddle book of Kings, the laste c* , of Achab and his false profetis. <L 14><T 37C><P 83>

Therfor Crist bad Petir, Putte thi swerd into thi scabuerk, in the xxvij* c* of Mt* , and king Dauith mighte not bylyde the temple, for he hadde shed mannis blood in the j* book of Paralipomenon, the xxviij* c*, and in the i* distincicioun in manie chapitris. <L 16><T 37C><P 92>

book, the xxxiiiij* dist* in the iij* and vij* chapitris, witnesseen opinili, that it perteineth to a dekne to preche the gospel. <L 22><T 37C><P 98>

And in the ij* book of Paralipomenon, the xix* c* , is writen thus, King Josaphat dwellide in Jerusalem; <L 9><T 37C><P 109>

Therfore Isidre in his book, De summno bono, seith wel, that siche wickide iugis ben worse to the puple, than ben straunge enemies; <L 6><T 37C><P 111>

c* of Numeri, and withinne, and of Saul in the j* book of Kings, the xix* c* . And this is opin of repreuable men that shulen be dampnid in the vij* c* of Mt* seiynghe thus. <L 9><T 37C><P 121>

But Stevene and Cornelius, martyres and bishops of Rome, and the worshipful Austyn, in his book of baptem, reprozen gretli the same Cipryan. <L 11><T 37C><P 130>

And the greete clerk Armacan in his book of questionis of Armenies holdith most streitli this sentence. <L 6><T 37C><P 145>

And 3it þe first book of holy writt, þat men clepen Genesis, selþ þat boþe fischis and foulis comen of subsance of þe watir. <L 15><T 401><P 69>

Pis vers han Cristen men doon to, over þat it is in Danyelis book, to teche þat þei shulden herie
God as these three children of Israel;

As Zacharie the prophet speaketh, he saith a book
flying in the eire, that was of twenty cubits
longe and ten of breede;

`\( \text{L 3} \)\)<T A02><P 89>`

But we taken of bileue that that secunde writ, of
truth written in the book of lyf, is holy writ, and
God seith it, and this we knowen by bileve.

`\( \text{L 2} \)\)<T A15><P 206>`

But siþ bileve techþ us, that at Þe day of dom
`\( \text{L 10} \)\)<T A26><P 440>`

And Moses praised to for3eue þe puple þer synne, or ellis to do him out of his book;
\(<\text{L 4}>\)<T APO><P 27>`

Were fore in Þe fourt book of sentence, þe fowr and twenti distincoun, þus is writun;
\(<\text{L 13}>\)<T APO><P 31>`

And wilk þei are Hugo declarip, in his book of sacramentis, seying þus, Þo fowl wows
vndirstondal þat are iuel of hem sifl, or ellis þof
þei be good, þei are not ordinat.
\(<\text{L 21}>\)<T APO><P 101>`

werfor Prosper, in his book of contemplatif lif, seith þus, It is to sarow he seith, þat þer sum in
þeis daies þat wel be ooneris, but in express maneriþ þei cast no þing a wey, þei chaunge not
þe mynde but þe cloþ, þei are þat forsakun þe world only in word, but not in werk, þei lifen
worldly, and hidun þer bicis wiþ a veyn hiþt of better lif, and mantel it wiþ a name of ymaginid
religioun, þey tak for vertu, þe opinium of vertu, þey wil be seen a mong men dready and just, þei
duerse fro þe puple, not in
\(<\text{L 4}>\)<T APO><P 104>`

And her seith Austyn, in his book of warkis of
monkis, þe apostil wrowt wiþ his handis thingis
able to mannis vndisunder, as þe warkis of
carpenteris han hem, werkis of sewars, and of
feld telars, and like to þeis.
\(<\text{L 10}>\)<T APO><P 106>`

For, riþt as þe Book of Genesis telleþ (Ge i 16) þat at þe makyng of þe world God ordeynede
þe more liþt (þat is, þe sunne) to schyne to men bi dai, and a lasse niþt liþt to schyne to men bi niþte, so it is gostli.
\(<\text{L 353}>\)<T CG02><P 21>`

And Seynt Austyn seith, in a book þat he made of
þe Lords Words, in þe 18 sermoun: /Dominus
aliquando fecit corporalia miracula, vt homines
inuitaret ad fidem;
\(<\text{L 129}>\)<T CG03><P 34>`

Also, Ysidor seith in a book þat he made,
\(<\text{L 146}>\)<T CG03><P 34>`

And whanne þe messingeris weren certefied of
Johun of her secounde doute (þat he was not
Helye, to her vnderstondynge), þanne for as
miche as þei hadde in prophecie in þe Book of
Deutronomye þat a gret prophete of here seed
schuld e God arere, þei douteden wheþer it were
he, and axeden hym þis questioun: wher he were
a prophete?
\(<\text{L 93}>\)<T CG04><P 47>`

To þe secounde doute, men may answere bi þe sentence of Seint Austyn in a book þat he made
of þe Words of þe Apostel.
\(<\text{L 110}>\)<T CG04><P 47>`
Herto mai be answered bi Seint Austynes sentence in a book hat he made (De Mendacio), and also it is sette in Comune Lawe of þe cherche, 22* q. 2 primium: /Quisquis, inquit, esse aliquod genus mendacij quod peccatum non sit putauerit, decipiet seipsum turpiter. /

Also, þe same doctoure seiþ in anoþer book þat he made, þat is Encheridion, in þe 18 chapetre: {Michi autem videtur peccatum esse omne mendacium, et rationes assignat multiplem, et cetera}.

Perfor þe Mayster of Sentence in his fourþe book seiþ þat þis was a perfit wedlok, þere he seiþ þus: {Perfectum igitur coniugium Marie et Joseph}.

And in þis manere weren Abraham and Loth callid breþeren, as þe firste book of Hooly Writ makeþ mencioun (13 chapitre 8).

Of whyche spekeþ Dauid in þe Psauter Book, þere he seiþ þus: {Amictus lumine sicut vestimento}.

Whereof þis circumcisioum seruede, þe Maister of þe Sentence telleþ openly in his fourþe book, and alleggeþ for him boþe Augustine and Bede, þat circumcisioum selþe þe tyme þat it was ordeneyd in þe peple of God it seruede boþe to olde and 3enge of þe same seruice þat now doþ baptem selþe it was ordeneyd (þat is, to do awey original synne) except þat it mi3te not opene þe 3ates of heuene to hem þat token oneli circumcisioum, whiche now doþ baptem. /But þe Holi Goost seiþ, in þe Book of Priueteis: /Quantum glorificauit se, et in deliciis fuit, tantum date ei tormentum et lacrumet/.

Herto acordiþ also þe firste book of Scripture sayng þus: /Benedixit Dominus Ysacac and locupletatus est/. 

For as þe story telliþ, in þe fourþe Book of Kingis, þat Ioiaða þe Bisshop made Athalia þe Quene to be drawen out of þe bounds of þe temple to þat she shulde be slayne, but þe cursid enuy of þe Jewis my3ten not abyde al þis proces of lawe.

And in the secunde book, xii* e* , many men han writun manye thingis of the lettris of holy chirche that is not writ not by autorite of reule,
but by sum studie of helpynge or lernynge.

And 3iþ pov seye þat ech þing by þis schulde be God, as eche Godis creatur signifiþ his makere (as smoke kyndly signifiþ fier), and þus semþ Powle to speke whanne he seip þat Crist schal ben alle pingus in alle pingus to men þat vndystonched hym, for afyr þe day of doom al þis world schal ben a book, and in eche part þerof schal be God wryten, as God schal ben in his kynde in eche part of þe world;

Yule wolues ben religiouse þat Crist seiþ in Mathew book ben woluiys rauescyng, al 3iþ þei come in sc heb less, for by þis ypocrisy þei disseyuen sonnere þe schep.

Þis goode maister schal here bygynne for to teche þe book of liþ, and he schel neuerende te to teche tyl þat hise disciples comen to heuene, and þere schal þei clerly knowe eche trewþe þat men can telle.

And herfore seiþ Poul in his kynde in eche part of þe world; ne vnstable mannys lawes, for boþe Crist schal here bygynne for to teche þe book of lyf, and he schal neuere ende.

And for þis biliue was wretien in þe book of lyf and mennus souls, and also in dede skynnes, Poul clepiþ it many scripturis.

And heerfore been heretikis dammed, as Austyn tellip in his book, whiche denyeden literal witt of vndirstondyng of Goddis lawe.

Poule preyeþ hym to helpe forþ boþe wymmen, and men þat haue traueld wiþ Poul in þe gospel of Crist, wiþ Clement and opere helpenis of Poul whos names ben wretyn in þe book of lyf.

And þis is soþ, siþ Cristus apostles knewon comunely þe book of lyf, and weron in lernynge of þis book tyl þat þei knewon aboue anguelsen;

And siþ mannys fame, þat is his name wryten in þe book of lyf, is bettoure þon alle þes oþre, and þereof schulde more ioye, þes ferþe goo bettoure þan þei goodis teld byfore;

And þis is soþ, siþ Cristus apostles knewon comunely þe book of lyf, and weron in lernynge of þis book tyl þat þei knewon aboue anguelsen; and for þis belieue was wretien in þe book of lyf.

And heerfore been heretikis dammed, as Austyn tellip in his book, whiche denyeden literal witt of vndirstondyng of Goddis lawe.

Poule preyeþ hym to helpe forþ boþe wymmen, and men þat haue traueld wiþ Poul in þe gospel of Crist, wiþ Clement and opere helpenis of Poul whos names ben wretyn in þe book of lyf.
myraclis pleyinge, albeit that it be synne, is
other while occasion of convertynge of men, but
as it is synne it is fer more occasion of
ververtynge of men, not onely of oon synguler
person but an hool comynte, as it makith al a
puple to ben occupiied in veyn a3enus this heeste
of the Psauter Book, that seith to alle men and
namely to pristis that ech day reden it in ther
servyse, Turne awey myn eyen that thei se not
vanytees, and etfe, Lord, thou hatistde alle
watyntyng vanytees.
< L 16>< T Hal>< P 47>

and for ther shulde nothinge be more sweote to us
than siche maner merci of God, the Psauter Book
clepith that mercy blesyng of swetnesse, where
he seith Thou cam bifoire hym in blesynges of
swetnesse, the whiche swetnesse, al be it that it
be lykynge to the spirit, it is while we ben here,
and full travelo to the body whan it is verry;
< L 18>< T Hal>< P 49>

But Joachur in his book of þe seydis of profetis
& of þe seyingis of popes & of þe chargis of
profetis/ trentyng þis matir & spekyng of þe
rente of dymes/ seip þus/ foure tribulaciouns
Dauil þe profete haþ bifore seid/ þe seuynty &
yne chapitre/ to entre into þe Chirche of God/
& Bernard acordiþ þere wiþ/ vpon cantica/ þe
þre & þritty sermon/ þat ben/ a ny3tly drede/ an
& nine chapitre/ to enter into þe Chirche of God
antecrist.
< L 41>< T Hal>< P 50>

And þat I preue þus bi Joachrin in his book of þe
deedis of profetis.
< L 1>< T LAC>< P 26>

Þat we ben vnadir þe hundrid 3eere of • x•
letter/ I schewe scornly by Bede vpon þe
profetis of Sibhile/ and by Joachim in þe book of
þe seydis of profetis/ & opere writeriis of stories.
< L 14>< T LAC>< P 30>

Pe manere of tribulacioun schal be suche as
Joachim seip in þe book of þe charge of profetis.
< L 16>< T LAC>< P 31>

Per wiþ acordiþ Carnosencis/ in a book þat he
cleip þe pollicaticon/ þe seuenþe book/ þe tenþe
chapitre/ & he aleyeþ Gregor seiyngþ þus/
pestilencis/ smytingis to gidere of folkis/ &
hurtlynge to gidere of reynmes/ & oþir harmes
schal come to þe erþe/ for þat worschipis of holy
Chirche beþ 3eue to vnworþi men.
< L 4, 5>< T LAC>< P 32>

And in þe ei3teþe book/ daute of prestis
among Goddis folk bryngiþ in tirauntis.
< L 11>< T LAC>< P 32>

Pe Mayster of Scholys rehersiþ/ þe þridde book
of Kyngis/ þe v• e• / aftir þe talis of iewis of
Salamon/ þere was a stork hadde a berd/ & his
berd was sperid vnadir a vessel of glas/ and
whanne þis stork sau his berd/ & þat he my3te
no3t come to hym/ he brou3t a litil reed worme
out of wildernesse/ & wiþ his blood he anoyntide
þe glas.
< L 1>< T LAC>< P 35>
is opunli tau3t in þe book of Numeri xi•
< L 26>< T LL>< P 10>

And þe maister of sentence in his fourþe book &
þe XXXIII• dist• seip/ It is þe office of a
deken.
< L 16>< T LL>< P 11>

markiþ þis þing• who so takiþ hede• i• Reg•
& rede þat þat book to þe last ende/ Also þe
bisecheing of Jerusalem
< L 12>< T LL>< P 20>
as seint Ierom declarþiþ in his book of seyntis
< L 16>< T LL>< P 20>

he left it writen in his book/ Ap• xxii•/ mulier
amicta sole & luna sub pedibus eius & corona in
capite eius stellarum XIIclm'/ Seint Ion sau3 a
womman cladded in þe sunne• & þe moone
vnadir his feet/ & a crowne vpon hir heed•
< L 2>< T LL>< P 27>
in a book þat he made• /de spiritu et anima'/
/Gaudium spes/ tristica de
dolor de futuris' &
Gaudium spes/ tristica de
speritus•
< L 18>< T LL>< P 28>
suget to her soule/ for seint Austin in his book
< L 16>< T LL>< P 47>

hise seintis boþe/ swere bi þis book þou obstinat
man•
< L 4>< T LL>< P 88>
in halowing of his Saboth/ þis processe is writen
in þe book of Neemyas
< L 21>< T LL>< P 90>

Firste in þe book of Numeri• xviii• Pe
secounde in Deut• xviii/ Pe þridde in Ezehiel•
bring his book wip him/ and eipir he must forsake his book
</L 5, 6><T LL><P 99>
goo fro me alle þe pat wirken wickidness/ And as to her preiers* seint Austin seip in a book þat he made
</L 23><T LL><P 109>
as open as a book/ in þe whiche þei schal rede
</L 34><T LL><P 133>
and siþ þe lif of pretatis is book and in ensaemple to þere sugetis, as lyncolne seip, þes pretatis ben heretikes and maistris of heresie, þei techen to þe comunes bi here own wickid lif þat is a bok to here sugetis, and þus for cristis pore lif and meke and traveilous is tauþt a lordly lif, proud and veyn ocupacion of worldlynesse and vanye of his world.
</L 12><T MT04><P 92>
But norischen pledynge and debate among men for to haue a veyn name and wynnen hem a litil worldly stynkynge muk to gete hem self þank or wynnynge.
</L 23><T MT09><P 182>
and whanne þei schullen most profite in here lernynge þan schulle þei ha ale pist lif and þe whiche þei shal rede hem wiþ pore mennus hei3e sacramentis or poyntis of þe hei3e prelatis, comynly þe schulle bie hem wiþ pore mennus goodis wiþ book or wiþ crok;
</L 31><T MT16><P 250>
for job seip in his book, and resoun approueþ, þat no man reuersiþ god but 3if he haue vnpees;
</L 3><T MT21><P 286>
And þus seip petre in his book, þat is aboue alle þise patrons, Sôpeliche þer weren fals prophetis in þe peple, as shall he in 3ou mastris of lesyngis, þat shall brynge in sectis of loss, boþe of religious and soul, as men mai openliche see now, and þei denyen þat lord þat hæp bouþt hem, ishesu crist.
</L 7><T MT22><P 302>
but for he spekiþ þere mystiliche, and fewe wolten þere approue his sentence, perfere leue we þis book, and speke we a word of his epistilis. Ion seip in his book hou alle men shulden kepe charite, and so men shulden loue þingis aftir þat þei hen goode, But here penken somme þat freis failen openliche, for hi graunte
And bope þei weren helid on oo wise: for in wair shewid of God to þese prestis, and bi þese two prestis shewid to þese two siik men, as we mai rede in þe fyrþe booke of Kyngis þe fiþþe chapiter, and in þe storie of Siluestir.

< L 1711 > < T OP-ES > < P 80 >

Ensaumple: If a man haue mynde oonly of oo word or two of sum long text of þe Newe Lawe & hþ for þetyn al þe remenaunt, or ellis if he can seie bi herte such an hool text but he hþ for þetyn in what stede it is written, þis concordance wole lede him bi þe fewe wordis þat ben cofrid in his mynde vnto þe ful text & shewe him in what book & in what chapitre he shal fynde þo textis which he list to haue.

< L 7 > < T P15CC > < P 271 >

Now it may be so þat in sum Newe Lawe is written in sum text þis word kirke, & in þe same text & in anoþir þe book is written þis word chirche, & þus of oþire wordis biforn he rehersid & of manye no lyk hem.

< L 36 > < T P15CC > < P 271 >

We hodlen no moneye, but monelich faren.
And hauen hunger at the mete, at ich a mel ones, We hauen forsaken the world, and in wo llibeth, In pennaunce and pouerte, and precheth the puple By ensample of oure liif, soules to helpen And in pouerte preien, at bi ful biforn, Therfore the book of Wisdom and Eclesiastici and Judith and Tobie be not of bileue. The first book of Machabeyes was founded write in Ebreu, and the ij* book of Machabeyes was written first in Grek. Jerom seith al this sentence in the prologe on the first book of Kyngis. Also the book of Barac and the pistle of Jeremye ben not of the autorite of the bible anentis Ebreyes, ne the preyer of Manasses, as Jerom witnessth, and how mich of the book of Hester and of Daniel is of authorite anentis Ebreyes and in Ebreu lettre, it is told in the same books by Jerom hym self;

< L 16, 18, 19, 20, 21, 23 > < T Pro > < P 1 >


< L 26, 27, 28 > < T Pro > < P 1 >

Also litel charge is, whether Paralipominon be departid in ij* bookis, as Latyns vsen, either be oo book aloone, as Ebreyes doen; and so of the first book of Esdres and of Neemye, litel charge is, whether thei ben tweyne, as Latyns and Grekis vsen, other oon aloone, as Ebreyes vsen.

< L 31, 32 > < T Pro > < P 1 >

Thanne if the first book of Esdres and the book of Neemye ben noumbrid for twyne, as Grekis and Latyns vsen, and if men taken Judith for a book of holy Scripture, as the general congrecacion of clerchie dide at the Seyne of Nicene, as Jerom witnessth in the prologe on Judith, thanne in the olde testament ben xxvij* bookis of bileue. Also Eclesiastici was written in Ebreu, and the book of Wisdom is not anentis Ebreyes, but sowneth Grek eloquencie, and summe olde writers affermen, that the Jew Filo made it.

< L 4, 5, 8 > < T Pro > < P 2 >

Also Jerom translatide the first book of Esdres and Neemye, and biddith that no man delite in the dremis of the iij* And iij* book of Esdres

Latyns these ben twey bookis;
< L 4, 5, 6 > < T Pro > < P 1 >

the xvij* book, xix* and xx* ben the iij* bookis of Salamon;
< L 9 > < T Pro > < P 1 >

and alle these xij* smale prophetis ben o book, and in this ordre. And what euer book in the olde testament is out of these fyue and twenty before seid, shal be set among apocrifa, that is, with outen autorite of bileue; therfore the book of Wisdom and Eclesiastici and Judith and Tobie be not of bileue. The first book of Machabeyes was founded write in Ebreu, and the ij* book of Machabeyes was written first in Grek. Jerom seith al this sentence in the prologe on the first book of Kyngis. Also the book of Barac and the pistle of Jeremye ben not of the autorite of the bible anentis Ebreyes, ne the preyer of Manasses, as Jerom witnessth, and how mich of the book of Hester and of Daniel is of authorite anentis Ebreyes and in Ebreu lettre, it is told in the same books by Jerom hym self;

< L 16, 18, 19, 20, 21, 23 > < T Pro > < P 1 >


< L 26, 27, 28 > < T Pro > < P 1 >

Also litel charge is, whether Paralipominon be departid in ij* bookis, as Latyns vsen, either be oo book aloone, as Ebreyes doen; and so of the first book of Esdres and of Neemye, litel charge is, whether thei ben tweyne, as Latyns and Grekis vsen, other oon aloone, as Ebreyes vsen.

< L 31, 32 > < T Pro > < P 1 >

Thanne if the first book of Esdres and the book of Neemye ben noumbrid for twyne, as Grekis and Latyns vsen, and if men taken Judith for a book of holy Scripture, as the general congrecacion of clerchie dide at the Seyne of Nicene, as Jerom witnessth in the prologe on Judith, thanne in the olde testament ben xxvij* bookis of bileue. Also Eclesiastici was written in Ebreu, and the book of Wisdom is not anentis Ebreyes, but sowneth Grek eloquencie, and summe olde writers affermen, that the Jew Filo made it.

< L 4, 5, 8 > < T Pro > < P 2 >

Also Jerom translatide the first book of Esdres and Neemye, and biddith that no man delite in the dremis of the iij* And iij* book of Esdres
that ben apocryfa, that is, not of autorite of bileue; for anentis Ebreies the wordsis of Esdre and of Neenye ben driuen in to o book;
<L 13, 14, 16><T Pro><P 2>

And theryfore Y translatide not the thridde neither the fourethe book of Esdre, that ben apocryfa;
<L 19><T Pro><P 2>
a book is seid apocrifum, either for the autor is vknownen, and the treuthe therof is opyn; and hooly chiche resseyueth sich a book not to preuyng of feith, but to lernyng of vertues;
<L 22, 23><T Pro><P 2>
either a book is seid apocrifum, for me doutith of the treuthe therof;
<L 25><T Pro><P 2>

and siche ben the book of the 3ong childheded of the Sauyour, and the book of the takyn up of the body of Seynt Marye to heuen;
<L 27><T Pro><P 2>

And thanne Moyses was a trewe mediatour bitwix God and the sinful peple, and seide thus to God, for gret trist of is mercy and ri3tfulnes, to lernyng of vertues;
<L 17><T Pro><P 4>
The iij• book clepid Leuitici techith men sacrificis due to God, and for synnes of the peple, in the tyme of the olde testament, and that no man vnworthi shulde ney3e to the seruise and sacrifice of God.
<L 21><T Pro><P 4>

Also this book techith men to absteyne fro wedlok of ny3 kyn and affynyte, with yyne the iij• degree, and ordeyneth peyne of deeth for ydolatrie, and weddyng with yyne the iij• degree of consangunynyte and affynyte. At the last this book techith men to kepe Goddis heestis, and for to lufe her nei3boris and to do equyte to hem, and werkis of mercy to nedy men;
<L 25, 28><T Pro><P 4>

The iiij• book clepid Numeri tellith in general, that these thingis he redde alle the wordis of blessing and of cursing, and alle thingis that weren writen in the book of lawe;
<L 2><T Pro><P 9>

This processe of the firste book of Kingsis shulde stire prestis to be not neglignet in her offis, neither to be coueytous, and styre seuler lordis to be meke and iust to God and men. The iiij• book of Kingsis tellith first, how Dauith biweylide greetly the deth of Saul and of Jonatas, and of Goddis peple;
<L 3, 5><T Pro><P 10>

The proces of this iiij• book ou3te to stire kingis and lordis to mersy and ri3tfulnes, and euere to be war of ydilnesse, and euere to be war of pride and extorcoun, least God take veniaunce on al the peple, as he dide on Dauith and his peple, and euere to be pacient and mersiful, as Dauith was, to gete remissioune of synnes before don, and to gete pees, and prosperite, and heuenly blisse without end. CAP• V• The thridde book of

Cristen men schulde myche reede and heere and kunne this book of Deuironomeythe that comprehendith al the lawe of Moises, and disposith men for to bileuee in Crist, and heere and kepe his wordis. CAP• IV• The vj• book, which is clepid Josue, tellith in general, that Josue brou3te the peple into the lond of biheeste, and departhe it bi lott to hem;
<L 10, 13><T Pro><P 8>

And first he blesside the peple of Israel, and aftir these thingis he redde alle the wordis of blessing and of cursing, and alle thingis that weren writen in the book of lawe;
<L 2><T Pro><P 9>

The vij• book clepid Judicum tellith that the puple of Israel was reulid with iugis, either domysmen, aftir the deeth of Josue, and sumtyme bi a womanne Delbora.
<L 15><T Pro><P 9>

This book comprehendith the storie of Ruth, that was an hethene womanne, and lefte her nacoun, and ydolatrie, and bileueede in God, and kepte his lawe.
<L 23><T Pro><P 9>

The first book of Kingis tellith, how the prest Ely and his sones weren repreued and slayn, for thei gouernened yuele Goddis peple, and for her synne and necligence the peple dide myche ydilne synne, and was ouercomen of hethene men, and the arke of God was taken of hethene men, and thei killeden manye thousindis of the Jewis;
<L 28><T Pro><P 9>

This processe of the firste book of Kingsis shulde stire prestis to be not neglignet in her offis, neither to be coueytous, and styre seuler lordis to be meke and iust to God and men. The iiij• book of Kingsis tellith first, how Dauith biweylide greetly the deth of Saul and of Jonatas, and of Goddis peple;
<L 3, 5><T Pro><P 10>

The proces of this iiij• book ou3te to stire kingis and lordis to mersy and ri3tfulnes, and euere to be war of ydilnesse, that brou3te Dauith to auottrie and other mysteuces, and euere to be mkee to God and hise prestis, and sorre repente of hire mysdeedis, and make amendis to God and men, and willfully for3eue wroongis don to hem, and euere be war of pride and extorcoun, least God take veniaunce on al the peple, as he dide on Dauith and his peple, and euere to be pacient and mersiful, as Dauith was, to gete remissioune of synnes before don, and to gete pees, and prosperite, and heuenly blisse withouten end. CAP• V• The thridde book of...
This proces of the iiij• book of Kingis schulde stire kingis and lordis, to be mersyful and pytouse on her sugetis that trespasen a3ens hem, and in alle thingis eschewe ydilnesse, leccherie, tresoun, ydolatarie, and false councelouris and vnwyse, and euere distroie synne, and take councel at hooly scripture and trewe prophetis, and triste not to false prophetis, be thei neuer so manye, and cri faste a3ens oon either fewe trewe men. CAP• VI• The iiij• book of Kingis tellith in general, how the rewe of Juda weren conquerid of hethene men, for manye synnes which thei diden a3ens God and men, and weren obstynat, and dide not fruyfull penance in due tyme. <L 1, 7><T Pro><P 15>

and whanne the book of lawe was red bifoire the king, he torente hise clothis, and sente solempne messengeris to take councel at God for himself and his reume; for he seide, that greet venance of God is kynlid a3ens vs, foroure fadris herden not the wordis of this book, to do al that is written to vs. And God seide bi the prophetesse Olda, the wijf of Sellum, “I schal bringe yuelis on this place, and “on the dwelleris thereof, alle the wordis of the lawe which Josie redde, for they for“sooken me, and maden sacrifice to alyen goddis and for thou, Josieee, herdist the wordis of Goddis lawe, and you fadris kepten not the wordis of God, that “thei diden alle thingis that ben writen in this book”. <L 21, 24, 26><T Pro><P 28>

and God seide bi hr that he schal bringe in on this place and dwelleris thereof yuelis, and alle cursinges that ben writen in this book of Goddis lawe; <L 29><T Pro><P 28>

but for “thou king of Juda, herdist the wordis of the book, and were meekid in Goddis si3, and “weepist and torentist thi clothis, i haue herd thee·seith God, “and thou schalt be born “in to thi sepulcre in pees, and thin i3en schulen not see al the yuel which Y schal bringe “in on this place, and on the dwelleris thereof”. And whanne Josie hadde herd these wordis, he clepide togidere alle the elder men of Juda and of Jerusalem, and he sti3ide in to Goddis hous, and alle men of Juda and the dwelleris of Jerusalem sti3iden togidere, prestis and deknis, and al the puple fro the leeste til to the moste, and in audiense of hem the king r

This proces of the iii• book of Kingis schulde stire alle men, and namely kingis and lordis, for to hate synne, as ydolatarie and coueitise, and brekinge of Goddis heestis, for whiche the peple of Israel and the peple of Juda was thus punschid, and conquerid of hethene men, and for to loue vertues and kepinge of Goddis heestis, and distrayinge of opyn sinnes, for whiche manye goode kingis, as Esechie, Josie, and many othere, hadden grek thank and socour of God in manye greete perels, and blisse of heuene withouten ende. <L 18><T Pro><P 21>

The firste book of Paralypomyon tellith in the bigynnyng the generacyouns fro Adam til to Jacob, and so forth til to Dauith, and touchith shortly manye stories of Saul, and of Dauith, and of Salomon, in the ende therof; <L 31><T Pro><P 21>

The bigynnyng of the ij• book of Paralypomyon tellith hou Salomon axide of God wisedom to deme his peple, and God 3af to him wisedom, and kunnyng, and richesse, and glorie, so that noon among kingis neither bifoire neither after him was lyk him. <L 35><T Pro><P 21>

and he sente ix• deknes with hem, and ij• prestis with hem, and thei hadden the book of Goddis lawe, and tau3ten the peple in Juda; <L 3><T Pro><P 23>

And Elchie, the gret prest, 3af to Saphan, the scruiwyn and solempne messenger, the book of Goddis lawe, and he bar it to the king; and whanne the king hadde herd the wordis of the lawe, he torente, hise clothis, and he comandeude Elchie and othere grete men to goo, and preie the Lord for the king, and for the resydues of Israel and of Juda, on alle the words of the book of Goddis lawe; “ for whi greet “veniance of God hath droppid on vs, foroure fadris kepton not the wordis of God, that “thei diden alle thingis that ben writen in this book”. <L 21, 24, 26><T Pro><P 28>
do tho thingis that ben writen in that book whiche he hadde red.

**CAP** X• This proces of Paralypomynon in the j• and ij• book schulde stirre cristene kingis and lordsis to distroie synne, and loue vertu, and make Goddis lawe to be knowe and kept of her puple, for heere thei mown se, hou sore God punischide yuel kingis, that lyueden yuele, and drownen the puple to idolatrye, either other gret synnes, and hou greetly God preyside, rewardide, and cherisichide good kinges, that lyueden wel, and gournerede wel the puple in Goddis lawe, and opin resoun, and good conscience. And thou3 kingis and lordsis knewen neuere more of hooley scripture than ij• stories of the book of Paralypomynon and of Regum, that is, the stone of king Josophat, the storie of king Ezechie, and the storie of king Josie, thei in my3te lerne sufficiently to lyue wel and gournerede bi Goddis lawe, and eschewe al pride, and ydolatrie, and coueitise, and other synne.

**CAP** XI• The firste book of Esdras tellith, how Cirus, king of Perseys, 3af lycence to Jewis to turne a3en in to Jerusalem and Judee, and byilde the temple of God in Jerusalem, and bad that other men in his rewme schulden helpe to this bylding;

**CAP** XI• The firste book of Esdras tellith, how Neemye gat graunt of the king of bylding the wallis of Jerusalem, and how he and other men, bothe prestis and other, princis and comyns, bilden the wallis, and 3atis, and lockis, and touris aboue, for defense a3ens enemies;

After this doinge Esdras redde in the book of Goddis lawe, fro the morewitide til to noon before the multitude of men and wymmen and dekenes made silence in the puple to here the lawe; and Esdras redde in the book of Goddis lawe fro the firste day til to the last. Thanne the children of Israel camyng togidere in fastinge 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 synnes, and the wickidnessis of hire fadris, and thei risiden tidigere to stonde, and thei redden in the book of lawe of hire God foursithis in the day, and foursithis in the ny3t thei knoulechiden and heryeden hire Lord God and dekenes cryeden with gret vois to hire Lord God, and baddin the puple rise and blesse God.

Thou3 the book of Tobie is not of bileeue, it is ful deouout storie, and profitable to the symple puple, to maken hem to kepe patience and Goddis heestis, to do werkis of mercy, and teche wel hire children, and to take wyues in the drede of God, for loue of children, and not al for fowl lust off body, neither for coueitise of goodis of this world;

Therfore amonge alle the bookis of the elde testament symple men of wit schulden rede and here ofte this book of Tobie, to he trewe to God in prosperite and aduersite, and eschewe idolatrie glotenye and coueitise, and to be patient in tribulacoun, and goe neuere a wey fro Goddis heestis, to do werkis of mercy, and teche men to do hire almes to pore nedy men, to escapen the peynes of helle, and to winne the blisse of heuene, he be prisoned, as a man out of cristen bileue, and traytour of God, and of cristen kingis and lordis.

Also this book comendith chastite and abstinenence, penance and widewhood of Judith, and her loue which sche hadde to deliuere Goddis puple from her enemyes, and to kepe the feith and worschiping of God among his peple.

Therfore amonge alle the bookis of the elde testament symple men of wit schulden rede and here ofte this book of Tobie, to he trewe to God in prosperite and aduersite, and eschewe idolatrie glotenye and coueitise, and to be patient in tribulacoun, and goe neuere a wey fro Goddis heestis, to do werkis of mercy, and teche men to do hire almes to pore nedy men, to escapen the peynes of helle, and to winne the blisse of heuene, he be prisoned, as a man out of cristen bileue, and trauytor of God, and of cristen kingis and lordis.

**CAP** XI• The firste book of Esdras tellith, how Cirus, king of Perseys, 3af lycence to Jewis to turne a3en in to Jerusalem and Judee, and byilde the temple of God in Jerusalem, and bad that other men in his rewme schulden helpe to this bylding;

In the book of Neemye, which is clepid the ij• book of Esdras, is teld, how Neemye gat graunt of the king of bylding the wallis of Jerusalem, and how he and other men, bothe prestis and other, princis and comyns, bilden the wallis, and 3atis, and lockis, and touris aboue, for defense a3ens enemies;

After this doinge Esdras redde in the book of Goddis lawe, fro the morewitide til to noon.
The book of Job is ful sotil in vndirstonding, for Job argueth a3ens his enemies, that wolden bringe hym out of cristen feith, and concluith many erroiris that suen of hire false bileeue and opynyon;

First this book tellith the kyn of Job, and his richessis, and holy lijf of him and hise children;

Thanne sueth the disputing bitwixe Joob and hise freendiis, almost til to the ende of the book.

Noo book in the eld testament is hardere to vndirstonding to vs Latyns, for oure lettre discordith myche fro the Ebreu, and many doctoris taken litel heede to the lettre, but al to the goostly vndirstonding.

Therfore lordis, and iugis, and comuneris also, and namely prestis, schulden stodie wel this book, and rule hemself therbi, to saluacoun of hise freendiis, almest til to the ende of the book.

Also holy scripture hath many figuratif spechis, and as Austyn seith in the iij* book of Cristen Teching, that autouris of hooly scripture vsiden moo figuris, that is, mo fyguratif spechis, than gramariens moun gesse, that reden not tho figuris in holy scripture.

And and this book is so sotil to vndirstonde, that Jewis ordeyneden, that no man schulde stodie it, no but he were of xxx* 3eer, and hadde able wit to vndirstonde the goostly preuytees of this book; for sum of the book seemith to fleschly men to soumne vnclene loue of leccherie, where it tellith hi3 goostly loue, and greet preuytees of Crist and of his chiche. Therfore men moten be ful wel war to conseuye wel the wordis of the Holy Goost in this book, and knowe whanne Crist spekith to the chiche, either to the synagoge, and whanne the chiche spekith to God, and whanne God spekith to angels, patriarkis, and prophethis, and apostlis, and whanne these persones speken to the synagoge either to the chiche, either a3enward. The book of Wijstedom, thou3 it be not a book of bileue, techith myche ri3tfulnesse, and preisith wysdom, and repreuith fleschly men for hire false bileue and yuel lyuyege, and comendith myche just men, sad in bileue and vertuouse lyuyege, and touchith myche of Cristis incarnacoun, his manheed and godheed togidere, and dampneth gretly idolatrie, and fals worshipping of idolis, and false goddis. Thou3 Ecclesiastici be no book of bileue, it techith myche wisdom and prudence for soule and body, and hath myche the sentence of Prouerbis, and commaundith men to tenke and speke of Goddis heestis, and for to dreede God, and loue him, and euere haue mynde of deth, and of the greet dom, to kepe men out of synne, and in parfit loue to God and man.

If this book be wel vndirstonden, it is profitable bothe to goostly gouernours and bodily lordis, and iustisis and conynys also.

The firste book of Macabeis tellith hou gret distruccoun and cruelte Antioke the noble dide a3ens the Jewis, and how many thousands he killide of hem, that wolden holde Goddis lawe, and brente the bookis of Goddis lawe, and defouldide the temple of Jerusalem, and compellide men, for dreede of deth, to do idolatrie, and forsake God and his lawe; also, but I haue him not now.

Also holy scripture hath many figuratif spechis, and as Austyn seith in the iij* book of Cristen Teching, that autouris of hooly scripture vsiden moo figuris, that is, mo fyguratif spechis, than gramariens moun gesse, that reden not tho figuris in holy scripture.

Austin in iij* book of Cristen Teching seith al this and myche more, in the bigynnyng of the bible, and in the ende.

Isidre, in the i* book of Soureyen Good, touchith these reulis schortliere, but I haue hym not now, and Lyre, in the bigynnyng of the bible, touchith more opinly these reulis, but I haue him not now, and Ardmacan, in the bigynnyng of his book /de Questionibus Armenorum/, 3eueth many goode groundis to vndirsto...
Austen, in the bigynnyn of the iii• book of Cristen Teching.
<L 1><T Pro><P 49>
Austen seith this in the ende of ij• book of Cristen Teching.
<L 11><T Pro><P 49>
Austen in ij• book of Cristen Teching.
<L 25><T Pro><P 49>
Seint Austyn seith al this in the bygynnyn of the ij• book of Cristen Teching.
<L 32><T Pro><P 50>
Jerom seith this in the ende of the j• book of Amos.
<L 15><T Pro><P 52>
Jerom seith this in the ij• book on Amos, and in iii• c• of Amos.
<L 24><T Pro><P 52>
he writith thus on the ij• prologue on the bible, "Joo seith in xvij• c• of Apoc• I sy3 a book written withinne "and withouteforth in the hond of the sitter on the trone; this book is holy scripture, “which is seid written without forth, as to the literal vnndirstonding, and withinne, as to “the preuy and goostl vndirstonding;""
<L 26, 27><T Pro><P 52>
Seint Isidre, in the firste book of Souereyn Good xx• c• settith vij• reulis to expounne hooly scripture, and summe clepen these reulis the keies of scripture, for bi these rulis the vnndirstonding of scripture is openid in many things.
<L 17><T Pro><P 53>
aboute which thing it is to see, that the same lettere hath sum tyme double literal sense, in ensaumple in j• book of Paralyppomynon, xvij• c• , God seith to Salamon, “I schal be to him in to a fadir, and he schal be to “me into a sone;” and this to the lettere is vnndirstonden of Salomon, in as myche as he was the sone of God, bi grace in 3ungthe, wherfore Nathan the prophete clepide hym, “amyable to the Lord” in ij• book of Kingis, xij• c. and the noumbre of translatouris out of Greek into Latyn passtih mansis knowing, as Austyn witnessiþ in the ij• book of Cristene Teching, and seith thus, “the translatouris “out of Ebru into Greek moun be noumbrid, but Latyn translatouris, either thei that “translatidten into Latyn, moun not be noumbrid in ony maner”.
<L 12, 16, 17><T Pro><P 54>
For in the firste tymes of feith, ech man, as a Greek book came to him, and he semyde to him self to haue sum kunnynyg of Greek and of Latyn, was hardi to translate;
<L 20><T Pro><P 59>
book of Cristene Teching, that if equiuok wordis be not translatid into the sense, either vnndurstonding, of the autour, it is erroour; as in that place of the Salme, the feet of hem ben swifte to shede out blood, the Greek word is equiuok to sharp and swift, and he that translatid sharpe feate, erreide, and a book that hath sharpe feate, is fals, and mut be amendid;
<L 39, 43><T Pro><P 59>
And þou þese materis ben here schortly knit, þei ben in another book longli declarid, and manie othere mo al in oure langage, þe qwynche we wolde were communid to alle trew cristene men.
<L 174><T SEWW03><P 29>
Yuel wolues ben religious þat Crist seiþ in Matheu book ben wolues raueschinge, al if þei komen in shepe cloþis, for bi þis ypocrisie þei disseyuen sunner þe scheepe.
<L 62><T SEWW13><P 66>
And þe noumbre of translatouris out of Greek into Latyn passiþ mansis knowing, as Austyn witnessiþ in þe secounde book of Cristene Teching, and seiþ þus þe translatouris out of Ebru into Greek moun be noumbrid, but Latyn translatouris, eiþer þei þat translatiden into Latyn moun not be noumbrid in ony manere. For in þe firste tymes of feiph ech man, as a Greek book came to him and he semyde to himself to haue sum kunnynyg of Greek and of Latyn, was hardi to translate.
<L 147, 150><T SEWW14><P 70>
For Austyn seiþ in þe secounde book of Cristene Teching þat, if equiuok wordis be not translatid into þe sense eipher vnndurstonding of þe autour, it is erroour.
<L 175><T SEWW14><P 71>
and he þat translatid sharpe feate erride, and a book þat hap sharpe feates is fals and mut be amendid.
<L 179><T SEWW14><P 71>
þe same wise myraclis pleyinge, al be it þat it be synne, is opere while occasion of conuertyng of men, but, as it is synne, it is fer more occasion of peruertyng of men, not onely of oon synguler persone, but of al an hool comynte, as it makþ al a puple to ben occupied in veyn a3enus þis heeste of þe Psauter book þat seiþ to alle men, and namely to pristis þat eche day reden it in þer seruyse, Turne away myn eyen þat þei se not vanyeeteþ’, and efte, Lord þou hatidest alle waytynge vanyteþe’.
<L 178><T SEWW19><P 101>
And for þer shule no þinge be more sweete to vs þan siche maner merci of God, þe Psauter book clepeth þat mercy blessyng of swetnesse’, where he seih þou cam before hym in blessynges of swetnesse’, þe whiche sancle þe seculerly, 3it payede tribute þat þei mærchaundise or craft neþer hadden londis ne of heed money bicause þat þei vsiden no for, if Crist and his apostlis, e book was nouȝt. 

þe raþere temple, in reward of which þe seconde voiis, hauynge mynde of þe noblete and glorie of temple, in her iȝen þanne wepten wiþ a greet Godenhes and eldre men, þat siȝen þe temple of þe sunmtime it stood wiþ þe children of Irael, as it is þe chirche, resonably shulde it stonde wiþ us as And certis, if we taken bisily heede of þe chirche, resonably shulde it stonde wiþ us as therof hee and Ihesu Crist answeð book

þridde membre of holy chirche, as Austyn seiþ (in þe bishope shal be saued in blis, and ellis he is no Also no man is holden for to bileue þat his bishope shal be saued in blis, and ellis he is no membre of holy chirche, as Austyn seih (in þe priddle book of Cristen Doctryne, in þe secounde reule of Tyconie, þe þrettiþ capitle). 

also charite itself for excellence of charite to Poule not onely clepiþ Poul ful of charite, but Þou cam bifore him in þe persone of alle þe apostles, whanne he seide To þee I shal 3eue þe keies of þe rewe of heuenes, and whateuere þing þou shalt bynde’, as seynt Austyn markide pleynly in his book /De Verbis Domini/j in þe þrettiþ capitle. 

Wherfor Crisostum in his book of preisingis of Poule not onely clepiþ Poul ful of charite, but also charite itself for excellence of charite to Crist and his spouses holy chirche. 

And certis, if we taken bisily heede of þe staat of þe chirche, resonably shulde it stonde wiþ us as sunntyme it stood wiþ þe children of Israele, as it is writun in þe firste book of Esdras þe iii c’ where þe book seih þat ful many of þe preestis and dekenes and eldre men, þat siȝen þe temple of God first whanne it was foundid and þe secunde temple, in her iȝen þanne wepten wiþ a greet vois, hautyng mynde of þe noblite and glorie of þe rabere temple, in reward of which þe secunde was nouȝt. 

Pis tellith Cestrens in his book. 

Also pope Bonefas þe viij mad þe sixte book of decretallis and giffully he brouȝt in Celestyn, predecessour, to Reyne þe popehed and mak law þat a pope myȝt resigne his popehed, which law Bonefas, hym silfe made pope, revokid. This was of france nacioun, a monke, and bi nyȝt forsokhe his Abit and make his seale þat he was sooȝt, and bi seint Austyn seih in þe Book of Questiouns of þe Oolde and Þe Newe Lawe þe lxxix c’, how moche rapiȝ our clerkis, and special þat ben deed to þe world, in so greet a neede of þe rewme shulden be redy to deluyere up into þe hondis of seculer men alle her poscessiouns and tresours euene to þe reule of þe apostle, þat is to seie þat Þei holde hem apayd wiþ necessarie liifloide and hilyng’; 

Panne bi þis spiriȝt shal antecrist be killid, acordinge to seint Ion in his pistle and seint Austyn upon þe same pistle and in a book þat is clepied Austyn Of þe Wordis of þe Lord þe xlvi c’, and Lyncolne in partie acordiþ to þis in a ser mourn þat bigynneþ /Natis educatis et assuefactis/. 

Herfore also Crist, comynge to purge þe chirche of his Fadir, he bigan at þe temple and castide out alle þe abhomynaciouns perof, and chacide awey out of þe temple biggeris and silleris, þe whiche, as Parisiense seiþ in þe Book of Vicis figurij symoncientis. 

And ouer þis, as it semeþ to seint Austyn in þe Book of Questiouns of þe Oolde and þe Newe Lawe in þe C and vi c’, þat þe day of doome is upon us, where seynt Austyn seih þat, as in þe sixte day God made man and in þe seuenpe day he restide from alle his werkis, so in þe sixte þousand of 3eeris God bouȝte man, and in þe seuenþe þousand of 3eeris þe world shal cece. 

Ther for seynt Austyn seih in his book þat a seculer lord owt to telle to alle his sugettis þe peynes of helle and þe joyes of heuyne and refreyne hem fro lecherie, couetyse, pride, bakbiting, and oþer synnes, and schall 3eld reso

þan siche maner merci of God, þe Psauter book where seynt Austyn seiþ Þou cam bifore hym clepiþ þat mercy blessyng of swetnesse’, where he seiþ þat Þei holde hem apayd wiþ necessarie liifloide and hilyng’;
for to deliuer hym fro his pursuere and bere him ouer þe see.
<L 232><T Tal><P 182>

For seint Austyn seih in þe book of abuisounis, ix', The king owip forbede theftes, punyche avoutrese and suffre not for sworn men lyfye in his lond'.
<L 393><T Tal><P 188>

Also in þe 3er of grace after suyng pope boneface þe viij, þat bi disseit gate þe popehede and entrid as a fox and regned as a lyon died as a dogge, made þe vj book of decretallis.
<L 532><T Tal><P 192>

Also in þe 3er of grace of Arnedel, Archebischop sumtyme bigynneþ a book.

And I seide, Sere, if Crisostem preue him worþi and to swere bi a booke?'
And þe lawyer seide at þe biddynge of his souereyne, which hadde power to charge him to swere, he schulde leye his hond vpon a book and heere his charge; and if his charge to his vnfriendstonding were vnleeful, he wolde anoon wiudrawe his hond fro þe book; and if he perceyuede his charge to be leeful he wolde holde stille his hond vpon þe book, takynge þere onoli God to witnesse þat he wolde fulfille þat leeful charge aﬅir his power. And þe maistir of dyuynyte seide þanne to him þus, “Certis, he þat leyþe his hond in þis wyse vpon a booke, and makiþ þus þere a biheeste to done þat þing þat he is comaundid, is oblischid þere þan bi bookooþ to fulfille his charge, for no doute he þat chargiþ him to leye his hond þus vpon þe booke holdiþ þe touchynge of þe þing þat þe bookooþ. And perfore he þat chargiþ a man to leye þus his hond vpon þe book and to kisse it, bihotynge in þis fourme to do þat þing or þat, wolþe seie and witnesse þat þe þat touchiþ þus þa þing or þat, leyþe þus his hond vpon þe bookooþ. And þe maistir of dyuynyte seide it was not leeful to ony man neiphe to þeue ne to take siche charge vpon ony booke, for every book is noþing ellis, no but dyuysr creaturs of whiche it is made. Perfore to swere vpon a book or bi a book is to swere bi creaturs, and þis swereng is euer vnleeful. þis sentence witnesiþ Þeom and Cristostom plyenli, blamyng him greutiþ þat bryngeþ forþ a book to swere vpon, ammonstynge clerks þat in no wyse þeþi compellen ony lyf to swere wherþe þeþi gessen a man to swere trewe or fals'.

And þe lawyer seide at þe biddynge of his souereyne, which hadde power to charge him to swere, he schulde leye his hond vpon a book and heere his charge; and if his charge to his vnfriendstonding were vnleeful, he wolde anoon wiudrawe his hond fro þe book; and if he perceyuede his charge to be leeful he wolde holde stille his hond vpon þe book, takynge þere onoli God to witnesse þat he wolde fulfille þat leeful charge aﬅir his power. And þe maistir of dyuynyte seide it was not leeful to ony man neiphe to þeue ne to take siche charge vpon ony booke, for every book is noþing ellis, no but dyuysr creaturs of whiche it is made. Perfore to swere vpon a book or bi a book is to swere bi creaturs, and þis swereng is euer vnleeful. þis sentence witnesiþ Þeom and Cristostom plyenli, blamyng him greutiþ þat bryngeþ forþ a book to swere vpon, ammonstynge clerks þat in no wyse þeþi compellen ony lyf to swere wherþe þeþi gessen a man to swere trewe or fals'.

And þe lawyer seide at þe biddynge of his souereyne, which hadde power to charge him to swere, he schulde leye his hond vpon a book and heere his charge; and if his charge to his vnfriendstonding were vnleeful, he wolde anoon wiudrawe his hond fro þe book; and if he perceyuede his charge to be leeful he wolde holde stille his hond vpon þe book, takynge þere onoli God to witnesse þat he wolde fulfille þat leeful charge aﬅir his power. And þe maistir of dyuynyte seide þanne to him þus, “Certis, he þat leyþe his hond in þis wyse vpon a booke, and makiþ þus þere a biheeste to done þat þing þat he is comaundid, is oblischid þere þan bi bookooþ to fulfille his charge, for no doute he þat chargiþ him to leye his hond þus vpon þe booke holdiþ þe touchynge of þe þing þat þe bookooþ. And perfore he þat chargiþ a man to leye þus his hond vpon þe book and to kisse it, bihotynge in þis fourme to do þat þing or þat, wolþe seie and witnesse þat þe þat touchiþ þus þa þing or þat, leyþe þus his hond vpon þe bookooþ. And þe maistir of dyuynyte seide it was not leeful to ony man neiphe to þeue ne to take siche charge vpon ony booke, for every book is noþing ellis, no but dyuysr creaturs of whiche it is made. Perfore to swere vpon a book or bi a book is to swere bi creaturs, and þis swereng is euer vnleeful. þis sentence witnesiþ Þeom and Cristostom plyenli, blamyng him greutiþ þat bryngeþ forþ a book to swere vpon, ammonstynge clerks þat in no wyse þeþi compellen ony lyf to swere wherþe þeþi gessen a man to swere trewe or fals'.

And þe lawyer seide at þe biddynge of his souereyne, which hadde power to charge him to swere, he schulde leye his hond vpon a book and heere his charge; and if his charge to his vnfriendstonding were vnleeful, he wolde anoon wiudrawe his hond fro þe book; and if he perceyuede his charge to be leeful he wolde holde stille his hond vpon þe book, takynge þere onoli God to witnesse þat he wolde fulfille þat leeful charge aﬅir his power. And þe maistir of dyuynyte seide it was not leeful to ony man neiphe to þeue ne to take siche charge vpon ony booke, for every book is noþing ellis, no but dyuysr creaturs of whiche it is made. Perfore to swere vpon a book or bi a book is to swere bi creaturs, and þis swereng is euer vnleeful. þis sentence witnesiþ Þeom and Cristostom plyenli, blamyng him greutiþ þat bryngeþ forþ a book to swere vpon, ammonstynge clerks þat in no wyse þeþi compellen ony lyf to swere wherþe þeþi gessen a man to swere trewe or fals'.
is in þe marw3 of þe sentence of scripturis.

Seyne we not þat þe gospels of Crist ben writen in þe masse book?

BOOKE...........20
And þerfore seiþ Crist in þe booke of his gospel þat kynrede of horedam secheþ suche signes, ne þe weddings wip hem profitiþ not to be þe service of God, but stirþ hem to pride & gregþ her synne.

And Sistrence in his fifte booke, þe 24 c◦, seiþ: þe Euaungelie of Jon was drawen into Engliche be þe forseide Bede;

Þe þridde hit gendreþ: wraþþe, for it telleþ in þe first booke of Hooli Writt (Gen ᛫ 13᛫ 7) þat þer was made striþfe bitwene þe herdes of Hhabraham and Loth his cosyn for multiplyynge of hire beestes.

Also in the viii booke of the trynyte Austyn seith: Alle the bildyngis or makyngis of Goddis bookis arisen for tha t feith, hoope and charite to be bildid in mannes soule.

myche more in thung that is with the spirit, and alwey exswamplid in the lif of Christ, and so fully written in the booke of lif, as is leyng of myraclis pleyinge and of alle japyng, thou shuldest not holden a3ens ys it, but if it rnyþte ben schewid a3ens the bilee, sythen in al thyng that is dowtous men shulden holden with the partye that is more favovable to the spirit, and more exswamplid in the lif of Christ;

neiþir in chalise booke or vestment/ neiþir in steple seets or peynting.

sitting in his chaare/ Philip took not awey his booke

And þis state or power is þe vicar of þe godheede, as it may be growndid here, and, as saynt Austyn saiþ in þe Booke of questyons of þe olde lawe and þe newe, and in oþer dyuers placis.

For þis state in þe chiche is þe vicar of þe manhede of Criste, as saynt Austyn saiþ in a booke þat is alegyd tofore;

Also in þe booke of Deutonomy God saiþ þus: /Non habebunt sacerdotes, et omnes qui de eadem tribu sunt, partem et hereditatem cum reliquo populo Israell, quia sacrificia Domini et oblaciones commendent;
BOOKES

For it is shewid openly by the witnessing of Sct. Austyn and other martirs and bishops of Rome, that Sct. Cipryan, the martyr, erred thus openly, and it is not founden in any place of his books that he revoked his errour.

BOOKIS

ON THE SUFFICIENCY OF HOLY SCRIPTURE

THE fend sekiþ many weyes to marre men in bileve, and to stoppe bodily þis þat no books ben bileve.

On þe þridde maner holy wryt is clepid books þat ben writen and maad of enk and parchemyn.

And herfore books seyen þat penance is arbitrarie, now more and now lasse, after þat prestis lykyn.

Þanne moche tresour and moche tyme of many hundrid clerkis, in unyversite and oþere placis, is foule wastid aboute books of þe emperours lawe, and studie aboute hem.

And Austyn, in þre or foure grete books, seis expressely þat noon accident may be wiþouten sugett, and alle wise philosoforis acorden here wiþ Austyn.

And to swere bi a booke?’

And þe clerk seide to me, Leie þan þin hond vpon þe booke, touchinge þe holi gospels of God and take þi charge’.

Siþen þen, as þese autoriteis preue, no þing shal be vnrekenyd in þat day, and no þing may be hid fro þe iuge, for alle þingis ben nakid and open to þe yen of God, þen me þinke it were nedful þat alle men dredden gretely þat day and had it gretely in mynde to make redy her books again þat grete day.

BOOKIS

ON THE SUFFICIENCY OF HOLY SCRIPTURE

THE fend sekiþ many weyes to marre men in bileve, and to stoppe bodily þis þat no books ben bileve.

Also in the viii booke of the trynyte Austyn seith: Alle the bildaungis or makyngis of Goddis books arisen for that feith, hooppe and charite to be bilda in mannes soule.

and thei chargiden neuere neither constreynde ony man to take her books, but commaundiden men to byleue not to her bokus, no but in as myche as thei weren groundid in holy writ expressly, or in pleyn and sufficient resoun.

Also in the viii booke of the trynyte Austyn seith: Alle the bildaungis or makyngis of Goddis books arisen for that feith, hooppe and charite to be bilda in mannes soule.

bles no book schal be by whiche the sekeness of mannes ignorauence schal be goerned, if the moste leueful autorite of these books either dispidis be al don aweye, either forbodun be confoundid.

And at þe day of doom, whan books schal be opone, þe whiche bokus ben mennys sowlys, and conscience of hem, þanne schal bope good and yuel knowe mennys werkys and þer þowtys.

But so ben not myraclis pleyinge, that ben made more to deliten men bodily than to ben bokis to lewid men, and therefore 3if thei ben quike books, thei ben quike books to schrewidenes more than to godenesse.

Þis same rekened Joachim in þe books bifore.

þerfor wane he haþ rehersid al þe books of þe Bibel, þane he seijþ in þe prolog of Penteteuke: I preie þe dere broher, lyue among þese, haue þi meditacion in þese, knowe noon oper þing nor seche non odyr thynge but þese.

þat seeken God & hise seyntis/ not in books

but so ben not myraclis pleyinge, that ben made more to deliten men bodily than to ben bokis to lewid men, and therefore 3if thei ben quike books, thei ben quike books to schrewidenes more than to godenesse.

as lewid mennys books ||

þat seeken God & hise seyntis/ not in books

leie her hand on books/ & þanne he puttiþ hem to open schame

Ringer 540
blamep prestos/ for pei bringen forpe bookis
<1L 21><T LL><P 87>
So pei þat bryngen forþe bookis* on whiche
men forsweren hem
<1L 25><T LL><P 87>
But neiþir on bookis schullen we swere
<1L 14><T LL><P 88>
But we mai in no case swere bi bookis
<1L 26><T LL><P 88>
radden hise bookis & seiden/ If we hadde lyued
in hise daies
<1L 35><T LL><P 132>
tauþt hem verry trouþe/ Hise successouris
tooken hise bookis
<1L 1><T LL><P 133>
but blessed be god, þat in euery chirche haþ
done to witnesse his gospel.
<1L 2562><T OP-ES><P 128>
PROLOGUE* Here bygynneth a prolog for alle
the bookis of the Bible of the oolde testament* CAP* I° Þe wy twentie bookis of the oolde
testament ben bookis of feith, and fulli bookis of
holy writ; and these fyue ben the bookis of
Moises, whiche ben clepid propurly the law;
<1L 1, 3><T Pro><P 1>
the viij* book, ix* x* and xi* and xii* and
xiiij* ben the foure bookis of Kyngis and twey
bookis of Paralipomimmon;
<1L 6><T Pro><P 1>
the xiiiij* book is Esdre, that comprehendeth
Neemye, and al Þe bok anentis Ebreyes, as
Jerom seith, but anentis Grekis and Latyns these
ben twey bookis; the xvij* book, xix* and xx* ben
the iij* bookis of Salamon;
<1L 8, 9><T Pro><P 1>
Also the book of Baruc and the pistle of Jeremye
ben not of the autorite of the bible anentis
Ebreyes, ne the prayer of Manasses, as Jerom
witnesseth, and how mich of the book of Hester
and of Daniel is of autorite anentis Ebreyes and
in Ebreu lettre, it is told in the same bookis by
Jerom hym self; netheles Jerom, in snyng
Ebreyes, comprehendid alle these bookis in
xxij*:
<1L 24, 25><T Pro><P 1>
book of Kyngis, and clepen it Malachym, and
thei comprehenden in oo book the iij* bookis of
Paralipomimnon. But certis, litel charge is of this
rikenyng, whether the bookis of Kyngis ben
noumbred foure, as Latyns doen, either tweyn,
as Ebreies doen. Also litel charge is, whether
Paralipomimmon be departid in iij* bookis, as
Latyns vsen, either be oo book aloone, as Ebreis
doen;
<1L 28, 31><T Pro><P 1>
Netheles it semeth, that Latyns and Grekis han
more reson in this rikenyng than Ebreies han, but
hou euere these bookis ben noumbred, alle these
ben of autorite of bileue, either of cristen feith.
Thanne if the first book of Esdre and the book of
Neemye ben noumbred for tweyne, as Grekis and
Latyns vsen, and if men taken Judith for a book
of holy Scripture, as the general congregacioun
of clerge dide at the Seyne of Nicene, as Jerom
witnessith in the prologe on Judith, thanne in the
olde testament ben xxvij* bookis of bileue.
<1L 2, 7><T Pro><P 2>
Therfore as holy chirche redith Judith and Tobie
and the bookis of Machabeies, but rescuyeth
not tho among holy Scripturis, so the chirche
redith these iij* Bookis Eclesiastiçi and
Sapience to edifying of the peple, not to
conferme the autorite of techingis of holy
chirche;
<1L 10, 11><T Pro><P 2>
and the bookis of the olde testament, that ben not
anentis Ebreies, and ben not of the noembre of
holy writ, Owen to be cast fer away;
<1L 16><T Pro><P 2>
but onely the first, and of Neemye, that ben
rikened for twey bookis anentis Grekis and
Latyns, and ben of autorite of bileue.
<1L 20><T Pro><P 2>
and siche ben the bookis of Judith and other,
whiche Seynt Jerom noumbriþt in the prologe on
Regum;
<1L 24><T Pro><P 2>
and holy chirche rescuyeth not siche bookis;
<1L 26><T Pro><P 2>
But sothely alle the bookis of the newe
testament, that is, foure gospelleris, Matheu,
Mark, Luk, and Jon;
<1L 29><T Pro><P 2>
CAP* VIII* The bookis of Paralypomynon ben
ful nescessarie to vndirstonde the stories of the
elde testament, in so myche, as Jerom seith, that
if eny man withouten these bookis wolde presume
to haue the kunnynge of holy scripturis, he
scorne himself, that is, disseyue eithir make
himself worthi to be scorned; for whi the stories
left out in the bookis of Kingis be touchid in these bookis, and vnnumberabile questionis of the gospel ben declarid by these bookis.

Here lordis and prelatis moun see how thei do opin ydolatrie, whanne thei gessen to onoure seintis, and hire opin deedis of ydolatrie and blasfemye ben opin bookis of ydolatrie and blasfemye to hire sugetis;

Therfore amonage alle the bookis of the elde testament symple men of wit schulden rede and here oft this book of Tobie, to he trewe to God in prosperite and aduersite, and eschewe idolatrie glotenye and coueitise, and to be pacient in tribulacoun, and go neuere a wey fro dreede and loue of God.

The firste book of Macabeis tellith hou gret distruccioun and cruelte Antioke the noble dide a3ens the Jewis, and hou many thousandis he killide of hem, that wolden holde Goddis lawe, and brente the bookis of Goddis lawe, and defoulide the temple of Jerusalem, and compellide men, for drede of deth, to do idolatrie, and forsake God and his lawe;

And thei diden mychel harm to the puple of Israel, and who euere heeld the bookis of Goddis testament and kepte his lawe, was slayn bi comaundement of Antiok the king, and wymmen that circumcideden her children weren slayn, bi comaundement of Antiok the king.

Also, as the little richessis of Jewis, whiche thei baren a wey fro Egipt, weren in comparisoun of richessis which thei hadden aftirward in Jerusalem, in the tyne of Salomon, so greet is the prophitable kunnynge of filosoferis bookis, if it is comparisouned to the kunnynge of hooly scripturis;

Thanne thilke drede, bi which he thenkith on Goddis dom, and thilke pite, bi which he must disye heeld the bookis of Goddis testament and kepe his lawe, was slayn bi comaundement of Antiok the king, and wymmen that circumcideden her children weren slayn, bi comaundement of Antiok the king. And þerfore techeþ þe bouke of Wysehood, þat we scholde nou3t tarye to be yturned to God;
When þei see 3it þat þer bone is not grauntid, if þei wolde be hardy and aske 3it ferpermore in þis maner: ‘Now Lorde, sifen it is so þat we woful damped wrecchis shullen go oute of þi sî3t, and wip þi curse, into þe fire, merciful Lorde, if we dar aske þe— if it be þi wille— bow we shullen be þere an hundrid 3ere, or a þousand 3ere, or a thousand thousand 3ere, 3yue vs grace at þe laste þat oure peyne may haue an eend, so þat we may come oute and come to þi blisse,’ herto may þe iustise answere and sey by þe fourþ worde of his sentense, 

Þat doþ þe work of God fraudilentli/ þat is to seie* falseli or disceyuabl/i and here seiþ Gregor* /Solus in dei oþere fraud

Luk* ii* /Pax hominibus bone voluntatis’/ ||

Ihu for þin endeles my3t, endeles wisdom, endeles goodnesse and charite, graunite to vs synful wrecchis þis bone. 

BONES............12 /Ingrediatur putredo in ossibus meis, et subter me scateat;/ Rotynge go in my bones, and undir me springe. 

For we ben membris of his body, of his fleisch, and of his bones. 

þat is: “An heuy herte dryeþ vp a mannes bones; 

Pat is: ‘In halter and bridel constreyne her cheke bones’. 

Lorde/ what herwyne is it to fetche deed mens bones out of the grounde there as they shulden kyndelyche roten/ and shrynen hem in golde and in syluer/ and suﬀren thy quycke bones of thyne ymagis perysshe for deuale of sustenaunce/ and 

Some become theues/ and robbers/ and manquellers that myghten ben yholpen with the golde and syluer that hongeth aboute deed mennes bones/ and other blynde mawmettes of stocks and stones. 

We hounden no moneye, but monelich faren, And hauen hunger at the mete, at ich a mel ones, We hauen forsaken the world, and in wo lubbeth, In penaunce and pouerte, and prechethe the pulpe By ensample of oure liïf, soules to helpen And in pouerte preien, for al oure parteneres That gyueth vs any good, God to honouren Other bel other book, or bred Other catel other cloth, to coueren with oure bones: Moneyll, other money worth here mede is in heuen: For we buldeth a burwgh, a brop and a large. A chirch and a chapitile, with chaumbers a loft. 

Thei ben so digne as the deuel that droppeth fro heuen With hartes of heynesse, whough halwen the churches And deleth in deuynyte, as dogges doth bones. 

And now men shulden be more gostly and take lesse hede to siche sensible signes, as dyden þe apostlis of Crist þat, by schort tyme and rewlis and corporal rei premia nec ad laudis verba nec ad humani iudicii gratiam anhelat’/Oonli in Goddis seruice unrest.

Bethanie heere in þis world (þat is, in penaunce, as þis John dide), and be obedient al oure lyfe to our Lordi biddynge, and spende wel þe 3efis þat he hæp vs lent, so þat we moune wynde þe li3tlier þe grete ryuer of þis Doom, and be seid to vs aftur of his blesside mouþ: /Euge, serue bone et fidelis, quia super paucu fuisti fidelis, super multa te constituam;
maketh thou vs to worshippe a false god in the chalyce, whiche is vncoviuire when ye worship the breade, and ye saye the fleshes is in the breade, and the blood is in the wyne, then thou must graute, yf thy crafte be true as it is not indede, that the manhode of christ is departed and that it is made twoe tymes: for fyrste thou takest the hooste of bread and other a pece of bread and make it as ye saye, and the innocent people worship yt.

<BONIS>...........8

/Esurientes implevit bonis, et divites dimisit inanes:/ Pe hungrynge he fillide wiþ goodis, and þe riche he lefte empty.

And he dede on cursyng os a cloþ, and entred as water in to his inword þings, and as olyy in to his bonis.

And of doumbnes fro good speche may be seide

Of whiche men spekiþ also þe holy man, Job, þere he seiþ þus: /Ducunt in bonis dies suos, et in puncto ad infernum descendunt/.  

Serui subdite estote in omni timore dominis; non tantum bonis & modesties; sed etiam discolis;// þat is to seie; Seruatris be 3e suget in al drede to 3oure temperal lordis/ & not oonli to good & to esy lordis* þat is to seie* in loue* but also to tyranta里斯* þat is to seie* in Pacience/ But fendis lymes feynen hem.  

Egrediuntur quasi greges paruuli eorum & infantes eorum exultant lusibus/ tenent timpanum & cytharam & gaudent ad sonitum organi/ Ducunt in bonis dies suos.

But we preye þe, pilgrym, us to telle qwan þu offerist to seynis bonis enschrinid in ony place, qweþir releuis þu þe seynt þat is in blisse, or þe pore almes hous þat is so wel enduwid?  

<BONYS>...........9

Also alle comyn swereris bi Goddis herte, bonys, nails, and sidis, and opere membris, and false and veyn swereris, wiþ lecchours, and alle opere þat comynly don a3enst ony of Goddis hestis, for þei ben comyn mysdoeris, rennen fully in þis sentence.

But here Cristen men sayne, þat hit is not leeful to swere by creaturis, ne by Goddus bonys, sydus, naylus, ne armus, or by ony membre of Cristis body, as þo moste dele of men usen, ffor þis is a3enus holy writte, holy doctouris, and comyn lawe, and grete peyne sette þerupon.

The seuenþe woo þat Crist wyscheþ to þese y pocrites is seyd in þese words of Crist þat is alwytty: 'Woo to 3ow scrivis and pharnises, y pocrites, þat ben ly3k to sepulchrus, whyte wijpowte, þat semen wijpowte forþayre to men, but þei ben wijpyne full of dede mennyþ bonys and alle maner of fulpe þat compeþ of deede careynes.

And so false ypocrisye is beryed wiþynnen hem but þei ben wiþynne fulle of dede mennyþ, and stynky pruyde wiþ monye oþre vyces, but þer grownd þat þei coueyton is bonys of deede men;

a prelat as an abott or a priour, þat is ded to þe world, and pride and vanyte þerof, to ride wiþ foure score hors, wiþ harnis of siluer and gold, and many raggid and fittrid squyeris and oþere membris of crist, and to spende wiþ erlis and barons and here pore tenauntis boþe þousand markis and poundes to meynte a false plee of þe world, and forbarre men of here ri3t.

and for to proue þís, loke where a prest or monk is ded to þe world, and foþ barre men of her ri3t.

but newe he þat kan best pleie a pagyn of þe deuyl, syngynge songis of lecherie, of bataillis and of lesyngis, and erie as a wood man and dispise goddis maieste and swere bi herte, bonys and alle membris of crist, is holden most merie men and schal haue most þank of pore and riche;
Whanne men schullen in spirit smelle þe swettenesse and þe holynesse of ihu crist and his lif, and smelle bi bodily witt þe swettenesse and good odour of herbis and spicis and trees and opere creaturis, to loue god and serue god and herie hym for his goodnesse, þe fend stiriþ men to sette here lust in smellynge of lekerous metis and drynkis and to take ouermochil of hem, til þei lesen here wittis and for3eten god and his seruyce and fallen in lecherie and slepen as hooggis, and chiden and fi3tten as woode houndis, and sweren herte and þe hornis, and cursen and warien and prechen opynly cursed lesyngis, and 3euen ensaumple of synne as cruel fendis of helle.

Siþ þan a man is as good and as worþi as is his soule þat is þe best creature in kinde, and ouer þis siþ man in kinde is as good and as worþi as it is good and worþi in Crist, in whom it is bi grace and bi office aboue alle angelus, þo þat soiecten men bi seruage onli due to God, as offring and sacrefice to stokkis and stones and wormeeten hornis, to þe swerdis poynt and water, to olde raggis and many opur jingiss curtced lesyngis, and 3euen ensaumple of synne as cruel fendis of helle.

And so a mannus tunge is sumdel shapyn as a swerd maad of steel, and so sij tunge brekiþ boon, al 3iþ þe tunge hymsilf haue noon, and of wordis þat comen of tunge is sum man iustified and sum men ben dampanyd boþe heere and in helle.

Boones.........6
And so þo fend haves cast a boon, and made þese honndes to feght;

And of þis may trewe men se, þat ri3t as þe fend bi o castynge in of a venemed boon, þat is, dowinge of clerkis a3enes Cristis ordynaunce, haþ venymed Cristene men, boþe seculeris and clerkis, and meveþ men of armes to batayls and stryves, so by on openynge of tresour of his lesyngis, þat he may asoylle men boþe of peyne and synne 3if þei weie holde on his side a3enes Cristis ordynaunce, he haþ hight his clerkis alle rewmes of þe world.

And þus þe tunge in mannis mouþ is a scaberk to þis swerd, and shapun in forme of bodili swerd wiþoute boon or straunge paart.

Boones.......9
And so þo fend haves cast a boon, and made þese honndes to feght;
bileeue.

BOONIS.........3
ye cristene lordis, hou dore ye suffre youre seruauntis to blasfeme God in youre presence bi dispitous sweringe, herte, boonis and nailis, and othere membris of Crist, sith ye doren not suffre hem to dispise youre ertheli king in youre heeringe!

and where king Josie prechide opinly Goddis lawe in the temple to al the puple, and castide awey idolis, and brente the boonis of prestis, that diden idolatrie, summe cristen lordis in name not in dede, preisen and magnifien fraris lettris, ful of disseit and lessingis, and make hire tenauntis and meyne to swere bi herte, boonis, and sydes, and other membris of Crist, and pursuen ful cruely hem that wolden teche treuly and frely the lawe of God, and mayntene and cherischen hem, that prechen fablis, lesingis.

BOONS..........1
God caste for anoþer ende, for to telle þat his lawe, maad of þe pask lomb þat þey shulden not breke his boons, figuride þis lomb of God.

BOONYs.........6
Also whanne Jeroboam stood on the auter and castide encense, a man of God cam fro Juda bi the word of God, and seide, “A sone, Josias bi “name, schal be born to the hous of Dauith, and he schal sle on this auter the prestis of “hi3e placis, that brenne now encense in this autir, and he schal brenne boonys of men on “this auter;”

Elisee di3ede, and was beried, and whanne a deed bodi was beried in the sepulcre of Elisee, the man lyuede a3en, and stood on his feet.

Ferthermore he brente the boonys of prestis in the auteris of idolis, and he closnide Juda and Jerusalem, and distroiede alle ydolis in the citees of Manasses and of Effrahym and of Symeon til to Neptalym.

Borell52
And þerfor Ser, be wele war þat ou speke no more a3aines holi chirch, for in gode faiþ it ne was neuer meri sîpen þat a borell clerk þat had lerned a littel to vnderstonde Latyn schuld mell him of holi writt & of þe decrees & decretalles & þe popes lawe & his power.

And þer as þou saist þat a borell clerk schuld no3t mell him of þe popes lawes ne of men of holi chirch, I wote weie þat 3e bene wroþe þerwiþ, for moni of 3ow con litel of Goddes lawe ne of þe popes lawe neiþer. And þerfor 3e wold þat borell clerkes couþ no more þan 3e, for þan mi3t blynde Baiard be þe boldest hors in þe cart.


Bosardis53
and þes blynde bosardis wolen dampnen trewe men þat techen trewely and frely bely writt a3enst bore synnes to be heretikis, For no man

52 1 variant; 6 occurrences.
53 3 variants; 4 occurrences.
schulde here goddis lawe tau3t bi suche trewe men, and þei hem self wole preche here owne tradicions and not þe gospel;
<L 9><T MT07><P 157>

BOSARDES.......2
And so þese blynde bosardes spekin ageynes himself, and ageyns bishops and seculer lordes, and ageyns comysns, and al holy Chirche.
<L 5><T A20><P 238>

Gledes and bosardes weren hem by;
<L 1335><T PT><P 189>

BOSARDUS.......1
But þes blynde bosardus moton knowe furst what is Cristus chyrche.
<L 671><T EWS2-MC><P 353>

BREAD........1
Therefore yf Christe had made of that breade hys bodye, had mayde of it hys blessynge or els in gyuynge of thankes and not in the wordes gyuynge for yf Christe had spoken of the materiall bread that he had in hys handes as when he sayde, {Hoc est corpus meum} this is my bodye and it was made before, or els the worde hadde bene a lye, for yf ye saye thys in my hande, and yf it be not a haude then am I a lyer, therfore seke it busely f ye can fynde ii wordes of blessyng or of gyuynge the whyche Chystre dyd, & that the clerkes of the earthe knowethe not, for yf ye myghte fynde or knowe it thosse wordes, then should you ware greate maysters aboue Christe, and then ye myghte be gyuers of hys substance, and as father and maker of hym and that he shoulde worshyppe you, as it is wrytten:
<L 23><T WW><P 10>

BREADE........1
Therefore yf Christe had made of that breaede hys bodye, had mayde of it hys blessynge or els in gyuynge of thankes and not in the worde bidde hys handes as when he sayde, /Hoc est corpus meum/ thys is my bodye and it was made before, or els the worde hadde bene a lye, for yf ye saye thys in my hande, and yf it be not a haude then am I a lyer, therfore seke it busely f ye can fynde ii wordes of blessyng or of gyuynge the whyche Chystre dyd, & that the clerkes of the earthe knowethe not, for yf ye myghte fynde or knowe it thosse worde, then should you ware greate maysters aboue Christe, and then ye myghte be gyuers of hys substance, and as father and maker of hym and that he shoulde worshypppe you, as it is wrytten: 
<L 23><T WW><P 10>

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 gruched in jugement, þat þo bred of þo auter is verrey Gods body, as þo gospel seis and comyne feithe holdes.
<L 25><T A19><P 231>

And se forþe barly lofes of scharpe barly bred schulde teche þese peser freris what þei schulden trowe, and not dampne as heretiks men for Gods lawe.
<L 22><T A20><P 235>

And Seint Poul seiþ, þat þei defoulen Goddis Sone as moche as is in hem, and þerfore, as to þem self, þei offeren defouled bred, as Seynt Gregory and Seynt Jerom witnessen, wiþ þe comyn lawe of holy Chirche.
<L 23><T A22><P 288>

Ffor, as mony men seyn, monkes haf grete kuppes, and purchascen pardoun to men þat drinken depe of hom, and in hor bred and hor drinke asken þei a mesure, and stryven for defaute þerof more þen deiate of virtues.
<L 13><T A09><P 157>

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 gruched in jugement, þat þo bred of þo auter is verrey Gods body, as þo gospel seis and comyne feithe holdes.
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<L 23><T A22><P 288>

And when woli wirte seis openly þat þis sacrament is bred þat we breken, and Gods body, þei seyn þat hit is nouþer bred ne Gods body, bot accident wiþouten sugett, and noght.
<L 33, 34><T A24><P 378>

And when woli wirte seis openly þat þis sacrament is bred þat we breken, and Gods body, þei seyn þat hit is nouþer bred ne Gods body, bot accident wiþouten sugett, and noght.
<L 33, 34><T A24><P 378>

Ffor, Crist seis þat þis bred is my body; and Seynt Poule seis, Þo bred þat we breken is þo comunycacioun of þo Lordis body; and Seynt Austyn seis, þat þat þing þat we seen is bred. Bot as to faith fully tau3te þo bred is Cristis body, Ambrose seis þat þing þat is bred schal be Cristis body. Jerom seis, þat þat bred þo whiche Crist brac and gaf to his disciplis is þo body of oure Saveour, ffor Crist seis, þis is my body.
<L 3, 4, 6, 7, 8><T A24><P 379>
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.

As to þo first, we seyn, siker of oure feyth, þat þo whyte þing and rounde þat þo prest sacris, like to þo unsacrid oostis, and is broken and eeten, is verrely Gods body in þo fourme of bred. Ffor Crist toke bred in his hondes, blessid hit, brake hit, and bad alle his disciplis eete þerof.

Bot here þo fals blasphemes gropen after weyes, and seyn þat bi þis þei schewe Gods body and not þat þo bred.

Also, þof al Cristis shewyng were straunge to þo gospel is fals, or ellis uncraftily cloute to wordes of God. But þis is þo sacrament, bot verrey Cristis body.

And so þes blasphemes passen Juwes in fooly, for Juwes knouen þat hit is bred when þei kyndely eten hit; and so þese feres and Pharisées ben madder þen Juwes and falsr þen Paynims, sip þei trowen nowþer þat hit is Gods body, ne bred, ne creature þat ever God made. Bot foythe of þo gospel techis us to trowe þat þis is verrey bred after þo sacringe, for Crist hymself seis, þis þo is my body; bot what foole con not se þat þe þat þo hit is þo bred? Also þo gospel techis Cristen men to preye aftir þis iche day bred, or owne substaunce. And Austyn techis þat þis þo bred Crist undirstode þis sacrament. Also þo apostlis knewen Crist by brekyng of þis þo bred, and þis þo was þo sacrament, as Austyn seis, wiþ þo popis lawe. And Seynt Poule, þat owver oper knew of Gods priveteys, calles þis þo sacrament, bred þat we breke.

And, as Crist schewid bred before þo sacringe, and bad hem all eete þerof, so he schewid aftir. For þo gospel seis, þat Crist toke bred, and gaf his disciplis to eete hit.

Lord, why shulde he not shewe by þo same skil bred, þat he toke in his honde and comaundid to eete hit?

Of þis may we se þat Crist was a grabber, or þis was soþ þat he seide, þis þo bred is my body.

þat bred þat Crist brake, and gaf his disciplis to eete, is his owne body, ffor he hymself seis þat þis is my body.

As somme seyn, þat is þo sentence of þo gospel, not þat þis þo bred Cristis body, but þat þis þo bred schal be Cristis body. Somme ben not payed of þis, but þat of þis þo bred schal be Cristis body. þe priddel seis, þat Cristis body is not new made, ne getis not new mater þat was in þo bred; so þat not of þis þo bred is makid Gods body, but þat þes accidentis bitoken Gods body. By þis mot we graunte þat þis þo bred þat Crist brak is verrely his body, or elles sey þat þis þo ange is fals, or ellis uncraftily cloute to wordes of Crist.

Bot ageynis þis grutches Anticrist, þat þis sacrament shulde togedir be bred and Gods body. Bot as he feynes, when þat Gods body bygynnes to be þere, þen þo bred turnes st no3t, and accident leeyes.

And here mennis innwittis mot algatis erre in knowynge and jugynge of difference of substaunce as, if mony oosti sacrament, as Austyn sees, wiþ þo owner oosti, and Unsacrid, were mengid togedir, a blaspheme þat knewe not medelynge of hom, kouthe not knowe substaunce accident fro þo sacringe, for Crist hymself sees, þis þo bred is shewid, and by þo seconde þis is al anoþer þing.
Bot who is a Cristen mon, bot he þat towres þat brem is Cristis body, as þo gospel seies?
<L 28><T A25><P 406>
and comettis þis fantasye,— þat if þei maken men to denye hor wittes and Cristis wordis boþe, þat þis sacrament is not verely brem, but þing þat þei known not, he schuld make hom lightly to denye aifter þis were Gods body, or what he wolde.
<L 18><T A25><P 408>
For we may als opunly knowe þis is brem, as we may knowe þo synnes of Anticrist.
<L 24><T A25><P 408>
Whennon he seis þat aftir þo sacringe þo sacrament shulde not be holden brem, þis seynt undirstondes, as he ofte telles, þat it schulde not be trowid aftir principaly brem. Ffor þis Ambrose seis þat þat þing þat was brem is nowe Gods body; and wiþo we witte þat Ambrose seis not þat brem goþ to noght, as Anticrist seis. As anentis þis cursid blessynge falsely feyned, hit is known þat Crist curside þo fige tre more mekelþ þen hese men feynen þat þei blesse þis brem.
<L 13, 15, 16, 17, 20><T A25><P 409>
Bot, as þes seyn, aftir hor blessyng leves nowþer mater, ne forme, ne part of þis brem. Ffor, as þei seyn in sentense, þei blesse þis brem to noght in forme of noght.
<L 23><T A25><P 409>
And siþ noght þat was bifore in brem tournes into Gods body, or any oþer creature, as þei mot nedely sey, how falsely þen feyned þat þat þo brem of þo auter tournes into better!
<L 25, 27><T A25><P 409>
Sothe hit is þat þis brem tournes into Cristis body.
<L 29><T A25><P 409>
And so þo substaunce of brem, offerd in þo auter, shal be turned into substaunce of Cristis owne body, and newþer schal be broght to noght, for þei ben not contrarie. Lett we þese blasphemes take hede, how Crist, before þo sacryng, bad alle eete of þis brem:
<L 31, 35><T A25><P 409>
And herefore wijbouen dowte Crist wolde þat þis brem were lastynge til it were his body, and aftir were eaten, ffor elles mot þei putt tregettreþe and falsenes in Crist. And sith bodily eetyng was bidden of Crist, and þis bodily eetyng my3þ not be, bot if hit were brem, þen þis brem lastis aifter þo sacryng.
<L 3, 6><T A25><P 410>
ffor gostily eetyng of Cristis owne body was not tau3þ by schewyng of brem, bot by brekyng of brem, as Seynt Poule seis.
<L 9, 10><T A25><P 410>
Everiche mon is nedid to begge of his God, for we asken of hym oure iche dayes brem, and in þat þat hit is Gods body, hit is ilike gode, whosoevere scares hit.
<L 14><T A25><P 426>
As if a mon asked me wheþer þis brem were Gods body, I wolde nouþer byleve þat, ne dowte hit, ne denye hit, bot suppose þat hit were so, bot if I had contrarype evydence,— as, if I had evydence þat þo prest were not sacred of God, or þat God wolde not wirke wip hym for his yvel lyvyng.
<L 19><T A25><P 426>
And so, if prelates opposed me, what were þo sacrament of þo auter in his kynde,— I wolde sey þat hit were brem, þo same þat was byfoþere; 
<L 34><T A25><P 426>
And if þou aske forþer, wheþer þis brem be substaunse of material brem, nouþer wolde I graunte hit, ne doute hit, ne denye hit, byfoþor audytorie þat I trowed schulde be harmed perby, bot sith þat I supposid or reputid þat hit is so.
<L 37><T A25><P 426>
Ande Seynte Poule seis in holy wriþte, þat þis sacrament is brem þat we breken, ande efte, Prove a man hymselfe ande so ete he of þat brem.
<L 14><T A29><P 484>
siþen Seynt Austyne seis, as þo comyne lawe witnessis, þat þo feithe askis; 
<L 22><T A29><P 484>
Po comyne lawe of decrees witnesis, when prelates weren sumwhat gostly, þat þo brem and wynþ þe bene put in þo auter, aftur þo consecracione ben not onely þo sacrament, but þo verrey body and blode of oure Lord Jesus Criste.
<L 27><T A29><P 484>
CONCERNING THE EUCHARIST. No• II• JOHANNES WYCLIFF• I BILEVE, as Crist and his apostles have tau3þ us þat þo sacrament of þo auter, whyte and rounde, and like to oþer brem, or oost sacred, is verrey Gods body in fourme of brem:
<L 2, 3><T A31><P 502>
And right as ðo persooun of Crist is verrey God and mon verrey godhed and verrey monhed right so holy Kirke, mony hundred winters, haves trowed þo same sacrament is verrey Gods body and verrey bred, as hit is fourme of Gods body and fourme of bred, as teches Crist, and his apostles. And perfore Seint Poul nemmes hit nevere, but when he calles hit bred:

And right as hit is heresey to trowe þat Crist is a spryit and no body, so hit is hereseye to trowe þat þis sacrament is Gods body and no bred:

And if þou sey, by his skil holy Kirke hafs ben in erroure mony hundred wynters, for Crist seis, by witternesse of Jerome, þat þis bred is my body, soth hit is, specially sithen þo fende was loused, þat was, by witternesse of þo aungel to Jon þo Evloused, þat was, by wittenesse of þo fende to þe whistle of þe evloused, þat was þat þe consecracion he clepiþ þre tyme þis sacrament bred.

And Seynt Poul, þat hadde his gospel not bi man but bi revelacion of Jesus Crist, seip þus in his firste pistel to þe Coryntheis, Ne is not þe bred þat we breken þe comunynge of oure Lordis body?

And Seynt Poul, þat hadde his gospel not bi man but bi revelacion of Jesus Crist, seip þus in his firste pistel to þe Coryntheis, Ne is not þe bred þat we breken þe comunynge of oure Lordis body?

Perforu in þe same pistel to þe Coryntheis, aftir þe forme of consecracion he clepiþ þre tyme þis sacrament bred.

Panne moten þes heretikes nedis seie þat þis sacrament is bred þat we breken.

Also in þe stone of þe feste of þis sacrament we clepen it þries breed, and seyn, bred of angelis is maade bred of man, and, hevenly bred 3evel ende to figuris of þe olde lawe; and, in þe same, þis is verrey bred of children.

And ðis is soþe, for þe body Christ was styed to heven.

And if þou sey, by his skil holy Kirke hafs ben in erroure mony hundred wynters, for Crist seis, by witternesse of Jerome, þat þis bred is my body, soth hit is, specially sithen þo fende was loused, þat was, by witternesse of þo fende to þe whistle of þe evloused, þat was þat þe consecracion he clepiþ þre tyme þis sacrament bred.

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Perforu in þe same pistel to þe Coryntheis, aftir þe forme of consecracion he clepiþ þre tyme þis sacrament bred.

Panne moten þes heretikes nedis seie þat þis sacrament is bred þat we breken.

Also in þe stone of þe feste of þis sacrament we clepen it þries breed, and seyn, bred of angelis is maade bred of man, and, hevenly bred 3evel ende to figuris of þe olde lawe; and, in þe same, þis is verrey bred of children.

And ðis is soþe, for þe body Christ was styed to heven.

And if þou sey, by his skil holy Kirke hafs ben in erroure mony hundred wynters, for Crist seis, by witternesse of Jerome, þat þis bred is my body, soth hit is, specially sithen þo fende was loused, þat was, by witternesse of þo fende to þe whistle of þe evloused, þat was þat þe consecracion he clepiþ þre tyme þis sacrament bred.

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And ðis is soþe, for þe body Christ was styed to heven.

And if þou sey, by his skil holy Kirke hafs ben in erroure mony hundred wynters, for Crist seis, by witternesse of Jerome, þat þis bred is my body, soth hit is, specially sithen þo fende was loused, þat was, by witternesse of þo fende to þe whistle of þe evloused, þat was þat þe consecracion he clepiþ þre tyme þis sacrament bred.

And Seynt Poul, þat hadde his gospel not bi man but bi revelacion of Jesus Crist, seip þus in his firste pistel to þe Coryntheis, Ne is not þe bred þat we breken þe comunynge of oure Lordis body?

And Seynt Poul, þat hadde his gospel not bi man but bi revelacion of Jesus Crist, seip þus in his firste pistel to þe Coryntheis, Ne is not þe bred þat we breken þe comunynge of oure Lordis body?
þer ine.

And Austeyn seith, þis þing þat is seen is breed, and þat þat þe feiþ askþ to be enformid þe breed is þe body of Crist.

and breed þat we brek, is it not þe part taken of þe body of þe Lord?

for þe Lord Ihu, in þe niþ þat he was betrayed, tok breed, and blessid, and brake, and 3af his disciplis, and seid, Take and eete all of þis;

and breed þat we brek, is it not þe part taken of þe body of þe Lord?

for þe Lord Ihu, in þe niþ þat he was betrayed, tok breed, and blessid, and brake, and 3af his disciplis, and seid, Take and eete all of þis;

for ðe Lord Ihu, in þe niþ þat he was betrayed, tok breed, and blessid, and brake, and 3af his disciplis, and seid, Take and eete all of þis;

for ðe Lord Ihu, in þe niþ þat he was betrayed, tok breed, and blessid, and brake, and 3af his disciplis, and seid, Take and eete all of þis;

for ðe Lord Ihu, in þe niþ þat he was betrayed, tok breed, and blessid, and brake, and 3af his disciplis, and seid, Take and eete all of þis;

for ðe Lord Ihu, in þe niþ þat he was betrayed, tok breed, and blessid, and brake, and 3af his disciplis, and seid, Take and eete all of þis;

for 3e wot wel it be howuiþ to folow vs, for we han not ben inquiet among 3ow, ne etun ani mannis breed for nouþt, but wirking in trauel, and werynes, boþ day and niþ, þat we schuld greue none of 3ow.

Also Austeyn seith, Breed is tan a wey more profitable to þe hungri, if he siker of lifing despice ritfulnes; þat is, breed brokun to þe hungry þat he desseyuid tent to riþtwisnes.

Vp on þe wilk seith William de Seynt Amour, swilk maner of men bigging þus biggings semen to turne breed in to stones; þat is to sey, þe breed of þe pore, þat is almis beggid, in to hepis of stones, þat is in to stonen howsis costlew and superflew;

þat howndis eþe not þe breed of children;

þat howndis eþe not þe breed of children;

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þat howndis eþe not þe breed of children;

þat howndis eþe not þe breed of children;
For Salomon seǐ: Ḟe bred of nedī men is Ḟe liyf of pore men’ and Ḟe ẓat defraudẹp him is as a man of blood’ Ḟat is, a mansleer.
<L 108><T CG11A><P 134>

A man liwith not in bred alone, but in ech word that cometh forth of Goddis mouth, and the same sentense is confermid bi Crist Jhesu in the gospel, M iiii’ Thanseen sithen Jhesu Crist ordayneth his word to be sustynaunce of mennys sowlis, it is a fendis condicion to refreine cristene men fro this goostli mete, sithen withoutyn it thei mowe not liuen in grace neither comein to bliss.
<L 17><T DEA><P 454>

And þei 3aue to þe peple þis bred.
<L 13><T EWS1-7><P 248>

And þus, as God seǐp in his lawe þat seuene oxen ben seuene 3eeer, and þat ẓer sacryd bred is verreyly Godes body, so hit semeþ þat he seǐp þis dowue is þe Holy Goxt.
<L 49><T EWS1-30><P 347>

But here answereþ Crist to þe feend by auctorite of hooly writ and seyde Hit is wryten "God ẓat hem 3af hem 3yueþ 3ou uery lyueþ man, but in ech word þat comeþ of Godis mowþ’, þat is his vertew to speke to men in þer sowle, and þis passee ẹrpþly bred.
<L 37><T EWS1-40><P 396>

Panne men schulden here Godis word gladly, and dispuye fablis, and erre not in þis sacryd oost but graunte þat it is two þingis, boþe bred and Godus body.
<L 72><T EWS1SE-17><P 551>

And þus speekiþ Ambrose, suwyng comun speche of Crist, þat þe sacryd host is not bred, for it is not principally bred. And such errore blyndþ monye in þe sacrament of þe auter to sey3e þat it is accidennt wipoutue suget, and noo bred, as Ambrose seǐp.
<L 58, 60><T EWS2-111><P 284>

But it was seyd in oold tyme, byefore þat frerus comen in, þat as Crist is God and mon, so þis hoost is bred and Godis body;
<L 970><T EWS2-MC><P 363>

Þis knewe not leron, ne Austyn, ne Ambrose, siþ leron seǐp þus aftur tretyng of þis mater, ‘Here we þat þat bred þat Crist took in his hondis and bressyd it, and brac it, and 3aþ his disciples for to eton it, is þe body of owre Lord, sauyour of mankynde siþ he seǐp and may not lyþe þat þis ping is his body.
<L 268><T EWS2-VO><P 375>

And herfore seǐp Ambrose þat þat þing þat byefore was bred is now maad Godus body by vertew of Cristus wordis.
<L 274><T EWS2-VO><P 375>

And ri3t so þe sacrid oost is ʊery bred kyndly ant Goddis body figuraly, ri3t as Crist hymsiþ seǐp.
<L 40><T EWS3-125><P 8>

And þei þouþten togidere, and seyden þat þei hadden no bred, hou were it panne pertinent to telle hem of sourdow? And whanne þis word was knowun, Jesu seyde to hem Wherto þenke þee þee han no bred?
<L 5, 7><T EWS3-130><P 19>

For ri3t as sourdou infectiþ bred þat men shulden lyue wip, so ypocrisie fuyliþ good werk þat mannus soule shulde lyue wip.
<L 19><T EWS3-130><P 20

for it is as myche wundir to fede þis folc wip erþly fode as to wandre þus on þe water, or to make þe wynt ceesse and, as many men þenken, þe myracle of bred is myche more, for Crist my3te so sette water and eyir þat þei musten nedis stonde sadly, as an eye may so be sette þat greet prystyng my3te not breke it, and so may men go on þe eyir 3if it be closid wiþyne leþer.
<L 21><T EWS3-146><P 66>

Crist was deed in his tyme, and ordeyned for to fede men gostly by his body, for it is fat bred herto.
<L 127><T EWS3-158><P 105

For þei wayschen not þer hondis whanne þei etyn bred.
<L 5><T EWS3-161><P 113

Oure fadris etyn angelis mete in desert, as it is writun “God 3af hem bred of heuene to ete.”’ Perfore Ȝesu seyde to hem ‘Forsophe, forsoþe Y seye to 3ou, Moyyses 3af 3ou not bred from heuene, but my Fadir 3yueþ 3ou uery bred of heuene’. As Crist 3ap spokun of gostly mete, so he shulde speke of gostly bred; and as bred is ground of mannus mete, so bilee is ground of mete of soule. And siþ Crist is þis first bilee, uryili Crist is bred for Goddis bred is þat ilke þat comeþ doun from heuene, and 3yueþ lify to þe world.
<L 32, 33, 34, 35, 37><T EWS3-162><P 118

And so it is nedeful to men to knowe hou ofte bred is takun. It is seyde comunely þat bred is takun on foure maneris: firste for bred þat men vsen, and maken for to fede þer body;
<L 40, 41><T EWS3-162><P 118

Also for cause of þis uertiþ, as teris ben clepid of God bred. Also þe sacrid oost is clepid bred in Goddis lawe, and þus þe myddil persone of God.
And it was don, þe while he eet wiþ hem, he tok ðris bred accident wipoute suget.

<L 44><T EWS3-162><P 118><L 45, 46, 47, 49><T EWS3-162><P 119>

And þe lewys seyden to Crist `Sire, euere 3if us þis bred!' And Iesu seyd to hem `Y am bred of lif. 

<L 52, 53><T EWS3-162><P 119>

And heere men treten comunely hou þis bred shal be etyn: it shal be chewid in mouþ of soule, forretid gode by skylis, and sîp it shal be hid in mynde, as mete is hid in manns stomac and þere moue men to worche werkus of loue, as God biddiþ—and aftir it passiþ to alle leses of man, and turnþ man into God. For, as Austyn tellþ heere, þis bred varieþ from oþer bred. Oþer bred is þickke partid, and turnyd into oþer kynde, and aftir it is turnyd into his body þat etiþ it. But þis bred þat is Crist, etyn gode by skylis, and sîp þis best þat is grounde of alle uertues, man, houte shulde a man holde clere bileue of þis bred.

<L 55, 59, 60, 61, 65, 67><T EWS3-162><P 119>

And wolde God þes heretikis in mater of þe sacrid oost conseyuned þis speche, and vndirstooden wel Ambrose þat þis oost is not bred affir þat is sacrid, for it is not affir principaly bred but þe body of Crist by uertu of his wordis, and þanne shulden þey shame of þer fayneyn accidens.

<L 13, 14><T EWS3-166><P 131>

Þis is þe bred þat cam doun fro heuene. Not as 3oure fadris eetyþ angels mete and weren deed, he þat etiþ þis bred shal lyue wipouten ende’. 

<L 12, 13><T EWS3-176><P 159>

Þe breed of þe sacrid oost is uery bred in his kynde, and is etyn bodily, but it is Goddis body in figure, and so it is þe same body þat is Goddis body in his kynde.

<L 70, 71><T EWS3-176><P 161>

But euere wite we þat þis oost is uery bred in his kynde, and in figure Goddis body by uertu of Cristis wordis. And so it is ned to wite hou bred and wyn ben Cristis membris. 

<L 81, 84><T EWS3-176><P 162>

And it was don, þe while he eet wiþ hem, he tok bred and blesside it, and brac it and dresside it to hem. 

<L 56><T EWS3-181><P 192>

And þes two disciplis telden of þo pingis þat felden in þe wyey, and hou þeþ knewen hym in brekyng of þe bred. 

<L 66><T EWS3-181><P 192>

And Iesu cam, and 3af hem bred and fyssh also. 

<L 27><T EWS3-183><P 197>

For whiche of 3ou aþþ þis fadris bred, wher he shal 3yue hym a stool? 

<L 15><T EWS3-195><P 221>

And þus þat man of þe world 3yueþ a stool in steede of bred þat in steede of articlis of þe trouwe 3yueþ doctrynal conclusioune; 

<L 39><T EWS3-195><P 222>

IN VIGILIA ASCENCIONIS• Sermo 77• Subleuatis Iesus oculis• Iohannis 17• This gospel of Ion tellþ what looues mennus soulis shulden ete, for wordis of þe gospel ben bred of lif to mennus soulis. And þerfore he is cursid of God þat chaungþ þis bred for stoones; 

<L 2, 3><T EWS3-196><P 224>

And þis shulden þes men note þat prouen þat þe oost is not bred, for þanne þey seyen man brake his fast etþ þe oost whanne it is sacrid, and þanne he shulde not take aftirward Goddis blood þat is sacrid in þe chaliss. 

<L 24><T EWS3-197><P 229>

Þis breed is betere þan aungel mete, for many fadris eetyþ þis breed and 3it weren deed on double maner, boþe bodily and gostly. Þis is þe bred comynge doun fro heuene; and þis is þe ende why Crist cam doun, for entent of mannus profit, þat 3if ony ete of þis bred, he shal not dye þe secound deþ. þus seþ Crist þat he is quyþ bred þat cam doun fro heuene. 3if ony ete of þis bred, he shal lyue wipouten ende. And þe bred þat Y shal 3yue is my fleþh for lif of þe world’. 

<L 33, 34, 36, 37, 38><T EWS3-202><P 240>

And Crist seyde to hem Nyle 3ee bere ou3t in þe wyey þat wole lette 3ou in þis offys, neþer a staf ne a scrippe, ne bred ne money, ne haue 3ee tw cootis’. 

<L 8><T EWS3-203><P 241>

And alle siche heresies spryngen for þey witen not what þis oost is: þis oost is bred in his kynde, as ben opere oostis vnsacrid, and sacramentalic Goddis body, for Crist seþ þat þat may not lye. And so, 3if þis sacrament be fouled in þat þat it is bred or wyn, it may not þus be defouled in þingis whiche it figurþ. 

<L 17, 19><T EWS3-206><P 247>

Ringer 553
And so a man brekiþ not Goddis body ne drynkiþ his blood wiþ his mouþ, al 3if he ete and drynke þe bred and þe wyn þat is þes;

Of þis may men se openly hou it is no synne in kynde to ete corn or holly bred, whanne no synne goiþ bifore.

Þis womman is Goddis wisdom, þat hidð þis saury sourdou in þre porciouns of meele to make bred aftir saury.

Whanne Crist hadde seyde þes þingis, oon of hem þa eetyn togidere seyde to hym Blyssid is he þat shal ete bred in þe rewme of God!

þat axid stoones to be turned in to bred'. To þis acordiþ seint Bernard & seiþ {O vanitas vanitatum & non vanior quam insanior}

3if þei seyn, written and techen openly þat þe sacrament of þe au3ter þat men seen bitwen þe prestis hondis is accidentis wiþouten suget and neiþer bred ne cristis body;

Certis he were a cruel fadir þat my3tte not ðeue his owene childre bred þou þei perischeden for hunger, and 3it wolde not suffre anoþer man to helpe þes children bi weie of mercy; but moche more cruel ben þes prelatis and curatis, þat kunnen not or may not or wolen not 3eue here gostly children gostly bred of þe gospel, þou3 here soulsis ben in neureu so gret myschef, and 3it forbeden and cursen opere men 3if þei wolen for mercy 3eue here gos
tly bred of þe gospel, þou here here breþer techyng of goddis lawe, bópe treuly and frely, withouten beggynge as crist biddiþ.

3eue to vs today oure ech dayes bred.

For I kan se no skele whi þat alle þat euer scripture seîþ of þis oster vnder þe name of brede and wyny schal be vndurstonde of accidentis, but bi þe same skele al þat þei seien of her accidentis schal be vndurstond of bred and wyny.

þe oon was in his last soper wher he made brede to be his body as he had behi3t tofore, seiyng as I haue reherсид þe bred þat I schal 3eue to 3ow is my flesche for þe liif of þe world'.

Also seint Barnard spekiþ þus in a tretice þat he makiþ of þe sacrament of þe au3ter: Þe sacramentis of holi chirche stonden in foure kinddis: in watur, oile, bred and wyny'.

This is our belefe & all cristen mennes/ and this beleue is the first pouynt of the new testament/ that ych christen man is holde stedfastly to beleue/ and rat her to suffre the deth than forsaken this beleue/ & so this beleue is the bred of spirytuall lyfe/ in forsakynge synne that Christ brought vs to lyfe.

Lorde/ we beleuen that thy flesshe is very meat & thy blode very drinke/and who eteth thy flessh & drinketh thy blod dwellethe in the & thou in him/ and who tht eteth this bred shall lyue without ende.

And for we shulden haue mynd of this lyuyng/ thou guest vs the sacrament of thy flesshe and thy blode in forme of breed & wyny at thy supper tofore tht thou shuldest suffre thy deth/ and toke bred in thyne hande and saydest Take ye this & eate it/ for it is my body/ & thou tokest wyny and blessedest it/ and saydest This is the blode of a new & an euerlastingyng testament that shall be shed for many men in foryeuenesse of synnes.

We hondlen no moneye, but monelich faren, And hauen hunger at the mete, at ich a mel ones, We hauen forsaken the world, and in wo libbeth, In penaunce and pouerte, and prechethe the puple By ensample of oure liif, soules to helpen And in pouerte preien, for al oure parteneres That gyueth vs any good, God to honouren Other bel other book, or bred to our foode, Other catel other cloth, to coueren with oure bones: Moneye, other money worth here mede is in heuen: For we buldeth a burwgh, a brod and a large, A chirch and a chapitle, with chaumbers a lofte.
Wenest thou ther wolde so fele swich warlawes worthen He were werliche wele, and her welfare Thei shulden deluen, and dyken, and dongen the erthe And menemong corn bred, to her mete fongen And wortes fleshles wrought, and water to drynkyn, And werchen and wolward gon, as we wrecches vsen An aunter gif ther wolde on, among an hol hundred A yuen so for godes loue, in tyne of a wyntere.  
<L 23><T PPC><P 26>
SIXTEEN POINTS ON WHICH THE BISHOPS ACCUSE LOLLAARDS Þes ben þe poynsis wiche ben putte be bischoppis ordinaris vpon men whiche þei clepen Lollardis: Þe first: þe brede or þe oost in þe auter, sacrif of þe prest, it is very Goddis body, but it is þe same bred in kynde þat it was before.  
<L 19><T SEWW02><P 19>
For Crist þat mai not lye seid, schewyng þe bred þat he helde in his hande, Þis is my body’. And þerfore seip Ierom in his epistile to Elbedie.  
Here we, þe brede þat Crist brack and 3af to his discipulis to ete was his owne bodi, for he seide ‘Þis is my body’, and so be oure beleue it is boþe Cristis bodi and bred of lijf’.  
<L 58, 61><T SEWW02><P 20>
And seint Hillari seip, Þe bodi of Crist þat is taken of þe auter is figure siþ erri trewþe siþ of lijf’.  
Also we graunten þat halowing of holy watur, of brede, salt and oyle and encens, þe ston of oost in þe auter, sacrid of þe prest, may be Cristis body, and seiþ þat his hise disciples to ete is þe body of our Lord discipulis to ete was his owne bodi, so that þe þing þat was sacrid of þe prest but bi wordis and vertu of God almy3ti;  
Also seynt Ambrose askeþ hou þat þing þat is sauvour, for as þou þis sacrament be corupted, neuerþeles þe word of God makiþ sad mannis soule in þe Holy Gost, and stronge to worche þerafter. And þis bred is more needful þan is þe firste bred, as þe soule of mann is worþier þan his body.  
<L 52, 54><T SEWW20><P 108>
Þe ground of þis beleue is Cristis owne worde in þe gospel of seynt Matthew, where he seip þus, ‘Þat þing þat is seene is bred, and þe chalis or copp þat þei shewen, but vnto þat þe feiþ po3 þis sacrament be corrupt, and þree tymes he calleþ þe sacrament ‘Þis is my body’”.  
And seynt Poul þat was rauyshed into þe þridde forme of þis beleue is Cristis owne worde in þe gospel of seynt Matthew, where he seiþ, “Þis is my body”’.  
Also seynt Austyn in þe popis lawe seip þus, ‘Þat þing þat is scene is bred, and þe chalis or copp þat þei shewen, but vnto þat þe feiþ askiþ to be tau3t þe bred is Cristis body and þe chalis, þat is þe wyne in þe chalis, is Cristis blood’,  
And þe oold prest seynt Ierom seip in a pistle þat þe made vnto a womanne Elbediam, ‘Here we þat þe þere þat Crist brake and gauþ the word of God makiþ sad mannis soule in þe Holy Gost, and stronge to worche þerafter. And þis bred is more needful þan is þe firste bred, as þe soule of mann is worþier þan his body.  
<L 195><T SEWW02><P 24>
Þe ferthe conclusion þat most harmith þe innocent puple is þis; þat þe feynid miracle of þe sacrament of bred inducith alle men but a fewe to ydotlatrie, for þei wene þat Godis bodi, þat neuere schal out of heuene, be uertu of þe prestis words schulde ben closid essencia in a litil bred þat þei schewe to þe puple.  
<L 37, 40><T SEWW03><P 25>
For we suppose þat on þis wise may every trewe man and womman in Godis lawe make þe sacrament of þe bred withoutin oni sich miracle.  
<L 44><T SEWW03><P 25>
Þe fyte conclusion is þis; þat exorcisms 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 ratherane þan þe holi theologe.  
<L 52><T SEWW03><P 25>
Also þat no prest hath poar to make Cristis veri body at messe in forme of bred, but þat, aftir þe sacramental wordis said at messe of þe prest, þer remayneth oonly material bred.  
<L 32, 34><T SEWW05><P 34>
For ri3t as bred strengþiþ mannis bodi to trauile, so þe word of God makiþ sad mannis soule in þe Holy Gost, and stronge to worche þerafter. And þis bred is more needful þan is þe firste bred, as þe soule of mann is worþier þan his body.  
<L 52, 54><T SEWW20><P 108>
And, as Cristes manhed suffrid peyne and deþe and 3itt þe godhed my3t suffre no peyne, so, þou3 þis sacrament be corrupt, neuerþeles þe body of Crist may suffre no corrupcioun, for seynt Poul þat was rauyshed into þe þridde heuen bi autorite of God writeþ þus in hooly writ, and þree tymes he calleþ þe sacrament bred ater þe foremne of consecracion. And also Poule calleþ þe sacrament ‘þat þat we breken’. Also seynt Austyn in þe popis lawe seip þus, ‘Þat þing þat is scene is bred, and þe chalis or þe copp þat þei shewen, but vnto þat þe feiþ askiþ to be tau3t þe bred is Cristis body and þe chalis, þat is þe wyne in þe chalis, is Cristis blood’,  
Penne þe men þat seyn þis sacrament is nouþur bred nor Cristis body, but an axidens or nou3t, ben fonné heritikis if þei mayntenen þis errour a3eyne Iesu Crist and a3eyne seynt Poule, and a3eyne seynt Austyn, seynt Ierom and seynt Ambrose and many moo hooly seytinis, ageyne þe court of Rome and a3eyne alle treue cristen
men of true beleue of Iesu Crist. And also þe gospel of Luk seith þat þe disciples knewen Crist in brekyng of bred. And seynt Austyn seip in a sermone þat he made þat his bred was þe sacrament of þe auter. And perfore seynt Poulle cauiled it bred þat we breken’. <L 41, 47, 48, 49><T SEWW21A><P 111>

Also seynt Yllarie seip þat Cristis body þat is taken of þe auter is boþe figure and truþe: hit is ﬁgur þe while bred and wyn ben sene wipouteforþe, and it is truþ þe while it is beleewed wipinneforþe to be Cristis body in truþe. Also seynt Austyn seip þe sacrament or þe sacriﬁce of þe chirche is made of two þingis: þat is of visibile liknes of elementis þat ben bred and wyn, and of inuisible flesche and bloode of oure lord Iesu Crist, as Crist is boþe God and man. Also a grete clerke, autor of dyuayne ofﬁce, seip As oure bishop Iesu Crist is of two kyndes boþe togidre, verre God and verre man, so his sacriﬁce is of two kyndes. of kynd of bred and of kynde of Cristis body’, and telleþ many feire truþes in his mater. <L 52, 56, 60><T SEWW21A><P 111>

But bi him and hise apostlis and seynt Austyn specially and oþer hooliest seuynis is seid þat þis sacriﬁce is bred and his own body, and þat þer may be noon accident wipout subjecyte. <L 88><T SEWW21A><P 112>

Vpon þis seip William de Seint Amor, Suche men semen to turne þe breed of pore men into stooones, and in þis þei ben more cruelar þan þe deuel þat axid stoones to be turned into bred’. <L 73><T SEWW22><P 117>

Forforth thou aswereth gretely again reason by these wordes that Christe spake at hys supper on Berethusday at night that Christ toke bred & blessed it & brake it & gauë to his disciples & apostles, & said, take ye, and eate ye, this is my bodi which shalbe great for you and also he taking the cuppe and did thankes, & gauë to the & saide, drinke ye al hereof, thyss is my blod of the newe testament whiche shalbe shede oute for many into the remissio of synyne, as saythe Luke, whan Jesu had take breed, he gauë thakes and brake it to them & sayde, take ye, eate ye, thyss is my bodye that shalbe geuen for you Do ye thys in the remembrance of me, <L 27><T WW><P 7>

For he toke bred and blessed, and yet what blessed he. <L 3><T WW><P 8>

But he sayd not þis breed is my body or that the bred shulde be geuen for the lyfe of the worlde. <L 33><T WW><P 8>

And he sayd ye shall drynke of my cuppe, but to syt on my ryght hande or lefte hande it is not wyne to gyue, but to the father it is proper but In that he sayde ye shall drynke of my cup, he promysed them to suﬀre tribulacion of this world as he dyd, by the which they shuld enter into lyfe euerlastyng, and to be both on his ryght hande And thus ye may se that Chryste spake not of the material cup neyther of hym self not of his apostles nether of material bred neyther of material wine. <L 7><T WW><P 19>

BREED...........242 and in the xxxiiiþ c· of Ecciesiastici, The breed of nedi men, is the lif of pore men. <L 8><T 37C><P 8>

The xv· Article· The sacriﬁment of the auter, which is whight and round, visible and palpable, and is brokë with the hondis of a preest, and is chewid with the teeth of a preest, and is seien with the bodili ighen of the puple, is breed which we breken, and the verri bodi of oure Lord Jhesu Crist. <L 8><T 37C><P 40>

Decrees De consecratione, ij· distincioniou, c· /Qui manducaet/, writith thus, ‘That that is seyen is breed, and that that the ighen tellen, is the chalis; but that that the feith axith to be taught, the breed is the bodi of Crist, and the chalis, that is, wyn conteynid therynne, is the blood of Crist. <L 8><T 37C><P 40>

And seynt Jerom in his pistil to Elbidio, seith thus, “Here we that the breed which the Lord brak and gaf to his disciples to eeten, is the bodi of the Lord”. And Ambrose /De consecratione/, ij· dist·, c· /Panis est/, seith thus, “In the auter is comoun breed before the wordis of sacramentis. Where consecracion or halewinge hath neidigh, of the breed is maad Cristis ﬂesh”. And eft there, “Bifore that it is sacrifed, it is breed; <L 9, 13, 15, 17><T 37C><P 41>

And eft there, “That that was breed before the consecracion, is now the bodi of Crist after the consecracion. <L 19><T 37C><P 41>

And so of the breed is maad the bodi of Crist; <L 22><T 37C><P 41>

Also Hilarie seith thus in the same dist· c· Corpus Christi, “The bodi of Crist which is taken of the auter, is ﬁgure, while breed and wyn is seien withoutforth; <L 3><T 37C><P 42>

Therfore the gospel seith in the xxiiij· c· of Luk·, that the disciplis knewen Crist in the
And as Austyn seith in his pistil xiij* in the ende, this *breed* was the sacrament.

Therfore seyn Poul, in the j* pistil to Cor* x* c* , seith that the *breed* which we breken, is the part takinge of the bodi of the Lord; and in the xj* c* there Poul clepith it *breed* thries aftir consecracion. And after the sacringe, in the canoun of the masse we clepin it holi *breed*. And therfor, as Crist is verri man, not feynid, and verri God togidere, so this sacrament is verri *breed*, not feynid neither fals, and the verri bodi of Crist togidere, as holi writ aftermirth opinli.

Whethir the wisdom and charite of God wolde not sette opinli in the lawe of God neithir in the lawe of God, nor sette opinli *breed* 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 pleyside him.

And so longe schal pis goostli *breed* laste, /Donec sterilis peperit plurimos, et que multos habebat filios infirmata est;/ Til þe bareyn have boren manye, and siche þat hadde many sones be maad siik.

In þese we owiy to have deliit wiþ marow3 of whete, þat is, wiþ þe bodi 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 wiþ worÐli resseyven, þoru trewe bileeve her savacioun, and yvele men and unclene her dampacnioun.

First we prayen oure fader, To 3ive us oure eche *breed* to day: And þis may be understonden wel on þre maneris togedre, as Seynt Austyn seip, bi wit of God Almi3ti.

And for we have neede of alle þes eche day, þerfore Crist clepeþ hem, oure eche dayes *breed*. And for we shulden be trewe and ete oure owene *breed*, and not wiþ wrong ete oure neiþeboris *breed*, þerfore Crist techiþ us to aske of him oure *breed*.

Whanne a man seip, Lord, 3if not povert ne richessis to me, what oþer ping seip þe þan þis, 3if us today oure eche daies *breed*?

Ferst þat þis *breed* betokeneþ oure sustinaunce, and alle oþer sustinaunce, and alle oþer necessaries nedeful to oure body.

And þis *breed* is more nedeful þan þat oþer firste *breed*, as þe soule of man is worþiere þan his body.

And specialihe, for ous nedeþ eche day þis *breed*, þerfore pray we mekelyche, Ouare eche daies *breed* 3eye ous today. On þe pyrde manere, by þis eche dayes *breed* is understande þe sacrament, verray Godes body in forme of *breed*, þe whiche was ybore of þe mayde Marye, and suffrede harde payne and deþ upon þe croys, to deleyvere man fro payne and deþ wiþouten ende. And þerfore Seynt Austyn seþ, þat 3if us have rescyeved oure Creadour dayes of oure lyf, ous nedeþ to have þis byleve, and so every day rescyeve God, and þus every day to praye, Ouare eche daies *breed* 3eye ous to day.

And 3if a prest sacriþ Goddis body, and makip *breed* and wyn turne into Cristis flesch and his blood, bi vertu of his ordre and Goddis wordis, whi may he not blisse a 3ong child wiþ a rag and oyle?

Perfore þenk 3e, clene prestis, hou moche 3e be holden to God, þat 3af 3ou power to sacre his owene preciouse body and blood of *breed* and wyn, whiche power he grauntid nevere to his owene modir ne aungel of hevene.

As, 3if a pore man have longe founden moche wex, brenynge bi fore a rotyn stok, 3if a trewe man teche þis pore man to paie his dettis, fynde his wif and childrern *breed* and cloþ, and 3if he may streche ferþere, to do his almes to pore bedrede men, old and feble, crokid and bylnd, as God biddiþ, þei boþe ben holden cursed and
enemyes of holy Chirche, for as moche as þei
don Cristis biddying, and more mercy to here
pore ne3eboris, and leven unskilful devotion
and blynde mawmete and foul ypcrisie of
prestis.
< L 30> < T A22 > < P 293 >

And it is not ynow3 þat freris erren in colour and
figure of þer abitis, to prove þat þis sacrid oost is
colour and figure of breed.
< L 36> < T A23 > < P 352 >

And þe gospel of Seynt Luk seip, þat Cristis
disciplis knewen him in brekynge of þe breed;
and þis breed was þe sacrament of þe auter, as
Seynt Austyn writþ.
< L 15, 16> < T A33 > < P 521 >

Sip Seynt Poul seip, þe breed þat we breke is
comunyng of Cristis body, axe þes heretikis
where þis were sacrid breed or unsacrid;
< L 19, 21> < T A33 > < P 521 >

And sip Crist may not lie, þis breed is his body,
as he seip in þe gospel. Also in canon of þe
masse, after þe consecracion, we clepen it þis
sacrament holy breed of everlastynge lif, and
chalis of everlastynge helpe. Also in þe storie of
þe feste of þis sacrament we clepen it þries
and þat þe feiþ askeþ to be enformid þe bred
þe feste of þis sacrament we clepen it þries

Of þis reyn of þe word of God, whyche schulde
come oute of goostli cloudes þat is, of hooli
prestis, spekeþ God bi Ysaie þe prophet, þere he
seip þus (Ysa* 5* 1011): ‘Ri3t as reyn and
snow comþe doun fro þe eir, and þider turnþ
not a3en, but waterþ þe erþe, and moisteþ hit,
and makeþ to burione, and 3eueþ seed to þe
sower, and breed to þe eter, so schal my word
bee, þat schal goo oute of my mouþe’.
< L 228> < T CG02 > < P 18 >

Pat is: ‘Blessid is he þat so hape herde and kept
þe worde of God here in erþe, whiche is goostly
etyng þerof, þorow þe whiche he shal ete
afterward breed in be kyngdom of God’ — þat is,
be fully fed wip ðe glorious si3t of þe Trinite in
þe blis of heuen.
< L 409> < T CG13 > < P 175 >

Ringer 558
And alle þat eten of þis bread effectively, of Holy Scripture shullen be fullifull, for al þing þat is necessarie to þe gouernaunce of her soulis þei mowen taste and fynde þerinne.

Pat is: ‘He þat addiþ kunnyng or knowing, addiþ sorow’ and so doþe greet penaunce in hope of remission, whiche is þe seconde lofe of bread þat I spake of at þe bygynning.

Pat is: ‘þou shalt fede vs wip bread of teeris’. þis bread of penaunce, to him þat etþiþ it wilfully and gladly, doþe many goodis, but prinspalyþre.

First, if men shulden ete wel of þis bread, it most be broken into þre parties þat is, it most be declarid by þe prestis þat whoso doþe verrey penaunce, he most haue þre þingis: þat is, contricion, confession, and satisfaccion.

Whoso doþe wilfully and discretly after þe Lordis wille, þat is: þe lofe of penaunce, to him þat etiþ it wilfully and departiþ þis þrid lofe of þis þrid lofe of þat ben here rehersid, his is a good panter to goodis in almes dedis wiþ þe vþi circumstauncis and þerto to þat eend þat it my3t plese þe Lorde and it were to wite what circumstauncis ben due þanke han þei þerfore of þe cheef Lorde, þerfore þis goodis. But, for þat many men oft tyme b

þat is: Breke to nedy þi bread þat is, of worldly goodis. But, for þat many men oft tyme breken þis bread (þat is, 3yuen almesdedis) and litel þanke han þei þerfore of þe cheef Lorde, þerfore it were to wite what circumstauncis ben due þerto to þat eend þat it my3t plese þe Lorde and haue mede for his seruice.

Pat is: ‘He þat addiþ kunnyng or knowing, addiþ sorow’ and so doþe greet penaunce in hope of remission, whiche is þe seconde lofe of bread þat I spake of at þe bygynning.

Þat is: Breke to nedy þi bread þat haþe plente of þis loof of temperal goodis. sett forþe of þis

And þus, whosoeuer dispendiþ his temperal goodis in almes dedis wip þe vþi circumstauncis þat ben here rehersid, his is a good panter to God, and brekiþ wel and departiþ þis prid lofe of bread after þe Lordis wille, þat is: þe lofe of bodile sustenaunce.
Now, for his greet goodnes, graunt vs pat grace, whil we ben wandring here in his worlde, to worche so wisely pat we moun after ete of his blessid breed in þe bliss of heuen.

L 419.<T CG15><P 194>

I shall send hungyr on the herthe: not hungir of breed neithir thourst of watir, but to heer the word of God: as it were a gret cruelte to withholde bodeli mete and drynk fro hungri men and thourtheris, and tho withholderis schulde ben gentli of bodeli deeth of the same men, so it is a moche grettere cruelte to with holde goostli mete, that is Godis word; fro cristene men that hungryn and thoursten thereafter, that is, desiren it gretli to kunne and to kepe it to teche it othere men for the staat that thei stonde inne;

L 24.<T Dea><P 454>

Þe gospel seiþ þus þat his myracle was doon: whan Jesus hadde cast vp his eyþen, and saw þat myche folk was come to hym to here Godis word, he seyde to Philip wherof þei tokon wiþ hem, and maaden þis folc, for he wiste þat þei hungreron.

L 7.<T EWS1-25><P 322>

Philip seyde to Crist þat loues of two hundred pens ne suffysid not to hem, so pat echone my3te taken a lytulwhat of breed ne suffysid not to hem, so þat echone.

L 11.<T EWS1-25><P 322>

Eche man mot begge of God, and axe of hym his ech day breed, and begge goostly werkis of mercy of his breþren, for þei ben slowe to do þese werkis as þei ben holde to do by þe lawe of God.

L 76.<T EWS1-39><P 393>

But here answerede Crist to þe feend by auctorite of hooly writ and seyde Hit is wryten þerynne þat not oonly in bred lyueþ man, but in eche word þat come euer to speke to men in þer sowle, and þis eche word, he seyde to Philip wherof þei tokon wiþ hem, and maaden þer breed wiþowten sowrdow;

L 39.<T EWS1-40><P 396>

For, ri3t as fadris maden þerf pasc lomb, so men eton þe sacred oost to ete Crist goostly, þat is to haue muynde of hym, how kyndely he suffrede for man.

L 38.<T EWS1-22><P 568>

As Crist seiiþ, and seynis aftir, þat þe hoost, when it is sacrud, is uerrili Cristis owene body in form of breed, as cristen men bileuen, and neyþer accident wiþowte sugett, ne nou3t as heretikis seien.

L 77.<T EWS1-47><P 675>

but Crist seiiþ wiþ monye seynus, þat þis hoost is Godus body, al 3if it be breed in his kynde, as Poule techiþ oftetymes.

L 149.<T EWS2-75><P 116>

and þus men schakon freris awey as etnykus or publicanys and algatis siþen þei wolde not 3yue her feip vndur þer comun seel, and putte hit by oure oolde feip þat troweþ þat þe sacrid oost is Godus body in forme of breed as Crist seiiþ.

L 387.<T EWS2-2MC><P 342>

for where Crist telluþ in his gospel þat þe hoost, wenne it is sacrud, is Cristus body in figure and verey breed in his kynde, freris seyn now þat it is nowt, or accident wiþowte suget.

L 966.<T EWS2-2MC><P 363>

And þe þryde cawtel of þe fendo, in whiche he traueyluþ most, is to uarye þe blyeue þat God hymself haþ ordeyned, as we may see oponly of

Byleue is furst nedful, and algatis of þis breed, how hit is Godis body by uertew of Cristis wordis. And so hit is kyndely breed, as Powle seijþ, but hit is sacramentally verrey Godis body.

L 68, 69.<T EWS1-46><P 431>

And herfore seijþ Austyn þat þat þing is breed þat þe hoost, þat þow seest wiþ hem. L 71.<T EWS1-46><P 432>

And us, as Austyn declaruþ, fowre poyntes þat fallen to makyn of breed techon us þis charite, and algatis to haue hit now, for ellys we gregien owre synne in etynge of þis breed.

L 90, 91.<T EWS1-46><P 432>

Panne schulde þei not haue dreede to graunte þat þis breed is Godis body.

L 67.<T EWS1SE-13><P 531>

Pei wenton owt in gret hast, and flowr and salt þei tokon wiþ hem, and maaden þer breed wiþowten sowrdow;

L 11.<T EWS1SE-22><P 568>

For, ri3t as fadris maden þerf breed for to ete þer pasc lomb, so men eton þe sacred oost to ete Crist goostly, þat is to haue muynde of hym, how kyndely he suffrede for man.

L 38.<T EWS1SE-22><P 569>

As Crist seiiþ, and seynis aftir, þat þe hoost, when it is sacrud, is uerrili Cristis owene body in form of breed, as cristen men bileuen, and neyþer accident wiþowte sugett, ne nou3t as heretikis seien.

L 77.<T EWS1SE-47><P 675>

but Crist seiiþ wiþ monye seynus, þat þis hoost is Godus body, al 3if it be breed in his kynde, as Poule techiþ oftetymes.

L 149.<T EWS2-75><P 116>

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L 387.<T EWS2-2MC><P 342>

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L 966.<T EWS2-2MC><P 363>

And þe þryde cawtel of þe fendo, in whiche he traueyluþ most, is to uarye þe blyeue þat God hymself haþ ordeyned, as we may see oponly of
be sacred hoost, þat is, þe whyte þing and rownd þat þe preest haþ sacred, and is parcuyed monye weyes wiþ bodily wyttis, þat Cristen men seyn is Godus body in forme of bread, as trewe clerkis and lewede men han byleued siþ God wente to heuene.

Seynt Austyn seip þus, and reson acordeþ þerwiþ, þat þat þing þat men seen wiþ þer y3en is verrey bread, but þat þat byleue axiþ, þe bread is Godus body.

It semeþ þat Austyn seiþ þat þis bread was Cristis body, as he sacriﬁe before.

For Crist seip heere sopely þat he is þe bread of lif;

Pis bread is betere þan angel mete, for many fadris eetyn þis bred and 3it weren deed on double maner, boþe bodily and gostly.

Frere, whi sclaunder 3e trewe preestis & oþere trewe men of þe sacrament of Goddis bodi, for þei seien þat þe holi bread duli sacrid is Goddis bodi in foorme of bread, & þe seien þat þere is not eche bread is Goddis bodi, but þat þat reseyueþ blissynge is Goddis bodi.

þe bread of pore men in to stones/ & in þis þe men ben more cruelar þan þe deuel

at Cristis hooli sooper/ where Crist dalt his bodi in bread

but if it be fedde wiþ heuenli bread/ and þis bread is Goddis worde

sed de omni verbo quod procedit de ore dei’/ A man lyueþ not onli in bodili bread

þis houngir for to come/ þat vntau3t men schulde aske þis bread

and I schal suﬀre hungir to be sent in to þe erþ/ neiþir of breed no of watir

who þat hauntiþ him to þis bread

Whanne we seyn, 3eue vs today oure ech dayes bread, we preien for nedeful sustenaunce of oure body, and for to haue vnderstondyng and kepyng of goddis word, and namely of his hestis þat ben gostly sustenaunce of oure soule, and þat we han þis is sustenaunce trewely geten, not by raueyne ne extorsion ne falsnesse, but þat it be spendid in seruyce of god and his drede;

ffor god biddiþ þat a man schulde assaye him sliþ, and so etc of þe bread þat is þe sacriﬁe oost.

but crist seþ surely: “þis bread is my bodye”.

for þei denyen þe gospel and comyn bileeue, þat þat bread þat crist took in hise hondis and blesside it and brac it and 3af it to hise disciplis for to ete, was his owne bodi bi vertu of his wordis. and þus þei denyen þat þe oost sacrid, whijt and round, þat before was bread, is maad goddis bodi bi vertu of hise wordis, but þe seien þat þere is goddis bodi, and þat is not goddis bodi, but it is nou3t or accident worse þan any bread;

þat þe sacrid oost whijt and round þat men seen in þe preestis hondes is veri goddis bodi in foorme of bread.

Also crist techiþ in þe pater noster to preye god to 3yue vs oure bread, and it shulde be maad oure bread bi oure trewe seruyss þat god biddiþ;

summe seyen þat þis oost fro þe tyme þat it be sacrid is verily goddis body and þerwiþ bread, whijt and round;

but crist, whanne he blesside þis bread, seyde þat “þis is my bodye”;

for hooly chirche haþ bileuyd þis þousinde wynty and more, þat þis oost is goddis body in foorme of bread, and wyn his blood.

but it were good to cristenenmen to laste in þer olde bileue, þat þis bread is goddis body and þis wyn is goddis blood, and not an vnknowun þing
And so seynt Poul passeþ not in þis mater þe gospel, but callíþ it breed' and Cristis bodi'.

Ne þei bisien hem to distrie þe foul heresie of þe sacrament of þe auter, where þei and her conferedacie seien, euene a3ens þe gospel and seynt Poul, þat þe sacrif oost is neþer breed ne Cristis bodi.

And hou cruel þei ben to þe peple in goostli almesse þei shewen opunli ynow, in þat þat þei hiden þe breed of Goddis word so streitli fro þe hungrí peple. 3he, it doþ hem ful moche harm, and moche þei grucchen, if ony nedi man hau so moche of þis breed, þat he vndirstonde his Pater noster in his modir tunge.

For scripture seij (Ecc 34) þat þe breed of nedi men is þe liif of a pore man, and who so defraudiþ him is a mansleer.

And þei mai se also hou God seide not to Helie, Go begge of þat widue breed and watir'.

And as falsi and wiboute ground of scripture or of resoun, þei seien þat Crist beggide lompis of breed fro dore to dore. But, and men wolde 3yue to þis meyne onli lumpis of breed, þei wolde wiyn a while chaunge her opynyoun, and seie þat Crist beggide hool loues and money. For þei han not so moche colour of scripture to seie þat Crist beggide lompis of breed, as þei han for to seie þat Crist beggide money whanne he seide to þe ypocritis þat temptiden him þus: Shewe 3e to me a prynt or a coyn of money'.

But up hap þou seist here, as folk þat ben disceyued bi ypocritis doen, as Crisostum seip upon þis word of þe gospel (Mt 7) /Attendite a falsis prophetis/, where Crisostum aresoneþ a man þat is disceyued wþ ypocritis þus: 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 redþ þe hooli scripturis, and haþ alle þe ordris of hooli prestis?”

But for as much as mannes lyuynge ne standeth nat aloynlyche by breed/ he hath gyuyen vs a draught of water of lyfe to drinke.

And for we shulden haue mynd of this lyuyng/ thau guest vs the sacrament of thy fleshe and thy blode in forme of breed & wyne at thy supper tofore tht thou shuldst suffre thy deth/ and toke bred in thyne hande and saydest Take ye this & eate it/ for it is my body/ & thou tokest wyne and blessedest it/ and saydest This is the blode of a new & an euerylasting testament that shall be shed for many men in foryeuenesse of synnes.

And lorde/ an other great myschefe there is now in the worlde/ an honger that Amos thi prophet speketh of/ that there shall comen an hunger in the erth nat of breed ne thurst of drinke/ but of herynge of goddess worde.

For these ryche men or deynen both breed and ale for goddess men of the worst that they haue.
Aftir this the prophete Eli hidde himself in the stronde of Carith, a3ens Jordan, and drank watir, and was fed of rauenys there, whiche brouȝten to him breed and flesch in the euwentid and mostrewd, and aftir that the stonde was dried up, God bad Elye go into Sarepta of Sydoneyes, and there he was fed of a widewe, and the pot of mele and the pot of oile failede not to the widewe, til God saf reyn on the erthe.

and whanne he slepte, an aungel bad hym rise, and eete breed baken vndir aischis, and drinke watir;

Thanne Elisee made a litil breed to suffice to an c᛫ men, and thei leften relijfs.

In scrippe he bar both breed and lekes, He was forswonke and all forswat;

And so God forbede þat we schulde seie þat þis blesis sacrament were but breed, for þat were an heresye, as to sey þat Crist is man and not God.

Crist was deed in his tyme and ordeynede for to feede men goostli by his bodi, for it is fatt breed hereto.

As we mai se opunli of þe sacrid oost, þat is þe white þing and round þat þe prest haþ sacrid, and is perseyued many weies wiþ bodili wittis, þat cristen men seyen is Goddis bodi in foorme of breed, as trewe clerks and lewid men han bileeued siþ God wente to heuene.

þe fader of suche clerks Not only in bodili breed lyueþ man but in eche word þat comeþ out of Goddis mouþ’, þe whiche word is sustynaunce of cristyn menis soulis.

\[ L 243, 244\] <T SEWW15>\<P 81>

And as falsli þei lyen upon þe hooli prophete Helye, whanne þei seien þat he beggide breed and watir of a womman, of whom it is writun þus (3 Regum 17), þe word of þe Lord is maad to Helye to seyne, “Arise, and go into Sarapta and þou shait dwelle þere;”

And whanne she 3ide for to brynge him watir, Helye criede aftir hir, seiynge, “I preie þee brynge to me a mossel of breed in þin hond”.

Nepesle I wondre þe esse þou3 þese maistir liers maken a lesyng upon God and Helye, þat Helye shulde haue beggid watir and breed here of þis widue.

þe fader of such tirauntis, “thei deuouren my puple as the mete of breed.”

Alas! that ever they eten breed;

And as falsli and wiþoute ground of scripture or of resoun, þei seien þat Crist beggide lompis of breed fro dore to dore. But, and men wolde 3yue to þis meyne oonli lumpis of breed, þei wolde wiþyn a while chaunge her opynyoun, and seie þat Crist beggide hool looues and money. For þei han not so moche colour of scripture to seie þat Crist beggide lompis of breed, as þei han for to seie þat Crist beggide money whanne he seide to þe ypocritis þat temptiden hi þus (Luc\᛫ 20), “Shewe 3e to me a prynt or a coyn of money”.

And herfore seid Crist to þe fader of suche clerks Not only in bodili breed lyueþ man but in eche word þat comeþ out of Goddis mouþ’, þe whiche word is sustynaunce of cristyn menis soulis.

\[ L 50\] <T SEWW20>\<P 108>

And þis breed is more needful þan is þe firste breed, as þe soule of mann is worþier þan his body.
And þus, as God seíp in his lawe þat seune oxen ben seune 3eer, and þat þe sacrif breed is verili Goddis bodi, so it semeþ þat he seíp þat þis dowue is þe Hooi Goost.  
<L 44> <T SEWW21B> <P 114>

Vpon þis seíp William de Seint Amor, ‘Suche men semen to turne þe breed of pore men into stoones, and in þis þei ben more cruelar þan þe deuel þat axed stoones to be turned into breed’.  
<L 72> <T SEWW22> <P 117>

Here bigynneþ a sermoun of maistir Wiliam Taylour /Unde ememus panes ut manducent hiiJ. Johannis vii cþc. Pou3 þat dyurse doctours moralizen on dyuserse wise þese fuye louys of þe which is maad mencion in þe gospel of þis day, I purpose now for shortnesse of tyme to speke to þow of þre manerþ.  
<L 3, 4, 5, 6, 7, 8, 9, 10, 12, 15> <T SWT> <P 3>

Siche ben today many heerdis, whanne, þe puple beynge in perel þur3 hungir of þe word of God, þei take upon hem þe office of an heerde, upon peyne of damnacioun to feede wip þe word of God, of verrv feip and moral preceptis, in þe which stondip heelpe and wipoute whom heelpe is not.  
<L 48, 51> <T SWT> <P 4>

But as men weren wont afir fyned turnyng in lente turne 3en to her synde, so shal þei þereafir, and þat for defaute of þe breed of Goddis lawe mynstrid to hem in ensaumple and word.  
<L 289> <T SWT> <P 11>

Certeyn, ellis wole not þe puple be fed wip þe tou3 breed of þe gospel.  
<L 313> <T SWT> <P 11>

So, certeyn, mosten þe disciplis of office þat ben preestis make men to sitte doun, þat is to seie bi good ensaumple þe make men obedient to God and his lawe, and redy to ete of þis breed, etinge wip hem of þe same, 3uyynge to hem appetiit.  
<L 318, 319> <T SWT> <P 11>

And, if ony man wolde dele amonge hem þe breed of þe gospel, þei refusen it and asken breed þat þei seen oþir eute lustily, and seien Whi repreuest þou me of my synne?’;  
<L 325> <T SWT> <P 11>

Leuynge at þis tyme for deautae of space to speke of þe secunde breed, I go to þe priddle breed þe which as I seide is breed of almes.  
<L 341> <T SWT> <P 12>

Perfore, enauntir lest it bitide þee, as it bitidde þat riche chynche, bi tyme breke þi breed of almes amonge þi nedy breþeren.  
<L 450> <T SWT> <P 15>

Wipdrawe þee perfore from yuel and do good, brekyng þe breed of almes amonge þe nedy, as it is seid biforn.  
<L 749> <T SWT> <P 23>

But whils king lowis fastid ech friday in breed and water, it was conseilid to hym to leue þe fastyng and to feed an þat mene men on sich a day.  
<L 429> <T Tal> <P 189>

And afir þis whanne Crist wolde make an ennde here of his temperal lyf, I bileue þat in þe dai next biforn þat þe wolde suffre wilfulli passioun on morn, in foorm of breed and of wyne he ordeyned his fleisch and his blood þat is his owne moost precious bodi, and 3af it to his e meri and pacient suffrynge of þe moost holiest liueynge and moost trewe techyng, and of hem alle disciplis of office þat weren to comyng afir þat tyme, to breke þis breed to þe puple of God;  
<L 3, 4, 5, 6, 7, 8, 9, 10, 12, 15> <T SWT> <P 3>

And anoon þe Archebischop radde þis rolle conteyngynge þis sentence: þe priddle Sonedai after Ester in þe 3eer of oure Lord a þousand foure hundrid and seene, William Thorp cam into þe toun of Schrouesbirie, and, þoruþ leue of þis moost worschipful and moost holiest sacrament, into myndefulnesse of his moost holiest liueynge and moost trewe techyng, and of his wilful and pacient suffrynge of þe moost peyneful passioun.  
<L 236> <T Thp> <P 31>

And anoon þe Archebischop radde þis rolle conteyngynge þis sentence: þe priddle Sonedai after Ester in þe 3eer of oure Lord a þousand foure hundrid and seene, William Thorp cam into þe toun of Schrouesbirie, and, þoruþ leue graundid to him for to preche, he seide openli in seynt Chaddis chirche in his sermoun þat þe sacrament of þe auter aftir þe consecracion was material breed;  
<L 629> <T Thp> <P 43>

Ringer 564
And þe Archebischop took þanne þe certificacioun in his hond and he lokide þereupon a while, and so þanne he seide to me Lo, here it is certified and witnessid a3ens þee bi worki men and feiþful of Schrouesbine þat þou prechedist þere opinli in seint Chaddis chirche þat þe sacrament of þe auter was material breed after þe consecracioun.

Dwelliþ þer after þe consecracioun of þe oost material breed or nai?

And I seide, Ser, I knowe nowhere in holi writt where þis terme “material breed” is writun. And þerfor, ser, whanne I speke of þis mater I vse not to speke of material breed.

And I seide wiþ my forseide prote stacioun, Ser, I bileue þat þe ni3t bifore þat Crist Iesu wolde suffre wilfulli passioun for mankynde on þe morwe, after hee took breed in his holi and worschipful hondis and, “liftynge vp his i3en he did þankynges to God his fadir, and blessid breed and brake it, and he 3af to hise dissciplis, seiþing to hem ‘Takiþ þis and etiþ of þis alle;

bileuest þou aftir þe sacringe of þis forseid sacrament þere dwelliþ substaunce of breed or nay?’ And I seide, Ser, as I vndirstonde, it is aloon to graunte, eiþer bileue, þat þis moost worþi sacrament of Cristis owne bodi is an accident wiþouten soget.

But in þis bileue poru3 Goddis grace I purpose to lyue and die, knowlechinge, as I bileue and teche oþer to bileue, þat þe worþi sacrament of þe auter is verri Cristis fleisch and his blood in forme of breed and wyne’.

And þe Archebischop seide to me, It is soþ þat þis sacrament is Cristis bodi in fourme of breed, but not in substaunce of breed; but þou and þi sect techen it to be in substaunce of breed.

Sip þe chirche hap now determyned þat þere dwelliþ no substaunce of breed aftir þe consecracioun of þe sacrament of þe auter, bileuest þou not to þis ordinaunce of holi chirche?

And I seide, Sir, seynt Poul, þat was a greet doctour of holi chirche, spekinge to þe peple and techinge to hem þe ri3t bileue of þis moost worþi sacrament, clepiþ it “breed þat we breken”. And also in þe canou of þe masse aftir þe consecracioun þis moost worþi sacrament is clepid “holi breed”.

And, sir, seynt Austyn seiþ “þat þing þat is seen is breed, but þat þing þat mannes feiþ axiþ or desirip to be enformed of is verri Cristis bodi”.

Also, glotenye mai be lickned to þe deueles bridel; for ri3t as a rider, after þat he haþ bridelid his hors, ledeþ him whider so he wole, so þe deuele, after þat he haþ bridelid a man wiþ þe bridel of glotenye, ledeþ a man into what vice so him likeþ, as I seide and rehercid bifore.

Elles it is a skorne þat we sei hym wiche is bounden in boundes of synnes, and draweþ his synnes as a long corde, and his wickednes is a bondel as a bridel, for þat alone þat he is called a bischop, for to haue siche pouer.

BRIDELES.......2
And hee 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 proudele in gai gult sadeles wiþ gi55ngelinge brideles and v score or vi score hors of prout arayid men, as þou3 hit were a kynges rydinge toward a reuel, and her chariottis wiþ her jeweles goynge tofore ful of grete fatte hors fed for þe nones.

Also, in gret multitude of fatte horses and proude, wiþ gai gult sadeles and schynynge brideles, wiþ miche wast and proude meynye, more niseli disgysid þanne any temperal lordes

55 8 variants; 19 occurrences.
meynye, sittynge atte mete eche day
schynynge, wiþ precious vessel and rial
cuppebord boþe of seluer a
nd of gold, and her
meynye fallynge doun, as to a god, at euer
dra3te þat þey schul drynke, and many oþure
poyntes of pride schulle folowe hem, whiche
were to longe to reherce here.

BRIDELIS.......5
Ande sees 3e þo open lyif of po
pes, how proude þai bene, þat Cristen kyngus schal kysse þer fete,
and wiþ þer fote þai schal kroune þo emperoure,
 þer lorde and founder, ande þat emperours,
barfot, leden openly, as men sayne, þer 
bridelis,
and þat all men þat schal wiþ hem speke schul
kisse þer fete, and calle hem moste holy faderis,
and moste blessid and moste mercyful and 
gracius.

BRIDIL.........2
It is grauntid to þe if þu serue wel þe auter to lif
þerof, not to do lechery, nor to be gilt 
bridils,
peyntid sadels, ne siluern sporis, nor perpluid
aray, ffor soþ wat holdist to þe of þe auter ouer
necesary liflod and simple aray, it is not þin, it is
þeft and sacrilege.

BRIDILS.......1
3e, prelatis and men of singular religion, þat
taken þe charge to ben procuratouris and
dispenseris of pore mensus lifloide, clophen fatte
horsis and gai3 sadlis and bridils and.

BRIDILS.......1
It is grauntid to þe if þu serue wel þe auter to lif
þerof, not to do lechery, nor to be gilt 
bridils,
peyntid sadels, ne siluern sporis, nor perpluid
aray, ffor soþ wat holdist to þe of þe auter ouer
necesary liflod and simple aray, it is not þin, it is
þeft and sacrilege.

BRIDILS.......1
And herbi Poul wiste his owne frelte, and held
þe boundis of mekenesse, siþ an angel of
Sathanas my3te so li3tly
buffate his soule.
and he suifride hem moost pacientli for to leyen her hondis moost violentli vpon him, and to bynden him and to leden him forþ as a þeef and to scorne him and to buffeten him, and to al tobawme him wiþ her spittinges.

BUFFETIS.......1
But biþenke þat ful yuel þou maist suffer betyngis or buffetis for þe loue of þi Lorde, but if þou may suffer for him a litel breþe of wordis blowen bi þi chekis.

BUFFETIS.......1
LUCIFER Þou spekist a3eyn þe court of Rome & so a3eyns Crist & his lawe, for if men schuld not trowe but þat þat is seide in hooly writt, men schuld not trowe þat þat þe pope seip in hise bullis, ne many lettris of true men. How schulde men trowe Jesselyn in glosyne of þe popis lawe, sîhþe þe toon pope falliþ þe toþurs bullis?

BUFFETIS.......1
þis blynde boffetynge schulde worldly men eschewe, ffor it helpiþ nou3t to þis world ne to þe toþer world.

BUFFETIS.......1
þat if þe pope seye enyþing & witnesse hit bi hise bullis, þenne men schulden trow it as bileue.

BUFFETIS.......1
þat if þe pope seye enyþing & witnesse hit bi hise bullis, þenne men schulden trow it as bileue.

BUFFETIS.......1
þat if þe pope seye enyþing & witnesse hit bi hise bullis, þenne men schulden trow it as bileue.
þeves.

síp no man is cursed of God but only for brekyng of his hestis, whatever worldly wrecchis blaberen, and no man is blissed of God and schal come to hevene, but only he þat kepiþ Goddis hestis, and namely in hour of his deþ, have a man nevere so many þousande bullis of indulgence or perdon, and letteris of fraternyte, and þousynde massis of prestis monkis and freiris.

And so, 3if men avise hem wel, but 3if þei han oþir title þan ben bullis of þe pope, or graunt of him, þei shulen be dampned. And þis title of Crist oure God were ynow3 to Cristene men, as it was in Petris tyme, al3if þe pope shewide not þus his power bi fals bullis of Petre and Poule, þat semen to be a3ens Cristis lordschip.

Al oþer office of þe pope my3te be done mekely, as myche as it wolde turne to worshipe of Crist and profite of þe Chirche, by a trewe preest, as was bi apostlis, al 3if þes bullis of leed slepten.

As anentis croiserie summe of Cristis Chirche ben enformed how þei shulden not trowe to þe pope for ony bullis þat he sendiþ, but 3if þei ben groundid in Goddis lawe.

But who shulde bileve siche bullis?

Also þo pepul bileveþ m more to suche dede bullis þen to Cristis gospel, for þai bileven to have more þonke of God for spendyng of þer money at þo ordynaunce of þo pope, þen to spende hit on pore men as Crist biddis in þo gospel.

By þes bullis riche men drede nout to synne, ande miche wynynge and worldly glory is goten to worldly prelatis by hem.

ande 3e schal have parte of alle Gods dedis in al holy Chirche, als myche as Gods mercye and ri3wisenes wille, þof alle popis ander her bullis were finally laide to slepe. Ande more þen a man diserves by gode lýf ending in charite schal he never have, for alle þo bullis in erthe.

For he þat so dope is blessid of God, whos blessing is more worþe and bringiþ more pardoun, þat is: more forþe anticristis bullis to maken cristene men to werre eche wiþ oþere in hope to wynne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocritis to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggynge dampnyd of god dis lawe, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don;

And síp god grauntiþ to eche man part of alle medeful dedis als mochel as it is worþi, no man schal haue more part of þes dedis for alle þes bulles, and neuere þe lesse þon3 no man graunte siche part ne siche bullis;
for þei doren not telle þe soþe kou nedis þei mosten forsake alle falsnesse in craftis, in opis, and alle syne vp here kunynge and power, and for no good in erþe wityngly and wilfully do a3enst goddis hestis, neipir for lucre ne drede ne bodily deþ, and ellis it is not verrey contricion, and ellis god wolde not asoile hem for no confession of moueþ, ne for assoilynge 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;

Þe tenþe, þat cristene men 3eue more credence to cristis gospel and his lif þan to ony bullis of synful bischopis of þis world, or ellis þei forsaken crist and taken anticrist and sathanas for here chief gouernour.

But þe fend replyeþ a3enst þis truþe, and seiþ, þe king’s graunt bi his owne chartre and bullis of þe pope confermed þis dowynge, how s chulde men denye þis or distroie it, But 3if þei reuersen al þe ordynaunce of þis rewme?

And þus schulle kyngis bi worschipe of here staat, constreyne here lyge freris and here oþere clerkis, vp peyne of here leggeaunce, to telle trewe of þes bullis and of þes oþere nouelries, wheþer þei ben of bileue, and grounde hem in resoun or in goddis lawe, and examyne here proues wheþer þei ben trewe men.

and if þou seist þat siche bullis of þe pope vnurstonden euer a condicioun; þat if þis persone bi goddis lawe shal profi3t in fullfylyng of þise popes bulles, þenne þe popes bullis shulen haue strengþe, and elles þei shulen not stonde in stede Certis if þise popis bulles shulen be undurstonden wip sich a label, þenne þei weren not profitable to þe purchasour ne to þe churche; for who shuld take ony benyfiss of þe puple wip sich bullis, if his ablete shulde be proued in werk before he were acceptid?

but crist 3af reule to þe Iewes to iuge hym able bi his werkis, but wele men witen þat neþer popis bullis ne traueile for hem by coueitise makiþ þis man but more vnable to gete ou3t by suche bullis.

and 3if an herde haue bullis of þe pope þat he dispensis heere wip hym, alle siche bullis excisen not biffer þe iugement of god, but þey accusen more þe pope to take part of mennus denynge þat tristen so myche in þe popis bullis more þan in lawe or skile of god.

but bullis of þe court of rome blynden many men heere, for it semeþ þe hed of errour and propre nest of anticrist.

and siþ crist had trewe to his werkis and 3af neper bullis ne lettris selid, men shulden more trowe hooly werkis þan popis bullis or bishops lettris.