SELECT ENGLISH WORKS

OF

JOHN WYCLIF

EDITED FROM ORIGINAL MSS.

BY

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VOL. I

SERMONS ON THE GOSPELS

FOR

SUNDAYS AND FESTIVALS

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INTRODUCTION.

The present edition of selected works of John Wyclif, English and Latin, was undertaken by the Delegates of the University Press at the earnest instance of the late Canon Shirley, who devoted the best part of ten years of a life, alas! too short, to the study of the works and the age of the English reformer.

At a meeting of the Delegates of the Press, held on the 23rd of March, 1866, a resolution was passed, and recorded in a minute, of which the material portion is as follows:—

'Dr. Shirley's proposal to prepare for publication selected English works of Wyclif in three volumes 8vo . . . . was accepted; and he was authorized to negotiate with Mr. T. Arnold . . . . for the editing of the same under his own superintendence.'

Dr. Shirley intended, as general Editor, to have prefixed to the works an elaborate Introduction, in which he would have endeavoured to fix the exact theological position of the writer in reference both to his own and to later times, besides probably settling, so far as the means at our disposal allow, the chronology and authenticity of the immense mass of writings ascribed to Wyclif,—a subject which Bale left in utter confusion, and which Lewis has done very little to elucidate. Such minor matters as the critical collation of MSS., the preparation of a text for the press based on such collation, the verification of references, and the illustration of the text by occasional notes, he desired to commit to the hands of an assistant or assistants; and it was thus that he asked me to take a share
in the work. I gladly consented,—having indeed already formed the opinion independently, after reading the *Fasciculi Zizaniorum* and Dr. Shirley's admirable Introduction to that strange miscellany,—that the principal works of the reformer, particularly his English works, ought long ere this to have been given to the public. Before, however, any material step had been taken towards the execution of his plans, this good man and ripe scholar was cut off by death. A greater share of the responsibility of the edition has, in consequence, been thrown upon me than was originally intended, or than, to say the truth, I feel myself quite competent to meet. I have however spared no pains to give to the reader a faithful and readable copy of those of the original works, which it has been resolved to print, and for this purpose I have collated, in whole or in part, a number of other MSS., preserved in various libraries, with the excellent Bodleian Codex, upon which the text of the following Sermons is based. I have also entered in the following pages, and shall enter more at length in the Introduction to the third volume, on the critical questions relating to the authenticity of the various works ascribed to Wyclif, so far as the discussion is necessary in order to justify the selection of his writings which has been made.

I desire to take this early opportunity of acknowledging the great and invaluable assistance that I have received in the task of editing from Professor Stubbs, whose learning and judgment, always most kindly and freely imparted, have signally lightened my labours, often directed me into the true path of investigation, and kept me from falling into many errors.

Wyclif wrote both in Latin and English; but his Latin works are far the most numerous and the most voluminous of the two. Ninety-six Latin works are enumerated in Dr. Shirley's *Catalogue* a, and only sixty-five English. It is proposed in the following remarks to give some account of the English writings, to show what has been already done towards making them known, and to explain the grounds on which the selection resolved upon in the present work has been made.

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ENGLISH WRITINGS.—Of the sixty-five English works included in the Catalogue, there are a few which I have not yet had an opportunity to examine. The most important of these are Nos. 61 and 62, De Officio Pastorali and De Papa, the only MS. of which is in the library of Lord Ashburnham. Another is the tract De Schismate, No. 59, the only MS. of which is in the library of Trinity College, Dublin. Others are Nos. 58 and 60, short tracts contained in the same manuscript. There are five or six others, one of which, for reasons presently to be given, I do not believe to be authentic, while of the rest I will defer the examination to the Preface of the third volume.

I have only met with one English writing of Wyclif's, large or small, which was not included by Dr. Shirley in his Catalogue. This is the Lincolniensis, a short tract, the only copy of which, so far as appears, exists in a Bodleian manuscript (MS. Bodl. 647). I have no doubt that this, like most of the remaining contents of that MS., was written by Wyclif.

SPURIOUS AND DOUBTFUL WRITINGS.—For some time after I had begun to read the works which the Catalogue ascribes to Wyclif, I was strongly disposed to question the authenticity of a considerable number of them, for various reasons. With regard to some of these, farther inquiry has not removed my doubts, while in the case of others, that internal evidence on which I relied to establish for them the high probability, if not certainty, of a date subsequent to the death of Wyclif, has been proved by fuller investigation to be far less cogent than I had at first supposed. I will take these two classes of probably spurious and doubtful writings separately.

I. No. 1 in the Catalogue is marked 'Early English Sermons;' it is a collection of fifty-four sermons on the Sunday gospels, together with five others on great festivals. No one, except Dr. Vaughan, has ever ascribed these sermons to Wyclif; they exist only in two MSS., and the partial examination which I was able to make of them at Cambridge last year, convinced me that they were the production of a traveller in the well-worn track of homiletics, who possessed no spark of the erratic and daring spirit of our author.
Nos. 6–9 are Commentaries on the Gospels of Matthew, Luke, and John, and on the Apocalypse. Even if they were certainly authentic, those on the Gospels, at any rate, could not be considered as worth printing, because the substance of them is wholly taken from the writings of the Fathers, chiefly from SS. Chrysostom, Jerome, and Ambrose, from Theophylact, the Venerable Bede, and Aquinas. The Commentary on the Apocalypse is indeed original, but contains, so far as I have examined it, nothing very remarkable. But there is good ground for believing that no part of these Commentaries, not even the prologues and epilogues, is by Wyclif. This I will first endeavour to prove as regards the Commentaries on the Gospels.

In the prologue to the Commentary on Matthew occurs the following passage:\textsuperscript{b}:

‘For pis cause a synful caitif havyng compassion on lewed men declariþ pe gospel of Matthew to lewed men in Englische, wiþ exposicion of syntis and holy writ, and alleggiþ onely holy writ and olde doctours in his exposicion,’ &c.

In the prologue to the Commentary on Luke (MS. Bodl. 143) we read,—

‘Herfore a caitif lettid fro prechyng for a tyme for causis knowun of God writiþ pe gospel of Luk in Englysh wiþ a short exposicioun of olde and holy doctours, to pe pore men of his nacioun.’ Farther on the writer again calls himself ‘pis pore caitif;’ and towards the end he breaks forth into fierce denunciations, as does also the writer of the Commentary on Matthew, of the ‘ypocrisie, tirauntrie, and cursidnesse of Antecrist and his meynee,’ by whom he evidently means the hierarchy.

Lastly, in the short prologue to the Commentary on John (MS. Bodl. 243) occurs this passage:—

‘A symple creature of God, willinge to bere in party pe chargis of symple pore men, writiþ a schort glos in English on pe gospel of Joon,’ alleging, as he tells us, his authors ‘in general,’ and remitting

\textsuperscript{b} In the Bodleian MS. (Laud, 235); (B. I. 38) is stated by Dr. Shirley to have a different prologue.
to 'þe grettur gloos writun on Joon where and in what bokis þes doctours seyen þes sentences.'

The strong similarity of style noticeable in these three prologues, particularly in the first and second, point to the conclusion that they and the glosses which they describe all proceeded from the same hand. If so, that hand was certainly not Wyclif's, for he was never 'lettid fro prechyng;' nor would he have been likely to describe himself as a 'caitif,' by which was then meant an abject, obscure, and despised person. One would be rather disposed to ascribe the authorship of these glosses to the same person who wrote a collection of tracts under the title of 'The Pore Caiťif,' which Bale, Lewis, and Dr. Vaughan ascribed unquestioningly to Wyclif, but without cause, as Dr. Shirley was the first to show, since Bishop Pecock, a writer nearly contemporary, tells us that they were written by a mendicant friar 'pro suo defensorio.' And that the author belonged to a religious order, and therefore could not have been Wyclif, might with some plausibility be inferred from a passage near the end of the prologue to the Commentary on Matthew, where, in the course of an invective against the 'religiouse;' he says, 'In so myche, that if ony of siche religiouse, bounden to siche privat tradiciouns, wolde live as Crist and his postlis diden, and edifie truly Cristen soulis bi the gospel, the potestatis of singular novelries crien hym a cursed apostata and eretik distrier of Cristendome.' There is a tone about these words, which certainly tends to make one believe that the writer was describing his own experience.

The Commentary on Luke is based on the 'Catena Aurea' of S. Thomas Aquinas, whom the compiler throughout the prologue calls 'Alquin.' That on St. John's gospel is also based on the Catena.

Bale, in his most inaccurate catalogue of the writings of Wyclif, describes the gloss on Matthew as a 'Translatio Clementis Lanthoniensis.' But the Commentary now in question is certainly no translation from Clement of Lanthony (a monk of the twelfth

\textit{c} Fasciculi Zizanorum, xiii. note 3.  
\textit{d} Illustrium Britanniae Scriptorum Summarium. Basle. 1559.
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century), since its compiler quotes among his authorities Robert Grossetete, who flourished in the thirteenth. Nor again does it appear to be based on the Catena; for although there are fewer extracts on the whole, and those which coincide in the two works are usually given more fully in the Catena, yet particular extracts may be found which are fuller in the Commentary.

With regard to the Commentary on the Apocalypse, internal evidence is, I think, decisive against its being the work of Wyclif. The Introduction seems to me the work of a man of softer and less robust nature. In his interpretation of chap. xviii., the writer expounds the Scarlet Woman to signify Antichrist, characterized by idolatry, 'mammetrie,' covetousness and lechery; but the seven hills on which she sits are—not Rome, but—the seven deadly sins. As the kings under Antichrist fought against the Lamb, so the kings that now were fought against holy Church, and not only 'in bodily pingis but in goostly also, for porow þe taliage þat þei maken þei bringen þe simple folk into synne.' This is far enough from the position of the man who thought that the secular power might freely resume Church property, and was bound to do so if it were misused; rather it reminds one of the state of things under Henry III. and Edward I. Again, the host that followed him that sat on the white horse, 'bitoknen hem þat willen fi3te a3en þe fend ðorow lowness and wiþ conventise,'—i.e. in a conventual life; but Wyclif devoted all his powers during many years to the denunciation of the conventual life in all its forms. Again,—'As longe as Satanas is bounden, holy chirche regneþ, and is free to serve God, and obedient to þe Prelatis.' But it was the business of Wyclif's life to declaim against the prelates. Again,—'Dat þe folk schulen gon in his liȝt bitoknep,' that towards the end of the world, 'þe religious of God schulen wexe more and more, and men schul forsake worldly blisse for hope of þe blisse above.' But such a prospect of the spread of monkery would have been to Wyclif a most dreary one. The reader will probably think that sufficient evidence has been adduced to prove that Wyclif was not the author of the Commentary on the Apocalypse.

No. 24. entitled 'A Short Rule of Life,' &c. is conceived in a
beautiful spirit, but there is not a particle of evidence to connect it with Wyclif. Even the omnivorous Bale has not included it within the sweep of his catalogue. That it should be found in a MS. volume of tracts bequeathed by Archbishop Parker to Corpus Christi College, Cambridge, and loosely said by him to contain tracts by Wyclif, does not amount to evidence; for some of these compositions can be proved to be of different authorship, and the general statement of Archbishop Parker must not be taken for more than it is worth. Dr. Vaughan indeed says, after quoting a fine passage from this tract, inculcating the purest Christian virtues on different orders of men, 'The preacher whose counsels were of this description was not the man to become the agent of insurrection, after the fashion of John Ball and Wat Tyler, as some of his ingenuous opponents have insinuated.' This is quite true; but it would have been more to the purpose to prove that the tract is by Wyclif, instead of merely assuming it. So far as the evidence of style goes, I am myself greatly inclined to doubt its authenticity.

No. 48, a tract printed by Dr. Todd, in 1851, under the title 'Of Antecrist and his Meynee,' does not appear to be authentic. The style is narrower and more puritanic than that of Wyclif, and the allusions to the persecutions to which the writer and his party were subjected seem more suitable to a later time. Thus (p. cxlviii.) we are told that Antichrist 'harder al day punyschil, as al day now men may see.' Again, Antichrist and his followers 'kille treue men in her prison.' On the whole, this language suits a period subsequent to the constitutions of the archbishops Arundel and Chicheley better than the lifetime of the reformer; and as the evidence of style tends the other way, and there is not a tittle of external evidence attributing it to Wyclif, the tract not being included even in Bale's list, I think it may be safely struck out of the catalogue of the reformer's writings.

No. 47, 'Tractatus de Pseudo freris,' found in a single MS. at Dublin, is similarly destitute of all external evidence tending to asso-

* Tracts and Treatises of John de Wycliffe, p. 48.
ciate it with Wyclif; but as no previous writer has given any other than the most general description of it, and I have not yet been able to examine it myself, the question of its authenticity must be left in suspense. Nos. 51, 61, and 64 must be included in the same category; there is no external evidence in their favour, but from the only MSS. of them being either in private libraries or at Dublin, I have not yet been able to examine them.

It escaped Dr. Shirley's notice that Nos. 49 and 50 are merely extracts from No. 63, which will be considered in the next paragraph.

II. A considerable number of English tracts still remains, chiefly those contained in the well-known C. C. C. manuscript at Cambridge, with regard to which there is indeed some slight amount of external evidence connecting them with Wyclif, but that evidence is not strong enough to establish their authenticity, should the analysis of their contents lead to an opposite conclusion. I propose to enter upon the full examination of the claims of this class to rank among Wyclif's writings in the Introduction to the third or miscellaneous volume of the present collection. I did indeed at one time conceive myself to have found a test, the application of which would in many cases establish the non-authenticity of a treatise without further trouble. In this, however, deeper research has proved that I was mistaken; and as the point is one which bears upon the authenticity of a portion of the sermons in the present volume,—those for the Commune Sanctorum,—it must be treated of here.

Relying upon the consensus of all the ordinary English historians, including Lingard, I came to the study of the questions affecting the authenticity of writings ascribed to Wyclif with the preconceived belief, that the attempts of the English state and hierarchy to coerce heretical or erroneous opinions had not, previously to the enactment of the famous statute commonly called De Hacretico Comburendo, in 1401, proceeded to the length of inflicting capital punishment, either on the gibbet or at the stake, upon the holders of those opinions. The common impression certainly is,—and it was shared by myself,—that no one had suffered death in England for his
religious opinions, by direct infliction at the hands of the magistrate, before William Sawtre, the first victim to the statute above mentioned. If then, in a tract, the style and handwriting of which showed it to belong either to the end of the fourteenth, or to the beginning of the fifteenth century, mention was made of death by burning or hanging as a fate ever impending over such as held the writer's opinions, the conclusion was ready, that the date of that tract must be subsequent to the passing of the statute of 1401, and that accordingly Wyclif could not have been its author. Tried by this test, the tracts numbered 12, 16, 18, 19, 29, 32, 33, 34, 38, and 63 (out of which all but the last, which is in the Bodleian, are found in the C. C. C. manuscript), since they all contain allusions to 'brennyng' as a punishment constantly impending over, or actually inflicted upon, the followers of Wyclif, would be proved to have been composed many years after the reformer's death.

But if this conclusion were to be considered irrefragable, it presently appeared that it would affect other writings, which tradition and common consent, and a fair amount of direct external evidence, had hitherto attributed to Wyclif. Such are the Homilies on the gospels contained in the offices of the Commune Sanctorum, forming the second division of Homilies in the present edition. In Sermon LXIV. (p. 201), in Sermon LXV. (p. 205), and again in Sermon LXVII. (p. 211), occur passages which it is difficult to understand in any other way than as testifying to the fact of a vigorous persecution of Lollards going on at the very time. The passages are subjoined in a foot-note. It immediately became a pressing question,

† I use these words, because there is a case, mentioned by William of Newburgh in his history (lib. ii. cap. 13), where some thirty Paulician heretics, having entered England about the year 1163, were condemned at Oxford to be branded, whipped, and turned out of the city; after which, all persons being forbidden to harbour them or give them food, they 'misere perierunt.' For this reference I am indebted to Professor Stubbs.

‡ Wyclif died at Lutterworth in 1384.

h p. 201. 'oure prelatis . . . . . . stranglen and killen men, and spoilen hem of her goodis.'

p. 205. 'his word counforti symple men, hat ben clepid cetikes and enemys to he Chirche, for hei tellen Goddis lawe; for hei ben somynned and reprovyd many weies, and after put in prison, and brend or kild as worse han heves.'

p. 211. 'alle heve [popes and bishops, helped by secular lords] bitraen Cristen men to turment, and putten hem to deel for hoolding of Cristis lawe.'
whether, in the face of these passages, the authenticity of at least this portion of the Homilies could be maintained.

The first point to be ascertained was whether all the best MSS. contained the passages in question, or whether any omitted them, or showed marks of interpolation. The MSS. of the first class in which these sermons are contained are, besides Bodl. 788, upon which the text of this edition is based, two in the British Museum (Bib. Reg. 18 B. IX. and Cotton. Claud. D. VIII.) and one at Wrest Park (No. 11). I have not had an opportunity of collating the last-named MS., but a reference to those in the British Museum showed that in each of these passages they agreed word for word with Bodl. 788, and exhibited no trace of interpolation. It further appeared that in one of the homilies for the Proprium Sanctorum, a division which in all the copies is associated with that for the Com- mune Sanctorum, and indisputably formed part of the same work from the first, namely in Sermon CII. (p. 354), mention is made of Richard II. as then reigning. Now, on the supposition that no persecution proceeding to the length of capital punishment had taken place before 1401, how reconcile the mention of Richard, whose deposition and death happened in 1399, with the passages importing that such persecution was actually going on?

Being thus led to examine narrowly the grounds of the supposition above mentioned, I came upon certain facts which tended to throw doubt on their sufficiency to carry the conclusion based on them. Mr. Bond, keeper of the MSS. at the British Museum, was good enough to point out to me a passage in the Chronicle of Meaux, lately edited by him for the Master of the Rolls, which is much to the purpose of the present inquiry. Abbot Burton says (vol. ii. p. 323) that the Franciscans, or a section of them, opposed certain constitutions of Pope John XXII., who thereupon caused many of them to be condemned and burnt, some in France in 1318, others at various places in France, Spain, Italy, and Germany, in 1330; and that among the severities practised on this last occasion, ‘in Angliâ, in quadam Silva, combusta sunt viri quinquaginta quinque, et mulieres octo, ejusdem ordinis et erroris.’ This is indefinite,
certainly, but there seems no possibility of questioning its substantial truth; and if it be true, then men and women were burnt in England for heresy before 1401.

Again, though no chronicler records any actual execution in the fourteenth century, there is a passage in Walsingham which proves that it was threatened by at least one bishop, and, considering the imperfect nature of the communications between different parts of the country in that age, and the paucity of records, it would surely be hazardous to assert confidently, merely because the chroniclers are silent, that no such threat was ever carried into effect. Speaking of the Lollards in 1389, Walsingham, after blaming the culpable remissness of most of the other bishops, who instead of exterminating these pests went their ways, one to his farm, another to his merchandise, adds that the Bishop of Norwich, 'sit nomen ejus benedictum in secula!' set an edifying example of zeal for the faith, in that he swore that if any one of that perverse sect should presume to preach in his diocese, he should either be burnt or beheaded ('vel ignibus traderetur vel capite privaretur'). Walsingham adds that no Lollard coveted the honour of martyrdom, and that the diocese accordingly remained uncontaminated by their presence. If the Bishop could threaten this, one may suppose that without any violation of law it could have been done. And in fact, if one reads the statute of 1401 carefully, it becomes plain that the legislature which enacted it was not thinking of introducing forms of punishment hitherto unknown to and unsanctioned by the law, but only regularizing and extending uniformly over the country a penal machinery already existing and legal. The remedy is to be applied, not de novo, but 'uberius et celerius' than has been hitherto possible;—and because experience proves that the bishops 'per suam jurisdictionem spiritualem dictos perfidos et perversos absque auxilio dictae majestatis regiae sufficienter corrigere nequunt;' inasmuch as the Lollards, by passing from one diocese into another, can with so little difficulty evade the citations served upon them. In truth, to societies whose evolution for many centuries had been presided over by the Catholic Church, the crime

of heresy appeared so tremendous that no punishment, however agonizing, could be commensurate with its turpitude; and when a provincial council, or even a diocesan court, had once declared the fact of heresy to be proved, and had handed over the culprit to the grasp of lay justice, the sheriff, or mayor, or bailiff, who received him, was little likely, unless there was a speedy and full retractation, to be incommode by prayers or murmurs from the people that execution might be stayed. That such a monster should both in body and soul be as soon as possible got rid of, erased and annihilated off the face of the earth which he cumbered, was the shuddering desire of the pious and the superstitious alike; and for this, fire offered the readiest means; the miscreant might be reduced to ashes,—those ashes might be scattered to the winds; and while his soul commenced to endure its secular torments, his hateful presence would in no possible shape afflict Christian people more. The legislature, which ordained that obstinate heretics should be burned 'coram populo in eminenti loco,' was not afraid that any sympathy with them in their sufferings would be exhibited by the people. I have entered into these considerations simply in order to mitigate the prima facie improbability that if any burnings or beheadings had taken place in the last twenty years of the fourteenth century, the chroniclers would have passed them over in silence. Things were changed in the sixteenth century, but at the time we are speaking of such a mode of dealing with heretics appeared to most men so obviously natural and right,—so much a matter of course,—that one can better understand how very severe punishments may have passed over absolutely without record.

On the whole, then, it appears that the mention of 'brennyng' in these tracts, and also in the sermons for the Commune Sanctorum, is not conclusive against their authenticity. There are, however, in the case of the tracts, or some of them, various other difficulties, the full consideration of which, as was said before, must be reserved for the Introduction to the miscellaneous volume.

The Homilies.—To proceed to the contents of the present volumes. It was Dr. Shirley's intention, both on account of their
intrinsically important, and because, among all the longer English writings, there was the greatest weight of evidence in favour of their genuineness, to print the Homilies first. This intention has been carried out, and the first two volumes of the present edition contain the entire collection,—Vol. I. giving the Sermons for the Sunday Gospels, and those for the Commune and Proprium Sanctorum, while Vol. II. contains the Sermons for the Ferial Gospels, and those for the Sunday Epistles. The original arrangement appears to have been, that the sermons for the Sunday epistles and gospels should be intermixed. This I infer, partly from the fact that such is the arrangement in a valuable MS. in the Bodleian (Douce 321), which, imperfect as it is, appears from the forms of the words to be somewhat more ancient than the manuscript I have printed from,—partly from the same arrangement being followed in one of the copies in the British Museum (Claudius, D. VIII.), and also in a curious MS. at Sidney Sussex College, Cambridge,—but chiefly from a discovery, made in the course of my editorial occupations on MS. Bodl. 788, that the copy from which the writer of that manuscript made his transcript, must also have had the sermons so arranged. As, however, the majority of the MSS. adhere to the separate arrangement, and there is no reason to think that the two sets were written at the same time, or are in any way connected as to their contents, it seems upon the whole preferable to print them just as they stand in the MS. which is the basis of the edition.

The authenticity of these sermons, taken as a whole, cannot reasonably be questioned. Although, so far as I am aware, no one

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k No. 2 in Dr. Shirley's Catalogue.

1 At the bottom of page 62 of Bodl. 788, the scribe had arrived near the end of the gospel sermon for the Third Sunday in Lent. On turning the leaf, instead of the concluding portion of the gospel sermon, he has written down a portion of the epistle sermon for the next Sunday in Lent; nor did he discover his mistake till he had written about half a column; when at last he found out what he was doing, he drew a pen with red ink through the portion of the epistle sermon that he had written, and continued the transcript of the gospel sermon from the point where he had broken off. The conclusion is inevitable that the older copy which he was using contained the gospel and epistle sermons intermixed, so that parts of two sermons of each description would often appear on parallel columns, as may be seen to this day in Douce 321; such being the case, the scribe's eye on commencing a fresh page was caught by the wrong column, and thus the present appearance of the MS. is accounted for.
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of the numerous and widely separated MSS. which contain them names Wyclif as the author in a handwriting contemporary with the copies themselves, yet they have all come down accompanied by the tradition of his authorship, and have never been ascribed to any one else. Again, the fact that the copies are so numerous attests their high popularity in the times before the invention of printing, and entirely accords with the statement of Leland\(m\), that even in his (Leland's) age, many of the reformer's writings, both in Latin and English, were religiously preserved and diligently read by certain persons, 'praesertim illa vernacula in plebis grata scripta.' Bale names the several divisions of the sermons in his catalogue, though not always in a way sufficient to identify them with certainty. For instance, his 'In Evangelia Dominicalia,' with \textit{incipit}, 'Homo quidam earat dives,' might just as well refer to the spurious collection of sermons described on a previous page\(n\) as to those in the present collection. Again, the first words of his 'Sermones in Epistolas' do not tally with the opening of the first Epistle sermon in our present copies. But with regard to the sermons for the Commune and Proprium Sanctorum, and those on the Ferial Gospels, it may be held as certain that the works which he has catalogued are the same as those now printed. The authority of Bale indeed,—Bale, who sets down Wyclif's death in 1387, who takes him on a journey into Bohemia, who assigns to him a score of works which it is most certain he never wrote; moreover, who in his article on Chaucer, omits from the list of his works the \textit{Canterbury Tales}, and includes Lydgate's \textit{Falls of Princes},—is, if uncorroborated, of almost no value. Happily in the present case the weight of internal evidence tends strongly in the same direction; the authoritative tone, the proneness to subtle and recondite distinctions, so completely in harmony with what we know of Wyclif's fame in the schools, the special hostility to the friars, the allusions to contemporary events, such as the crusade of Bishop Spencer, and the grant of papal indulgences to those who engaged in it (p. 136)—events which occurred in 1383, and therefore would have been naturally referred to in a

\(m\) \textit{Commentarium de Scriptoribus Britannicis}, art. 'Wicoclivus.' \(n\) See p. iii.
series of sermons preached in his parish of Lutterworth during the last two years of his life, after he had been compelled to retire from Oxford by the Council of 1382,—lastly, a distinct reference at the end of Sermon XXX. (p. 79) to a Latin work by the writer, which, it can hardly be doubted, was the De Veritate Scripturae,—all these converging proofs, taken in connection with the unbroken tradition surrounding the MSS. which has been already referred to, appear to establish Wyclif in the authorship of these sermons beyond all reasonable doubt.

Assuming them, therefore, to be authentic, the questions which next present themselves for consideration relate, (1) to the form they bear, (2) to the nature of their contents.

1. Prefixed to the Sermons for the Commune and the Proprium Sanctorum, a few explanatory remarks will be found, from which the relation in which those sermons stand to the Sarum Missal, and to the general liturgical system of the Catholic Church in the fourteenth century, may be better comprehended. The collection of sermons for the Sunday gospels (which are for the most part the same as those in the English Prayer-book), needs no explanation. The originator of this style of sermon in the Western Church was Gregory the Great, whose forty Homilies, explanatory of the gospels read on various festivals, are most racy and profitable reading. Several passages in the opening sermons (see pp. 3, 6, 9) make it appear that Wyclif composed these homilies more as drafts, or skeleton sermons, which a preacher might take and fill in ad libitum, than as in themselves complete discourses. The curious MS. at Sidney Sussex College is a standing proof that he was sometimes taken at his word; in this MS. the sermon for the Sunday gospel is usually given entire, and followed by a few hortatory remarks enlarging upon Wyclif's hints; to these succeeds a short instruction based on a text taken from the epistle for the same Sunday.

* These instructions have been hitherto supposed (see Shirley's Catalogue, p. 33) to be identical with the 'Sermons on the Epistles' hereafter to be printed; but a minute examination showed that such was not the case; they appear to be original compositions, the work no doubt of the amplifier of the Gospel sermons.
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2. To form a just estimate of the doctrinal and moral contents of these sermons, to realize and express the exact position which the writer, about whom so much windy declamation has gone forth during the last three centuries, occupied in face of the religious thought and life of his time,—this is a task for a theologian; and I am no theologian, but merely a literary editor. But I may be allowed to point out that the opportunity is now first afforded to the general reader of ascertaining Wyclif's opinions, not from four or five scattered sermons or tracts (some of which the learned editor, Dr. Todd, by clothing them in black letter, has left nearly as undecipherable to ordinary readers as if they were still in MS.), not from pamphlets, such as those so largely analyzed by Lewis, Lebas, and Dr. Vaughan, of which a large proportion are of highly doubtful authenticity,—but from a large collection of sermons, which, if any of Wyclif's English works are so, may be deemed thoroughly genuine. As some assistance to those who wish to embark in this inquiry, it may be mentioned that in this first volume opinions on the following important doctrines and practices will be found at the places indicated:—on justification, at p. 350; on purgatory, at pp. 121, 321; on the sacraments, especially the Eucharist, passim, but see in particular pp. 119, 248, 265; on the privileges, graces, and power of Mary, at pp. 246, 257, 345, 356; on Antichrist, at p. 350; on private confession, at pp. 333, 351; and on clerical celibacy, at p. 364.

Formation of the Text.—The following are the MSS. which have been consulted, with a view to the production of a correct text of the Sermons:—

This truly excellent MS. contains, in a small thick folio, the whole collection of genuine Homilies numbered 2 in Shirley's *Catalogue*. As to its history, nothing whatever is known. Not a single leaf is missing, and although of course not free from errors, it is one of those unusually correct and serviceable copies which rejoice the heart of an editor. It is in the same handwriting from first to last, a handwriting probably of the last decade of the fourteenth century. It is on good but thin parchment, sparingly ornamented with blue and red flourishes and head-letters.

This MS., a small quarto, is in the University Library at Cambridge. It contains only the sermons for the Sunday gospels and epistles. It is on the finest vellum, and the handwriting is of a very superior description; here and there it is richly illuminated. One may feel certain that it was executed for some wealthy person, who desired that no expense should be spared. I was at first inclined to rate its value very highly, but the remarkable family likeness between it and A soon struck me, and at length I discovered a proof, amounting almost to a demonstration, that one must have been copied from the other. In the text of Sermon LIII., 'Si quis diligit me,' while the MS. Douce 321 refers to the right chapter, John xiv., A and B both fall into the same error, referring to John xviii. The balance of probability against the coincidence being accidental is of course enormously great; either then both MSS. must be copies from some earlier MS., now lost, which contained the error, or else one of them copied it from the other. But the former supposition is gratuitous and improbable: they have then copied each other, and of the two alternatives, it is more likely that B, a partial copy, and a MS. *de luxe*, is copied from A, than A from B. The general conclusion is that B is of no value as an original authority; it has however the merit of not unfrequently correcting errors of inadvertence or carelessness in A.
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<tr>
<td>Laud, 314.</td>
<td>C.</td>
<td>This is a small MS. of but little value, in the Bodleian Library, containing, besides the tract called <em>Vae Octuples</em>, only the sermons for the Sunday gospels. The hand is apparently of a period past the middle of the fifteenth century.</td>
</tr>
<tr>
<td>Wrest Park, 11.</td>
<td>D.</td>
<td>This MS. is in the possession of Lady Cowper. It is a double-columned folio; at the foot of page 1 are the words 'Franciscus Comes Bedfordiae,' and the date '1566.' In respect of execution it is of a medium quality; the ornamentation is but slight, and the writing just mediocre. There are two changes of hand; in the first hand all the sermons are written except those for the Ferial gospels, the first portion of which is written in the second, and the remainder in the third hand. The first hand seems to be late fourteenth century; the third I should judge to be some fifty years later. So far as my examination extended, this appeared to be a good and serviceable MS.</td>
</tr>
<tr>
<td>Douce 321.</td>
<td>E.</td>
<td>In this MS., which is unfortunately much mutilated, the sermons are arranged in a peculiar order, those for the Sunday gospels and epistles being intermixed, while the Proprium Sanctorum precedes instead of following the Commune. It is a good-sized quarto, written on coarse parchment in a large bold hand, and very little ornamented. From the forms of the words ('schal,' 'gode,' 'pyned,' &amp;c., instead of 'shal,' 'good,' 'pyned,') it seems to be rather more ancient than Bodl. 788. Its readings are often different from, and not unfrequently superior to, those of Bodl. 788; between which and itself there is no more connexion or resemblance than must subsist between two MSS. of the same work, both good of their kind;—each must be regarded as an independent authority. It is this quality of its readings which makes this MS., for collating purposes, one of the utmost value. Not that it deserves to be ranked on the whole above Bodl. 788; not to speak of its mutilations, it is disfigured by a far greater number of carelessnesses, omissions, and other blunders than its rival. For it must be remem-</td>
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<table>
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<tr>
<th>Title of MS,</th>
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<tr>
<td>Baroness, North.</td>
<td>F.</td>
<td>bered, that since Bodl. 788 has been adopted as the basis of the printed text, every necessary correction of it for which support is found in any other MS. appears at the foot of the page, while the more numerous and more glaring errors of other MSS. are passed over <em>sub silentio</em>.</td>
</tr>
<tr>
<td>Bib. Reg. 18. B. ix.</td>
<td>G.</td>
<td>A MS. of medium quality, in the possession of Colonel North, containing only the sermons on the Sunday gospels. From the forms of the words, it appears to be intermediate in point of date between the complete copies already described and Laud, 314.</td>
</tr>
<tr>
<td>St. John's Coll. Camb. C. 8.</td>
<td>H.</td>
<td>This MS. is in the British Museum. It is a good and carefully written text, having the sermons for the Sunday and Ferial gospels, and the Sunday epistles, arranged in order of the season, commencing with Advent Sunday; then follow the sermons for the Commune and Proprium Sanctorum. So far as I have been able to collate it, its readings differ little from those of Bodl. 788. The sermons in the last division appear to be defective,—twenty-eight only, against thirty-eight in Bodl. 788.</td>
</tr>
<tr>
<td>Cotton. Claud. D. VIII.</td>
<td>I.</td>
<td>The arrangement of the sermons in this MS., which is very imperfect, at least fifty-five sermons being wanting, is the same as that in G, of which I believe it to be a copy.</td>
</tr>
<tr>
<td>Wrest Park, 32.</td>
<td>J.</td>
<td>This is a good MS., but imperfect at the beginning. The arrangement is nearly the same as that of the Douce MS. All the first portion of the volume containing it consists of a noble and apparently perfect copy of the 'Statutes, Charters, and Customs' of the university of Oxford.</td>
</tr>
<tr>
<td>Trin. Coll. Camb. B. 2. 17.</td>
<td>K.</td>
<td>This is a low class MS., somewhat dilapidated, in a hand of about the middle of the fifteenth century. It is inferior in every respect to the MS. at Wrest Park (D) already described.</td>
</tr>
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A handsome folio, moderately ornamented. It is of the same class as Bodl. 788, the arrangement of which it exactly follows, down to the end of the Ferial sermons; the Epistle sermons are wanting. I think it is somewhat later than Bodl. 788, but my examination of it was not
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<td>West Park, 38.</td>
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<td>long or searching enough to enable me to speak positively.</td>
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<tr>
<td>Trin. Coll. Camb. B. 4.20.</td>
<td>M.</td>
<td>This is a still commoner and poorer copy than J; also decidedly of later date. Its contents correspond to those of K; i.e. it has all the sermons except those on the epistles.</td>
</tr>
<tr>
<td>Sidn. Suss.Coll. Camb. A. 4.12.</td>
<td>N.</td>
<td>This is a copy, poorly executed, and exhibiting several serious lacunae, of all the sermons except those on the Ferial gospels. The arrangement nearly corresponds to that of Bodl. 788.</td>
</tr>
<tr>
<td>Trin Coll. Camb.B 14.38.</td>
<td>O.</td>
<td>A small volume, containing only the sermons on the Sunday epistles; the hand is rough and difficult, and not of an early date.</td>
</tr>
<tr>
<td>Harl 1730.</td>
<td>P.</td>
<td>One of the Harleian MSS. in the British Museum. containing only the Epistle sermons, and ending defective in the sermon for the twenty-second Sunday after Trinity. So far as a brief examination enables me to speak, it appeared to be of no special value.</td>
</tr>
<tr>
<td>New Coll. Oxford, 95.</td>
<td>Q.</td>
<td>This MS. contains, besides a complete set of the sermons on the Ferial gospels, seven sermons on gospels belonging to the ‘Proprium de Tempore,’ but included by Wyclif under the head of Proprium Sanctorum. (See p. 295.) It also has one of the Sunday sermons, No. XXXI. The handwriting is of the first half of the fifteenth century.</td>
</tr>
<tr>
<td>C. C. C. Camb. 336.</td>
<td>R.</td>
<td>This MS. (wrongly described in Dr. Shirley’s Catalogue) contains the sermons for the Commune Sanctorum and most of those for the Proprium Sanctorum and the Ferial gospels. My examination of it was too hurried to permit of my forming a definite opinion as to its merits.</td>
</tr>
<tr>
<td>St. John’s Coll Camb G. 22.</td>
<td>S</td>
<td>This is the MS. containing the homilies criticised on p. iii. Besides these it contains a poor and late copy, much mutilated, of the sermons for the Sundays from Advent to Trinity.</td>
</tr>
</tbody>
</table>
The MS. Bodl. 788 has, as has been already stated, been adopted as the foundation of the text of the present edition,—being absolutely complete, singularly accurate, and probably older than, or equally old with, any of the others, except perhaps Douce 321. The arrangement of its contents has been adhered to in the printing, except that, in order not to break the series of sermons, the tracts *Vae Octuplex* and *Of Mynystris in the Chirche* (Nos. 4 and 5 of Shirley) which follow in the MS., one the Sunday gospel sermons, the other those for the Proprium Sanctorum, are reserved for the third volume. The orthography of the MS. is almost exactly reproduced, the characters ṣ and ʃ being retained throughout. The only deviations permitted are these: ṣ is freely employed in the printing in place of ȝ in the MS., wherever the sound appears to require it, because it is manifest that, except at the beginnings of words, the scribe employed the same characters for both sounds. He wrote *love*, but it would be absurd to doubt that he pronounced *love*. Again, the character i is used in the MS. both for that sound and for the sound of j; it is always *just, injurie,* &c., instead of *just, injurie*; I have therefore printed j instead of i wherever the sound seemed to require it.

Like most of its class, the MS. Bodl. 788 contains the bare words of each sermon, and nothing more; there are no capital letters, no division into paragraphs, no punctuation. Passages quoted from Scripture are underlined with red ink. The editor is responsible for supplying the above-named defects, as well as for marginal analyses, biblical references, and the verse of the chapter from which each text is taken.

Of the transcript of the MS. the first part, down to p. 197, was made by the Rev. W. F. Cornish, of Lincoln College, the remainder by Mr. William Sorell; to both these gentlemen I am much indebted for the general fidelity and accuracy with which they performed their work.

In conclusion, I have much pleasure in taking this opportunity of returning sincere thanks to those whose assistance I have
INTRODUCTION.

benefited by in preparing the present volumes;—to Professor Stubbs, of whose valuable aid I have already spoken; to the Rev. H. O. Coxe, Bodley's Librarian; the Rev. J. Mayor, the late, and Mr. Bradshaw, the present, Librarian of the Cambridge University Library; to Professor Dunne, of the Irish Catholic University, who kindly examined for me some MSS. in the Library of Trinity College, Dublin; to Mr. Bond, custodian of the MSS. at the British Museum; to the Rev. W. Macray, of the Bodleian Library; lastly, to Mr. Caldwell, Fellow of Corpus Christi College, Cambridge, and the Rev. J. J. Perowne, Fellow of the same College.

A complete Glossary will be subjoined to the last volume of the English works.

T. ARNOLD.

Oxford, October, 1868.
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<td>Nisi habundaverit justitia vestra plus quam Pharisaorum. <em>Matt.</em> v. 20.</td>
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<td>Seventh Sunday after Trinity.</td>
<td>Cum turba multa esset cum Jesu, nec haberent quod manducarent. <em>Mark</em> viii. 1.</td>
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<td>Eighth Sunday after Trinity.</td>
<td>Attendite a falsis prophetis. <em>Matt.</em> vii. 15.</td>
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<td>Eleventh Sunday after Trinity.</td>
<td>Dixit Jesus ad quosdam qui confidebant tanquam justi. <em>Luke</em> xviii. 9.</td>
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EVANGELIA DOMINICALIA.
HERE BIGYNNEN

BE SONEDAI GOSPELIS,

EXPOWNED IN PARTIE.

BE FIRSTE SONEDAI GOSPEL AFTER TRINITE SONDAL.

[SERMON I.]

Homo quidam erat dives.—LuvK xvi. [19.]

Crist tellipt in pis parable how richessis ben perilouse, for liȝtli wole a riche man use hem unto moche lust. A parable is a word of stori, þat bi þat hydeþ a spiritual witt. Þe stori telleþ;—Pere was a riche man þat disuside his richesse in pride and in glotonye, for he was clopid in purpur and bise, þat ben precious cloþes boþe rede and white; and so he was an ypocrïte, þat shewide him to þe world boþe austerne and clene, as worldly men done. And over pis, ech daie was he fedd shynyngly, boþ for shynyng of vessel and prescious food, and þere was a pore man lyngge at his zate þat was clopid Lazarus, full of sore biles; and he wolde be fillid by crummes þat felden fro þe riche mannes bord, but no man zof him hem, for avarise of þe lord, but þe houndis of þe lord comen, and lickide his biles; and þis signifieþ compassioun of riche mennes servantis, þat þey have of pore men; but þei ben lettid to helpe hem. And it is maad by Goddis wille þat þis begger was deede; and was born by aungelis into Abrahams bosum; þis riche man was dede,

\[\text{\textsuperscript{a}}\] 

\textsuperscript{a} 'Inq. additional clause is found in the Vulgate: 'et nemo illi dabat.'
but not soleminely to God, and he was buried in hell, in token that he shulde ever dwelle there. Abrahames bosum is clepid a place of reste that holy soulis restiden inne bifie Cristis ascensioun. And here may we see that neiper riche men ne pore, in that they ben sich, be blessid in hevene; sith Abraham pe riche man toke Lazarus into his bosum; but disuse of richesses and impacience of pore men ben dampned of Crist; and ellis not siche men; and pei ben not preisid of Crist but bi contrarie virtues. Thus riche man lifle up hisis ize in his turmentis of hell, and si Abrahame a ferre, and Lazarus in his tappe; and he criede, Fader Abraham, have mercy on me, and sende pe lazar hider, wetynge his fyngres eende in water to colde my tonge, for Y am tormentid in pis flawme. The manner of speche of holy writt is to undirstonde by names of bodi vertues of pe soule, that dwellen for a tyme in siche bodies; and so, for pis riche man was boostful in speche and likerous in foode, he was tormentid in vertu of his tunge; and pis men in weye to blis, whanne pei traveilen in sutil and medeful werkes, pei swagen in a maner pe peyne of dampned men; for pei have slakyng of pe peyne in patent pey open to have fewer felowis in helle, to be peyned wip hem. And Abraham seide to pe riche man, dampnyd, Sone, have mynde how pou haddist lust in this lyfe, and Lazar peyne, and perefore, bi rigt jugement of God, he is now confortid and pou art now tormentid; for he sufferide peyne paciently and pou toke pi lusts synfulli. And sum men þenken, for pis dampnid riche man clepid Abraham his fadir, and Abraham clepid him azen his sone, þat he was an Ebreu, and Abraham was his fadir; but Abraham answeride him, bi treupe þat God tolde him, þat þere was a myche void place stablid betwene hem, derke and unordynel, þat lettid dampned men to come to hem, at zif þei wolden, or hem come to dampned men: for þei desiren it not, and þif sum seintis coveiten kundely to comferte þer frendis, þey have stronger wille to confourme hem to Goddis wille, and men may neiper falle fro hevene to helle, ne flee fro helle to hevene at þer owne wille. But pe riche man preied Abraham to sende Lazar to his fadir hous, for

a 'Sepultus est in inferno:' Vulg.
he hadde fyve brepen, and he wolde þat þei weren warnid to amenden hem of her lyf; not for charite þat men dampned in helle have to lyvynge men or ellis to dampned men; for as seintis in hevene wanten envye, so dampned men failen in charite; but he drede him of his peyne þat he shulde have by dampnyng of his brepren; for he assentide to hem in þer wickide lyf. But Abraham seide to him þat þei have Moyses and prophetis in þer bokes þat þei writen, heere þei hem spedely, and kepe þei Goddis commandementis; and þis riche dampned man seide to Abraham, Nay, Fadir Abraham, but if ony of dede men wende to hem and warne hem, þei shal do penaunce, and flee þer dampnacioun. But Abraham seide aþen, þat þis þer heeren not Moyses and prophetis þat spaken by God, þei shal not trowe to dede men; for þer wordes ben of lasse evyndence, and it fallip not to God to make a newe lawe and newe miraclis for ech man þat shal be dampned, as Crist wolde not come doun of þe crosse to conferme the fals Jewis.

In þis Gospel may preestis telle of fals pride of riche men, and of lustful lyf of myȝty men of þis worlde, and of longe peynes of helle, and joyful blis in hevene, and þus lengþe þer sermoun as þe tyme axþ. And marke we how þis gospel tellip þat þis riche man was not dampned for extorsioun or wrong þat he dide to his neibore, but for he failide in werkes of mercy; and þus shulde we warne boþ o man and oþer how sum men shal be dampnyd more felly for raveyne, and sum shal be dampnyd more softly, for misusinge of Goddis goodis.

PÆ secunde Sondai Gospel after Trynyte.

[SERMON II.]

Homo quidam fecit coenam magnum.—Luc. xiii. [16.]
Goddis lawe is sop, alyates if some men undirstonde it falsely; for so pey undirstonden God, and sit pei maken him not fals; and so pryve undirstondinge of pis holy Gospel is alyates sop, and pe storye bope. Pe Gospel tellip pat pere was a man pat makide a greet soper and clepide pere to many men. Pis man is Jesus Crist, pat is bope God and man; and pis grete soper is the grete mangery pat seintis in hevene shall eten of Goddis bord; and pis shall ever last wi1out irkyng or noye, for pere shall nopiug faile pat seintis wolen desire. And, for pis shal be pe laste mete, it is well clepid a soper, for soper is pe laste mete pat man takip in pe daie. And for four causis it is a greet soper, for pe Lord is grete pat ma3pe pis soper, so pat no man but he may make siche a soper; also the people is grete and many pat sitte3 at pis soper; also pe mete is prescious pat pei soupen wip, sip Crist is al maner of mete and drynke, pat pei be fed wip; also pe tyme of sittyng at pis soper is wi1outen eende. Pis lord clep3 many to pis soper; for pere nys no man but 3if he longe sum weie after blise; for ech man longip after good, and pe last good and best in which oonly man shulde reste is blisse. But pe gospel seip pat many men ben clepid, and fewe ben chosen, for alle men pat God 3eve3 desiryng to blis ben clepide, but al oonly pe3e ben chosen, pat lasten in love of God to per ending day, for to alle siche and oonly siche hap God ordeyned blisse. And he sente out his servaunlis in houre of pis soper to seie to men clepid herelo to come, for now alle pinges ben redy. Pe hour of pis soper is tyme of pe Incarnacion, for in pat tyme was heven first persid, and men sett first in hevene wip Crist. Pis servant sent out is the manheed of Crist, wip hisere membris pat here lyveden wip him, as Joon Baptist and oher apostlis and oher trewe servaunlis. Alle pinges were redy; for the Godhede and manhede of Crist was for pat time redy to fede seintes in hevene, and Crist, as Paul seip, is alle pinges in alle men pat shall be savyd, and riip so his lawe is pe first and pe laste and fully ynow3, after which shulde be noon other lawe. For Anticristis lawe, cloutid of many, is full of errors, and disseyve3 many men, as law of Sarasyns and of pe3e newe

*’pierced’ is used in the sense of penetrated, or forcibly entered.*
ordris. And as þe gospel seip, al siche men bygan togipere for to excuse hem; for al þese men and al oonli siche þat tellen more bi siche lawe þan bi Goddis lawe excuse hem to come þe riȝt wyey to hevene. And as þere is þre maner of synne, so þre maner men excusiden hem fro þis soper. þe first seide þat he hadde bouȝt a toun and was nedid to go out and see it; and þis bitokeneþ proude men, þat for worldly lordship wenden out fro þe wyey of God, and occupien her wittes about worldly hey-nesse; and for þe first seide þat þis was nedeful, þerefore he þe pride þe lordis messanger to have him excusid. þe seconde seide, þat he hadde bouȝt fyve yockis of oxen, and he wente to assay hem, and þerefore he þe pride him to have him excusid. þes fyve yockis bitokenen plente of worldly goodis; for travel and foure pro-fitis þat comen of oxen; and for þis bisynesse turneþ rundely in hemsilf þerefore it is well seide þat þere ben fyve yockis. And for siche worldly men ben yockid togipere wip þe fend and þe world, þerefore the gospel clepip hem yockis. þe pride man seide þat he hadde wedded a wyf, and þerefore myȝte not come. þis pride bitokeneþ men þat ben overcomen wip fleishly synne, as glotonye and lecherie; and þes men more beestly excusen hem, not curteysly, as þese two first diden; but seien shortly, þay may not come. þe first two men excusiden hem by þis, þat þey wolten be lordly to distroye Goddis enmyes, and þei wolten be riche to helpe pore men; but þe pride, þat hþ þis fleish as his wyf, maister of his soule, is an uncurtais fool; and þerefore he anseride þus. þe servaunþ turnide azen and tolde his lord þe answere of þese þre þre men; for every creature seip to Crist fully himself. But þe lord was wrooþ wiþ excusacioun of þese beden fools, and bad his servaunþ wende out into stretis of þe citee, more and lasse, and brynge into þis feeste þis þre maner of men, pore feble men, pore blynde men, and pore lame men. þese þre ben Goddis prisoneris, þat boþe God and man helpen wiþ almes. And it semeth þat þese and noon oþer shal come to hevene, for who shall come to hevene but if he be pore in spirit; who shall come to hevene but þif he be feble in spirit and nedid to have mercy; who shall come to hevene but þif he liȝtned of his blindnesse; and who shall come to hevene, but he þat halteþ now hþe in vertues and now low in synnes?
Certis noon but þe lord of þis feeste; and to siche bodili pore men techeþ þis gospel men to do her almes; for we shall sue Crist, þat doliþ specialy his greet almes to þese þre men, and of þese þre maner of men many comen to heven. But Goddis servauntis boþe of men and angellis seien after þis secounde maner of clepyng, Lord, it is done as þou comandist, and þit þere is a voide place, for men þat shulden soupe wiþ þee; for þis maner of clepyng of men to þe joie of hevene filleþ not hevene of men þat God haþ ordeyned to blis, and herfore þe Lord of hevene in his þridde clepyng, þat shall be in tyme nyþ þe deie of dome, biddeþ his servauntis go out into weyes and hegges and constreynen men to entre þat my hous be fillid. For now in þe laste daies, whan preestis ben turnid to avarice, stonyþ shal crye and constreyne preestis þat maken hem a privat religioun as an heggé and oþer men þat suen hem in þe brode weye to helleward,—þese stoonys, þat ben myȝty men in þe worlde, shal constreyne boþe preestis and peple for to entre into hevene bi holding of Goddis lawe, for drede of takinge of her goodis and punishinge of her bodies shal constreyne hem by drede to kepe þis streyte wey to hevene. And so þe noumbre of men þat God haþ ordeyned to blisse mut nedis be fillid, maugre Anticrist. But Crist seip to his Apostlis, þat noon of þe firste men þat God clepid to þe mete and wolde not come shal taiste his souper in ye blisse of hevene. For God haþ ordeyned whiche men shal be saved and which shal be damptned, and boþ þese noumbres mote nede be fulfilled; and lordis for her profit moten nedes helpe herto, and Anticristis feynynge mote nedes be knowun.

Here may men touche of alle manere of synne, and specialy of false preestis, traitors to God, þat shulden treuly clepe men to blise and telle hem ye wey of þe lawe of Crist, and make knowe to þe peple the cautelis of Anticrist.

1 So in B; the Bodleian MS. has ordeynep.
In this gospel telleth Crist two parables of comfort, how his peple shall be saved also if preestis grutchen þere azen, boþe prelatis and religiouse, for her pryde and coveitise. Þe story of this Gospel telleth how publicanis and sinful men weren comyng to Jesus to here his lore; and he tretide hem graciously as a good lord; but scribis and Phariseis gruchiden azens þis and blasphemiden azens Crist, and seiden, He ete wiþ hem unlawfully; and þis dede may figure þingis þat falliþ now, siþ prelatis, as scribis, and religiouse, as Phariseis, grutchen azens trewe preestis, membris of Crist, þat communen wiþ commounes as publicanis and secular lordis, as sinful men; and seien it falliþ not to hem to knowe Goddis lawe. For þei seien it is so hey, so sutil and so holy, þat al oonly scribis and Phariseis shulden speke of þis lawe. And þes secular prelatis may wele be clepid scribis, for þei boþe more and lasse writen þe money þat þei pilen of þe peple more bisîly þan þei prynten in her soulis þe knowyng of Goddis lawe. And þes religiouse ben Pharisees: for þei ben divydid fro þe comoun maner of lyvynge bi hir rotun rytyes as Pharisees weren. þre causis þere ben whi þis hevenly leche resseyvede freely þes synful men and eet wiþ hem,—Þirst, for he wolde convetere hem to confusiouyn of proude prelatis þat lettiden þe fredom of Goddis lawes to have hir cours; by þis shulden þei mekely knowe þat heynes of state makiþ not a man evermore beter to God. Þe seconde cause is, þat Crist wolde þyve his preestis in tyme of grace lore and ensample to do wisely so, and to stonde for þe fredom of Goddis lawe. Þe þridde cause is,—for Crist wolde shewe his general lordship and savynge not oonly of Jewis but of heþene men in dyverse statis. þese prelatis wolden fayn þat all Goddis lawe were hongynge on hem for to spuyle þe puple; for þanne
Wyclif's

Exposition of the parables of the lost sheep and the lost piece of money.

Ps cxix 176.

wolde þei telle þis lawe, and put þereto fals undirstondinge, as þei myȝten have more wynnynge of þe puple.—¶ Þe first parable stondip in a question of Crist; he axiþ which man of hem hadde an hundrid shepe to kepe, and he were nedid to save hem ech on, and he hadde lost oon of hem; ne wolde he not leve fourescore and nyntene in a sikir deserte and go and seke þis lost sheþ til þat he fond it; and when he hadde founden it, wolde leien it on his shuldris wiþ joie and whanne he cameþ hoom, he cleþpe togidere his frendis and neiþboris, and seþ to hem, Be ye gladde and þanke me, for Y have founde my sheþ þat was perished. Certis Y seþe to you þat þere shall be joie in hevene upon oon synful man þat doþ penaunce, þhe þo more þan upon foure score and nyntene rþþ-wyþ þat have no nede of penaunce. þis man is þes Crist þat was of þe Jewis, and he was hery and wyse and hadde in his kepynge þe aungelis confirmed in hevene, and wiþ hem mankynde. Nynþy and nyne bitokeneþ þes aungelis, for þes nyne ordres þat ben knytted in Crist; and þis oþ sheþ is mankynde, þat acordip more to-gider þan þese nyne ordres of aungels. þis oþ sheþ þat was lost perishide by synne of Adam, as þe psalme seþ. Hevene is clepid disert by many encheseouns, for it is selde visited of men, þat slowly comen þidir, and it is not tilid† as is erþe here wiþ us, and it is florishid wiþ goostly trees þat evermore ben grene, for grenesse in virtues may nevere faile in hevene. And þis is a sykyr place; for fendis tempten men not þere. Crist lefte þis aungel kynde dwellyng in hevene; for Crist toke not angels kynde but toke here mannis kynde, and bi his greet virtue he suffride payne as oþer men þre and þrity þeer, and brout mankynde to hevene, and bade þe aungelis his frendis, and man next him in manhede, rejoyseshe hem wiþ him, for he hadde saved mankynde þat was perishide. And bi þis aungels in hevene, mankynde, and feendis, shulde be gladde bi resoun; for þe more þat ben dampned þe more is fendis payne, and þus is more joie in hevene of þis oþ sheþ, þan of nyne ordris of aungels þat neden noo penaunce, for þei synnenden nevere. þis oþ sheþ þat is mankynde synede for þe more parte, and

† For 'tilled' (?) D has tyld; C tilid.
SERMONS.

was quykid bi Crist, þat was oon wiþ his breþeren; and he, allif he myþte not synnen, sufferde peyne for his sheep. And more joie is in hevene of him and his membris þan of nyne ordis of angelis, for þei ben beter and lyveden more medefully as trewe knyþtis of God. Þe seconde parable of Crist stondiþ in þis, þat a wyse wouman þat hadde ten dragmes, zif she hadde lost oon, she wolde liþne her lanterne, turne up þir house to seþe þis lost dragme, and whan she hadde founden it, she wolde make joie as it was seid bbefore of him þat lost þe sheep. — ¶ Þis wouman is Jesus Crist, wysdom of þe fadir; þese ten dragmes ben his resonable creaturis, for þei ben maid ale to ymage and lincesse of þe Trinite. Þe ten þe dragme þat was lost is man-kynde, þe lanterne þat was liþtid is þe manhede of Crist, þe turning up of þis house is changinge of statis þat ben maid in þis world by manhede of Crist. For þe angel wolde not suffren Joon to knele and worþiþe him, for his lord was Joones broþir, and þe aungelis weren hise servauntis; and so many þingis of þis world weren turnid up so down, siþ evry parte of þis worlde was beterid bi Cristis manhede. We may touche in þis gospel what spedþ men and what þing leþþe men for to be saved, for men mote nede do penaunce in berynge of þis sheep, and have liþt of þis lanterne for to fynde þis lost dragme.

ÞE FOURÞE SONDÆ GOSPEL AFTER TRYNYTE.

[SERMON IV.]

Estote misericordes.—Luc. vi. [36.]

Þis gospel moveþ men to mercy aþen þe ypocrisye of þes false Pharisées, and Crist biddiþ first generally men to be merciful as your fadir is merciful. For whanne a general word is seid bi himself, it shal be taken for þe most famous. þere ben many fadris, as fadir of kynde, and fadir of lore, but þe mooste propre fadir is he þat makiþ men of nouȝt, for he is fadir of mennis bodies, and fadir of her soulis, and in vertue

The duty of showing mercy, and the sin of rash judgment
of him worchen all oper fadris. And pis fadir shulden we sue
in alle our werkes, for alif we may not atteyne to pis fadir,
nepeles þo dedis ben nouþis þat ben not ensaumplid
and wrouþt by þis fadir. Þe mercy of þis fadir can we not telle
fulli, for he is þe mooste worcher þat may be in þis world, and
he cannot worche, but þif he medle mercy, for he wrouþt by
mercy whan he made þis wolrde, siþ he dide good to angelis,
and makide hem perfitt, and brouþte hem to heyer state wþ-
outen her disert. And so when he doiþ good to eny creature,
he makiþ it perfitt of his pure grace, siþ God Almijty, al witty,
and al godely, cannot worche but þif he worche by mercy.
Be we þan mercyful for goodnesse of God. Þe lest mercy of
men is among clerkis: þat wolen not 3yve goodis of grace but
þif þei sullen hem, and þerefore þis synne is heresie before God,
þe most and þe first þat parteþ men fro God, for þei weyen her
wynnynges more þan þer God. And herfore all þat we done
shulde be done in Goddis name, to wirchip of oure God, and
profit of his church. þe þif we ben holden boþe to God and
man by resoun of dette to do a good dede, loke þat þis reson
be first hidde in our þouþt, and so no man may excuse him
fro werkes of mercy as no man may wante werkes of a good
wille, for þat werke is þe first and heiest in man. First shulde
a man have mercy of himsilf, and mercy of his modir, þat is
Holy Chirche; and þan haþ he mercy of all his ende kyn.a Þe
secound word of Crist forbediþ fool jugement; and resoun of þis
stondiþ hereinne þat God may not fولي juge ony man; and
so as oure wille haþ nede to be cloþid wþ mercy, so oure
undirstondinge haþ nede to have riþt jugement. For many
men wenen to be merciful to ypocritis, and þei done harm to
men to which þei wenen do profit; and many men wenen
to juge þer breþeren, and þit þei jugen falsely and cruely of
many; and eche man shulde tempere sich jugement aftir
God, for God in his jugement may not faile for resoun. Þe
pride word biddiþ Cristen men beware of foly dampnynge
up peye þer dampnacion; and al þif þis semeþ no comoun

a ende kyn. There is no difference
of reading in the MSS. The phrase
seems to mean 'remoter kindred,'
as 'ende-men' signifies 'borderers'
in Anglo-Saxon.
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synne among men, nepeles al maner of men synnen herynne;
and prelatis, pat dampnen men in maner of þer cursyng. And
ofte tymes þei witen not how þei ben to God; and by reputa-
cion þat shulde be take of Goddis lawe þeþ men done well as
God biddip hem do. Lordis jugen ofte tymes þat oþer men
done amys, whan þei displesen hem in þir wronge wille; as we
dampnen Clement a wiþ his fautours, and þei dampnen us, and
o king dampniþ his adversarie, and he dampniþ him aþen, and
comounes dampnen proude men and oþers to be ypocrisites.
And comounly foly jugement is þing þat men knownen not, for
þei leden not þer witt after Goddis lawe, for þei presumen as þe
fende to kunne þat þei knownen not.—¶ þe fowreþe and þe fife
word biddip men for þryve and þyve sum maner of goodis, and so shal
God rewarde hem. And not al oonly God, but seintis in hevene,
shal rewarde men, after þat þey have done here to hem. For þese
fyve dedis1 alargid to alle men mut have sum men seintis in
hevene. And þese seintis shulen reward men here in abound-
ance of foure þingis; first, þei shal rewarde men in a good
mesure, for seintis in hevene done beter to men þan þei diden
to hem here in þis lyf; and where men diden scarsely good to
þir breþeren, seintis fillen trewe men wiþ all manere of goodis:
and þis filliynge is not voide but sadly replecht2, and at þe laste
it is heepid as myche as it wolde take. And siche metyng of
corn, of mele, or oþer þing, wolde be preisid among men for
þe largenesse of þe meter; and þis þing men have here in her
bosum, but God filliþ þe substance. For certis in sich mesure
as men mesuren to her breþeren shal it be mesurid to hem bi
jugement of God. 3иф þe mesure be good, þei shal have good
aþen, and 3иф þe mesure be unjust, þei shal have peyne aþen.
And, for defaute in al þis comiþ of ypocrisye of prelatis, þat
shulden teche pleynly Goddis lawe and not þer erþly wynnynges,
þerfore seip Crist in his parable, þat 3иф þe blynde lede þe blynde
boþe fallen in þe dake. But for Crist shulde be oure maister, and

1 After dedis D inserts aren. A and C agree with B. 2 voydid but
sadly repleysebed, D.

This allusion fixes the date of the composition of these Sermons to
a time between 1378 and 1394, in

which latter year the anti-pope Cle-
mert VII died.
we shulden not strange from him, we shulden leve þes ipocritis and sue þe lore of þis good maister, siþ he may not leve treuþe, ne faile in teching of trupe. And þus shulden men ben perfite, and flei the rote of falshede. And þes prelatis have of þere maistris comounly þis manere, þat þei can see a mot in hir broþer' eye, but a beem in þer owen ðe þenke þei not oon. For þere witt is sett to spuyle and to accuse, and not for to helpe hem ne oþer men, and þerefore her coveitis blindþiþ hem þus; but bi lore of Crist men shulden sei to hem, Þpocrïte, cast first þe beeme out of þin owne eye and þan maist þou poke beter þe mot fro þi broþir.

Here may men see þat sugettis shulden blame prelatis whan þey seen opynly greet defautes in hem, as defaute of Goddis lawe in keeping and teching; for þis is a beeme bi which þe fende binde þis hous and þei shulden knowe þes as þei shulden fele the lore þereof.

†e fyfþe Sonðai Gospel after Trinite.

[SERMON V.]

Cum turbæ irreuerunt ad Iesum.—Luc. v. [1.]

†e story of þis gospel telliþ good lore, how prelatis shulden teche folk under hem. †e story is pleyn, how Crist stood by þe river of Genazerþ, and fisheris comen down to wasiþe þerynne þer nettes; and Crist wente up into a boot þat was Symonis, and preiede him to move it a litel fro þe lond, and he sate and tawste þe peple out of the boot. And whanne Crist ceesside to speke, he seide to Symoun, Lede þe boot into þe hey see, and late out your netts to takynge of þishe. And Symoun answerynge seid to him, Comando ðour, al þe nyþt travellinge token we nouþt; but in þi word shal Y lose þe nett. And whan þei hadden done þis, þei token a plentenouse multitude of þishe, and þer nett was broken. But þei bekeneden to þer felowis þat weren in þe toþer boot, to come and helpe hem; and þei comen and filliden bop holes of þishe, so þat wele nyþ were þei bop bracynt. And whanne Petre hadde seen þis wounder, he fell
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down to Jesus knee, and seide, Lord, go fro me for Y am a synnful man. For Pete held him not worpi to be wip Crist, ne dwelle in his cumpanye: for woundir came to hem alle in takynge of pes fishes. And so woundriden James and Joon, Zebedes sones, pat weren Symondis felowis. And Jesus seide to Symound, Fro bis lyme shalt pou be takynge men. And pei setten per bootis to pe londe, and forsook al pat pei hadden, and sueden Crist.—Byefore we go to spiritual undirstonding of pis gospel, we shal wyte pat pe same Cristis disciple pat was first clepid Symoun, was clepid Pete after of Crist, for sadnesse of bileve pat he toke of Crist, which Crist is a corner stoon, and groundip al treupe. Over pis we shal undirstonde pat pe apostlis were clepid of Crist in many degrees: first pei weren clepid and acceptid to be Cristis disciplis; and yet pei turneden azen, as Crist himself ordeynede, to lyve in pe world. After pei were clepid to see Cristis myra-clis, and to be more homely wip him pian pei weren before; but yet pei turneden azen to pe worlde by tymes, and lyveden worldly lyf, to profit of folk pat pei dwelten wip. And on pis wyse Pete James and Joon wenten now to fishe. But pe pride clepyng and pe moost was pis,—pat pe Apostlis forsoken holly pe world and worldly pingis, and turneden not azen to worldly lyf, as after pis miracle Pete and his felowis sueden Crist contynnel. It is noo nede to depe us in pis stori more pian pe gospel tellip, as it is no nede to bisie us what hiz Tobies hound. Hold we us apaied on pe mesure pat God ha' sovun us, and dreeme we not aboute newe pointe pat pe gospel levep, for pis is a synne of curiouste, pat harmep more pian pro-fiti. Pe story of pis gospel tellip us goostly witt, bop of lyf of pe churche and medeful werkis, and pis shulde we undirstonde, for it is more prescious. Two fishingis pat Pete fishide bitokenep two takingis of men unto Cristis religioun, and fro pe fend to God. In pis first fishinge was pe nette broken, to tokne pat many men ben convertid, and after breken Cristis religioun; but at pe seconde fishinge, after pe resurrectioun, whan pe nett was ful of many grete fishes, was not pe nett broken, as pe gospel seip; for pat bitokenep seintis pat God chesip to hevene. And so pesse nettis pat fisheris fishen wip

om. A.
bitokene\$ Goddis lawe, in whiche virtues and treu\$es ben knyttid; and o\$er propretees of nettis tellen propretes of Goddis lawe; and voide places betweene knottis bitokene\$ lyf of kynde, \$at men han beside vertues. And foure cardynale virtues ben figurid bi knittyng of \$e nett. \$e nett is brood in \$e bigynnnyng, and after streit in ende, to teche \$at men, when \$ei ben turned first, lyven a brood worldely lyf; but afterward, when \$ei ben depid in Goddis lawe, \$ei kepem hem streitlyer fro synnes. \$ese fisheris of God shulden waish \$ere nettis in \$is ryver, for Cristis prechours shulden chevely\$ tellen Goddis lawe, and not medle wi\$e mannis lawe, \$at is trobly\$ water; for mannis lawe conteyne\$ sharpe stones and trees, bi which \$e nette of God is broken and fishe wenden out to \$e world. And \$is bitokene\$ Genasare\$, \$at is, an wounde\$er ful bir\$e, for \$e bir\$e by which a man is borne of water and of \$e Holy Goost is myche more wounde\$er ful \$an mannis kyndely bir\$e. Summe nettis ben rotun, sum han hoolis, and sum ben unclene for defaute of waishing; and \$us on \$ree maneres faile\$ \$e word of preching. And mater of \$is nett and brek\$ynge \$ereof 3yven men greet mater to speke Goddis word, for vertues and vices and treu\$is of \$e gospel ben mater ynow to preche to \$e peple.

**PE SIXTE SONDAI GOSPEL AFTER TRINITE.**

**SERMON VI.**

*Nisi habundaverit justitia vestra plus quam Pharisaecorum.*

*MATT. V. [20.]*

It is seide in \$e nexte\$ gospel what nettis preestis shulden have for to drawe men fro \$e see of \$is worlde to \$e drye lond of \$is lyf. \$is gospel telli\$ of \$e devylys nett, in which he

1 *cienli, B.*

\*a* Gennesaret is really a corrup\$ion of the older name, Chinnereth (Smith’s Dict. Bible); but Wyclif appears to derive it from the Greek γενναω or γένεσις.

\*b* nexte. Meaning the last, proximus.
fiship and drawt men to helle. Cristis nett is knytt wiþ riȝt-wisenesse to God aboven men, to creatures bineþe men, and to aungels in oþer side of men; and þis cleþ God fully riȝt-wisenesse, and feyned falsely riȝt-wisnesse of ypocris cleþ Crist not riȝt-wisnesse, aþif ypocris clepen it so, but of scribis and Pharisees, þat is to seie, unriȝt-wisnesse, feyned as it were riȝt-wisnesse, of scribis and Phariseis. And as Crist seip, But zif your riȝt-wisnesse passe a point be feyned riȝt-wisnesse of scribis and Phariseis, ze shal nevere come to hevene. We may undir-stonde by scribis and Phariseis men of þe fendis chirche, as we diden before; so þat scribis ben clepid secular prelatis, and Phariseis ben clepid pese newe religious. þes men maken hem a riȝt-wisnesse bi hemsilf as þei maken hem a lawe of Anticrist; and certis þis law may Crist never conferme; and so, as Poul seip, þes Antucristis disciplis heyen hem over Crist, boþ over his godhede and over his manhede. For riȝt-wisnesse generaly is fulfillment of lawe, and so fulfillment of Goddis lawe is verrei riȝt-wisnesse; and fulfillment of mannis lawe is Anticristis riȝt-wisnesse. And so þre degrees ben in þe law of scribis; þe first and þe moost is in þe Popis welle; and as men of þe worlde seien, þere is welle of riȝt-wisnesse; but þei gon ofte biside þe riȝt for þer roten ground; þei tristen on riȝt of mannis lawe, and gone ofte biside þe soþe. And þit þei excusen þis fals lawe, and seien it mut nede juge fals, for ellis it failtide in his cours, and riȝt of þe worlde were fordone. But þei þenken not how Crist forsoke to juge bi mannis lawe, teching þat eche juge-ment þat is not done by Goddis lawe, is jugement of þe fend, and we witen not where it be riȝt. And þat man is a fool þat jugiþ after ony law, and woot not wheþir he juge bi God, or ellis by jugement of þe fend; and þif men avysiden hem on þis resoun, noone shulde juge bi mannis lawe. And þis fals riȝt is more feyned in consistorie law and in chapitre lawe. For algatis þei supposen þat witnesse may not faile, or ellis þe juge may not faile þat jugiþ after fals witnesse; and of þis roten blasfemye comeþ many fals jugementis. Juge we bi riȝt conscience þat God telliþ or specifieþ and leve we mannis jugement, and suffre we fewe wrongis þat falle, for mo wrongis shulen be don for foli of mannis dome. Þe riȝt of þe Phariseis buriounþ

**Prolegomena and Prelates, like the Scribes and Pharisees, make for them-**

*Sermons*
to harme of þe Chirche, not oonly among hemsilf, þat holden al þing wel done þat is done bi þer ordre, alþif it be a foly feyned by mannis witt, but how ever þei may gete good bi colore of þis feyned ordre, þei clepen it heþ riþ-wisnesesse. For þe ground good and holy triste we to Cristis religioun, for þat is beter þan þes newe; for ellis we comen not to hevene, but shulen be damned wiþ ypocritis. And witt of þese scribis is so myche sett in worldely goodis, þat þei clepen not riþ-wisnesesse but þif it be of worldely catel þat is geten by mannis lawe, alþif Goddis lawe dampeþe it. And so þe fals Pharisisis tauþten men þat Goddis lawe defendip1 not but man-slaȝteþ or ofþer sensibël wrong, and not ofþir privey wrongs þat is worse roote hereof; and þis were blasfemye in God, to leeve þe worse and dampeþe þe beter. And herfore declarilþ Crist þe manere of wickid ire. 

þe first maner of ire is whan a man is wrathid wipouþen resoun, and sich is coupable aȝens God to be jugid to helle. For þis unkynedly venym aȝen þe state of innocence is roote of malice wipoute-forþ, þat in caas is lesse yvæl; and for þis cause men usen whan þei drawen to þer deep to forþeþe men alle wrongis, and axe men mercy of here synne. þe seconde degree of þis ire is whanne a man hab conseved wrathþe and brekeþ out in scorneful wordis of his first conseved ire. Soþely ire may falle to men for to venge Goddis cause, and so may men scorne ofþer, for þei folily synnen in God, as Helya scornede þis tiþ of Baal. But boþe þes ben perilouþ, and herfore he þat scornip þus is coupable to falle in conseile, where his foli shal be hardid, til þat he falle to more synne. þe bridde degree of þis ire is whan a man spekþe folily, as he þat selaunderþ a man or reþeþþ him falsely; and þat man, as Crist seþ, is coupable of þe fier of helle, for his ire is turned to hate, and as Seint Joon seip, al siche been men sleeris, þat ben worþi to be damned. And so shulden men kepen charite boþe in wille and in word, and not oonly spare strokis, as Fariseis falsely seiden. And herfore shulden irrous men axemekely forþyvenesse, for þif þei wanten charite al is yvæl whatever þei do. And þerfore if þou ofre þi

1 forfendiþ, B and C.

a Hely. Elias.

WYCLIF.
gifs to God, pat pe scribis presen myche, and hou penke pat pi bropir, for pi synne, hap a cause agens pee, levee pi offerin at pe auter, and go first to be accordid wiip him. For meke offeringe in mannis herte is betere pan offeringe wiipoute-forp. And zif pi bropir be ferre fro pee. Goddis lawe is so resonable, pat it suffisi3 pat pou go out of ire and be counsellid in herte wiip him, and in hool purpos to make aseel as soon as pou goodly mayst. By pis lore may we see how ferre it is fro scole of Crist for to chide or to pleyde or to fist as men now done.

PE SEVENPE SONDAY GOSPEL AFTIR TRINITE.

[SERMON VII.]

Cum turba multa esset cum Jesu, nec haberent quod manducarent.—MARK viii. [1.]

For alle werkis of Crist ben good lore to Cristen men, to teche hem how pei shal lyve for to gete pe blisse of hevene, perfore pis gospel of Crist tellip how he bi bope his kyndis did a miracle of mercy in fedyngne of pe nedy folk. When myche pple was wiip Jesus, and pei hadden not to ete, he clepide his disciplis to giderc and seide, Y have rup upon pe pple, for pei have sued me pree daies, and now pei han not for to ete, and if Y lete hem go fastinge home, pei shal faile in pe wey, for sum of hem comen fro ferre. And his disciplis seiden to him, Whereof myze a man fede his folk here in his waste place? And Crist axide hem, how man? lovs pei hadden, and pei seiden seven. And Crist commandide pe pple to sitte don on pe erpe; and takynge pes seven loves and doinge pankingis to God, he brak hem, and zaf hise disciplis to puti to pe puple, and pei zaven his breed to pe puple. And pei hadden a fewe littil fisheis, and hem he blesside and makide his disciplis 3yve hem to pe pple. And pe pple eet, and was fulfiliid: and zil pei gedriden seven berlepis

1 aseel, B; aseel, D. See Glossary.

* That is, 'carrying-baskets;' from the A S. 'beram,' to bear, and 'leap' have 'leepis' at the same passage.
was left. And here was of pe puple, hungry and longe fastinge, as it were foure thousand, and Criste lefte hem, and lete hem go home. Pe gospel tellip of siche two feestis pat Criste maade here in erfe. In pe first weren fyve thousaund fedde, and in pe tojhir foure thousand, and pis was pe seconde feste, as seint Mark tellip. And of greet witt weren pes two, as seintis benen witnesse; for two is pe firste noumibre pat comep after onenned, and herfore men clepen it a noumibre wipouten fame; for it is pe firste noumibre pat partip fro unite; and certis, if no man hadde partid from God bi synne, it hadde be noo nede to make siche feestis; for ech man shulde redely have mete whan him nedide, as beestis han gras in plentenous pasture. And so bi pis bodili werk of merci of Crist ben we tau3t to which men we shulden do sich almes; for Crist techip in pe gospel of Luke pat we shulde feden siche pat have greet nede, and if we feden oprir men, biside pe resoun of almes, pe fruyte of oure almes in pat is awey. And so curatis pat ben better occupied about spiritual nedis shulden for per feblenesse, fer fro state of innocence, take bodily almes to perfourme per office, sif pei ben stronge in bodi in reward of oprir men; and pis title of almes is mooste acording to preestis; but in state of innocens shulde pis almes be awey; for men shulde have redily fruyt pat pai hadden nede of; and pis feblenesse of bodi is falle to men for synne. Crist pat was boje God and man hadde not pis feblenes, for he my3t have mete whan and wher he wolde; but we shal wite pat our Jesus Crist dide more miracle, and bad hise disciplis serve pe puple at pe mete, to teche us pat we ben mynysris and not ourtours of miracle. And püs he quykide Lazarus, and made his apostolis efte to lose him, to teche pat he forgevep pe synne, and his vikeris shewen it to pe puple. But pei assoilen on oprir weye, as prestis in pe olde lawe telden bi signis of the olde lawe pat men weren cleen of lepre. And sif pe Pope and his vikeris wolden studie wel pis mater, pei shulden leve to assoile men so largely in pis fourme, for our bileve techip us pat no viker assoilep here, but in as myche as Crist assoilep first him whom he assoilep in virtue of Crist. We shal see moreover

Mystical intepretation of the miracle

1 This is the reading of B. A has: wittis. 2 So in B: gresse, C: grace, A
SERMONS.

pat pe folke pat Crist fedde here weren fedde comounly, and not by maner of pis world, for to dampne riche mannis maneris pat feden hemself coostly, and ordeyne strange and likerous mete, and in greet multitude, and excuse hem herbi pat relif goip to pore men, for pore men my3ten many mo be better fedde wi3 comoun metis; and so pis is a likerous pride, however we gabben to God. But go we nere to pe witp pe gospel techi3 us, and we shall see pat eche preest shulde be viker of Crist, and take of him oyle of grace, and so in a maner be Crist, and fede pe puple goostly wi3 pe wordis of God; for neiper Crist ne hise Apostlis hadden ay bodily mete to fede folk pis; and Crist techi3 us in pis pat goostly fode is beter pat pis, and in token herof pis secounde feste was algatis lasse, but goostly feeste shulde encreese, pat hap fulli ende in hevene. Pese sevne loves ben sevne bokes of pe newe testament, and foure gospellis, and herwi3 stories of pe Apostlis wisdom, of bokes of Poul, and Apocalips of Joon. Pese fewe litil fishes pat pei hadden to companage ben pistlis of reule of James and Petre and Joon and of Judas. Pe seven berlepis of relif ben alle pe sentences of seintis after, bi which pei feden trewe men by delyng of Goddis lawe. For many ben fedd by relif pat kouden not ete pis hole mete. Pe multitude of just men ben pes foure sousaund men, pat Crist grauntip her owne wille to go to pe house of hevene.

PE EISTHE SONEDAI GOSPEL AFTIR TRINITE.

[SERMON VIII.]

Attendite a falsis prophetis.—Matt. vii. [15.]

Pis gospel biddip Cristene men to be ware wip false prophetis, pat comen in cloping of sheep. And pes wordis may be applied unto fals freris; for sope pis lore of Crist wolde he not 3yve in tyme of grace, but if siche men weren for to come which pei shulden flee. And so, be pei freris or be pei o3per pat spoken falsely in per prechinge, oure good maister Crist bad pat we
shulden be ware wiȝ hem. Pei ben prophetis, in ṭat pei speken aferr of ṭe dai of dome, of blisse, and of peynes; and ṭus seip Crist ṭat he sendeþ prophetis to men ṭat ben of fals feip, and ṭei shal tormente hem. And it is noo doute ṭat ne siche men ben profetis, and ṭei ben false prophetis; if ṭei lyven ṭus ṭat ṭei shapen her lyf and her wordis boþe, more for ypocrisie and wynynge of ṭe peple ṭan for worship of God or helþe of her soule. If ṭei fynden novelry in ṭer fals habitis, and ʒit lyven as yvel as ṭ̂eir comoun men, who shulde drede of hem ṭat ne ṭei ben fals profetis? Al ṭer founden signes ṭei shewen oþir men, ṭat ṭei shulden crye ṭer holynesse over oþir Cristene men. But, Lord, whi shulden ṭei do ṭus? sîþ holynes shulde be privy, and ṭei myʃten lyve as holy lyf wiþouten siche signes. Certis it semeþ no cause but if it be ypocrisie, ṭat ṭei shewen to ṭe peple ṭer holynes as Phariseis doen, and so to be more told by, and liʃtyler to wynne goodis, for take away þis eende, and her signes serven of nouȝt. And as Crist seip a good lore to knowe hem were, to marke þer fruytis, ṭat specialy comen of hem. Wel Y wote ṭat þe Churche profitide before freris camen in, and siþen han ben sowen many fals lores, boþe in þer religioun, and preisyng of scribis; as we seen of þe sacrid oost, of þe begginge of Crist, of lettir of þe breheed, and oþir worldely lyvynge. Þe knowynge of siche signes shewiþ wel þer fruyte, how þei ben chargeous to þe peple, and fals in þer entent; for greet noumbre and costlewe housis and greet dispensis of þis world, wiþ reulynge of worldely causis, tellen what ende þei worchen fore. And herfore seip Crist, þat þei ben z, i inne wolves of raveA,ne; wulves þei ben if þei loven more catel þan mennis soulis, and open þer mouþ to heveneward to fayne preestis power, þat neiþir þei can grounden in þe lawe of God, ne it may not falle to God himsif, and bi þis power þei spuylen þe puple of þer goodis, and not assoilen hem freely for to save þer soulis. And bi þis fruyte may men knowe þe falsheþe of þes wolvys, for we shal wite as bileve þat who loveþ more mannis good þan he loveþ helþe of his soule, he is wulf and fendis child. And þis may men’wel see by þes preestis’

1 So in B. A has rayne.
bisynesse; and herfore seiþ Goddis word, þat _men gederen not of bornes grapis, to glade men goostly wip. ne gidere not figis of breris_, for as þes trees han not of kynde to brynge to men siche fruytis; so siche children of þe fend feden not men goostly, neiþir wip figis of bileve ne wip grapis of devocioun, but þei han more bisynes to spuyle fro men þer worldely goodis, as boþe þornes and bryres reven fro sheepe þer wolle. And þus _ech good tree þat God hap ordeyned to þe hous of heven, bereþ here good fruyte and þe yvel tree berþ venym_; for riþt as Goddis children may not do but good ping, so children of þe fend may not do but harmful þing. For riþt as fendis semen to do good, and it turneþ at þe ende to þer harm, so Goddis children semen to do yvel, but God turneþ it to þer good. And to þis witt seiþ þe word of Crist, _þat a good tree may not here yvel fruyte, ne an yvel tree good fruyte_. For þei may not turne as þe wynd, for alle þingis þat shal come mut nedis come as we taken here; and so _ech tree here in þis world þat makþ not þus good fruyte, shall be fellid and putt to þe fier to brenne in helle wipouten ende_. And þus bi fruyte of preestis shulen þe knowe whos þei ben, and herby bewar wip hem, for condicions of her maistris. And _it sufficib not to seie, Lord, Lord_, but it nedip to lyve wele to a mannes lyves ende; and so it sufficiþ not to preestis to seie, God be wip you, but þei mut seie wele in herte and wele in mouþe and lyve wele, for ellis a man shal not be saved ne broþt to liknes of þe Trinite. Ne þis lore is not oonly constreyned to fals freris, but generaly to preestis, þat seien þat þei han care of mennis soulis; for worchyng bi riþt lyf, endid after Goddis wille, _makþ a man Goddis child and come to þe blisse of hevene._

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Men are justifed by works.
The parable of the unjust steward.

Interpretation of the parable.

"toun," from the A.S. verb tūn, to hedge in or enclose, had originally pretty nearly the same meaning as the word "clearing" has in our colonies now; it was the piece of land enclosed from the forest or moor and made habitable for men from a single clearing, it came to be applied to the whole cleared and enclosed land in any particular locality, and so to the principal collection of dwellings forming the homes of the cultivators of such land.
SERMONS.

lord, or keper of his litil toun, is eche man of þis world, seme he never so greet, for emperoure or kyng is tenaunt to þis lord and keper of his litil toun, to regard of Cristis greet lordship. For Crist is lord of hevene and helle and al þis erpe, þe lord of al þis world, wiþ goodis of it opyn and hidde, and no conquerour myȝte ateyne to lordship of al þis erpe, for Alis-aundre and Julius leften myche to conquer, and God wolde not þat þer lordship were more here in erpe, techinge us þat þe fend prince of þis world hap but litil lordship of children of pryde, alþif he be now partener wiþ Crist of mo servauntis of þe fend þan shal come to hevene. But Crist is chefe lord of þe fend and al his lymes, and þei mut nedis serve him opir wele or yvel, doinge wel þat þei shulden do, or ellis suffringe peyne. And siþ Crist hap lent ech man here al þat he hap, and wole axe of þis streite rekenynge, how he dispendiþ it, to egh man of þis world may þis parable be applied; and whanne men dispenden not warly Goddis goodis, þanne þei beien defamyd to him as þei hadden wastid hem, but dispenden of alle goodis mut sowne to Goddis worship. For alle men shulden knowe þat alle þes ben Goddis goodis, and he wole þat þei be spendid þus to profit of his Churche, and so spekyng of þis lord is movynge of mennys conscience, and þus God telliþ to men boþe more and lasse, how he knowiþ her traytery, whan þei done amys, and hou þei ben nedid to die from þis office, and hou þei ben nedid to God to rykene for þis servyse. And sum han drede how þei shal lyve after þis lyf, for after þer deþ þei may not delve, or do medefulli þer soule, and shameful þing it is to begge oþer of men þat here lyven, or of seintis in hevene, but as þei witen þat þei shulden helpe after þat men han her deserved while þei hanveden here in þis lyf. And so þis fermour grantide þre þingis þat men shulden knowe here in þis lyf. First he grantide þat aftir þis lyf he myȝt not wirche medefulli. Aftir he grantide þat he shulde shame to begge more þan he hadde disservyd. And so stronge beggers here on lyf, ben more unshameful þan ben soulis or in helle or in purgatorie, þat wolien not axe but þat þei han disservyd, for þei witen þat it were veyn to axe more of þer God. But þis baily turnede wisely him to a good conseil; þat while he lyvede
here in erpe he shulde make men his frendis wip goodis of God þat he kepþ, and þei shulde helpe him when he is deed. And þus it perteynep to kingis first to do worship to God, and siþ to do riþ to þer servauntis and so to alle men under hem. And þis discharge may baillies do wipouten injurie to God; for sum men þenken þat þis bailly þat forþaþe fifty barels of oile and þerto twenty skippis of corn, dide wronge to his lord, and so þe lord preiside him not wele; but we shal wite þat þis lord is God, and þis bailly lord of þis world, and so God approþe wele forþyng of mannis rente; and wiþ graunte of þe cheef lord, baillyes may forþyve þer dette; and so it were a medeful pinge to worldely lordis to forþyve dette, and discharge þer pore tenantis of many chargis þat þei ben inne. And so as þis miȝte falle in dede, þat þis bailly was worldly wyse, so hevenly prudence myȝte falle to children of liȝt, but þe first prudence falliþ more comounly þan þe secounde unto men, for pryde and coveitise of goodis blyndiþ men to do almes, but herfore goodis of for-tune ben clepid bi a fendis name þingis of wickidnessis, for þei ben ofte unjustly delt. But conseil and bidding of Crist, þat is chefe lord of alle, is þat men make hem frendis here of siche goodis of wickednesse.

Æ TENDE SONDÆ AFTIR TRINITE.

[SERMON X.]

Cum approxinquaret Jesus Hierusalem videns
civitatem.—Luc. xix. [41.]

Þis a gospel telliþ generally, what sorewe men shulden have for syne, siþ Crist, þat myȝte not do synne, wepte so ofte for synne. For we rede þat Crist wepte þries, and eche tyne he wepte for synne. And so telliþ our bileeve in storye of þe gospel, þat Jesus scynge Jerusalem wepte þeron, for þe synne of

* In the margin of B here occurs the following note, in a late fifteenth century hand: 'Noat this specially of thee clergy the only hurt unto thee Churche of Christe.'
SERMONS.

it, and seide pat if pou knewe þus synne, þou shuldist wepe as Y do nowe, and certis in þis dai of þee þat shulde be comen in þees to þee, if þou woldist receyve þis day and þees of it, as þou shuldist, for alle þes þingis þat þou shuldist cunne ben now hitde fro þi iżen. For daies shal come in þee, for synne þat þou shalt do in me, and þin enmyes schulen emyron þee as a palis al aboute, and parre þee in Jerusalem, as sheen þen þarrid in a food, and þe shal felle þee to þe erpe, and þi children þat ben in þee, and þe shal not leve in þee soon lyynge upon a soon, þat þe ne shal be removed, and þi wallis al distried, and þe cause of al þis shal be þe un-kynde unknowynge þat þou wolt not knowe þe tyme þat God bi grace hab visitid þee. Alle þes wordis weren shewide in dede, as Josephus maķip mynde of hem, how Titus and Waspasian þe secounde and fourty þeer aftir þat Crist was steied to hevene, comen at solempnite of Paske, and ensegiden Jerusalem, and distriyden men and wallis utterly þat þe founden þere. And þis is a pryvy synne wiþ which þe fend blindiþ men, þat þe sorewen not more for synne þan þe done for oþir harm; for þus wille is mysturned, and men failen to serve God. And herefore techip Crist hise apostlis þat þe shulden not be aferd for perelis þat shal come for to venge synne þat is done, but þe moste drede of alle shulde be to falle in synne, for þat is worse þan þe peyne þat God ordeyned to sue herof. And þus in foure affeccions þat ben groundid in mannis wille stondiþ alle mannis synne þat he doþ aþens God, for if sorwe and joie of man and hope and drede were reulid wel, his wille were ordeyned unto God, to serve him as it shulde do. After þis tellip þe storye how Jesus wenle inlo þe ten sle and casle out boþe þeux and selleris, and seide lo he þem fiat it is wrt ié iþun, Myn hous shulde be an hous of preier, but þe have maad it a denne of þeves. And for a long tyme after he was eche day techinge in þe temple. And in þis dede þat Crist dide, he techip his Chirche to bygyyne for to purge his seintuarie, þat ben preestis and clerkis þerof, þat ben þe moost cause of synne, and siþ purge oþir partis, whan þe rote is distried.—¶ And þis telde Cristis wending into þe temple after þes wordis, as þif he wolde seie in his worching, þe cause of synne þat Y have told is wickednesse of preestis and clerkes, and herfore Y bigyne at þe temple, not to distric hem in her
persons, but to take from hem cause of her synne, and ordeyne the Churche in temporal goodis as Y have ordeyned hem to lyve. And it is al oon to seie þat þese goodis ben þus sacrid and þyven to preestis þat no man may take hem fro þes preestis, and to seie þat Anticrist har þo weddid þes goodis wiþ preestis þat noon may make þis dyvors; for preestis ben uncorrigible; but þes desfamaciouns shulde preestis flee wiþ al þere myȝt, and þreyn þat þei weren amendid bi þe ordenance of Crist. For resoun shulde teche hem þat þei ben worse þan frentikes, and so þei hadden nede to be chastisid til þis passion were fro hem. For what man wolde bi resoun, kepyng a man in frenesie, ȝyve him a swerd or a knyf bi which he wolde slee himself? or who þat kepte a man in feveris, and wiste wele hou he shulde be reulid, and þat þis mete or þis wyne were contrarye to his helþe, wolde ȝyve him at his wille þis foode þat shulde anoye him? so, siþ þe preestis have goodis of men boþe of lordis and comouns, and þei disusen hem þus, þei myȝten and shulden by charite wiþdrawe þes brondis þat þus done harme to preestis, and in mesure and manere ȝyve þes goodis to preestis þat he himself har þap ordeyned him and his to have siche goodis. And þis may bi charite be wiþdrawen by þe ȝyvers þerof, siþ no man may do yvel to men and not do good to þe same men, but if he be a quyke fend, þat we shulden not putte to seculers. And to þis ende shulden clerkes traveile and procure þat þis þing were done boþe for love of Goddis lawe and for love of clerkes and comouns, and þif þe fend by envie, þat is enemye to charite, seip þis þing may not be done by þe lawe þat now is sett, he seip þat Anticristis lawe, founden æzens Goddis lawe, is strenger þan charite, and Anticrist strenger þan Crist. For þis ende shulden clerkes wepe and preie God þat his ordenance were kepte in his strengþe and Anticristis lawe putt abac.

1 ordenance, B.
SERMONS.

[SERMON XI]

Dixit Jesus ad quosdam qui confidebant tanguum justi.—Luc. xviii. [9.]

His gospel telliç in a parable how pat men shulden be meke and not justifie themself and dispise oþir men, for his is a spise of pride þat men clepen ypocrisy. His parable telliç þat two men wente into the temple for to preye, þe toon was a Pharisee and þe toþir was a publican. þe Pharisee stood as a proud man and preiede þes þingis bi himself; God, Y þanke þee for Y am not as oþir men of þe world, robberis, unjust men, avoutrers, as þis publican1; þe fast twies in þe woke, and þyve típes of alle my goodis. And þe publican stood aferre, and wolde not lifte his izen to heven, but he smote upon his breest, to figure true confessioun, and seide, God be helplich to me þat am synful. But Cristis judge-ment seide þat, þis publicane wente hoom, made rizful fro þis Pharisee for þe mekenesse þat he hadde, for ech þat þus heip himself shall be made lance, bu þeye, and he þat mekip him, bi grace, shal be heyed, by mede of God. Of þis gospel may we wite how þe firste spice of pride, þat is ypocrisy, envenymeñ grely þe churche, and, for þis ypocrisie is comounly amounge religiouse, þerfore biddiþ Crist his disciplis beware wiþ sour dow of Pharisees, and Crist himself expowneþ and seip, it is ypocrisie. Phariseis ben seid, as departid from oþir puple, and weren religiouse in Cristis tyme, as Saduceis and Esses. And al þes þree ordis of men Crist distried, and savyd þe persones, siþ boþe Poul and Nichodeme weren Phariseis, as Goddis lawe seip. And siþ al Cristis dedes ben ensaumples to trewe men, many men þenken þat þes newe sectis shulden be distried and þe persones saved, for þus ordeynede Crist maister best of alle; and Y clepe sectis newe mannes ordres, þat oon sueþ anoþir as he shulde sue Crist, and so ech secte smatchiþ2 many synnes;

1 So in D; publican, A. 2 smaccebif, B.
but if it be that sect which Crist himself made, that Goddis lawe
clepi secte of Cristene men, for we shal bileve that Crist may
not do synne in yvyng of his reule to lede Cristene men. And so his secte is the beste that ony man may have, sij Crist, almyghty, alwitty, and alwilful, ordayne this sect covenable for
eche man; but oþir newe sectis founden bi mannis witt mut
nedis smatche synne for errour of þe fynder. And ríþt as þer
wero þre suche sectis in Cristis tyme, so þer ben now monkes,
chanouns, and freris; and dyvysyons in þes þree seien dyvys-
siouns in mennis wille. Al þes þree sectis mote nedis smatche
errour, sij þei grounden a perpetuel reule to all men of þes
ordres þat þe gospel letfe by wisdom of Crist; and it were
woundirful þat þes synful foolis shulde fynde a betere reule þan
Crist himself fond. For who shulde make a reule to men þat
he knoweþ not, ne haþ no maistrie of hem, ne techyng to kep
it? but o complexion and oon elde axiþ o manere of lyvynge
and anoþir anoþir, þat þes patrons knewe not. And so oonly
oure patron Crist, þat is boþe God and man, calengiþ as propre
to himself to grounde siche ordres, and herfore seint Poul and
Petre, wiþ oþir apostolis, fledden to grounde siche ordris for
drede of blasfemye. And it were more suffrable to dwelle
amonge Sarazynes or oþir paynym sectis as doen many Criste
men þan to dwellen among sectis of þese newe religiouse. And
þat þei seien, þat þei ben erberis betir þan comoun pasture, for
erbis of vertue þat grownen in hem, certis makinge of erberis
in a comoun pasture wolde distrie þis pasture and lyf of þe
comouns, boþe for dichyng and heggynge and delvyngen of tounes.
And 3if we marke alle siche erberis in Engelond, þat ben plantid
of newe in comoun Cristis religioun, as þei spuylen þe reme-
nanta of temporal goodis, so, þat is more deel, þei spuyle hem
of vertues, for alle Cristene men shulden be of oo wille, and
variaunce in siche sectis makþ variaunce in wille, and gendriþ
discencioun and envye among men. And herfore ordeynede
Crist but þree partis of þe Churche, ech to have nede and
helpyng of oþir; but certis it is not þus of þese new religions.
Of þis treuþe may be maad such a good resoun. It is a greet
synne of two þingis to chese þe worse, whan a man may as
freely have þe betere as þe worse; but þese new ordris ben
worse 
\[footnote{worse than any sect of Christ, and it is more list, more fre, and more perfist, than any other sect that man may choose. And her-
fore it is a synful errour to chese siche sectis, sif \(p\) e ordre of
Crist wole betere occupie at \(p\) e fulle than any siche sect founden
of men. And so sif \(p\) ese patrons han no leee of God to make
siche erberis in his comoun pasture, law of \(p\) is cheef lord shulde
distrie siche sectis, sif Crist love more his comounes than \(p\) es
newe erberis. And \(p\) us menep \(p\) e gospel pat \(p\) e pridde servaunt
of God shal constreyne men to entre and soupe wip him in
hevene, bope men in comoun weyes and \(p\) es \(p\) at dwellen in
heggis, and \(p\) us was Poul constreyned to crepe out of his hegge,
and holde \(p\) e sect of Crist, forsakinge \(p\) e sect of Pharisees; and
\(p\) us \(p\) is publican \(p\) at was a comoun laborer was beter than \(p\) is
Pharisee, as \(p\) is gospel seip.}

*\(p\) e twelvel*\(p\) e Soneday Gospel aftir Trinite Sunday.  

[SERMON XII.]  

Exiens Jesus de finibus Tiry.—Mark vii. [31.]  

\(p\) is gospel tellip a myracle of Crist to make men to love him
and trowe in his power; how a deef man and a doumbe was
helid of Crist. Jesus wente oute of \(p\) e contree of Tirus and he
cam by Sidoun to \(p\) e water of Galile, and he cam pourz a countree
\(p\) at men clepen Decapoltis, which contre conteynep ten citees
wipynne him, and men of \(p\) e contre brouzlen to him a deef man,
and doumbe also, and preiarden Crist to putte to him his hond,
for \(p\) ei conseveden \(p\) at bi \(p\) is shulde Crist fully hele hym. And
Crist toke \(p\) is syke man aside fro \(p\) is puple, and putte his fingres
into bope his eeres, and spittinge, wip his fyngir Crist touchide his
tonge, and Crist lokynge into hevene wip a deulful chere seide to \(p\) is
syke man, Be \(p\) ii wittis opened; and anoon wener his eeres opened
for to here, and \(p\) e bond of his tonge was opened for to speke arixt.
And Crist bade \(p\) es men to publishe not \(p\) is myracle; but ever \(p\) e
more \(p\) at he bad \(p\) us, ever \(p\) e more \(p\) ei prechiden, and ever \(p\) e more
\(p\) ei woundriden, and seiden amonge hemsilf pat Crist hadde done

The healing of the deaf and dumb man.
It is seid comounly pate holy writt haþ foure undirstondingis. Pe first undirstondinge is pleyne, bi letter of þe storye. Pe secounde undirstondinge is clepid witt allegoric, whan men undirstonden bi witt of þe lettre, what þing shal falle here biffer þe dai of dome. Pe pridde undirstondinge is clepid tropologik, and it techip how men shulden lyve here in vertues. Pe fourþe undirstondinge is clepid anagogike, and it tellip how it shal be wip men þat ben in hevene. We shulde knowe þis secounde witt of þe gospel, for it is bilee of Cristene men in erþe; we shulden bilee þat mankynde felle fro þe staat of innocence for Adams synne and Eve, and Jesus, God and man, bouþte mankynde fro þe fendis prisoun, as þis gospel tellip. And so our þe Jesus wente fro þe lond of Tirus, whan he wente fro þe bosim of þe fadir of hevene, for Tirus is makyng, and God made of noþ boþe aungels and men and al þis brood worlde. He cam bi Sidon, þat is angel kynd, whan he grette oure Lady bi servise of angel, and þis angel Gabriel wip all ðisrs stondinge heelden pees wip God, and lefþe þe firté synne, and Sidon is helþe or leevynge siche synne. But oure Lord Jesus wente out to þe water of Galile, for he took þe staat of man slyðun from innocence; for Galile is a wheelb whirlinge or passinge; and so dide mankynde afir þat it hadde synned. Crist came þur þe cuntre þat hadde ten citees, for he cam bi alle men þat weren segid wip þe fend; and þes men ensegid þus ben al þes citees, and mankynde þus ensegid bryngþ to Jesus hir kynde, þat was deef and dombe by þe synne of Adam, ðfor þei lefþen to heeren God and herden þe fend, and trowiden to þe fendis lore, and lefte þe lore of God, and so weren þei deef to heere of God what þei shulden do. Jesus took mankynde þat þus was syke, not in ech persone but singularly in oon, and Crist putt his fyngirs in eres of þis dombe man, whan he appliede his virtue, sutili worchinge, for to teche man how he wente fro God, and wip his spotle he touchide his tonge, whan he þaf him virtue to herye God riþli. And so Crist hadde sorrowe of þes two synnes of

* Tzôr, the Hebrew name of Tyre, means in Hebrew, circle, or circuit. signifies a rock. (Smith’s Dict. Bib.)

b Galil, whence Galilee is derived,
man, and bad þat þe bond of his witt shulde be opened. But Jesus bad þat þei shulden not preise him herfore bi his manhede, and for þis mekenesse þei preisiden him more bi his godhede, and seiden soþ þat he made alle þingis wele, for he made deef men to heeren and dombe men to speken. For men deesid in Goddis lore he made to heeren what God spake in hem, boþ in mandementis and conseilis; and herbi þei lerneden to speke; and so þre miraclis did Crist togidere, in savynge of mankynde; he made men deef bi synne to heere what God spak in hem, and men dombe fro riȝt speche to speke opynly Goddis lawe, and so, biside þes virtues to heere and to speke, God moved mankynde to do as þei shulden; and so mai men see how myche þei ben to blame þat ben dombe and deef in þis manere of worching.

**PE WRITTEN-E SONDAY GOSPEL AFTIR TRINITE.**

**[SERMON XIII.]**

*Beati oculi qui vident quae vos videtis.—Luc. x. [23.]*

Dis gospel telliþ bi a parable how eche man shulde love his even cristene; and, for siȝt pryntid in us of manheed of Crist techiþ þis lore graciously, þerfore bigynneþ Crist and seiþ on þis manere. *Blessid ben þe cyen¹ þat seen þat ze seen; for Y see to you, þat many kyngis and prophelis wolden se þat ze seen and siȝen hem not, and her heordis þat ze heeren, and herden hem not.* And to a wyse man of lawe roos and temptide Crist, and axide, Maistre, what shal Y do to have þe blisse of hevene? For he wiste wele bi skile þat it was not ynow to see þe manheed of Crist for to come to heven; for many þingis, as Scarioþ and bestis, siȝen Crist, þat weron not able to have blisse. *But Crist seide to þis legistre, What is writin in þe lawe? how redist þou? And he answeride and seide, þat þe lawe biddih þat a man shulde love þe Lord his God of al his herte and of al his soule, and of al his strenghis, and of al his mynd, and his neibore as him sylf.*

¹  *Iven. B: cyne, C.*
And Crist seide to him: ‘Pat he answeride rist; do he pis inde, and he shal lyve in blisse. But pis lawyer wolde justifie himself, and perfoure he axide, who was his neibore. And Crist tolde him a parable, pat was sutil in witt, for Crist lokynge on him seide him pis parable, how a man wente doun fro Jerusalem into Jerico and felde in bepes handis, pat displayiden him and fastiden many sores on him and werten and leften him halfe quyke. And it fell pat a preest passide pe same wey; and he si3 him lyse jus hirt, and wente awaye and helpide him not. And a deken, whan he was ni3 pe place, and si3 him sich, passide awaye. But a Samaritan making his weie bi pat place cam bi side him, and si3 his state, and hadde mercy on him; and he cam ny3, and bond his woundis, and helde in hem bope oyle and wyn, and pat him upon his hors, and brou3t him in to stable of a town, and pere he di3d cure of him. And anopir dai he toke two pens, and zaf hem to pe hosteler, and bade him have cure of him, and seide peus, What ever pou preyest over, whan Y come azen Y shal pay pee. And whan Crist hadde seide pis parable, he axide of pis man of lawe, which of these pees men scemed him to be neibore unto bis syke man pat jus fell into beves handis. And he seide, pat pe bridd man, pat dide mercy on him. And Jesus seide to pis legistre, Go pou and do rist so. Pis man of lawe pat is here nemed was nepir civilian ne canonistre, but he was man of Goddis lawe pat wolde lerne pe wey to hevene. And Crist supposi3 to pis wise man pat ech man is to o3ir a neibore as ny3 as he may, si3 pei ben bope of o kynde; but of neiborishep of place or dwellinge or of worldes ffrendship shulden men not recke here; but we shulden wite pat alle men pat God ordeyneb to blis ben ful breperen bope of fadir and of modir, sli3 God is per fadir, and his Chirche is per moder. And so techi3 Crist in pis parable, how ech shulde be to o3ir neibore in good wille, bope for we came alle of Adam and Eve, and specialy for we came goostly of Crist and his Chirche and pei ben oure neste and most fadir and modir. Pis man pat cam doun fro Jerusalem to Jericho is oure firste eldris, Adam and Eve, for pei camen fro si3t of pees to state of slydyng, as pe moone. Pes peves pat woundiden him ben pe fendis pat temptiden him, but pei lefte lyf in him, as God ordeynede him to blisse; but pei drowun fro pis man goodis of virtu and of Wyclif.
kynde, and woundiden him boþe in bodi and soule, and lettiden him to live just lyf. Þis preest þat passide first bi mankynde and siþ myscheffe þat it was inne, weren patriarches, boþe bimore þe lawe, and in tym þat God ȝaf law. Þe dekene þat passide bi þis weye weren prophetis and opir seintis þat weren bineþe þes first seintis, as dekenes ben under preestis; and boþe þei knewen þat þei myȝte not helpe neþer oþer men ne hymself þro þe synne þat þei fellen ynne bi tempting of þe fend. But þe þridde Samaritan, þat was Jesus, helpide mankynde, for he was an alien as anentis his godhede, and he was keper of man bi boþe two kyndis þat he hadde, and he myȝte not do synne, siþ he was boþe God and man, and hadde not personale beynage of mankynde as oþer men hadden, siþ he hadde a ful beynege bimore tym þat he was man. He helde in oile to make woundis softe, and to dispose man to be hool; for he putte man in hope to come to hevene bi feiþ of Crist; and he putte in wyn þerwiþ, whan he spake sharpe wordis for to prik men fro synne. He put mankynde upon his hors, whan he made his own manhede to be oure broþer and to bere our synne; alþif he ouȝte not for his synne; he broȝte mankynde in to a stable, whan he helide men in þis Chirche; and þis is but a litil stable to regard of al þe Chirche; and he curide men in þis stable bi sacramentis and hevenly ȝiftes. And on opir daie, after tym þat he was deed, whiche was þe tym of grace, and þe sunne was newe sprongen, he ȝaf two pens to þis keper, boþe of his godhede and of his manhede, to fede mankynde til þe daie of dome. And so þe keper of þis stable is alle þes men þat God haþ chosen to fede his Chirche wiþ his lawe, and Cristis godhede wiþ his manhede ben sufficient herfore, for þei ben wiþouten ende, as þes serkelis of two pens; and what ever þat prelatis traveilen unto spede of Cristis Chirche, Crist wole at þe daie of dome ȝelde hem graciously; and so ech trewe prelat þat helpiþ Crist to hele his Chirche, is trewe neiþbore to þe Chirche and doiþ in part as Crist did.
The healing of the lepers.

Mystical interpretation of this miracle

Wyclif's

[Sermon XIV.]

Cum irtet Jesus in Jerusalem, transibat.—Luc. xvii. [11.]

Christ wole teche bi þis miracle in þis parable þat riȝt bileve is ground of mennes salvacioun. Whan Jesus went to Jerusalem he went purʒ Samarie and Galile, and whan he wente into a castel, ten meselis comen aȝens him, and bi stooden aferre and crieden on him as bi myȝten, and seiden, Jesus, comandour, have mercy on us. But whan Crist siʒ þes leprous men cryinge þus, and stondinge togidere afer, lest þei blemyschiden oþer men, he bad hem go and shewe hem to preestis, as God bad in þe olde lawe, and as þei wenten, þei weren heelid of her lepre. And oon of hem, whan he siʒ þat he was þus heelid bi miracle, turnede aȝen to Jesus wiþ a greet vois preisyng[e] God, and he feld down in his face biforn Cristis feet, and þankide him; and þis man þat þus cam aȝen was a Samaritan. And Jesus spake and seide þus of þis dede þat was fallen, Ne ben not ten maad clene, and where ben oþer nyne? Dere is noon founden þat cam aȝen, and þankiþ God, but þis alien. And Crist seide unto him, Rys and go whider þou wille, for þi bileve hab maed þe saaf.

To þe witt of allegoric1, bitokeneþ þis dede of Crist how he was wendinge to hevene, þat is clepide Jerusalem, and he passide by Samary and Galile, or he went to teche, þat he wolde save boþe heþene men and Jewis. For it is knowne of Samarie þat þei weren not of Jewis kynde but aliens þat dwellicd þere, fro þe time of conquest of þat lond. And ten kynredis of Israelis sones weren ever putt out, as now ben Jewis, and herfore þe Jewis loveden not þes Samaritanes, and to þe repreef of Crist þei clepide him a Samaritan, þat he grantide in a manere, and denyede þat he was ledd by þe fend. Cristis wendinge in to þe castel bitokeneþ his litil Chirche, þat is armed wiþ virtues as þe castel is kepte fro enemyes; ten leprous men ben alle þe synful þat mekeli axen forȝevenes of þer synnes. Þei stooden first fer fro Goddis folk; and siþ þei

1 allegorik, B; allegoria, C.
wenten to Cristis preestis, and bifore þei comen to hem God assoilide hem of þer synnes; for God seip in þe psalme how man in purpos to leve his synne seide þat he wolde shrype him to God, and God forȝaf him his synne. And so Crist tauȝte bi þis dede þat assoilinge of men is not but ȝif God assoile bifore, as God himsylf assoilide þes leprous. And so preestis assoilen as Goddis vikeris, according to Goddis assoilinges, and ellis þei assoilen no more þan preestis of þe olde lawe heelide men of þer lepre, and þat myȝt þei not do. Þis alien þat cam aȝen to þanke God of his helpe, bitokeneþ trewe Cristene men þat dwellen in þis bilee; þes nyne þat ben many moo bitokeneþ men out of bilee, þat towen þat it is ynow þat her preest assoile hem, and specialy þe hey preest, how evere he erre in juge-
ment, and how þei lyven bifore or after, þes men þat þus ben assoilid. And aȝens þis eresie shulde tewe preestis crye fast, for bi þis synne is synne hid, and assoilyng bouȝt and sold, as who so wolde bye an oxe or a cow, and myche more falsely. We shulden come aȝen to Crist, and confesse bo þe his kyndis, and make covenaut wiþ him to leve oure synne from hennsførþ, and þenke how Crist bad þe woman go and wille no more do synne. For þis covenaut, kept wiþ sorwe of synne and Goddis grace is ynow, alle ȝif men speken no more wiþ preestis; but speche wiþ hem is nedeful in þat þat þei techen men þis treuþe, and mennys ordenaunce may not reverse þis sentence; and þus we graunten þat ech þing þat Petre bonde or assoilid on erþe, or ony viker of Petre, in þat þat þei acorden wiþ God, is bounden or loosid in hevene, and ellis not, for ellis þei ben fals. And so ordenaunce of men in byndinge and assoilynge bryngip in many errours and tettiþ trewe prechinge. But Bede seip þat þes leprouse men bitokenen heritikes of many colours þat shulden stonde aferr fro men, and turne to Crist bi riȝt feip, and knowe þat Crist bi his word myȝte have mercy on hem; and aftirward algatis þei shulden be aliens fro Pharisees. And so alle synful men shulden crye mekely wiþ þes leprous, þat Crist þat is boþe God and man shulde have mercy on þer synne, for he is lord wiþouten eende, and þei han yvel wrappid him, and so her synne

* The meaning seems to be, 'And even then, after having been healed, these lepers would still be counted aliens by the Pharisees.'
is so greet \*that but if Crist of his power and of his grace forgyve
his synne, it may never be forgyven. And for his thing seip  pe
Chirche in yer preyeris \*that oure God makip moost his my3t
knowen in sparynge and havynge mercy; for 3if Crist dide not
so, no synful man my3te be saved. But we shulde undirstonde
3hat as God is mercyful so he is ri3tful, and hatip men 3hat breken
covenaut; and 3herefore holde we covenaut to God, and disseyve
we not oure silf, for God may not be disseyved, however
preestis bigile us.

\*Ye fiften\*e Sondei gospel aftir Trinyte.

[Sermon XV.]

Nemo potest duobus dominis servire.—Matt. vi. [24.]

\*This gospel techip men hou 3hat shulden be bisye for blisse and
leve 3oper worldely bisynesse 3hat lettip men fro his. First seip
Crist his principle 3hat ech man shulde trowe, 3hat no man may
wel serve two fulle lordeis, for 3opir shal he hate 3he toon and love 3he
topir, or susteynen cause of 3he toon and dispise 3he topir; \*hus algatis
he servep amys.—If he serve hem togidere, 3he cause is more
pleyn; and if he serve first 3he toon and sip 3he topir, 3oper he
servep amys 3he toon or 3he topir. In alle 3hes resouns we shul
suppose 3hat 3he gospel spekip of siche lordis 3hat noupir is wel
servaunt to oupir, as ben God and 3he fend; for if 3her ben two
lordis and 3hat oon serve wel 3hat oipir, a man may serve wel to
hem bope, as we seen al daie; but 3he gospel undirstondip of
siche cheefe lordis 3hat han not above hem anopir cheef lord.
And so is \*his world dyvydid in two maner of lordshipis \*hat
ben Goddis and 3he fendis, for a\*\*jif 3he fend have no propre
lordship, ne\*peles he calengip to have greet lordshippe, and so

* Proper siefs were those only
which were held on condition of
military service, in which case there
was a mutual benefit. Improper
siefs were those held upon con-
dition of various other kinds of
service. The devil's lordship over
man is not 'proper,' because he has
no right to demand of man that he
should fight his battles for him; nor
is his forced service to God 'proper,'
because it is attended by no benefit
to himself. See Hallam's Middle
Ages, I. 181.
maugre his he serve to God, and pis servise is unpropre, as is
pe fendis lordship, sip he serve not God to his owne mede but
azens his wille he profite to Cristis Chirche, and pis for gene-
ralite of lordship of Crist, he seip, who is not wip him is azens
him, and pis seip Crist wel, pat we may not serve God and richesse
of pe worlde, for pei ben contraries; for as we may not serve pe
tend wip servise of God, so we may not serve pe world pat is
pe fendis servant. But in al pis speche we shal speke of riht
servise and of unpropre servise pat pe fend mystakip, and pan
we may see how siche heed servise may not acorde to God and
to pe world. For zif a man traveile for goodis of pis world,
and haip riht entent for to worshipe God, he serve not pe world,
but it servep him. But it is ful hard to have siche riht entent,
for sich entent mut be mesure of bisynesse, and noumber of
traveile, and weist1 of mannys wille, and herfor forbedip Crist
bisynesse of foode and hilyynge, for aboute pes two pingis
shulden men sonnest be bysye, and Crist spekip of bisynesse
most principal in man. And so trewe men witen wele pat ech
man shulde cast al his bisynesse in God, as seint Petre biddip,
and pis seip Crist, pat we shulde not be bysye to oure lyf what we
shulden ete, ne to oure bodi what we shulde be clopid wip; for sip
lyf is more pan mete and mannis bodi more pan cloip, as God 3yvep
man pes two, so wille he ordeyne for hem. Biholde zif pe foulis of
pe eire, how pei sowen, neipir repen, ne gederen not in to bernes, and
zit God fedi hem, and sip zit ben more worp pan pei, God wole
take more heed to you. For as zit bisien zou not of pe bodi,
so shulden zit not bisien zit of hilyynge herof. For what wolde
it profite to man to bisye him puse about his bodi, sip he may not
cast pert to a cubile, over pat kynde 3yvep him. And pis sip God
bi kynde of man ordeynep for mannis bodi, he will ordeyne for
pe lesse, how mannis bodi shulde be hilid. And zif pou seie
pat many men bi pis shulde serve for defaute of mete, wel Y
wote bi my bileve pat no man shulde faile of mete unto har-
mynge of his soule, but zif his synne be cause herof, and so pat
it be good and just pat he faile puse of mete; and pis Y rede
pat God bad foulis and pore folk fede his prophete, and sedde

1 Kings xvii.

1 So in B; wiste in A, weyst in C.
him as best was to profite of his soule. And of clopis what ben ze bisye? loke ye to be lylyes of be felde, how bei groawe and ben cled and bei travelen not pereaboute, ne spynnen for be cloip, and zit Salomon in al his glorie was not cled as oom of hes is, for shap and coloure of lely flours is not made bi mannis crafe; and so, zif he hay of pe feld pat now is, and to-morewe is bren, is bus cled bi Goddis wit, myche more wolde he clope men, pat he tellip more by. And so litilnes of bileeve makej men bus to be bisy, for bei witen not what manere of þing is profitable for mannis soule, and so, Be we not bisye what we shal eet or drynke or wip what þingis oure bodi shal be atired, ffor al sich þingis seken hepen men faste, and so seke we first þe kingdom of God and riȝtwysnesse of him, and all siche þingis shal be cast to us. Azens þis lore synnen men of þe world, þe preestis and clerkes and men of religiou, for bei bisien hem for aitire and for foode also, þat profúth not to þer soule, þat God forfendiþ here; and, for breking of þis heste brekiþ þe ten comandmentis, and al men of þis world ben ful nyþ to breke it, þerfore Crist and hise apostlis, and Baptist, and ðer prophetis kepten hem ferr fro þis peril, lest þei slydun þerinne. And Crist wiþ his disciplis wolde not be weddid wiþ habitis ne manere of penaut metis, lest þei weren to bisie for nouȝt, and hou evere we denyen þat we ben to bisye here, neþeles Goddis lawe, þat is Crist, shal rykene wiþ us and juge us at þe daie of dome, wher þis be sop þat we seyen, and þan worship of þis worlde and curtais manere þat men axen shal not excuse us, but resoun shal be our juge.

[SE RMON X VI.]

Ibat Jesus in civitatem quae vocatur Naym.—LUCAE VII. [11.]

Þis gospel tellip of a myracle þat Crist dide of a deed bodi þat was þe secounde of þre þat Crist reiside fro deþ to lyf. And so tellip þe gospel þat Jesus wente in to a cito þat is clepид Naym

1 So in B; penaut, A; poynant, C; penance, E.
SERMONS.

... his disciplis and other puple. And whanne he cam nyʒ pe ʒate of pe citee, cam a cors þat was born to be bired, þat was a child of a widowe, and myche puple of þe citee cam wiþ þis widowe and made sorewe. And whan Crist sawe þis widowe, he hadde mercy upon hir, and bad hir wepe not; but he went and touchide þe beere þat þei baren and þes men þat baren þe beere stoden stille to see the ende. And Crist seide to þe dede bodi, ʒounge man, Y bidde þe aryse; And þe ʒounge man þat was dreed sale up and bigan to speke, and Crist zaf him to his modir. Al þe puple hadde drede, and preisiden God, and saiden, þat a greet prophete roos amonge hem, and þat God hadde visid his puple, for this miracle þat þei seien. Þe gospel telliþ of þre dede bodiþ þat Crist reiside fro deþ to lyf. Þe firste was þe persones douȝter þat he reiside wiþ þe hous; þe secounde was þis widowes sone þat he quyked in þe þate; þe þridde was þe styngying careyne þat he quykide in þe grave. And þis bitokeneþ þree synnes þat God forȝeveþ in þis worlde. Þe firste bitokeneþ ful consensus for to do aȝens God, but it comeþ not out in deede, as þe maide lay in þe hous. Þe secounde bitokeneþ þe secounde synne, whan a man to wickide wiþele þat he reiside wiþ þe hous; þe secounde was þis widowes sone þat he quyked in þe þate. And þis bitokeneþ þree synnes þat God forȝeveþ. Þe seconde synne addiþ to þes two a long custom to ligge in synne, and þis is Lazar þat foure daies lay stinkinge in his grave. Þe secounde is a widowes sone, for sicche synners wanten God, and so þei, failinge of spouse, of þe Chirche may wel be clepid a widowe, but þei han sorwe of her synne, and oþir neiþboris also. Crist biddiþ þe beere stoonde whan he ceessiþ men of her synne; and he touchiþ þe bodi, whanne he ʒyveþ hem contricion, and he comandiþ it to arise, whanne he comandiþ medeful werkes, and þis man bigynneþ to speke, whanne he þankid God in grace, and Crist ʒyveþ him to his modir, whanne he makiþ him helpe his Chirche. And þus wente Crist into Naym, whanne he entride newe to his Chirche; for Naym is as myche to say as flowynge or movynge, for þe Chirche first flowide wiþ synne, and siþ was moved to God by bemes of þe Holy Goost, whan it hadde grace to come to him. Wiþ Crist wente his disciplis and a greet route of folk, for
many weren helpers of God to bringe his Chirche to riȝt staat. 

Pex ȝate of pis citee is entree to religioun of Cristis Chirche, in 

which ȝate ben many ȝonge men, blynde and deed goostli, for 

þei knowen not Cristis religioun how it passiþ alle oþir. And 

so in þis ȝate ben two maneres of deede men. To summe lokip 

Crist, and quykeþ hem in grace, and ȝyveþ hem power and 

wille to come cleene to his order. And wite þat al oþer ordris 

ben chargious to men as myche as þei adden to Cristis reli-

gioun, for noon addicioun is worþ but ðif Goddis lawe grounde 

it. Sum men ben deed in þis ȝate þat Crist a quykeþ not, but 

lasten in her olde errours to her deþ dai; and ben þes þat taken 

a lyf ungroundid in Goddis lawe, and þes men lasten in her 

errour out of ðe bondis of Goddis lawe, and ben born fro þe 

ȝate to be beried in helle. But þere is a privy quykenyng þat 

God doþ neþ þe deþ, þat we can not telle of, but if God wil 

shewe it us, and þerefore folis jugement shulde be fled in þis 

mater; and þus þes men þat baren þis beere to putt þis deed 

man in erþe, ben men þat consenten and procuren to wickid-

nesse. And so upon þes þree synthes God haþ mercy here, but 

upon þe þerþe synne God ceessiþ never to punnishe, for þei 

synnen to þe deþ, and so æzens the Hooly Goost, þat God mut 

needis punishe wþouten ende, for þis synne may have noon 

eende in helle. In þis mater we shulden bewar of peril of 

ypocrisie, for many feynen hem in statis, and done reverse in 

her lyf, and þit þei seien þei ben perfiter þan weren þe first 

clerkis of Crist. And þus enemyes of Cristis religioun chalengen 

to be of his ordre, alþif þey done even þe contrarie to name þat 

þei beren; as þe Pope shulde be mooste meke man, mooste ser-

vysable and most pore, as we ben tauȝt in Seint Petir þat was 

Pope next after Crist. And now men seyen þat þe Pope mote 

nedis reverse þis ordenaunce, and have more power for to do 

þingis þat touchen excellence, and þus bishopis þat shulden be 
clerkis and pore men, as apostlis weren, ben mooste lordis of 
þis world, and reversen apostlis lyf. Sum tymi were monkes 
lewede men, as seintis in Jerusalem; and þanne þei kept hem sylf 
fro synne as seynyt Bernard berip witnesse; but now monkes 
ben turned unto lordis of þis worlde mooste ydel in goddis 
travaille, and seyen þat þei ben betre monkes þan weren þe first
seintis. And so freris, þat weren breþeren in Crist, and not chargeous to þe Chirche, neþir in noumbe ne in cloþing, ne in mete ne in housynge, ben even turned æzen fro þe first lyf of hem, and þit bi þer ypocrisie þei blynden þe Chirche many þatis, and þus names of offices and names of virtues also ben changid bi ypocrisie, and cursed men reulen þe world.

Þe seventenþe Sondai aftir Trinite.

[SERMON XVII.]

Cum intrasset Jesus domum cujusdam.—Luc. xiv. [1.]

Þis gospel techiþ men how þei shal not by þer hiþ staat hide þere synne, and disturble þe ordenaunce þat Crist haþ made. Þe story telliþ hou Jesus entride in to a Pharisees hous on a Saterday to ele wiþ him, and þei aspieden to take him in defaule; and a syke man in dropesie was þer biforn Crist. And Jesus spake to wyse men of þe lawe, and to Pharisees, where it were leweful to hele in þe Sabot; and þei weren stille, lest þat resoun wenete æzens hem; but Crist toke þis syke man, and heelide him þanne biforn hem, and Crist axide hem þis demaunde, þat zif þer ox or þer asse felle in þe diche, wolde þei not drawe him out in þer sabot daie; and þei wisten wel þat þei shulden by bileve of þere owen lawe, and þei myzte not answere him to denye þat he axide. And upon þis arguyde Crist þat myche more it were leweful to helpe in þe Sabot a man put in more peril, siþ þis work is more spirituel, and man is beter þan a beest. And, for þe synne of þese men stood in pryde of her statis, Crist tolde hem a parable, techinge hem how þei shulden chese þe first statis; þat God lovede moost, þat was moost meke statis, but þei chosen as proude men þe first statis to þe world. But Crist biddiþ in his parable, Whan þou art biden to þe feste, sitte not in þe first place, lest a more worshipeful þan þou be beden to þe same feest, and þe lord of þe feste bidde þee, þive þis man stede, and þou bidde þe doun out of þi place, and þan shall þou bygynne wiþ shame for to holde þe last place. And herfore whan þou art beden to a feste, sitte doun in þe last place,
so pat he pat hap beden pee seie to pee for bi mekenesse, Frend styve more up; panne shall pou have worship and joie biforn hem pat sitten at be feste. For ech man pat heieh him by presumcioun shall be mekid bi God, and he pat mekip him in his soule shall be heyed bi God. Dere we shal undirstonde pat Crist spekip not here of worldly feste, ne of place, for panne his sentence were nouxt; for pan strif shulde be for place, and oonli oon shulde do Cristis bidding, and so Crist shulde ordeyne discencioun wipouten fruyt among men; and herfore shulde we undirstonde pat pis feste is pe laste soper, pat shal be in heven of seintis aftir pe day of dome; and pe last place at pis feeste shulde be mannis reputacioun, bi whiche he shulde not presume to be in heven biforn ophirs, but reste mekeli in pis pat he shal come to hevene. Eche man shal hope for to come to blisse; and if he lyve febly and make pis hope fals, himsillf is cause whi his hope is suche. Ffor pis fals hope, pat sum men do clepen dispeir, shulde have anojhir qualite, and it shulde not be siche, when we witen pat we shulden hope for to come to hevene, after we maken comparisoun bytwene us and ophers; and many men for pryde hopen to passe ophers, and suche presumcioun of hope is sittynghe in hey place. We shulden reste in pis hope pat we shal come to hevene, and leve sich veyne comparisouns, lest we setten us here to hey, and pis is pe laste place pat pe gospel spekip of. And tus siche false presumcioun of heynes of state, and aftir pis presumcioun, of heyenesse in hevene, maki\(\text{p}\) a man to come at pe laste to pe loweste place in pe world, pat is to seie, to depe helle, pat is pe myddil of pe world. And so spekip pe gospel on two weies of pe last place. The laste place here stondi\(\text{p}\) in meke reputacioun, but pe last place at pe day of dome stondi\(\text{p}\) in dampnacioun. And so knytti\(\text{p}\) Crist wel pe helynge of pis ydropezie, for as ydropesie is an yvel of fals gretenesse of mennys lymes, and come\(\text{p}\) of unkyndli watir bitwene pe fleish and pe skyn; so pride of worldly goodis, pat ben unstable as pe watir, maki\(\text{p}\) a man in ydropesie, and falsely presume of himsillf; as many men in greet astaate and in ryches of pis worlde penken pat pei shulden tus in heven be biforn ophir men. For, as pei supposen now, pei lyven to God aftir pe staat, and so pei profiten more in pis world pei
done men under hem, and after that they profitten more, they shall be heavier in hevene, and so they seien, as they shulden hope to come to hevene, so shulde they hopen here to be heier in hevene. But siche proude men, and presumptuous of her staat, shulden travel in virtues that they begiten not hem sylf; and perchfore techieth that wise man, that ever that thou be here, ever more meke thou shuldist be, in al manere of mekenes. And so, if thou be greet here, thou shuldist reste in that last place, and suppose mekeli of this sylf wipouten siche comparisoun. For who is he that may seie he serve God after his staat? and so statis here and statis in hevene, late or nevere acorden togidere, for fewe men here or noon serven God even to her state; and so statis of men may cause her dampnyng deep in helle, and for uneven service here in statis, may men ben ful lowe in hevene.

The lesson of his gospel is litil coud in the Chirche, for lordis stryven wij hem sylf, and reliague among hem sylf, about hevenes of her staat, and that rote of al this is pryde. And they shulden wite that states here ben harmful unto men, but if men after her statis serven treuly to her God; for falsnesse in statis makaeth men to be low or dampered.

THE EÍTENÉE SONDAI AFTIR TRINITE.

[SERMON XVIII.]

Accesserunt ad Jesum Pharisei audientes.—Matt., xxii. [34.]

This gospel tellieth how Crist distroiede sectis, techinge us how we shulden traveile suyng Crist in pis. This storey of this gospel seith that when he Phariseis hadden herd that Crist hadde stemned, Saduceis, on of the Phariseis, pat was a doctour of lawe, temptide Crist on his wise, and axide him his question, Maister, which is a greet mandement in be lawe? And Jesus seide to him bus, Theo

1 The reading of B is stonyed, i.e. astonished; C, stipped, a 'y' being inserted by a later hand; stemnyde, E. Both Wyclifite versions have 'put to silence.'
shall love þi Lord God of al þi herte, in al þi soule, and in al þi mynde; þis is þe firste and þe moste mandement of alle. And þis mandement is þe first of þre of þe first table, sfor þre of þe first table techen to love God, and conteyneþ þre partis answeringe to þe Trinite. It is seid comonly þat in tyme of Crist weren þre sectis of religions, Pharises, Saduceis, and Esseses, but of þe two first makþ þis gospel mencioun. þe firste was moost mysty, and þefor it lastide lengest; for aboundance of goodis, and long rotyng in þe sect, defenden þes sectis, and maken hard to distroie hem. But Crist distriede þes sectis and savede þe persones; as Poul and Nichodeme weren makid bi grace Cristen men. And herfore seǐþ þis gospel, þat Crist stemned ¹ Saduceis, not þat he distriede hem, sif he lovede þer persones; and so Crist distriede þe errours of Phariseis, as he distriede þe errours of þe oþer two. Sum men þenken licly þat þis doctour þat here temptde Crist, dredde him of his sect þat Crist shulde distroien it, or ellis enfeblen it, as he distriede þe myddil sect, and þis is more licly þan þat þis doctour dide for veyn glorye or to be holden² wise or to lerne Goddis lawe. He clepide Crist reverently maister, sfor it is manere of ypocritis and of sophists to fage and to speke plesantli to men, but for yvel entent. But oure Pharisees to dai done wel wers, sfor þei putten abac goddis lawe and magnifen þer ordres; and þus þei failen in þe firste mandement, and so in al oþer. And many men trounen not ne supposen þat þei ben men of holî Chirche, but supposen þat þei ben lymes of þe fend. But he loveþ God of al his herte þat loveþ him of al his witt; and he loveþ God in al his lyf þat loveþ him in al his werkes; for Cristen men lyven in God, and ben moved to al her werkes; for Crist is forme of god, and in Crist we lyven, as Poul seǐþ. And herfore we shal not take þe word of oure God in veyn. þe þridde part of þis mandement, answerynge to þe Holy Goost, biddip þee love þi God in al þi mynde, sif he is mynde of þe Fadir, and of þe Sone, and love of hem two; for understonding in a man, and acte of him, þat is his lyf, and refleccioun of lyf, þat is mynd

¹ B here reads stemnde, in agreement with A; C has stoned or stilléd.
² This is the reading of B; A has bolden; be boldun, E.
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and wille of soule, bitokenepy to Cristene men her God, þat is þe Trinite. And herfore biddiþ Goddis lawe, have mynde to holde þin halidai. And þan we loven þis Trinite perfitli as we shulden, when we loven it more þan ony oþir þing; and as many men þenken, zif þis Pharisee kepte þis, he shulde leve þis straunge sect, as shulden þes newe religions.—De secundæ mandement, þat is sevæ, biddiþ þe love þi neiþore as þou lovest þi þisifæ, and þat art þou tauȝt by kynde, and in þese two mandements høngiþ al þe lawe and þe prophetis. And when þe Farisees were gedrid, Crist axide hem a questioun of þing þat þei shulden bileve, What hem houȝt of þe kynde of Crist, and, whos sone Crist is; and þei seiden, He is David sone; and Crist replied azens þis, how David clepide him his lord, siþ Crist is David sone, and porer man þan David was. Þe psalm telliþ how David seide of þe Fadir and þe Sone, þe Lord, þe Fadir, seide to my Lord, Sitte up on my rȝt side as long as Y putt þi enemies in helle a stool undir þi feet. And siþ þis dampnyng shal be ever, God grantide here to Crist þat he shulde ever sitt in hevene on his Fadir riȝt hond; For zif David clepib him Lord, how is pore Crist David sone? And þei myȝte not here answere Crist, ne dursten not axe him more fro þat dai.

—And here convyctide Crist þes men of open untreuþe in hir bileve; and so mente privily þat þes sectis shulden be distried, siþ he shal reprove þe worlde of þe synne of untreuþe. And it semþ to many men þat alle þes sectis synnen þus, for þei loven not hir God as þe gospel biddeþ here; for zif þei loveden wel God, þei shulden kepe þis word of him. Generaly þes newe sectis loven more þer owen ordre þan þei done þe ordre of Crist, which he þaf his owne persone; and þan þei loven her sect more þan þei loven þe sect of Crist. Þis sect of Crist by þat is lasse þat þei putten in þes newe sectis; siþ þei, kepinge Cristis secte, bi þat maken his sect more; and it is oon to love a þing and to willen þat þing good; but þei wolden þat al þis world were suget unto þer sect. And, Lord! if þat men wolden undirstonden, what it is to love a þing; and whanne men loven, loven þer god over al oþir þingis; þanne heresie of þes newe sectis, and oþir errours in þe worlde shulden be more known unto folk þan þei ben now for ypocrisie. Þes ypocrisie seien þat þer sectis and al þe deedis þat þei done is groundid upon
Crist, and is Cristis religioun; and so þe have none newe ordris, but new customes, þat þe i may leve; and so þe shulden seie bi resoun þat þer be not many ordris of freris, ne acceptions of persones to helpe or to punishe men; siþe eche man of Cristis religioun is of alle manere ordre; and so lawe of apos-tataas and of ðoir reulys þat þe have founden, shulden ben contrarye to hemsilf, as freris dedis reversen þis lawe.

[SERMON XIX.]

Ascendens Jesus in naviculam.—Matt. ix. [i.]

Þis gospel telliþ of a miracle þat Crist dide before þe peple, and þerwilþ reprevyde þe scribis; and how he doip awei synne. Þe story telliþ how Jesus steþe in to a boot, and cam to his citee, and it is seid comounly þat he rowide to Galilee, and cam in to Nazareb, þat was citee of his birþe, and þere þey brouȝten him a syke man by þalsie, lyng in a bedde. And Jesus seynge her bilee, seide unto þis syke man, Have trust, sone, þi synes ben now forȝwen bee. And sum scribis seiden wiþinne hemsilf, Jesus blasfeme þis word. And whan Crist saw hir þowþis wiþinne, he seide, Whereþeto þei þowþen þus yvel in her hertis? And bi þis word he tauȝte hem þat he was God, for oonli God mai þis wise wite, what a man þenkiþ wiþyne. Crist axide hem, Where is þi lizzer, to seie, þi synnes ben forȝwen bee, or ellis to seie, rys and go? as þif Crist wolde mene þis resoun, he þat haþ power to do þat oon, haþ power to do hem boþe. And Jesus seide, For þe shulde wite þat Y have power to forȝye synne, he seide to þe man in þalsie, Rys and take bi bedde anoone and go hool in to þi hous. And he aroos and wente in to his hous on þat manere þat Crist bad him, and þe peple seynge þis þing dredden, and glorifiden God þat zaf siche power to men. As to Jesus and his disciplis, þis storie of Crist may betoken þe lyf þat Crist lyvede here; so þat þe takynge of his boot bitokeneþ his manheed, or þe bodi of his modir; for mannis bod þis liche a boot. In þis boot Crist
wente over þe water of peynes of þis worlde, and wente not oonli into hevene, þat is propre citee of Crist, but into Nazareth, in which Crist dide þis miracle. But boþe men and ancgels offred to Crist mankynde, þat was smyten in palesie; for propirte of þis yvel palasie is a sikenesse groundid in synewis of a man, þe which sinowis ben unstable to move a man as þei shulden; and moistnes of þes senewis þat ben wrappid in moist ping is a cause of þis yvel, as philosophris seyen. Shaking in þe palesie is unstabilnesse of bileve; for eche article of þe troubþe shulde have a synowe for to lede it, and al þes articlis shulde come of Crist, þat is heed of holy Chirche. And, for þes þat offriden þis man ben o persone wiþ him, þerefore biddþ þe gospel wel, þat Cristis sone shulde truste in him, and Crist forþeþþþ þim first his synne of untreuþ þat he was inne, for untreuþ þe first synne þat comeþ unto man, and it fel not to þis lord to ȝyve but a greet ȝyfte, siþ ech ȝyfte þat man ȝyveþ shulde answer to þe ȝyver. But scribis þat knowen not Cristis godhede seien þat Crist blasfemed in þis, for al oonli God may forȝyve synnes; but Crist techþ þat he is God bi þe werkes þat he doþ, for it is yliche 1 liȝt to do miraclis bi himsilf, and to forȝyve synnes, for noon but God maþ þingis. And herfore Crist helide mankynde of his goostly palesie, and put bileve in oþir men þat Crist hadde power to do þus, and þus wente mankynde, þat God hadde ordeyned unto blisse, fro error of his olde synne into þe hous of Cristis Chirche.

But here men douten of þe letter, wher prelatis may forȝyve synne, and it semeþ þat þei may, for preestis may assoile of synne, and it is al oon to assoile men of synne and to forȝyve þe same synne. And it semeþ þat preestis mai not forȝyve synnes unto men, for þere is noo synne here but þif it be offence of God; but no man mai forȝeþ þis but þif it be God him silfe. And so it semeþ þat oure prelatis may not here forȝyve synne. Soþ it is þat men mai here forȝyve trespas done to hem, and remitte mannis iniurie as much as in hem is, but not remitte utterly synne done aȝens God. Here it is nede to undirstonde how preestis assoilen men of synne, and how preestis forȝyven synne,

1 ilyc, B; elicbe, C.
for boþe ben conseveyd wel and yvel: preestis may assoile of synne if þei acorden wiþ keies of Crist, and if þei discorden fro þes keies, þei feynen hem falsely to assoile. And so on two maneres men may be assoilid of her synnes; and first pryn-cipaly of God whan Goddis injurie is for3oven; and þe secounde is assoiling by a turne þat preestis han; and if þis assoilinge be trewe, þei kepen þe boundis þat God ʒaf hem, and þis assoilinge han preestis as vikers of goddis wille. And þere lien many disseitis in suche absolucioun, for if þis assoilinge be trewe, it mut acorde wiþ Cristis assoilinge, and to such assoilinge is needful boþe witt and power. And so on two maneres may a man remitte or deny þe trespas þat is done to him, and so remitte synne; first remitte wronge of God, þat is propred unto God, or ellis dismitte wronge of his broþer in þat þat it is made ægens him. And so remission is complete þat perteynþ oonly to God, or ellis remissioun incomplete þat men shulden have generaly, for ellis Crist wolde not teche men to preie on þis maner, Forʒyve us, Lord, oure dettes of synne, as we for3yven oure dettours. ʒif ony man wolde telle more pleynly þis sentence bi Goddis lawe, Y wole mekeli assente þerto, ʒif þei grounden þat þei seien; and ʒif ony man prove þis fals or ægens Goddis lawe þat Y have seid now here, Y wole revoken it mekeli, but wele Y marke þat þis gospel seiþ þat God ʒaf sicþ power to men, but þis gospel seiþ not þat God ʒaf þis power to men.

PE TVENTIÆ SONDAY GOSPEL AFTIR TRINITE.

[S E R M O N X X .]

Loquebatur Jesus cum discipulis.—Matt. xxii. [1.]

Þis gospel telliþ in a parable what men shulde trowe of þis Chirche fro hennes to þe dai of dome, as it is touchid sum-what bifore.

Jesus speke wiþ his discipulis in parablis and seide þus. Þe reume of hevene is maad liche unto a man þat is a kynge, þat made wedding to his sone; and sente his servaunþis to clepe þes men þat
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weren beden to þe brydale; and, for þei wolden not come, he sente 
þhir servauntis and seide, Seie ze to men þat ben beden, Lo Y have 
made redy my mete, my boles and my volatiles\(^1\) a ben kild, and al 
þhir þingis ben redy; come ze faste to þe feste. But þei dispenden 
his biddinge, and sum wente into his town, and sum into his chaf-
farynge, and token þis þyngis servauntis, and þunishiden wip 
contëke\(^2\) and killiden hem. And þe kyng, when he say þis, was 
woof, and sente his ostis, and loste þes mansteiris, and brente hir 
cite; and seide þan to his servauntis, Metis of þis bridale ben 
redy, but men clepïd were not worthi; þerfore go ze to eendis of 
wytes, and whomever ze finde clepe ze to þe mete. And þes ser-
vauntis wenten out, and gedriden men al þat þei founden bope good 
and yoel, and þe bridale was sylfïd wip men sittinge at þe mete; 
al þif þei weren not alle ful served. Þe Kyng cam in to se his 
gistis, and saw þere oon wipoute bride clopis, and seide to him, 
Frend, how entrediþ bón hider wipouten bride clopis? and he was 
doume. And þan þe lord bade hise servauntis to bynde him bope 
hondis and fete, and sende him into utter derknesse, þere shal 
þe wepyng and gnastige of teeb. For many ben clepïd and fete ben 
chosen. Þe kyndom of heaven is þe Chirche, þat takip name 
of þe Heed, as þe gospel spekip comounly; and so þis rewme 
is liche a kyng; þat is þe Fadir in Trinite; and þis kynge made 
a mairiage to Crist þat is his sone, and to þis Chirche þat is his 
spouse, and to damyselis þerof. For, as Salomon seip, foure 
degrees ben in þis Chirche; sum ben quenes, sum ben lem-
mannes, and sum damyselis; but oone is spouse þat conteyneþ 
alle þes þree, and þat is al holi Chirche. And þus þere ben 
manþy chirches, and a newe chirche wip Crist; þe al þe chirche 
of men and aungels is newid bi þe Incarnacioun.—Þe servantis 
of þis spouse bidden men to þe feste, whan þei moven men to 
come to blisse bi þer just lyfe; and þes servantis weren pro-
phets and apostolis of Goddis two lawes; but þei weren clepïd 
specialy whan Cristis birpe was shewid hem, for as it was seid 
bifore, þan alle þingis weren made redi; and many men in bope

\(^1\) volatiles, E. \(^2\) contëke, B; contëc, E; conteke, C; this is unquestionably the right reading; see Glossary.

That is poultry, Fr. volaille.
pes tymes wolden not come þus to þis feste. After þes servantis he sent opir, as men þat nexte sueyen þe apostlis; and bolis and volatils weren slayn, and mete was redy to þis feste. þe boles bitokenen þe olde fadris, as patriarkes and David, for þei diden batailis of God, and turneden his enemyes wiþ her hornes, and ʒit þei kepten ful bisili þe grete mandementis of God. þe volatils þat serven seyntis at þe secounde cours of þis feste ben seintis of þe newe lawe þat wiþ þes mandementis kepten Cristis conseillis; and ʒit men forsoken to come notwiþstondinge sample of þes seintis. And sum wenten aftir lordship of þis worlde, and sum after chaffare of þis worldely richesse; but sum slowen Cristis servauntis, as emperours of Rome and preestis. þe king of hem was wroþ herfore, and sente his oostis out to Jerusalem and slow þes sleeris of Crist, and brent þer citee, as Josephus telliþ. And þis dede done in Jerusalem þe two and fourty ʒeer after þe deeþ of Crist bitokeneþ þe vengeaunce of God for sleing of Cristis membris. And þus men þat stoonden bihynede, boþe in þe olde lawe and in þe newe, weren unworþi to fille þe nombre þat God ordeynede to be saved. And now in þes laste daiþs God bade hise servantis clepen men boþe good and yvel in to þe Chirche þat weren out of þe riȝt weye, and wenten bi weyes of erreurs þat weren hard for to wende; and so as Petir in his first fishinge toke two manere of fishes, sum dwelliden in þe nette, and sum borsten þe nette and wenten awey; so here in þis Chirche ben sum ordeyned to blisse and sum to peyne, al if þei lyven justly for a tyme. And so men seien comounly þat þere ben here two manere of chirches, holy Chirche or Chirche of God, þat on no manere may be dampned, and þe chirche of þe fend, þat for a time is good, and lastiþ not; and þis was neveþ holy Chirche, ne part þerof.

But þe king aftir þis feste came in at þe dai of dome, for God shewip him þanne to alle, for he knowip alle mennes lyf; and þes þat wolden not laste in grace weren not cloþid in bride cloþis; and alle þes ben o man þat hadde noo witt to answere God. But, for þis man wiþ parts of him profitide to Cristis Chirche, and was of þe same kynde wiþ Crist, Crist cleþip him frend, as he dide Judas; but alle þes men can not answere how
SERMONS.

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 yönt entren in to Jë Chirche, for it was told hem opynli ṭat yönt ben traitours but if yönt lasten, and ben more worţi to be dampned ṭan men ṭat neveer entriden ṭus. And so al siche men token peyne bi just jugement of God, ṭat ṭer willis shulden be bounden and ṭer profitable werkes, and shulden be cast in to helle, where men shulden wepe and gnaste wiþ teþ; wepynge shal be sensible sorowe, and gnastyng shal be wantinge of blisse. Wherfore men shal moost grutche, siþ yönt myþt liþly have come to blisse, and aftir þis yönt shal have noo wille neiþer to desire ne to wirche wel, and þus many men ben clepid, but few ben chosen to blisse.

Þe oon and twentieþ Sondai Gospel aftir Trinite.

[SERMON XXI.]

Erat quidam regulus.—Joh. iv. [46.]

Þis gospel telliþ how a kyng, þat sum men seien was an heþene man, bilevede in Crist, and disserved to have a myracle of his sone. Þe story seþ, how in Galilee was dwelling a litil kyng, in þe citee of Capharnaum þat hadde a sone ful syke of þe feveris. And whanne he herde telle þat Jesus come fro Jude to Galilee, he came and melte him on þe wey, and preide þim come down and hele his sone, for he was in point of deþ. And Crist seide to þis kyng, to amende his bileve, þe bileven not in Jesus but if þe se signes and woundris; as þis man bilevede not in þe godhede of Crist, for if he hadde, he shulde have trówide þat Crist myþte have savyd his sone þif he hadde not bodily come to þis syke man and touchid him; but þis kyng had more herte of helpe of his sone þan he hadde to be helid of untreþe þat he was inne, and þerfore he tolde not herby but axide eft Crist to hele his sone. And in þis forme of wordis1 in which he shewide his untreþe, Lord, he seide, come down before þat my sone die. But Jesus, as wise lord and merciful, heelide his sone

1 wormes, B; wordis, C and E.
in siche manere þat he myȝte wite þat he was boȝe God and man; Go, he seide, þi some lyveþ. And þerwiþ Crist tauȝte his soule boȝe of his manhede and godhede, and ellis hadde not þis king trowid; but þis gospel seip þat he trowid, and al his hous; and upon þis treuþe he wente homward and mette his men upon þe wey, þat tolden him þat his some shulde lyve, for he is coverid of his yvel. And he axide whan his some ferde beter, and þei seiden, þat zistirdai þe sevenþe houre þe feveres forsoke þe child. And þe fadir kneue þi his mynde þat it was þe same houre þat Crist seide, þi some lyveþ, and herfore billeode he and al his hous in Jesus Crist. And þerfore Jesus seide soþ, þat he and men liche to him trowen not but if þei se boȝe signes and woundris; it was a signe of þe sike child þat he dide werkes of an hool man, but it was a greet woundir þat bi virtue of þe word of Crist a man so ferre shulde ben hool, for so Crist shewide þat he is vertue of Godhede, þat is everywhere; and þis virtue mut be God, þat dide þus þis myrarke.

Þis stori seip us þis secounde witt þat God ȝyveþ to holy witt, þat þis litil kyng bitokeneþ a mannis witt bi synne slyden fro God, þat is but a litil king in regard of his maker; and his sone was syke on þe feveris, as weren þes heȝene folke and þer affeccious þat comen of þer soulis; but þei hadden a kyndli wille to wite þe treuþe and stonde þereinne. Þis kyng cam fro Capharnaum, þat is, a feld of fatnesse; for man fattid and alardid1 wendiþ awey fro God. Þis mannis witt, whanne he herde þat Jesus cam to heȝen men, and þat bitokeneþ Galilee, þat is, transmigracioun, mette wiþ Jesus in pleyn weie, and lefte his heȝeþe possessioun, and preide God to heele his folke þat weren syke bi goostly fever. But Crist sharpide þes mennis bileve, for feip is first nedeful to men, but understanding of man preide Crist come don bi grace before mannis affecciouþ die

1 alardid in B and C; but A probably preserves the true reading; lardid, E.

a The meaning seems to be, 'It was a sign that the sick child should be healed at all; it was a wonder that he should be healed though a great distance off.' b Capharnaum, i.e. Kaphar-na-ounm, means 'hamlet of Nahum.' (Bib. Dict.) c See p. 30, note.
aboute erpely goodis. But, for men trowiden þe godhede of Crist, þei weren hool of þis fevere, whan þei forsonken þis world and putte þer hope in hevenly goodis. þes servauntis ben low virtues of þe soule, which, worching ioyfulli, tellen mannis witt and his wille þat þis sone is hool of fevere. þis fevere bitokeneþ shakynge of man bi unkyndli distempoure of abundaunce of worldely goodis, þat ben unstable as þe water; and herfore seip Seint Jame þat he þat doutip in bilee is lyke to a flood of þe see þat wip wynde is born aboute.—Þat þes servauntis tolden þis king þat in þe sevenþe houre fevere forsonke þis childe, bitokeneþ a greet witt, as Robert of Lincoln shewip. First it bitokeneþ þat þis fevere gopiþ away fro mannis kynde bi seven þiftes of þe Holy Goost, þat ben undirstonden bi þes houres. And þis clerk dividip þe dai in two halves bi sixe houres, so þat al þe daie bitokeneþ liþt of grace þat þat man is inne. þe firste sixe houres bitokenen liþ of grace þat man haþ of worldely ping, and þis is bifoþre spiritual joy, as utter man is bifoþre spiritual. But in þe firste houre of þe secounde halve leveþ gostly fever man, for who so evere have worldely joie, þif he have grace on sum manere, þit he tremblip in sum fevere aboute goodis of þe world; but anoon in þe sevenþe hour, þat is þe firste of þe secounde halfe, whan wille of worldely þingis is lefte, and spiritual þingis begynen to be loved, þan þis shakynge passip fro man, and goostli helpe comeþ to þe spirit. And so shadewis of liþ of sunne fro þe sevenþe houre in to þe niþt ever wexen more and more, and þat bitokeneþ goostli, þat vanite of þis world semeþ ay more to mannis spirit til he come to þe ende of þis lyf to lyf þat ay shal laste. And so þis man trowip in God, bop wip undirstonding and wille, wip al þe maynþ of his hous, whan al his wittis and alle his strengþis ben obeshinge to resoun, whan þis fever is þus passid. Of þis undirstondinge men may take moral witt how men shal lyve, and large þe mater as hem likeþ.
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WYC

_E TWO

AND

TWENTIJ_E

£ [F'S

SONDAI

GOSPEL

AFTIR

TRINITE.

ESERMON XXlI.
Simile esl regnum

caelorum hominL--MAT,

xviii. [23.]

,h,Th°_°debt_aP"r"bl_
of
plS gospel telli]_ bi a parable how bi ri3t jugement of God
......
men shulden be merciful.--pe
kyngdom of hevene, sei_ Crisl, is
lvke lo an er_beli kyng_at wolde ryken w_ hise servaunlis.
And
whanne he hadde bigun lo rekoun, oon was offrid unlo him _bat
owid him len lhousand besanlis, and whan he hadde not to paye of,
fie lord bad he shulde be soold, his wyf and his children and al_al
he hadde, and _baljbat he ou_l jbe lord shulde be algalis paid. pis
servanl fell doun and praiede _be lord and seide, Have pacience in
me, and It shal quyle j_ee al. pe lord hadde mercy on hint, and
for3a f him al his delle, pis servanl went oul and found oon of hise
dellours, bat ou3l him an hundredpens ; and toke him and strangh'de
him, and bade him pale his delte. And/his servanl felle doun and
praiede him of pacieme, and he shulde bi lyme _elde him al /_al
he ou_le him.
But _bis man zvolde not, bul wen# out and pulle him
in prisoun, lil he hadde paied.be detle _bal he ou31e him.
And o_ir
servaunlis of_is man, whan f_ei seyen _bis dede, mourneden ful myche,
and tolden al _is tojbe lord. Andre lord elepid him, and seide unlo
him, Wiekide servanl, al bi detle Y for3af ]_e,for _boupreiedist me;
ne bihoved_bee not lo have mercy on j_i servanl, as 1" hadde mercy
on,bee? And _belord was wro],, and _af him lo lurmenlours, lil he
hadde paled al _be delle ]_al he ou3le him.
On _bis manere, set_
Crist, shal my Fad# of hevene do loyou, bul _(/ye for3_ve , ech on
I lo his broj_ir, of 3our free herle pe trespas ]_at he hap done him.

_.,._......... !

pe

kyngdom

of hevene

is holy

Chirehe,

of men,

],at now

i traveilen here; and ]_is Chirche bi his heed is lyke to a man
i kyng, for Crist, heed of ]_is Chirehe, is bo],e God and man.
pis
i kyng wolde ryken wip his servantis, for Crist hap wille wi],outen
I ende to rykene wi], men at ]_re tymes.
First, Crist rykene]_ wi],
men whan he teehi], hem bi resoun how myche ],ei han hadde
of him, and hou m 3-ehe ]_ei owen him'; ]_e secounde tyme Crist


rykenep wiþ men, whan in þe houre of mannis deep he tellip hem at what point þes men shal ever justli stonde; þe priddre rekenyng is general, þat shal be at þe daie of dome, whan þis jugement generali shal be opynli done in dede. As anentis þe first rekenyng, Crist rekeneþ wiþ riche men of þis worlde, and shewiþ hem, how myche þei owen him, and shewiþ bi riþt-wisnesse of his lawe how þei and þeires shulden be sold, and so make aseeþ a bi peyne of þingis þat þei perfourmeden not in dede. But many sich men for a tyme have conpuncioun in herte, and preien God of his grace to have pacience in hem, and þei shal in þis lyf serve to Crist treuly. And so Crist for-seveþ hem upon þis condicioun. But þei wenden out, and suen not Crist þer lord in mercy, but oppressen þer servauntis þat owen þem but a litil dette, and putten hem in prisoun, and þenken not on Goddis mercy; and òpir servantis of God boþe in þis lyf and in þe toþir tellen to God þis feln, and preien him of venjance. No doute God is wrooþ at þis, and at two rekenyngis wiþ man, he resounþ þis cruel man, and jugiþ him justli to peyne.

And þerefore Crist biddiþ, bi Luk, al men to be mercyful, for þer Fadir of heven þat shal juge hem is mercyful. But we shul understonde bi þis, þat þis mercy þat Crist axiþ is noþing aþen resoun, and so bi þis just mercy men shulen sum tyme forþyve, and sum tyme shulden þei punishe, but ever bi resoun of mercy. þe resoun of mercy stondiþ in þis; þat men myþten do cruely þei done justly for Goddis sake, to amendement of men; and men may mercyfully reprove men, and punishe hem, and take of hem þere just dettis for beterynge of þese dettours. On þis manere doþ God þat is ful of mercy, and seþ þat he reprovede and chastisiþ his wantoun children þat he loveþ; and þus Crist reprovede Pharisees, and punishide preestis wiþ òpir peple, and punishiþ mercifulli alle dampned men in helle, for it stondiþ not wiþ his riþ þat he punishe but mercifulli. God þyveþ goodis of kynde bi grace to þes men þat he dampneþ, and if he punishide hem more, þit he medliþ mercy. But here men shulden be ware þat al þe goodis þat þei han ben goodis of her God, and þei nakide servantis of God; and þus shulden þei warly flee to take

* By suffering pain, make amends for neglected duties.
pere owen venjance, but venge injurie of God, and entenden amendement. Þus Crist, mekist of all, suffride his owne injurie in two 1 temptaciouns of ðe fend, but in þe þridde he saide, Go, Sapan, and reprovede him sharpli bi autorite of God.—Þus Moises, myldest man of alle, killide many þousand of his folk, for þei worshipiden a calfe, as þei shulden worshipe God. And þus in oure werkes of mercy lie þÞ myche discreioun, for ofte tymes oure mercy axiþ to venge and to punishe men, and ellis justises of mannis lawe shulden nevere punishe men to þe deepþ, but ofte tymes þei done amys, and þei witen not whan þei done wele, and so religioun of preestis shulde leve sich jugementis.

Pe þre and twentiþe Sondai Gospel.

[SERMON XXIII.]

Abeuntes Phariseei.—Matt. xxii. [15.]

þe storye of þis gospel telliþ how þe Phariseeis casten to disseyve Crist bi wordis of ypocrisie. And so þe Phariseeis wendinge out, fro þe weye of treuþe, made a conseil bi hem silfe to take Jesus in speche, and first þei spaken fagynge wordis, as ypocritis doen, but 3it þei senten her disciplis, and comen not hemsilf, lest þei weren convictid bi wisdom of Crist. Þei sente to Crist two puplis, Jewis and Erodians, to witnesse aþen him what ever he hadde seide, or aþen þe Jewis, or aþen þe emperoure. Maister, þei seiden, we witen wel þat þou art sad trewe, and þe weie þat lediþ to God þou techist in treuþe, (and þou takist noon heede of man, but booldli techist þe soþe,) for þou rekest of no man but puttist God bifore. And aftir þei axiden þis questioun of Crist, þat he shulde telle þat him þouþt, and not bi ðœþer mennis witt, where it where leveful to 3yve taliage to þe emperour. Hem þouþte þat Crist shulde nedis seie þhe or nay; 3iþ he seide þhe, he spake aþen þe Jewis, for þei calengiden of

1 So in B and C; A has to.
SERMONS.

per fadirys to be suget to no man; and if he seide nay, he were aens pe emperoure, and so on ech side hem pouste pat Criste was take. But Crist shewide first pe purpos of pes ypocrisis. Whan Jesus knewe pe wickidnesse of pes fals men, he clepide hem ypocrisis, and axide whereeto pei temptiden him. And efte Crist toke a meene weye, anophir pan pei pousten on; Shewe ye me, seide Crist, pe moneye of pe taliage; and pei shew-iden him a peny. And Crist axide over, whos ymage is bis, and whoes writinge above? And pei seiden, it was pe emperours. And Crist 3af hem pis answere, general and sutil, 3yve ye to pe emperoure pat is his, and to God pat is His. Bi which word it seme pes Crist approvede pe emperour and subiecion to him in pat pat he makip Goddis pees; and servise propre to God shulde be keppe to Him; and so Cristis wordis mynte no man disprove.

Here men may touche pe malice of ypocrisie, for peere is no wers synne, ne more general, ne more venymous; for it is more yvel pat it yus contrarie to treupe, sip an ypocriste feynep him holy, and he is a fals fend. And herfore reprovede Crist ypocrisy of ordris, for he wiste wel pat pei shulden after do more harm in pe world. Ffirst sich ypocrisis lyen on hemosilfe, and seien pei done for holynesse what evere pat pei done, and so pei venymen first hem silf, and afterward opher men. And it is more general pan many ophir synnes, for ech state of men is blemyslid wiip pis synne, but first and moost, religions and clerkes, for peere is no spedy cause whi pei usen siche habitis but to devyde hem in holynesse fro pe common peple, sip as medeful werkes mynten pei done in seculier habitis, and more privily, as Crist biddip us be holy. And herfore Crist biddip to be war wiip sour dow of Phariseis, sip peere is no resoun to ypocrisy but to shewe mens synne1, and to disseyve on ech side boip pe ypocrisis hem silfe and ophir men pat dwellen wiip hem. And so her religioun servep to crye pat pei ben holy, and to make dyvysioun bitwise hem and opher men. And sip liknes is cause of love amonge men, sich dyvysioun is cause of envye and hate. Goddis lawe and kynde techip pat ech best lovep beest like to him, and so experience techip pat oon ordre lovep his brophir more pan a strange man

1 So B and C; A reads lyve
WE C L I F’ S

ažen þe reule of charite. And sich gedring of lumpis bi sensible
signes hap not autorite of Crist but ræþer repreving. For upon
Good Friday Crist ordynede him to be cloþid þries ažens sich
weddinge wip cloþis of colour and shap; and as Crist seþ in
reprof of siche sectis, Kynrede of hordom sekþ siche signes;
alle þe dedes þat þei done sownen to ypocrisie, and ažens no
men spake Crist sharplier.

And aþif freris seien þat þei beggen for charite, whan þei have
prechid for siche beggyng, and þat Crist beggid so, and bad hem
begge þus, neþeþes al þis speche is poudrid wip gabbinge, and, as
ypocritis done, þei seken þer owen advantage and not þe worship
of Crist, ne to profite of his Chirche. For if þei diden, þei wolden
sue Cristis reule, and leve chargyng of þe puple boþe in noumbre
and begging, and leve her heyhe housis þat þei propren unto hem,
siþ Crist hadde no propre houes to reste in his heed. And as
Macometis lawe takþ myche of Cristis lawe, and meddliþ oþir
lawis, þere comeþ in venym, so doþ Anticrist in þes newe
sectis; and as þei bringen in breþeren bi falshide of lesyngis, so
ben þer orðris groundid in falshide in ech side. And siche men
mote needis disturble holy Chirche; and þus secular clerkis ben
ful of ypocrisie, boþ popis and bishopis and clerkis under hem.
Crist forfendide to putte miraclis þat he had done to þe manhede
of him for errore in bilee; but þe fend dreþiþ not to feyne
absolucious and indulgencis wip oþir Ʒiftis, þat God grantide nevere,
to spuyle men of her money, and not for soule hele; for þan wolden þei Ʒyve freely þes Ʒiftis, as Crist Ʒaf himsif and
bad oþirs do. And þus lower clerkis traveilen bi water and bi
londe for to have benefices and propre possessions, more þan
þei done for helþe of mannis soulis; and how ever þei speken,
þei lyven al in ypocrisie; and þus whan men fiþen, pleden, or
chiden, charite is not þere ende, but pride and propre havynge.
And þus it is of seculars þat ben weddid men; and so charite
of men is blynid bi ypocrisie, so þat no synne of þis world
letþip now more charite; and so ypocrisie is more general
synne, and more pryvy sin to begile men, and werst to dis-
troien þe comoun peple, and al þis figureden Pharisees ažens
Jesus Crist.
The healing of the woman with an issue of blood, and the raising of Jairus' daughter.

Clerical celibacy.

[SERMON XXIV.]

Loquente Jesu ad turbas, ecce princeps. — Matt. ix. [18.]

This gospel tells of the first deed done by Christ, and how Christ healed a woman as he went abroad. The story tells that, as Christ spake to the people, a prince came to him and worshiped him with honor, and said to him, Sire my daughter is now dead, but come and put thy hand on her and she shall live, by virtue of thee. We shall understand that in the time of Christ there were princes of priests, as Nicodemus was a prince, and bishops of Jerusalem were called princes of priests, and his man here, the man who was the keeper of a synagogue, as now be persons; and these men had commonly wives and children, as the priests had now, for they had out of wedlock. And Jesus rose up, and spoke his prince, and his disciples, for he was ready to do good, and as he went, a syke woman by flix of blood that lastide xii winter came biynde Jesus and seide to hir self, If Y touche be hemm of be cote of Jesus, Y shal be safe for holynes o/him. And Jesus turned agen, and lokide on hir, and say her bileve, and saide bus to hir, Affie be, douzer, bi bileve ha[b] made bee saif. And be womman was saved from be same hour. The gospel of Matthew tells that, hou Crist came to be hous of his prince pat be wenche lay ded inne; and whan Crist say mynystratis, and folk makinge nois, he badde hem go penne, for be wenche is not dede but slepip. And be i scorneden Crist, for be wenden pat he had errid. And whan be folk was cast out, Crist wented in to be hous, and toke be hond of be wenche, and saide, Wenche, ry[s] up. And be wenche roos, and dide werkes of lyf.

It is said before how his firste bodi pat Crist reiside from de[p] to life bitokenep siche men pat ben goostly deed, for ful concense to synne; but pei do not pe dede wipout; and pat is bitokned pat pe wenche was in pe hous 3it. His prince is mannis þouȝt, þat kyndly haþ sorewe þat þe spirit of it is þus fillid wip synne;

So in B; A has principes.

See p. 39.
and thus it preiep to God yat pis douxter be quykened. And whan Crist entriŋ to pe soule of pis maiden and movep wiŋ his worchinge hond pe spirit of it, pan it risep to lyf and worship by grace. And here men noten, how a ligginge man, yat shulde be areisid up, shulde bede his hond and pe reiser shulde take it, and so bi strengpe of hem bope shulde pe man rise. Ech man in synne lip1 at pe erpe, and God helpip many men to rise up to grace, and ife wiรง hen wiŋ God to pis werke of lyfe, God wole make hem stonde, and comfort hem to wirche. Pis woman yat was heelid, as Crist wente to pis hous, of pe flix of blood yat she hadde twelve zeere, is every persone of man combrid wiŋ synne, where it be symple persone or gedrid of many; and hes twelve zeere bitokenen double age of two kyndis of man bi which he dwellip in synne. But man may spende al yat he haŋ aboute oŋir fisicians2 and gete him absolucions, 3he after pe daie of dome, and many indulgensis, wiŋ lettris of fraternite, yat bihoŋip him to come to hevene, as soone as he is deed, and ʒit mai pe flixe of blood rennen wiŋ al pis, and he may be depper in synne wiŋ al hes dispensis. And herefore mekenesse of Crist is a special medicine, yat a man ūnke hou he is in pe last place beden of Crist to soupe wiŋ him in hevene. And ʒus pis clojing of Crist ben seintis yat he cloŋid, and pe last of pis cloŋing is pe last place yat men shulden repute hem inne bi mekenesse of herte, and doing awey hes presumciouns comen ʒei pis bihinden, and Crist bi siche mekenesse ʒyveth hem grace to leve synne, and pis is beter ūan medecynes yat fisicians sellen. And siche men ben confortid bi wordis of Crist, for Crist helip noone bodily but ʒif he hele hem of synne, and ʒus ech storie of myraclis of Crist mai be moralisid to a good witt, ne is it no perel to varie in siche wittis, so yat men varien not fro pe treuŋe, ne fro good lore, for pe Holy Goost, autor of hes wordis, ordeynep men to have al sich wittis, and he ordeynep pis tixt to move hem herto. Hou shulde sich sence be error in man? But siche wordis axen good jugement, for many heretikis seyen yat ʒei han witt of God, and ʒit it mai be oon of pe fendis heresies.

Here men doubten comonly whan men synnen dedely

1 liŋ, B. 2 So m B: fesciusans, A: fescitanes, C. ʒ beten, B; ʒibeten, C.
wiþinne in þer soule, and done noon yvel dedes wiþouten in þer bodi þat anoien men. And men moven over how resoun mai assente to ony synne of man, siþ eþ synne is aþens resoun; and þit sum men seien þat it is aloþ resoun and mannis spirit; and so ȝif mannis spirit assente, resoun assentip; for mannis spirit haþ al vertues in man honginge on him, and it mut nedelingis doþ. Here we shulen conseyve þat it is not nedeful here to wite which is dedely synne, and wite which is venial, but eþ synne shulde a man fle, lest it be dedli to him. But clerkis seyen comounly þat man haþ two wittis, oþ his bodi and haþ many partis; anopir is aboven his bodi, þat dwellip wiþ his spirit, when þe spirit and þe bodi ben departed atwynne, and þis vertue in a man is sum tyme clepid resoun. And so, as in þe first synne Eve temptide Adam, and Adam synnede not bifoþ he hadde assentid, so in eþ synne in an hool man þe flesh temptip þe spirit, and it synnep not bifoþ it have assentid to lustis of þe flesh. And so power of þe spirit, þat sum men clepen resoun, assentip aþens resoun to fleishli likingis, and so þe spirit is nedid to consent þus, but it is not constreyned, siþ it assentip freeli. And bi þis may we se hou argumentis gone awei bi equivocacion of wordis þat men speken, as a man haþ many wittis boþe fleishli and spiritualy, and so many maneres he assentip to a þinge. But sum foolis þer ben þat seien þat a man haþ no vertue of soule, but ȝif it be þe same soule, and þis errour bringip in oþir, and þus resoun of man is sum tyme clepid treuþ þat God causip wiþouten ende, ȝif a man die, and sum tyme vertue of man þat goþ wiþ þþ soule is clepid resoun of man to anoþir wit. Bi þis may men see sumwhat, how þei shulden answere to þe doutes þat ben maad, and to oþer also, for we shulde bileve þat men may be dampned for synne in her soule, ȝif þei worche not outward, for oryginal sin and actual also, and þus mai men be saved for þouþtis in þer hertis, al ȝif þei done not outward meritory werkes; and þus mai men done harm to oþers bi þouþtis of herte, and profite also to hem, ȝif þei ben ferre from hem, and siþ spiritual harmynge or profite is myche more bodili profite.

1 nedeli, B; nedely, C. 2 So in B; A has assentip. 3 So in B and C; accurial, A.
The first miracle of the loaves and fishes.

**Pe fyve and twentiþ Sondai Gospel aftir Trinite.**

[Sermon XXV.]

_Cum sublevasset oculos Jesus._—_Joh. vi. [5.]

His gospel telliþ a myracle how Crist fedde þe folk; and his miracle techiþ men boþe good seip and vertues. It is seid biforn how Crist fedde þe folk þus twyes, and of þe seconde fedynge it is seid biforn, and of þe first fedynge shulde we speke now. Þe gospel seip þus, þat þis miracle was don whanne Jesus hadde cast up his eyen and seir þat myche folk was comen to him, to here Goddis word, he saide to Philip, Whereof þei shulden bigge breed for to fede þis folk, for he wiste þat þei hungriden. Þis seide Crist to Philip for to tempte him, for he wiste ful wel what þe hadde to do. And Philip seide to Crist, þat loves of two hundrid þens ne sufficiden not to hem, so þat ech on myȝte take a littil what of breed. But anþir discipyle, Andrew, Petris broþir, seide, þer was a child þære hadde fyve barley loves, and þerto two fîshis, but what wolden þes be amonȝ so myche folke. And Jesus bade his aposlïs to make þe men sitte down to mete, for þære was much hay, þat þei myȝte sitte on, and þe men weren selle as it were fyve poußand. And Jesus toke þan þes loves, and whan he hadde panned God, he delide hem to þe sittinge men, and also of þe fîshis as myche as þei wolden. And whan þei weren fillid, Crist seide to his discipyle, gedre þe þe reli þat lefte, þat it periþe not. And þei gedriden and filden twelde coffynes of reli of fyve barley loves, þat weren lefte of þis folke þat elen. And þes men, whan þei hadden seen þe signe of þis myracle, saiden among hem-silfe, þat þis is a verrey prophete, þat is come in to þis world, as prophëtis biforn hadden told. We shal suppose of þis myracle þat it is dyverse fro þe toþir; for ellis Mark wolde not have told þes myraclis so dyversly and in diverse places, for þat oon hadde

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*a* See Sermon VII.

*b* In this word, by which Wyclif (as well as both Wycliffite versions in loco) simply Englishes the κοφίνους of the original, we seem to have the source of the word 'coffin.'
SERMONS.

pen be fals, and it hadde be superflue to þus have told þis tale; and herfor we shal suppose þat þes weren two myraclis þat weren do in þis maners as þe gospel telliþ. And we shal suppose over þat as Crist quykid þre men for a notable cause, who so koud1 undirstonde it, so he made þes two festis, for a certeyn resoun. And it is seid comounly þat as þe noombre of two is þe first þat comeþ from oonhede of noumbris, so þe two festis bitokenen þat men for þer synne ben fallen in þis nede to be fedde þus. For, if man hadde stonde in þe staht of innocence, he shulde have had no nede to be fedde þus, for man shulde have feelid no peyne before þat he hadde synned, and so he shulde not have hungrid for defeute of mete. But, for he wente first bi synne from oonhede of God, perfore he felde þus twyes in peyne for his synne. And God telliþ suche treuþes on diverse maneres, now for o cause, and now for an-opir; and þus bi þis resoun curatis of pupils, ȝif þei ben hooli in bodi, ben pore feble men. þei ben pore men, ȝif þei kepen her ordre, for þei shulden sue Crist in poverte, nerrer þan opir comounes, and þei ben feble, for þei have nede of sustenaunc þat þei shulde not have hadde in state of innocence; and þei mai not, as Crist, have mete where þei wolden; and þus for poverte and febilnes þei taken alimes of comounes. þes fyve loves ben fyve bokes of Moises, þat ben boþe streite and sharpe, as seint Petir seiþ. þes two ðishis ben two bokes, of Wisdom and of prophetis, þat ben sonel2 to þes loves. And þis o child, þat hæþ al þe mete, is þe child born to us, þat Ysay spekiþ of. Þis child makþ his puple sitte don in mekenesse, þenkinge þat þei ben hey whos floure falliþ, but þe goostly food is proposid of Crist for to be tokned bi bodily foode. And fyve þousend of men fedde wiþ þis mete weren al þo in which Goddis grace was greene; for al þes moten meken hem, and be fed wiþ Goddis word; for ellis may no man come to hevene blis. And þus men þat ben fallen doun bi pryde of synne, shal bi mekenesse of þe centre be brouȝt unto hevene. For as lownesse of þe centre of þe world and þe erþe, is þe most lownesse þat God may make, so mekenes of Crist is þe mooste þat mai be, and

1 kowde, B. 2 souvil, B; sole, C.
in pis mekenesse mut a man grounde his toure, ȝif it shal tayne to hevene, for pe toure of pe gospel þat man shulde wille to rere is undirstonde comounly heynesse of vertues, of which vertues mekenes is ground, and charite pe heyste parte, þat tayneþ unto hevene. After þis mete weren gedrid twelve coffynes, for holy doctours after þes maters weren more sutil in witt of holy writþan afterward ben doctours in witt of Goddis lawe. For siþ, men stonden in sophymes and crafte of worldely wynnynge, and lore of foure doctours is myche leid asleepe, naþeles þis relif shulde fede folk now, for neiþer þis hool mete ne relif þerof may rote or perishe, siþ it is treuþe of God. And so al þes twelve coffynes ben alle þe mo¹ sentencis þat first weren gedrid of witt of holy writþ, but þe sevewe lepis þat weren gedrid after weren fewere goode sentences þat weren take of Goddis lawe. And þis myracle of multipliynge of Goddis lawe bi so fewe prechours among so fele folk was more myracle þan bodili woundris, and þerfore holy men turneden to God, glorifien him, and holden hym þer kyng.

¹ moo in B.
HERE BIGYNNEP

ADVENT BIFORE CRISTEMASSE.

PE FIRSTE SONDAY GOSPEL IN ADVENT.

[SERMON XXVI.]

*Cum appropinquasset Jesus Jerusolimit.—Matt. xxi. [i.]*

*Dis* Gospel telliþ of the secounde advent of Crist and it is noo drede it techiþ us vertues, sip alle þe dedes of Crist tellen men how þei shulden do. þe story telliþ how Jesus cam to his passioun unto Jerusalem, to teche þat he ordeynede himsylf for to suffer, for he myȝe have fledde þis passioun of him, ȝif he wolde himsylf not have suffrid þus. And so men seyen comounly þat þere ben þre adventis biside þe comoun advent þat Crist comeþ to mannis soule. In þe firste advent Crist cam to be man, and þis advent aboden seintis of þe olde lawe, and þis was no morynge but lassynge of God, þe more lassynge þan to aungelis, as þe psalme seip, for God was made erþe whan he was maad man. þe seconde advent is cominge to Cristis passioun; and of þis makþ þe gospel mynde to daye. þe þridde advent shal be whan Crist shal come to jugement at þe daie of dome, to juge boþe good and yvel. And in al þes þre adventis Crist visitide ever his sugetis to amende hem and not to spuyle hem; and wolde God þat preelatis 1 wolde þenke on þis now; þanne shulde þei not come in Anticristis name more to spuyle þer sugetis þan to amende hem. þe first advent of Crist we bileven as passid, and þe þridde advent we abiden, þat is to come; but to þe seconde advent we shulden maken us redy to suffre in oure body for þe name of Crist.

*Crist cam to Bethfage* a, þat is a litil town in þe foot, of Olyvete,

1 preelatis, B.

* Bethphage is said to mean house Wyclif was apparently thinking of of *unripe* figs (Smith's Bib. Dict.). the Greek φέγγω.

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a myle from Jerusalem, and his toun was 3ovun to preestis for mete of her mouþis, for Beþfage is hous of mouþ, or ellis hous of etynge—and bi þis tuaþte Crist how he lyvede pore lyf and nedy for love of man, sip he dwelte in siche þropis\(^1\), and he tolde hou preestis eten hym by envie. 

\[\text{Pane he sente two disciplis to Jerusalem, þat was wallid, and herfore Crist cleþit a castel þat was aæn holy Chirche}.\]

Crist bad his disciplis to bringe him an asse and þe fole of þis asse þat þei shulden fynden al redy, and bad þat þei shulden lose hem and brynge hem to Crist; and ȝif ony seide ouȝt to hem, þei shulden seie, þe Lord hab nede of þem, and he shulde leve hem anon. And þis was fild, as Crist seide bi pro[p]hete longe bifore, Telle þæ to Syon þe douȝter of Jerusalem, Lo, þi kyng comþ to þee, homely, silyngþe upon asse and upon þe asse fole; which asse was a drawynge beest. 

And his disciplis wenden and diden as Jesus comþide hem. For alle þes þinges moten nedis be riȝt as Crist hadde ordeyned hem, and bi þis myȝten þe disciplis knowe þat þis Lord was al witti. And his disciplis puttiden her cloþis upon þes two beestis, first upon þe fole, sip upon þe asse, to teche us þat heþene men, þat weren wanton as foolis\(^3\), shulden resseyve Crist and his lawes, and after Jewis as assis, for þei shal bere to þe ende of þe world þe wiȝte of þe olde lawe, as folt\(^4\) assis beren chargis what so ever be leid on hem. And his disciplis maden Crist to sitte upon þes boþe beestis. But þre manere of folk cam out of Jerusalem and dide worship to Crist, for comoune lovede him riȝt wele. 

Myche peple þat was riche spradden her cloþis in þe weye, and porer schreden branchis of trees and spradden hem in þe weye, and ðoþr, boþe þong and olde, comynge bifo[u]re and bihynde songen þis song in worship of Crist; David Sone, we prieþen, make us safe\(^5\): þis we seien to David Sone, Blessid be he þat is come þus to us in Goddis name!

Sum men seien þat þes disciplis þat weren sent to Jerusalem ben herty preestis and worldely lordis þat shulde be boþe Cristis

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\(^1\) þorpes, C. \(^2\) This clause is rightly not written as a quotation in C. \(^3\) folis. B. \(^4\) So in B and C; A has foli. 
\(^5\) Propis. Prop is given in Bosworth's Dictionary as an alternative form of þorp, village. 

\(^{b}\) Folt=foaled. 
\(^{c}\) 'Save, we pray,' is the correct translation of Hosanna.
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disciplis, and brynge to Crist þis asse and hir fole to ryde to hevenly Jerusalem. And as Jerusalem was wallid ażens Crist and his apostlis, so þes religious to daie ben wallid ażens Cristen men. But þis wal is mennis fyndinge, hepid wipouten charite, for it is no charite to leve þe ordre þat Crist ʒaf, and to take þes styninge ordres, and telle more prys bi þis resoun;—þis synful patroun bade do þus, þerefore we shulden do þus; þan bi þis,—Crist bad alle men do þus, þerefore þei shulden do þus. He þat synneþ in þis feþ synneþ ażen bileeþ; ażen þe mandementis of þe first table, and so ażen alle Goddis mandementis. And þus shulden Cristen men bringe to Crist boþ þis asse and hir fole þat ben bonden in Jerusalem bi sich fals religiouse; and so þis asse and hir fole ben comen to þes pryvat ordris, but not to alle Cristene men, al if þei ben betere and have more nede. ʒit þes ʒoldes* founded of men helpen al þer breþeren in nede boþe of temporal goodis and laten hem dwelle in Cristis ordre, but þes sectis of newe ordris helpen not þus þer breþeren, for, be þe olde, be þei ʒonge, be þei nevere at siche meshese¹, þei wolen not helpe hem wip goodis for to lyven in Cristis ordre, but rþer empriþoun hem or puniþe hem ażens Goddis lawe. But bi þe reule of charite þei shulden selle þer hiþe housis and alle þe meþlis þat þei have, and helpe þer breþeren in nede, and lyven al aftir Cristis lawe. þus Crist ʒaf boþe bodi and soule for relevynge of his enemys, but how lasten siche religious, or in mercy or in charite, þat wolen not ʒyve þer ydel goodis for þe helping of þer breþeren? And þus hem wantiþ hiþe love and ech degre of charite, for þei loven more þer ydel muk, þan þei done þer breþeren in God. Feyned lettris of fraterniteb¹ wolen þei ʒyve to symple men, but

¹ mysbeþ, B; mísbeþe, C.

* Besides the old Anglo-Saxon Guilds (on which see Pearson’s Early English History, i. 271) there were the merchant guilds, and the art guilds. The last class is probably referred to in the text. A curious account of the organization of the guild of painters at Florence in 1349, by Jacopo di Casentino, will be found in Crowe’s Hist. of Painting in Italy, ii. 2.

¹ Chaucer, whom nothing escaped, has noted this practice of giving ‘letters of fraternity,’ which however had been practised by the monks for centuries before the friars were heard of. In the Sompnour’s Tale, Thomas, the farmer, asks the questing friar whether he is not his ‘brother.’

‘Ye, certes, quod þe frere, trust-eth wel;
I took our dame the letter, under our seal.’

Among the Dominicans, and pro-
to lordis and to men þat þei seyn þat þei loven more, wolen þei not profre siche letrris, lest her falsheed be perseyved. For siche letrris of chartris profiten not to men, but ofer to make men have riȝt, or ellis to defende her riȝt. Siche letrris maken no riȝt; þe bi mannis lawe; and þis riȝt is not enpeehid biffer þe dai of dome; and þif men shewen a þan þes letrris oþir to God or his lawe þei profite noþing to hem ne defenden hem aþens God, and so þes letrris ben superflue, as ben þes ordis þat maken hem.

ÞE SECONDE SONDÆ GOSPEL IN ADVENT.

[SERMON XXVII.]

Erunt signa in sole.—Luc. xxii. [25.]

Þis gospel tellþ derkely a prophecie of Crist; how it shal be in þis Chirche biffer þe dai of dome. Crist seip, Þer shal be signes in þe sunne and moone and in þe sterres of hevene, and in þe erþe pressure of folk, by movynge of heven. For þes þre partis of hevene, sunne and moone and sterris, shal move to-gidere boþe see and watris; for þei ben more redy to be moved by hevene þan oþir erþe or eir, for þei ben bitwene þes two, neiþir to hevy ne to þinne; but large in quantite and disposid to take liȝt of þes þre bodies of hevene and to be confused and to make noise. And siþ of þis see and watir ryseven wyndis and blowen on londis, it is no wounder siþ oure eire be chaungid in qualitees; and siþ chaunginge of oure eire makþ chaunginge in mennis bodies, it is no wounder siþ mennis bodies be chaungid bi þis eire; and so maneres, þat suen þe chaunging of mannis complexioun, shal be chaungid in oure erþe þat men dwelle inne; and so, men shal þewe drye, boþe be siche erþely eir, and bi drede of oþer signes þat shal come among men. And þanne men shal fijte in erþ, o cuntree wiþ anoþir, for such chaunging in eir shal make chaunginge in mennis lyfe, and þus dede bodies

bably among the Franciscans also, these letters admitted to the brotherhood of the third order, and imparted to the persons admitted the benefit of all the masses, fasts, prayers, and other good works done or to be done throughout the order. For the 'formula admissionis,' see Ducange (Paris, 1843), article 'Fraternitas.' * The reader will be reminded here of a passage in the Paradise Lost, Book iii. 485.
cast in þe water or erþe chaunget þe eir, and alle oure places
þat we dwellen inne, oþerwise þan it shulde have be in þe state
of innocens; for þanne our places undir þe mone shulde have
be wijouten siche medlinge; ßfor hevene worshïp kyndely, dy-
versely in dyvers maters. And after al Þis shal men see Crist
oure Lord come from hevene, and his angelis with him, to
deme men þat dwellen here; for þe vertues of hevene, þat ben
liȝts, shal be chaungid here, and al þe governaile of hevene
shal be varied þus to men. And þan þe shall see Crist
comyng doun in a cloude wip greet power and maieste, to men
þat can rede þes signes; and Crist confortiþ his children, and
biddiþ hem putte drede awye, ßfor comynge of siche signes bito-
kenþ þat þer blisse is neiȝe; and þerfore shulden þei rere per
heedis, and be gladde of þes signes, and nouȝt honge þere
heedis doun as men hevyed wip þe erþe. For what man wolde
not be gladde whan he shulde go out of prison, and be brouȝt
to þe blisse of hevene and passe awye fro siche peyne. Ænd Crist
seide to his disciph þis similiȝte in kynde. See þe þe gardyn
of fige trees and al oþer trees of fruyte; whan þei bryngen forþ
fruyte of hem, ye witen wel þat somer is nyȝe. (And somer is
in sum contrees time to gedre fruyte of þe erþe.) Ænd so whan
þe seen þes signes be made, wile ye þat youre bigginge is nyȝe.
For biginge is clepid here fruyte þat comeþ of þis bigginge, and
Crist seþ sopolþ þat þe kynrede of his children shal not passe out
of þis world before þat alle þes þingis be done. Hevene and erþe
shal passe in chaunginge, but Cristis wordis shal not passe þus.
Wel we witen þe sonne stood and sum tyme it wente aȝen, but
þus mai not sentence be chaungid of þe wordis of oure Lord;
but þere is more stabilhede in wordis þat ben seid of Crist þan
is in hevene or erþe, sÝ Crist is above þes two, and comynge
in þes twyne is not nedeful but for þat Crist hâp ordeyned it.
Þes wordis of Crist may be undirstonden goostli, so þat þe
sonne be Crist, God and man, and þe mone be holy Chirche,
and þe sterres in hevene be seintis in þe worlde. Signes ben
made in hem, for þei moven erþely men, and chaunget as þe
see temporal goodis, and for siche chaunginge chaunget men
in wille, and membris of þe fend ben drye fro grace and ben
adредde for Crist, and sentence of his chirche. Æfor vertues of
hevene shal move Cristene men to vencushe þe fenderes lymes, and to feren hem, al if þei for a tyme maken greet soune, and stynkyn wiþ synne, and froþyn wiþ lecherie. And þe more fishes swelewen þe lasse; and cours of þis moone moveþ worldly men, and wyndis of pryde wawen þes floodis, so þat it is perilous to shippis for to wandre, al ȝif þei ben born up wiþ þe crosse of Crist. But wele Y wote þat men þat ben chosen of God may flottre in þe see, but þei may not perishe; for al þing mut nede come þat God himsilf haþ ordeyned. And þus sad bileve of þis þridde Advent shulde strike men fro synne and drawe hem to vertues. Ffor ȝif þei shulden to morewe answere to a juge, and wynne greet rentis or ellis lese hem, þei wolde ful bisili shape for þer answere, and myche more ȝif þei shulden wynne or lese þer lyfe—Lord! siþ we ben certeyn of þe day of dome þat it shal come to us, and we wite not how soone, and þere we shal have jugement of hevenly lyfe, or ellis of deþ of helle þat evermore shal laste, how bisie shulde we be to make us redy for þis! Certis defaute of bileve is cause of oure sleuþe; and þus shulden we fasten in us articlis of þe trouþe, for þei wolen be louse in us as nailes in a tree, and þerfore it is nedeful to knocke and make hem faste. For it is noo drede þat no man doip synne but ȝif he faile in bileve upon sum manere. Sum men wanten bileve, and nevere hadden bileve, as ȝaynemes and oper þat nevere weren turned to Crist. Sum failen in bileve, for þer bileve sleþyþ, and oþer þingis wakeþ þat þei trowen more; and þus failip ech þat is overcomen wiþ synne; for lust wakip in hem to whiche þe synne moveþ hem, and þeyne and drede of his synne is leide asleepe; and þus failen in trouþe þe more part of men. We shulde þenke freishly on þe day of dome, and how no þing may þan lette Cristis jugement; ÿfor trouþe and resoun shal fulli go forþ þanne, and herfore seþ þe gospel þat men þan nakid fro charite shal be þanne dombe, and not shal answere to Crist. And for þis cause prophetis of Goddis lawe clepen þe daie of dome þe daie of þe Lord, for in þat daie not¹ shal go æzens him, but þei clepen daies before daies of men, for þe fend and his membris have now þer purpos, al ȝif þei shal þan bie it ful dere.

¹ nowe, B and C.
SERMONS.

DE PRIDDE SUNDAY GOSPEL IN ADVENT.

[SERMON XXVIII.]

Cum audiisset Joannes in vinculis.—Matt. xi. [2.]

This gospel telleth a story of John Baptist that touched all three advents of Christ, but specially the pridde, to whom serven two before. Baptist was in prison with Heroude Antipas, for he reproved his advoutre with his brother wyf. And John bounden in prison herde of Cristis werkes, and he made moche joie and preiside myche Crist, as oher gospellis tellen, and specially Jones gospel. Sum men in the coutre helden Joon more than Crist, and Jones disciplis weren in his errour; but hit pei trowidden pat he greet prophete bihiȝt in the lawe, pat pei clepiden Messias, was more than Joon Baptist. And herfore sente Baptiste two of his disciplis, for to speke with Crist and purge hem of his errour. And Jon bade hem axe þus Crist on his bihalve, Ert pou he pat is to come, and to save mankynde, pat þe law spekþ of? or we abide anþer? We shal suppose þat Baptist was stable in his trouþe, and coveitide þat þe seþ of Crist and love of Crist growide, and bfore þat he were deed, þat he trowide shulde come soone. For trewe men coveiten more þe honoure of God þan þer owen honour, for ellis þei weren unreasonable. And þus cast Joon þis weye to worship of Crist, and to þis entent of Joon Crist spake and wrouþte in dede. Go þe and telle ægen to Joon what ye have herd and sen, Blynde seen, crokide gone, meselis ben heled, deþe heeren, dede rysen, pore men ben preisid of God*, and blessid be he þat shal not be sclaundryd in me.

And on two manerþe men ben sclaundryd in Crist. Sum men bi worchinge putten errours in him, and þis manere of sclaundrynge is algatis yvel, siþ þei fallen in heresie þat þus trowen of Crist. Þes men ben sufferyngly sclaundryd in Crist þat fallen fro bileve þat þei shulden have of Crist. On þe

* This is a different mistranslation versions, which is, 'pore men ben from that found in the Wyclifte taken to prechynge of the gospel.'
...bridde maner we seyen þat men ben sclaundrid whan þei ben defamyd of ony kyn þing þat þei have hem amys aboute ony siche þing; and þus many holy men weren sclaundrid of Crist. And so, of þes sevene myraclis, þe laste is þe moste; and alle þes sevene miraclis techen how we shulden love Crist; for we þat weren first blynde bi defaute of feip, sen aftir in oure soule what we shulden trove; and so first crokid in medeful werkes, wandren after in holynesse of lyf; and so first leproys by heresyes of feip, ben after clensid of alle þes heresyes; deef men fro Goddis word, heeren his lawe; and dede men in soule bi custome of synne, rysen to spiritual lyf of þer soule; men þat weren pore bifore for þer holy werkes, ben seid good lyvers of him þat may not erre. And it seme þat Jones disciplis saien summe of þes miraclis, or ellis hem alle, in feip þat Crist saf hem.

And whan þei weren wente fro Crist, he preiside Joon Baptiste, techinge þat men shulden not preise a man in his presence ne in presence of his, lest he were a faioure. Crist preiside Baptiste, axinge of him þre þingis, so þat þe peple were nedid to graunte þat Joon was holy. Whan þe seien Baptiste in desert, what wente ze to see? sawe þe a rede wawinge wip þe wynde? nay, suche men ben unstable for loynge of worldly muke, for Joon was stable in þe love of God, and so was he groundid in þe stone of riȝt-wisnesse. Or what wente ze out to see whan ye wente to see Joon? wher ze wenten to see a man cled in softe clouþes? nay, lo, men þat ben cled þus drawn hem to kyngis hous, and ben tenderly fedde wip metis þat plesen þe fleishe. For Joon Baptiste was contrarie to such men in bothe þes, siȝþe he dwelte in desert, and was fedde wipouten foode þat was maad bi mannis crafe, and so þe world and his fleish overcame he perfitli, and it is no drede to us þe fende hadde þan noon holde in him. But what wente ze out to see? certis to see a prophete; þe Y seie to you, Joon was more þan a prophete, for Joon hadde office of God to se Crist, and waisme him, and to shewe hym at eye, þat is more þan prophetis office. And he is of whom it is wreiten, þat þe Fadir spekiþ to þe Sone,
Lo Y send myn angel, þat is myn owen messenger, to fore þi face þat shal make redy þi weie tofore þee; for Joon Baptiste movede men to crowe in Crist many gatis.

Here men may touche many synnes þat regnen amonge men, and specialy synne of clerkes þat lyven in lustis of foode and in lustis of atire contrarie to Joon Baptiste. And þus, as þe gospel seþ, þei putten on Joon þat he hadde a fend, and was ladde in desert bi þis spirit þat susteynde him, and he lyvede not mannis lyfe, ne þaf ensaumple to sue him; and in Crist þei ben sclaundrid, and seiden he lyvede a lustful lyf and was fend to synful men, and þus shulden not men lyve. And þus þese newe religiouse fallen in heresie of Jewes, for neiþer þei make Baptist ne Jesus Crist þer patroun, but þei chesen hem a newe patroun and newe religioun; þei seien þat Baptiste was to harde, and Cristis lyf was to large, but þei have founded a good mene and vertues to lyven inne. And þus boþe clerkes seculers and þese newe religiouse forsaken þes two weies and taken weie of þe fend; for þere is noon oþer weie but Cristis weie and þe fendis, siþ no man may lyve in vertues but þif þat he sue Crist, and no man may lyve in synne but þif þat he sue in þat þe fend. Boþe þes endes ben to blame, but more þes newe religiouse; for þor þes ypocritis leven Crist and Joon Baptist his prophete, and chesen hem a newe wey þat mut ofte tymes be cloutid and be dispensid wiþ bi Anticrist, as þe fend techiþ hem. Þe seculers ben lasse ypocritis, but þei lyven al amys, siþ þei dwellen wiþ kyngis and lordis for to geten hem benefices; and in þe mene tyme þei lyven in lustis, and leven þe state þat þei shulden kepe; and þus blynde men leden þe blynd, and boþe fallen in þe lake. For þere nys noon oþer wey but ouþer wende upward aftir Crist or ellis to wende doun aftir þe fend into þe deepest lake of alle. Þe, þes þat semen in þe heyer state suen Petir in his errour, and seien, Sire, God forbede þat þou lyve þus in þi membris, for witt and worship þat þou shouldist have. And certis al siche ben Saþanas, for þei wolere reverse Crist, or addinge to Cristis lawe, or ellis wiþdrawinge þat he bad.

¹ regnen, B; regne, C.
² B agrees with A; C reads bel, which must surely be right.
Wyclif's

De FOURD Sundae in Advent.

[SERMON XXIX.]

Miserunt Judei ab Jerosolumis.—Joh. i. [19.]

This gospel telliç of godhede and manhede of Crist, and of mkenesse of Baptisté, how myche þat he lovède Crist. Þe Jewes senten fro Jerusalem preestis and dekenes unto Joon, for to wite what he was, and how he groundide his newe lyf. Þese Jewes semeden híe preestis of þe temple and Pharisëis, and þes þat weren sent to Joon weren of Pharisëes, for þei weren lasse of state and semeden of more religioun. But Joon confesside unto hem and denyede not treupe, and so he confessid first þat he was not Crist, for it was most perilous to be holden Crist, and þerefore he putte first þe moost peril from him. And þus lowe preestis undir híe preestis of þe temple, and dekenes þat boþe kouden¹ þe olde testament, and weren more lyk Jon in manere of religioun, and betere shulden enquere of his newe ordre, lest þe toon erride and supplantide þat oþer, weren sent to Joon to axe of his state. Þere was behiçt a greet prophete in þe olde lawe þat þei clepiden Crist, and þis myȝte Joon have be holden, ðif he wolde be proude. And here be we tauȝt to boste not of þis þat we ben membris of holi Chirche, and so selle our suffragies, for it is hid from us where we shal be savyd, and ðif weshal not be savyd, we ben not membris þus, ne oure preier for þis is not worÞ² to us silfe. And to gabbe þus in þis point is a greet synne, and to take mennis goodis bi sich a fals chaffare, for a worldely man wole not selle but þat he wote is his, and God haþ ordeyned þis privy þinge to be unknowe of us. For we shulde not þus boste ne disseyve oure neiȝbores, and þus to putte of Goddis ordenaunce were a greet synne.—Þei axiden Joon þe secundé tyme, where he were Hely, and he seide he was not þis Hely in persone. Þe Jewes hadden in þe olde lawe þat Helye was ravyshid, and lyveþ þit in a place, and shal come aȝen before þe dyke of dome, and ðiȝte wip Antecrist, and þus þei supposiden þat Baptist was he, speciali for solitary lyf and penance in etyn. And to þis entent denyede Joon þat he was Hely, but Crist seide þat Joon

¹ So in B and C; A reads kouden boþe. ² worÞi, B and C.
was Hely in figure, for riȝt as Hely figuride the firste advent of Crist, so Joon figuride þe pridde advent of him. And as sum men seien, þei boþe figuren þe day of dome; and þus þere nys no falshede in Crist ne in Baptist.—þei axiden þe thridde tyme where Joon were þe prophete, and he seide, Nay, to þer undirstondinge, for name of prophete bi himself bitokeneþ þe more famous prophete. Crist seij þat Joon is a comoun prophete, and boþe þes weren soþe. And aftþer þes þree purgingis, þei axiden of Joon who he was, þat þei myȝten answere to men þat hadde sent hem. And Jon seide mekle upon Ysaye þe prophete, þat he was a vois of cryer in desert, to bidde men make redy þe weye of oure Lord. For riȝt as a vois shewiþ þe word of mannis þoȝt, so Jon shewide þe word of þe Fadir; and clerkes knowen wele þat a vois or soun is substanciali þat þing þat souȝteþ; and alþif Joon myȝte have seide þat he was criyng, nþeþes he chees to speke more mekeli; for among alle þingis vois is a freyl þing.

And þe messengeris axiden Joon, whereto he baptiside and brouȝt in a newe ordre, sib he was noon of þes þree. But Jon answeride hem þat he baptiside in water, and on myddis of hem stood þat þei knewen not; and þat is þe greet prophete þat þei souȝten after, for he is boþe God and man to save mankynde. In þat þat he is God he is every where myddil, as he is þe myddil persone in þe holy Trinite; and in þat þat he is man, and heed of holy Chirche, he is myddil of alle men gedrid in his name. In vertu of þis man cam Joon þus, and baptiside in water to make redy bifoþ Crist, as a rude werke goiþ bifoþ a sutil. To þis prophete servede Joon, and dide him al worship in þat þat he was God. And, for he was þis man, he is to come after Joon, al if he be Joonis pryour. For he was not made bifoþ Joon in tyme, neiþer bi his manhede neiþer bi his godhede, for Joon was man bifoþ þat Crist was man; and as nentis godhede, Crist was not made. And þei travelen in veyn þat calculen þat Crist was conseueyed bifoþ þe soule of Joon was knyttid to his bodi, for Joon spekiþ of forþerhede of manhede of Crist bifoþ Joon in grace, and also in worþynes; and herfore seij Joon, þat he is not worþ to louse 1 þe þuong 2 of Cristis shoo. And þis men undirstonden þus, þat Baptist is not

1 loose, B.  
2 þoug, B.
worpi to declare Cristis manhede; but, as me ḟinkiȝ, it is beter and more suynge pis gospel to seie, ḟat Joon grauntiȝ him not worpi to loose þe ordre of Crist, bi which Crist hadde ordeyned to be patroun of Cristene men. For þis ordre is a þuonge to bynde mennis willes togidere; and þus me ḟinkiȝ þat freris chiden in veyn. Prechoursa seyn ḟat Crist hadde hiȝe shone as þei have; for ellis wolde not Baptist mene þat Crist hadde þuongis of siche schone. Menoursb seyn þat Crist wente bar-fote, or ellis was shood as þei ben, for ellis Magdalene shulde not have founde to þus have washid Cristis feet. But levynge þis chidyng, we supposen of oure Jesus þat he tok ful litil hede of such manere of wendinge, but he chargide myche þe wille of his religioun and affeccioun of his disciplis to be bounden fro worldly goodis. And þus freris, as Pharisees, clensen þe gnatte and swolewen þe camel; for þei dar, above Baptist, founde hem newe ordres, of reulis þat Crist chargide not, but þif it were to dampe hem; and coveitise of worldly goodis chargen þes ordres not, þif þei be gete1 wiȝ fals menes, which treuþe of Crist haþ damnyd. But þis was done in Beþanye be-zonde þe water of Jordan, in þe lond of two kynredisb; and so men seyen þat þer ben two Beþanies in þat lond, oon biside Jerusalem where Lazarus was reisid to lyf, and anoþer biþonde þe water where Joon hadde mater to baptise men. For Beþanie c sowneþ þes þreþ; it is hous of obedience and also hous of penaunce, and hous of Goddis ȝifte. Alle þes names accorden to Joon; but þei ben contrarie to alle þes newe orðris þat ben presumed ægens Crist.

1 geten, B. C.

a Fratres praedicantes, or Dominicans.
b Fratres minores, or Franciscans.
c 'Þe lond of two kynredis.' For a long time I was unable to satisfy myself as to the exact meaning of this phrase. There is nothing in the Commentaries of S. Austin, S. Je-rome, and the Venerable Bede, nor in the Homilies of Pope Gregory, which throws the smallest light up-on it. Upon turning however to the Commentary of Nicholas de Lyra, written in the early part of the four-teenthe century, I found some words which, I think, solve the difficulty. Distinguishing this Bethany (Betha-

icans, abara in the authorized version) from the one near Jerusalem, De Lyra de-
scribes it as lying beyond the Jordan, 'scilicet in sorte duarum et dimidiae,' i. e. Reuben and Gad, and the half-tribe of Manasseh. Wyclif probably meant to say the same thing, but inadvertently omitted mentio-
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Vidit Johannes Jesum venientem ad se.—Joh. i. [29.]

This gospel tells a witness, how Baptist witnesseth of Christ, 
both of his godhede and eke of his manhed. This storyseijp 
thus, pat Joon say Jesus comyng to him and saide thus of oure 
Lord, Lo, he loomb of God; to him pat takip away the synnes of his 
world, for he is bope God and man. Crist is clypid Goddis 
lombe, for many resouns of pe lawe. In pe olde lawe weren 
pe want to offre a lombe wipouten wem, pe whiche shulde be 
of o 3ere, for pe synne of pe puple. Thus Crist, pat was wip-
outen wem, and of o 3eer in mannis elde was offrid in pe cros 
for pe synne of al pis worlde, and where siche lambren pat 
weren offrid felden sum tyme to pe preestis, pis lombe pat 
made ende of oper felde fulli to Goddis hond. And ooper 
lambren in a maner forside pe synne of o cuntre, but pis 
lombe proprely forside pe synne of alle pis worlde. And thus 
he was ende and figure of lambren of pe olde lawe, and thus 
shewijp Baptist by his double spekyngpe manhede of Crist 
and his godhede; for oonly God myste thus fordo synne, sip 
alle oyer lambren hadden wemmes, pat he mysten not hem silfe 
foro. And so, al if preestis have power to relese synne as 
Cristis vikeris, nepeles he have his power in as myche as he 
acorden wi Crist; so pat 3if he keies and Cristis wille be 
discording atwyne, pei feynen hem falsely to assoile, and p3a 
pe neiiper loosen ne bynden; so pat in ech siche worchynge 
pe godhede of Crist mut first wirche.

And herfore seijp Baptist of Crist; pis is he pat Y seide of, 
After me is to comen a man, pe whiche is made bifoire me, for 
he was anoon my priour. For ri3t as Crist was a man, pe first 
tyme pat he was conseveyed, so God made him pan priour of 
al his religioun; and he was abbot, as Poul seip, of pe best

1 fel. C.
ordre ṭat may be. *And first Y knewe hym not,* I wiste in soule ṭat he was born, but Y koude not wiþ bodiþy eye knowe him fro anþer man. And ṭis falliþ comounly; but, *for to shewe hym in Israel,* perefore ṭe baptise þus in water. *And Joon bare witnesse,* and seide ṭat he sey a spirit come down as a culver from hevene and lefte oþer and dwelle on him. *But God,* ṭat sate me to waiþe wiþ water, he tægni me and seide þus, On whom þou seest þe spirit come down and dwelinge upon him, ṭat is he ṭat baptiseþ men in þe Holy Goost. *And Y sey and here witnesse þat þis is Goddis kyndely sone.*

We shal wite ṭat þis dowfe was a verre foule as oþer ben; and so it was not þe pridde persone in Trinite taken in oonhede of þis persone, as Goddis Sone toke his manhede; but for mekenesse of þe dowfe, and moo good propirtees ṭat she haþ, she bitokeneþ þe pridde persone; and þis persone is seid of hir, for Joon seip, *The Spirit cam doun and dwelte long upon Crist;*—and þis Spirit was þis dowfe. And so it semeþ ṭat þis dowfe was God; and so, al if þe two persones may be moved in creatures, neþeles þe Trinite may not be moved in his kynde. But it semeþ ṭat we may graunte ṭat þis dowfe was þe Holy Goost, as we granoten ṭat þis persone was comynge doun in þis dowfe. And þus, as God seip in his lawe ṭat sevene oxen ben sevene þeer, and ṭat þe sacrif breed is verrely Goddis bodi, so it semeþ ṭat he seip, þat þis dowfe is þe Holy Goost. But clerkes witen ṭat þer ben two manere of seyingis, þat ben personel seyng, and habitudinel seyng. þis dowfe myȝte not be God in his kynde, but bi sum habitude it signetieþ God, and þus bi autorite of God it is God. And if þou sey þat ech þinge bi þis shulde be God, as ech Goddis creature signetieþ his maker, as smoke kyndely signetieþ fier, and þus semeþ Poul to speke, whan he seip þat Crist shal be al þingis in al þingis to men þat undirstonden him; for after þe day of dome al þis worlde shal be a boke, and in ech part þerof shal be God writun, as God shal be in his kynde in ech part of þe world; and þus siþ God is bitokened first and moost in ech þinge, whi may men not graunten þat God is ech þinge?—in þis men mut undirstonde dyversite in wordis, and to what entent þes wordis ben undirstonden. And þus bi autorite of þe
lawe of God men shulden speke her wordis as Goddis lawe spekiþ, and strange not in speche from undirstondinge of þe puple, and algatis beware þat þe puple undirstonde wel, and so use comoun speche in þer owne persone; and þif þei speken in Cristis persone wordis of his lawe, loke þat þei declare hem, for dere of privy errors.

And scorne we þe argumentis þat foolis maken here, þat bi þe same skile shulde we speken þus, for God spekiþ þus in wordis of his lawe. Sich apes 1 lickenes2 passen beestis foly, for þei wolden brynge bi þis þat ech man were God. And so þyve we God leve to speke as him likeþ, al if we speken not ay so bi þe same autorite; þes wordis þat God spekiþ shulde we algatis graunt, and declare hem to trewe undirstondinge. And rekke we not of argumentis þat sophistis maken, þat we ben redargued, grantynge þat we denyen, for we granten þe sentence and not oonli þe wordis, for þe wordis passen awey anoon whan we have spoken hem. And as Aristotle seïþa, contradicioun is not oonly in wordis but boþe in wordis and sentence of wordis. And bi þis we seien þat Crist in speche is not contrarie to him silfe, ne o part of his lawe contrarie to anoþir. And þus þif we graunten þat Crist is al þingis, it sueþ not hereof þat Crist is an asse, ne þat Crist is ech þing, or what þat we wolen nempen. For God seïþ þe tone and he seïþ nouȝt þe topir. But we graunten þat Crist is boþe lombe and sheepe, for Goddis lawe grauntþ boþe þes two of him; and so Crist is a lioun and a worm; and þus of many þingis þat holy writt tellþ. And it is ynow to seie for dyversite, þat God hap special sentence of on and not so of anoþer. And þus þe comyn undirstondinge shulden we algatis holden, but þif Goddis wordis tauȝten us his propre sense. And siche stryfe in wordis is of noo profite, ne proveþ not þat Goddis word is ony wey fals. In þis mater we have ynow stryfen in Latynb wiþ adversaries of Goddis lawe, þat seyen þat it is falsest of alle lawes in þis world þat ever God suffride.

a Analyt. Prior. ii. 15.
b Wyclif probably refers here to the treatise De Veritate Scripturaræ.
Veniit Jesus Galilea.—Matt. iii. [13.]

His gospel telleth how Crist tought Baptist bothe bi word and myracle how he shulde be meke. The storie telleth that Jesus cam fro Galilee to Jordan to Joon Baptist, to be baptisid of him. And his was greet mekenesse, that the Lord wolde come so fer to his servaunt, and to take of him baptym, and Johan forfendid him, for woundringe of the dede, and seide that Y shal be baptisid of thee, and thou comest to me: to be thy baptisid. But Jesus answeride to Joon, and seide to him wiseli, Suffer now this, for it fallid to us to fulfille al riyt. It is opyn riȝt that the lasse be suget to the more, and it is more privy riȝt that the evene obeishe to the evene; but most privy riȝt of alle stondip in his, that the higgeste of alle obeishe to his servaunt, as Crist priour of us alle obeishide to Baptist; and so was it sittinge Crist to teche this mekenesse. And here schulen we wite, as men in comyn speche seien sum wordis rehersid hem of oþer, and sum wordis seien in her owne persone, (and his may be varied after the maneris; sum þing men seien, witinge þat it is soþ, affermynge þe sentence wiþouten ony condicioun, as trewe men seien þat God is in hevene; sum þing men seien, proposinge to fulfille it, but undirstoneden, if God wole þyve hem grace, as men seyen þat þei shulen holde Goddis comandementis, and þus techid James, þat whan we spaken of oure dedes þat we shulden do, we shulden undirstonde, 'if þat God wole;' but þit on þe þridde maner we supposen þat it shulde be þus, and neiþer we witen it ne trowen it;) and wip þis we undirstonden a condicioun, 'if God wole;' and þus spake Baptist whan he forfendid Crist to be baptisid of him, and herwip he heeld obedience. But over þis we shulde wite, þat þere is greet diversite bitwixe servise of a þing and obedience þeroof, for God obeishide to mannis vois, and servede not to him; but in
mannis persone þei rennen boþe togidere, for þe more obeiship to þe lesse, and eke servë to him, for þe more is erþ, and þe lesse is spirit, and so he is boþe more and lesse to his servaunt. And þus Crist fullïlde al manere of riþwisnesse, for riþwisnesse is comounly callid al manere of vertue, and so riþwisnesse is al manere of mekenesse.

And þus John suffride Crist to tak þis servise of him, and ȝit he seide soþ in wordis þat he spake, for Johun was baptisid of Crist as he shulde, siþ he was baptisid of the Holy Goost; and werkes of þe Trinite ben undepartid wipoutenforþ. And wiþ þis cam Crist to be baptisid in water of John, as he shulde for many enchesouns. First to teche þis moost degree of mekenesse. Siþ, for to halowe þe water of baptym, for vertue of touchinge of Crist streechide ful fer. þe þridde cause is to þyve us ensaumple to take mekely baptym, siþ Crist was baptisid þus. And herfore John leet Crist to be baptisid of him, for Joon was taȝt in his soule þat it was Goddis wille. And here takip men wel þat if a man avowe a þinge, and he wite after þat it were betere to leve it, þanne he shal leve it, and have sorewe of his holy bieste, but him nedip not to go to Rome to perfourme þis medeful dede. And here manye ben disseved in power of þer sovereynes; þei wenen þat hem nedip to have leve of hem to do as þei shulden do; þis lore shulden men taken of þer þrelatis above, and not traveilen in veyn, ne dispende more þan þei shulden. And whan Jesus was þus baptisid, he wente anoon out of þe water, to teche us þat in siche meenes we shulden not dwelle more þan nede is1, and to confermen al þis þing, hevenes were open, to Crist, and he siþ þe spirit of God comynge doun as a dowve and comynge upon Crist. And þis þing þat he siþ wiþ his eye was a dowfe, and þis þing þat he siþ wiþ his soule was God; and þus þe spirit of God cam doun in a dowve, and þere was a vois comynge doun from hevene, and seide in þe persone of þe Fadir, þis is my Sone, þe, þat Y kyndely love, in whiche Y pleside to my silfe, and þerfore, heere þe him.

And so bi autorite of þe Fadir of hevene and eke bi autorite of þe Holy Goost, and also bi autorite of Goddis kyndeli Sone, was þe manhede of Crist here shewid wiþ his dedes. Bi autorite of Crist shulden Cristene men trowe, þat he is þe

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1 This clause is rightly written in B; in A and C it appears as a quotation.
best man, he wiseste, and he beste willid, pat mai be in he world; sih he is bohe God and man. And herof wole it sue
pat Cristis owne ordre is beter pan ony newe ordre founde
of synful men, for ellis hadde Crist failid in power, in witt, or
in wille; and, for pis is azens bileeve, perfore pei feilen in feip
pat trounen pat pes newe religious passen Cristis religioun. And
herfore he ordeynede his ordre to stonde in vertues of mannis
soule and not in sensibl signes. And as he holy Trinite
approvede Crist here, so it approvey pat ordre pat he made,
and putte it in pes pree pingis, in obedience to God, in povertie,
and chastite wel undirstonden. Men may undirstonden amys
pis obedience to Crist, and trowe pat it stondi in doinge of
ech pinge pat pi privat priour biddip pee do; and certis panne
you puttest him to be unsynful above Crist, or ellis pat you
shuldist do his wille azens Crist. Certis Crist ha3 no power to
lyve as pis prelat doip, but if Crist hadde fredom to falle in
synne, and pes pis pryour were more free pan Crist. And her-
fore shulde we trowe pat ech obedience to man is as myche
wor3 as it techip obedience to God; and if it faile herfro bi
unobedience, men shulden leve pis as venym contrarie to obe-
dience; for ech verry obedience is obedience to God, and men
shulden more obeishe to God pan to ony creature. And so
unobedience brou3t yn bi pes newe ordres fouli3 many heepis
of men bi foly of her prelatis. So3eli in pes newe ordres men
shulden obeishe to ech ping pat techip more obedience to God
pan done siche prelatis. And it is not bileve pat pei techen
betere obedience to God pan doip ony o3er lawe or pingis pat
spaken to pes ordris. And pis movede Poul and o3er Apostlis
to holden hem to Cristis ordre, sih pe abbot is betere, pe reule,
and pe kny3tis; and algatis it is more free to holde Goddis
comandementis. For pis feyned obedience letti3 ofte to serve
Crist, and herfore men shulden lerne obedience, to azenstonde.
Whan ony creature of God biddip pee do contrarie to pat pat
pi prelat piddip pee do bi expresse signes, and God bi his
creature biddip pee do pe contrarie, panne you shuldist azenstonde
pi prelate in pis, and obeishe to God in what signe pat he usip.
On pis maner Petre and o3er apostlis seiden pat men moten
more obeishe to God pan to man, and Goddis lawe seip pat
SERMONS.

God obesishide to mannis vois; for to ech þing men shuld in þat it sowne obedience to God. And íf þis bilewe were kept wel, þis newe obedience shulde gone aweie.

DE FIRSTE SONDAY GOSPEL AFTER OCTAVE OF TWELFHE DAY.

[SERMON XXXII.]

_Cum factus esset Jesus._—Luc. ii. [42.]

þis gospel tellip a lore of Crist when he was twelue þeer olde, and þis lore is ful of myraclis as oþer dedis ben þat he dide. þe story tellip þat, _when Jesus was maad of twelwe þeer olde he wente wiþ Joseph and Marye unto Jerusalem, as þei hadden custum at Paske for to make þis pilgrimage._ And _whan þe daies weren endid, of makinge of þis pilgrimage, his fadir and his modir wenten hoom, and Crist lefte alone in þe citee._ And _his fadir and his modir wisten not þat Jesus was left bihynde, for children hadden in free custom to chese wheþer þat þei wolden wende wiþ fadir or wiþ modir; and þus Joseph wende þat Crist hadde come wiþ his modir, and our Lady supposide þat Crist hadde come wiþ Joseph._ And among Jews was þis religiou kept, þat men shulden go bi hemsilf, and wyþ men bi hemsilf; for þei kepten hem fro lecherie in si he pilgrimage; but now pilgrimage is mene for to do lecherie. And al þis ordeyneod our maister for to teche his Chirche to enfourme þe prelatis after general doinge, for erroour in hem is more, and more harmful to þe Chirche._ And whan þei weren met togidir, and wantiden þe child Jesus, _þei wenden þat he hade ben in felowship wiþ sum kyn of his freendis, and þei wenten æzen to seke him amonge hem, and _oo dai þei wenten æzen and fond him not in þe wey._ þe _pridde dale þei sou3ten in þe citee, and þei fond him not, and after þe _pridde day þei fond him in þe temple, sitvynghe amonge doctours, heerynge and axinge hem._ No drede þat ne Crist kepe good order in his doinge, _first heerynge and after axinge_  

1 doyngis, C.  2 badde, B; bad, C.

* The meaning seems to be, 'in order to teach his Church so to fashion the mode of life of her pre-

Dangers of the modern custom of pilgrimages.
wordis of þe lawe. And alle þat herden him hadden wonder

upon his wisdom and his answers, and seynge þe souþe of þe
childe þei hadden wonder of his dedis. And his moder seide to
him, Sone, whi didist þou þus to us? lo, þi fadir and Y boþe
sorrowen þave souþ þee. And Crist seide unto hem, Wherto have
þe souþ þe? ne wisten þe noly at I am oste be in þe nedis of
þe Fadir? And here shulde prelatis lerne first to worshipe þer
God, and to serve his Chirche, biforn þat þei bisieden hem
aboute worldly werkes. For1 ech man shulde serve God
biforn þat he servede óþer þing, for his first entent shulde be
to worship God whatever he dide; and þis mut nede be in
Crist, for he did al þingis as he shulde. But þei understanden
not þe word þanne þat Crist spake here to hem. And Crist wente
doun wiþ hem fro Jerusalem to Nazareth, and he was suget unto
hem, in þingis þat þei baden him do. And his moder kepte alle
þes wordis, berynge hem in her herte. And Jesus profitide in
wisdom, in age, and in grace boþe to God and to man.

We shal wite þat oure Jesus, siþ he was þis manhede, and suget
to óþer men, and growide2 in wexinge and elde, he profitide in
kunynge which þat cam of his wittis; but he had kunynge of
godhede and blesside kunynge of man, bi which he was in al
his tyme yliche wiþs and knewe al þing. Here may holy Chirche
knowe boþ þe religioun of Crist and partis of þis religioun, as
obedience and mekenesse. For Crist was suget to his lesse,
and servede hem ful mekely, for Goddis lawe tauþte him þat þei
wiren in spirit more þan Crist was bodily. And Goddis reule
shulde suffice to men, al if þei cloutiden not newe reulis. For
Crist tauþte perfull a ful reule for al Cristene men, and it is a
foul pryde to cloute our erroûrs to his wisdom, for olde cloþ
cloutid to newe makþ more hole, as Crist seþ. And we ben
certeyne of oure bileve, þat Crist haþ mesurid his ordre in liþt-
nesse and in fredom more þan óþer men kunnen shape. How
shulden blynde foolis after amende þis reule þat Crist haþ zovun?
And so God enforceþ men of þes pryvat ordres þat þe þingis
of her ordres ben ydil and noyous; first þer clouting of þer
reule, and siþ þer obedience, and after þer obligacioun to þer

1 So B and C; A has 'And, for,' which gives no sense. 2 So B;
grouyde. C; A has grouyþ.
habitis and oþer uses. First, Cristis reule were fulli suffisant to alle men, and more free and more liȝt, and of more autoreite. How mȝte þe fend for shame combre men wip sich cloutinge? And ðif a man shulde wende wende aweie, it were noo nede-to charge him wip þingis þat weren unprofitable ðif he hadde ynowȝ bisyde. And so as God forfendiþ men to adde to his lawe, or for to drawe þereþro, for it is made in ful mesure, riȝt so we shulden holde his reule bi whiche he techiþ al Cristene men, neiþer adde to ne drawe þerþro, lest we peiren Goddis ordenaunce. And litil errour in þis bileve growþ to more in longe tyme, and þis fendis blasfemye in God disturþ þe Chirche more and more. As anentis obedience, it is knowen þat Cristis obedience kept clene were sufficient to alle men here on lyf, and oþer obedience þat is cloutid doþ harm manye weies. For it supposiþ þat þis prelate erriþ not in his commandementis, but ever more biddiþ his sugettis þe same þinge þat God biddiþ; and þus eþ prelat shulde be yliche-wyse and evene wip God; and whan þei ben made prelatis bi synful menes as ofte fallþ, God shulde algatis ȝyve hem witt, and conferme hem in grace; for if þei myȝten after do synne, þei myȝten be proud in þer prelacie and reule þer sugettis amys aȝen þe comandementis of God. And þan were it profitable to wante siche blynde leders, sþ affiance in God and proving of his governaile myȝte not faile to men but ðif þei shal faile first.—Lord! whi ordeynede not God siche ordris in þe olde lawe ne in state of innocense; but distryede newe þat weren mad? wher God be not as wise as he was in þe olde lawe, and ordeniþ1 now for his spouse as tendirly as he dide þanne? And þus alle newe ordres ben ful of heresie. And as anentis þes newe habitis, certeiny þei ben of þe fend, but ðif þere be sum nedeful cause byndynge men þus to hem, for ellis þei weren superflue, and not of God but of þe fend, sþ þei tarrien2 a mennis wittis and her kepyng ey fro Goddis werkes. But it is knowen þinge to men þat þes habitis profiten not to

1 This is the reading of C; A and B have ordeynede, clearly the wrong tense.

2 tauȝten, C.

Some words seem to have dropt out here, (though the MSS. consulted all concur in the reading given in the text,) which would have completed the sense, which is, that to attach more importance to the friar's habit than to counsels or commandments of God, is to do the devil's work.
werkes of vertues, but hiden þes ypocrisit, siþ þei may wiþ siche
habitís be quyke fendís in þis world. And þif þei profite bi
ony caas, þei done harm ofter, as doþ symne, and crien to men
ypocrisie of siche ordris þat usen hem. And þif þes signes ben
fals, þei maken men fals þat usen hem; and so algatis, siþ
vertues myȝte be kepte wiþouten siche signes more pryvyly and
sikirly, þei ben brouȝt in bi þe fende, and specialy, to charge
hem more þan conselis or mandementis of God. Ech man
mut hav sum custom, but loke he wedde him not þerwiþ, ne
bisse him not þat it be kepte of many men, for þei ben dyverse
and axen dyverse costoms aftir þat God moveþ hym.

Þe secounde Sunday Gospel aftir Octave of Twelfe Day.

[SERMON XXXIII.]

Nuptiae factae sunt in Chana Galilee.—Joh. ii. [1.]

Þis gospel telliþ of þe first myracle þat Crist dide in presence
of his disciplis. And þus telliþ þe story, þat weddingis weren
made in a litil dwellinge place in þe contre of Galile, and Jesus'
moder was þere, wiþ Jesus and his disciplis. For as men seyen
comonly, Joon Evangelist was weddide herea, and Crist was his
cosyn, and Cristis modir was his aunte; and herfore þei weren
homelyer in þis weddinge of Joon. Studie we not to what
woman þis Joon was weddide, ne axe we not autorite to prove
þat Joon was weddide now; ffor þat þe gospel seiy here is ynow
to Cristen feþ. And whan wyn failide, at þis feste, Jesus modir
seide to him, þei have noo wyn. And herby þis Lady ment on
curtays manere as she durst, þat Jesus shulde helpe þis feste of

* This myth, for it is nothing
more, appears in its complete form
in De Lyra (Biblia Sacra, Lugduni,
1589). ‘Dicitur communiter quod
istae nuptiae fuerunt Johannis Evan-
gelistae a quibus eum Christus vo-
cavit ante consummationem matris-
monii per copulam carnis.’ There
is no trace of it in the works of St.
Austin or St. Jerome, nor, according
to Cave (Antiq. Apostolicae, p. 118),
in any of ‘the Fathers and best
writers of the Church.’ Bede (Prof.
in Joh. Evang.) says, ‘Hic est Jo-
amus Evangelista . . . qui virgo a
Deo electus est; quem de nuptiis,
volentem nubere, vocavit Deus.’ But
he does not identify these ‘nuptiae’
with the marriage at Cana.
S E R M O N S.

wyn bi his myracle. But Jesus answerede, strangely, What is pat to me and to pée, woman? as if he seide, Y have not by my manhede of pée for to do siche myracles, but þerto nedip my godhede; but afterward shal tyme come whan Y shal ofre my bodi þat Y hadde of pée, for savynge of mankynde. And herfore notip Austyn how Jesus Crist clepiþ specially in þes two places his moder, woman, and here he figuride his speche in his passiou. And to þis entent seip Crist, þat his hour is not zit comen, in which he shulde bi suffringe putte his bodi in werke. But his modir, supposinge ay good of hir sone, seide to þe mynystrus to do what ever he seide. And þere were at þe feste sïxe water pottis sett, and ech of hem held a galoun or more.—þe Jewis haden a custoum to washe hem ofte, for touching or seyng of þinge clene ynow, as Seint Mark meneþ in hiþ gospel. Jesus bade þe servaunNs fille þe pottis with watir, and þei filliden hem alle up to þe moupe. And Jesus seide þan, Helde out now, and bere þe persoun:—an architriclyn was he, þat was clepid to blesse þe feeste, and principal1 in þe hous þat was of þre stages, as ðif it were now a persone of a churche. And þei baren to þis persoun þe wyn þat Jesus hadde made. And whan he hadde tastid þeroft, and waste not how it came, but þe servaunþis wissten wel þat drawn þe water, he clepide þe spouse of þe hous, and seide to him þus, þes men þat festen ober putten first good wyn, whan þer tast is freishe, for to juge þe goodnesse, and after whan þei ben drunken and þer laist failiþ, banne he putiþ wers wyn, but þou doist even þe contrarie, for, þou hast kept good wyn unto þis tyme. Þis was þe bigynnynge of signes þat Jesus dide in Galile, and shewide his glorie, bi doinge of þis myracle, and his disciplis trowiden in him.

Þis wedding bitOKENeþ love þat God hadde to his Chirche, how he wolde become man, and be newe weddid to it. And herfor was Crist not bigamus, ne brake not his matrimonye,

1 So B; A and C have principaly.
sip þe same Chirche his wyf lastþ ever more, but wiþ newe wenchis is Crist now weddid, and on newe maner he kepte his firste matrimonye; as, if a spouse of a wife were newe cled, herfore were not dyvors made bytwene hem. A newe weddinge wiþ membris of þis grete womman makiþ not divors, ne bryngiþ in no bigamy; as, if a wyf growide and hadde many partis þat she hadde not bifoere, sche were not þerfore lefte. And þus Chana, þat is gelousnes\(^1\), and Galilee, þat is a turnyng whele, bitokenen þe love of Crist þat he hadde to conforte his spouse in þis weie, and brynge her after to blisse in þe chaumbre of hevene.—Þe turnyng of þis water into good wyn techiþ hou Crist made his lawe more savery, as þe wyne was beter þan þe water bifoire. And riȝt as o substauence is first water and siþ wyne, riȝt so o lawe is first colde and siþ hote; and herfore seiþ Crist þat he came not to fordo þe lawe but to fulfille þe lawe, and make it more savery. And drede we not þes philosophris to graunte hem aptly þat þe same substauence is first watir and siþ wyne, ne drede we not dyvynes þat axen in þis cas, what was maad newe of Crist in þis myracle; siþ qualite, as coloure or savoure of wyn, may not be by it silf. As Austyn seiþ\(^2\), weshal wite þat myracle of Crist was wrouȝt here, so þat riȝt as water, þat first was in þe erþe, is drawen in to þe wyn tree, and siþ in to þe grapis, and by tyme defyled til þat it be wyn, so Crist did þis chaunginge in a litil tyme; but more myracle was of beteringe of his lawe, and þe moste of alle, of swifte turnyngge to it. Þes sixe water pottis þat helden þis colde water ben men of þe olde lawe þat kepten Goddis lawe. But þei weren sixe, for fro þeer to þeer þei kepten þis lawe þat was hard as stones, and made hem colde on oþer manere þan þe newe lawe; for it makiþ men liȝt, and hetiþ hem, and confortiþ hem, as wyn doij mannis bodi. As philosophris seyn, þes mesures of þes vessilis ben þe olde cerymonyes þat weren beden of God, and sum founden of Jewis, and al þes weren fillid of Crist. But, to anoþer witt, þis archytryclyn was

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\(^{1}\) gelousnesse, B and C.  
\(^{2}\) defyled, B, C.  

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\(\text{a} \quad \text{Sicut enim quod miserunt ministri in hydrias, in vinum conversum est opere Domini, sic et quod nubes fundunt, in vinum convertitur eiusmodem opere Domini. Illud autem non miramur, quia omni anno fit; assiduitate amisit admirationem.} \quad \text{S. Aug. loc. cit.}\)
pe manheed of Crist, for he made his myracle bi his godhede. He was pe first pat tastide his wyn and jaf it pes proprietes, bope in him and opers; and doinge of his myracle passide mannis feestyng, for God puttip him silfe to be bope mete and drynke to men pat he fedip, and he is pe best. For worldly festyng is first savery to man, and sip it is bittr as wermode1 to hym; but goostly foode azenward first is unsavery, and sip it is swete, whan men defien it, for Goddis lawe savouri pele whan it is defoulid, as spicerye 3yye smell whan it is powned, but dritte, 3f stired more, is more unsavery, and jus pe 3yyng of pe lawe of God was ground and bigynnynge of Cristen mennis religioun. And jus pe disciplis of Crist, alle pat he hap ordeyned for to come to hevene bi ri3t bileve, trowen in him bi vertue of his wyne; and jus is Crist glorified in hevene and in erpe bi strenghe of his lawe pat he jus 3af.

PRIDDE ZONDAI GOSPEL AFTER OCTAVE OF TWELFTH DAL.

[SERMON XXXIV.]

Cum descendisset Jesus de monte.—Matt. viii. [r.]

His gospel tellip of two myraclis pat Crist dide, and conteynepe myche witt aboute pes two myraclis. Pe story tellip how Jesus cam doun of pe hille, whan he hadde 3ovun his lawe to his disciplis, and a myche peple suede him, for devocioun pat pei hadden in his lawe, and eke in his wordis. And lo, peere cam a mesel man, and louide him and seide, Lord, 3f pou wolde, pou maist hele me. And Crist seide he wold, and bade him be hole. It is commonly supposid pat his leprous man trowide pat Crist was bope God and man, and so Crist my3te hele him, but of his owne worses affiede he not his; and herfore he seide pat, 3f Crist wolde, he my3te hele him of his lepre, and pan was Crist God. And God wolde pele pat proude men and leprous heretikes wolden wel confessse pe feip, and pan shulden pei be hool. And Crist stretchid out his hond, and touchide him, and seide, Y wolde make

1 wormood, B; wormode, C.

* The following passage, from the first Wycliffite version (1 Sam. xxv. 37), throws light on the meaning of the text:—'Forsohe eeri, whanne Naabal hadde deijed pe wyn, his wyf shewide to him pes wordis.'
pee hoole, and able pee þerto; and þus doþ God to whom he hyve grace. And anoon was clensid þe lepre of þis man. And þis hasty helynge bitokene þis myracle; and þat Crist touchide þis leprouse techiþ us now þat þe manhede of Crist was instrument to his godhede, for to do myracle þat he wolde weren do¹, and þat touchinge of leprouse men was leveful to men þat þus wolden helpe hem. But Crist myȝt not be blemysheid by touchinge of þis leprouse; and so tauȝte Crist his everlasting good wille, and tauȝte us to performe þe good wille that we have. And after Crist bade him, See þat þou telle no man, but go and shewe him to þe preest, and ofre þat ȝifte þat Moïses bad in witeness of siche helpe.

And so men seien, on þree maneris may þis word be undir- stonden. First þat þis man shulde telle no man herof before þat he had offrid þat Crist bad him do. Þe seconde cause and betere is, þat Crist bad þis, to teche us to flees boost, and þanke of siche men to whiche we done good bi maner of mercy; and þus we shulden not telle þis, bi entent of mannis þank. Þe þridde weye seip, þat Crist bad þis negatife, to flees sclaudre of Goddis lawe and man, and flees boistinge of himsilfe, and consevyynge of yvel of God. And, for þe olde lawe was þan ceesid, Crist bad fille þis lawe as autor þerof. And þus whan a man shewiþ by his holy lyf, actif lyf, þat is two dowfe bryddis, or contemplative lyf, þat is a paire of turturs, bi siche signes he shewiþ þat his synne is forþovun, and þat unto preestis þat wel undirstonden þis. And þus synful men shulden conseile with preestis, and take of hem medecine to fle more synne.

Þe seconde myracle techiþ how Crist helide an heþene man, for love of centurion þat kepte Capharnaum, þat was heed toun of þe contre of Galile. Þis centurio tolde Crist þat his child lay in his hous syke on þe palesie, and was yvel turmentid. But Luke telliþ how þis knyȝt dide al þis by olde men of þe Jewis þat myche presiden þis knyȝt, and seiden þat he was frend to hem, and bilde hem a synagoge. And Crist cam wiþ hem nyȝe to þis knyȝtis hous, and þis knyȝt seide þus unto Jesus Crist, Lord, Y am not worþi þat þou entre under my roof, but seie oonly wiþ word, and my servant

¹ wer done, C.
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shal be hool. For Y am a man put in pis place bi power of pe emperour, harynge under me knyžtis, for to do myn office, and Y seide to on, Go, and he goip, and Y seide to anoher, Come, and he comeב, and Y seide to my servaunt, Do þis, and he doip it. And bi þis wolde þis knyžt mene þat Crist hadde no nede to entre in to his hous to hele þis seke man, siþ Crist is God Almyʒty, under no power. Jesus herynge þes wordis woundride in hise wittis: al if he wist and ordeyned before þat þis knyʒt shulde þus trowe¹, and herfore seide Crist to þe folk þat sunden him, Sobely Y seid to you, Y fond not so myche feip in al þe folk of Israel, neþer preestis ne comouns. Crist mente not of hise apostlis ne of his modir ne of his maynè, for þei weren take from Israel, as Crist was here a strange lord. And herfore biheþ Crist his Chirche þat shal be of heþene men, þat many of þe este and west shal come and reste wiþ patriarkes in þe kyngdom of hevene, where children of þis rewme shal be put out, and cast into helle; þere shal be wepynge, þat is, sensible sorewe, and gnastinge of teþþ, þat is more, for it is peyne of harm of blisse, þat passþ al sensible peyn. And Jesus seide efte to þis knyʒt, Go, and þi servaunt shal be hool; for as þou trowist, bi my grace, be it done unto þee. And þe childe was maad hoole in þe same houre, þat Crist spake þus. We shal wite þat feip is a þifte of God, and so God may not ȝyve it to man but þi þe ȝyve it graciously. And þus alle goodis þat men have been þiftees of God, and þus whan God rewardþ a good werk of man, he corounþ his owne þifte. And þis is of grace, for alle þingis ben of grace þat men have of wille of God; and Goddis goodnes is firste cause why he ȝyveþ men þes goodis. And so it may not be þat God do good to men, but þiþ he do þes goodes freely bi his grace. And wiþ þis we shall graunte þat men disserven of God; for in grace þei maken hem worthi to have þis good of God; but we shall not undirstonde þat ech grace of God is a lump of þingis þat may be bi hymself, but grace is a manere in man bi which he is gracious to God, and oþer grace on Goddis side is good wille of God. And for siche grace in God men rescyeven grace in hem, and chiding of ydiotis, as was Pilagius and oþer, þat conseyven not

¹ So in B; towe, A; betrew, C.
that a ping may be but 
if it be bi himsself, as ben substancis, is for to scorne and to leve to fools. For nyne kyndis of accidentis have contrary manere, siel ech of hem is a manere of substance of a ping, and it may not be by himsself, as heretikes dreemen. And herfore leeve we pis, and lerne we of pis knyȝt to be meke in herte in word and in dede, for he grauntide first pat he was under mannis power, and 
it bi power of man he myȝt do many pingis; myche more shulden we knowe pat we ben undir Goddis power, and pat we may do noo ping but by power of God; and 
it we disusen pis power, woo shal us be perefore. And so pis rote of mekenesse shal gem oper vertues to us, and grace of God to disserve mede of hevene and goodis of glorie, as it was in 
je gentil knyȝte.

**[SERMON XXXV.]**

*Ascendente Jesu in naviculam.—Matt. viii.* [23.]

Pis gospel telliȝ a myracle pat Crist dide in 
pe water, and syche myracleis confermen 
pe feip of holy Chirche ful myche in rude men; al 
it pei ben hard. And so doinge of myracleis in water and londe bitokneȝ pat Crist shewide his woundris to dyverse men. Sum resseyveden hem not to hele of her soule, for 
pei weren unstable as water, and fordiden soone Cristis prente; but oper men weren stable as lond, 
pat helden 
pe prente 
pat Crist putt in hem, and bi 
pe ground of siche feip 
pei wenten fulli 
pe wey to hevene. 
Pey storye telliȝ of Jesus 
pat he stepide in to a boote, and his discipulis sueden him. And lo, 
pe water movede fast, so 
pat 
pe boot was hid with wawis, for 
pe wynd and 
pe water weren contrarye to hem:——Criste slepte in 
pis tyme in 
pe boot, as he hadde ordeyned. 
Pey discipulis comen 
and wakiden him, and seide 
hus to Crist, Lord, save us, for we perishen. And Crist seide to hem, What dreden ye of liyil feip? 
And Crist roos up anoon, and comandide to 
pe wyndis and 
pe water, and 
pei weren restid anoon. And al 
pe puple woundride

1 om. A.  2 prynte, B.  3 A and B include the words 'in pis' in the italics; C rightly excludes them.
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herof, and saiden among hem selfe, What is he his, for the wyndis and be see obeishen to him?

Siue alle he dedes that Crist dide techen men how he shulden do, his restynge of Crist in his boot bitokeneij lore to be markid. We shulden be tymes reste, and preye to God in science, and heere of him heelful lore that we shulden after teche he puple. And his shulde techers fle preisyng of pe peple, as Crist dide. And his is a pruyv synne amonge men that prechen to pe puple, and certis it is a greet synne, for God shulde have al hool he thank. And his pe sleping of Crist bitokeneij his verre manhede, and makeij his myracle more, and to preye him hertlier in nede. And his al oonli we dreden for defaute of feij in us, and Crist slepiij not to us but for defaute of feij, for he godhede may not slepe, and hit we spoken unto him, Ryse, why slepit thou, Lord? and helpe us in his nede. And his on two maneres failij bileve in men. First, whan men wantij bileve, as his that trowiden not that Crist was God; for if he hadden trowid his hooli, he shulde have trowid that Crist myhte slepinge have done his myracle and myche more. On secounde manere failij bileve, whan it worchip not wele in dede, but is ydel as a slepyng man; and pan clerkes seyen it is in habite. And his may no man do synne but if his bileve faile ouper on oo manere or on ooper; for if he hadde freishely bileve how fowl his synne is, and hou myche it harmeij him, he wolde not for al his worlde do his synne, but fleen it. And herfore preyden disciplis to alarge him bileve, and Crist seide to Petre, Whi doutist thou of litil bileve? And Crist seide to a man that he shulde trowe, for alle pungis ben possible to men that bileve. And shortly no kyn vertue was preisd more of Crist than was rjij bileve, for it is ground of alle ooper; ne doute we not how bileve may now be lesse and now be more, sigh than partis of bileve myßten go awey and come newe, and than ther weren dyverse bileves for dyversitee of parties. Siche doutes we shulden sende to pe scole of Oxenforde, and we shulden wite wel bi God that dyverse feijis in a man, now on and now ooper.

1 silence, C. 2 his, C. 3 hem, B; hem in, C. Him is the purer and older form for the dative plural of the third personal pronoun. 4 oon, B.

That is, en ȝe, to use the language of Aristotle, not en ȝeȝeij.
make no feip in him, þe, þif þe tymne be dyverse þat þis feip þus comeþ or goþ. And þus may God encrese oure feip, and we by synne enfeblen oure feip; and Crist slepiþ ofte to us for siche slepynge of oure synne. For whan wyndis of mennis bost maken us to drede of worldely harmes, and flodis of tribulacioun comen to us, þei maken us druden and crye on Crist to have helpe for failinge in our bive. For we shulden trowe þat noo siche a cas myȝte anoy us but for synne, and þif it come for oure synne, it is just, and Goddis wille. Whi shulde we be þus distemprid for þing þat is nede to come? Love we God, and do we his wille, and drede we noo þing but hym. For defaute in oure bive maken us to drede for siche þingis. For þes foure mannis affecciouns, drede and sorewe, hope and joye, changen a mannis wille after þat he haþ vertues. And if he be rootid in synne þei chaungen myche in a man, for he haþ drede of þing of not, and after joye of worldely þingis, and also sorewe of losse of þinge þat were betere to him to want, and hope of þingis ferre fro his helpe, as is welfare of þis worlde. And alle þes techen þat his wille is not sette on hevenly þingis, ne his bive groundid in God for defaute of good love, for ech man shulde drede more loss of Goddis love by synne þan he shulde drede losse of ony worldely þingis. For as bive techeþ us loss of Goddis love were wers, whi shulde we not drede þis more, siþ it bringþ more harm to us, and hope more helpe bi charite þan bi any mannis helpe? And þus cursiþ þe prophete him þat tristiþ þus in man. And here may men have a myrroure to juge wher þei love God and where þei ben in charite, bi þe ordre þat þei shulden have þif þei loven God wel; þei shulde more have joie of him þan of ony erpeyle þinge. And so of his loss, þif it come; þif þei lesen þe love of God bi þer synne, þat þei shulden knowe, þei shulde have more sorewe þerof þan of loss of ðer þing. And þis joye, wiþ þis loss, wolde make men to flee synne. Siþ many men with diligence fleen losse of worldely goodis, and kepen hem þat þei ben not damyped in siche los by mannis lawe, and drede not so myche to lese goodis of grace þat be beter, it is open þat charite is not ordynel in

1 nouȝt, B.
hem. And þis of goodes of kynde, men drede myche to lesen hem, as reule of kynde techiþ us, and comoun expriens; and þif þei comen to us, we joien ful myche, as we witen well; but goodis of grace we putten bihynde, and þat fordoip our charite. And þif we feynen falsehede in þes two þingis, boþe God and our bysynes shal be jugis ægens us. Lord! wheþer traveilen we more, aboute goodis of þis two þingis or aboute goodis of grace? Oure owne traveil shal juge us; what preest bisieþ him more now for to sue Crist in vertues, þan for to gete a benefice, or for to gete worldely goodis? And þis techiþ þat he joieþ more of worldely goodis þan goodis of grace. How ever þat we stryven now, oure juge shal dampne us at laste. And bi þis same skile, hope and sorewe shal jugen us, for we casten more oure bisynes in hope of a worldely prowe þan we done in hope of hevene or hevenly blisse þat we shulden have; and þus we dreden more of loss of worldely goodis þat we hopen þus, þan we done of goodis of blisse; and þis reversiþ al oure lyf.

PE FYFþE SONDAI AFTER OCTAVE OF TWELFþE DAL.

[SERMON XXXVI.]

Simile est regnum celorum homini qui seminavit.
MATT. xiii. [24.]

Crist in þis parable telliþ þe staat of his Chirche, and seip þat þe kyndom of hevene is lyke to a man þat saw good seed in his feld. Þe kyndom of hevene telliþ boþe togidere, Crist and his maynþe, but principali Crist. And herfore Crist is often clepid þe kyngdome of hevene, and þe Chirche, þat is his1 wyfe, is o persone wiþ him. And þus þe kyngdome of hevene seip þis spouse and his2 wyfe; but here is þis kyngdome take for Jesus Crist, þat is boþe God and man, and ordeyneþ wel for his Chirche. Þis man saw first good seed in þe feld of þis Chirche; for he puttide first good feip in herte of his servauntis, and þis seed is Goddis word, as Crist himsylf seip. Fþirst þis seed growide clene, and brouþt

1 So in C; om. A, B. 2 þis, C.
forð good fruyt, but þe fend had envye þat þis seed growide þus; and þis man þat is enemye to Crist and his Chirche cam and sew tares whan men weren aslepe. For bi dowynge of þe Chirche and negligence of prelatis is mannis lawe medlið wiþ Goddis lawe. And þes double mannis lawes, þe popis and þe emperours*, letten Goddis lawe to growe, and gnaren þe Chirche, as tares gnaren corn, and letten it to þryve. And þe fend went awey, and ceesside sum what to tempete men, for he was sikir of þis tare þat it shulde myche lette þe Chirche. And þis is þe cautil of þe fend, to wiþdrawe his malice and shewe signes, as myraclis, whan he haþ sowen yvel seed, as if God were wel paiwed wiþ sowynge of siche seed. And as wete someres nurishen siche tares, so lustful lyf of men þat shulden shulden shulden flourishe in vertues bryngiþ in siche lawes biside wordis of bileve. And þis lettiþ trewe men to telle Goddis lawe, and lettiþ þe Chirche to growe in feþ and oþer vertues. And first, whan þe Chirche growid wiþ þis tare, þit it was hidd long after þe dowyngeb, but sif was þis tare shewid, and Goddis lawe hidde. For many wete someres ben comen to þe Chirche, and so mannis lawe growiþ and Goddis lawe is lettid, and speciali bi lawes of þes newe ordres. But whan malice of þes lawes was knowun to trewe men, þanne þei and aungels spoken1 to God and preyd Him þat þei myȝt gedre aweye þes tares, so þat Goddis lawe myȝte renne freely as it first dide. But Crist deneyeþ þis to hem, for harm þat myȝt come, for good corn myȝte be drawun up bifo þat it were rype, as trewe men in God myȝte be some kild, 3if þei shewiden to myche þis cause, of clennesse of Goddis lawe. But God haþ ordeyned his seed to growe til it be rype, as God haþ ordeyned his membris to helpe aȝens þe fendis lymes, as longe as it is good þat þe Chirche profite here bi hem. And þus 3if sowynge of þe fend tarieþ here Cristis Chirche, and makiþ here Cristis corn ful þinne, and makiþ þicke þe fendis lymes, neþes þis good corn groweþ more medefulli to þe Chirche, for þei have more lettinge, but wel is him þat may stonde. And herfor biddiþ Crist, þat men shal suffre bope þes

1 So in B; spoken, C; spoken, A.

* The canon law and the civil law. Church by Constantine under Pope

b The supposed endowment of the Sylvester.

WYCLIF.
two grove til þet yme of repinge, and þan shal he sey to þe repers, Gidere þe first þes tares togidere, and bynde hem in knytychis to brenne, but gedere þe þe good corn to my berne. Tyne of þis repinge is clepid þe day of dome, or ellis tyne nyʒ it, and þes repers ben good angelis, þat gederen partis of Cristis Chirche; and þes good angels shal bynde Cristis enemyes in knytychis; and after þei shal brenne in helle bi þe ryʒful dome of God, and trewe servauntis of Crist shall be gederid bi good angelis and come to hevene as Goddis bern. And here supponsen men, þif it is nyʒe domes day, þat soone hereaftir shal be distried boʒ mannes lawe and her makers, and so, ðif God wil, boʒ y pocritis and trynauntis1 shal be distried, æ þe Antipope wip his court, and þes newe religiouse. And þan shal Goddis lawe regne wip þe trewe partis of his Chirche; for, as þis gospel tellip, þes tares shal be gedrid first; but at þe day of dome Cristis lymes shal first be confortid; and so it seneþ þat Crist spekiþ here of tyne before þe day of dome, and þus he moveþ many men for to trete þis mater now. And prey we al devoutely þat God do here as him lykeþ, and stonde we stif in Goddis lawe, and preise we it bifore þis tare. Many men musen2 of undirstondinge of þis gospel, and þenken þat it is folly to speke ægens Anticrist, s þ reþe of Goddis lawe tellip þat he shal vencuschen Cristene men for a tyme, and we may see þis at eye. And þus tellip þe gospel þat God3 wole þat tare grove til þe day of dome among good corn, but who shulde reverse God and do ægens his wille? Here shal we suppose comoun bileve and comoun distincchiouns, þat ben said in Latyn, and þanne me þinkþ þat we shulden preien þat Goddis wille be done, as it is in hevene, so here in erþe. And over þis we shulden stonde sadde in bileve of God, and lyve in vertues as Goddis lawe biddþ us, and assenten not to synne of Anticrist þat regneþ now, but have sorewe þerfore, þif Crist hadde sorewe for synne and wepte never but þries for synne, as Goddis lawe techþ us, and resoun acordþ herwiþ; s þif synne is moost yvel, and so we shulden more have sorewe for synne þan for ony

1 tyrantias, B; tyrantis, C. 2 mosyn, C 3 So in C. om. A and B.
óper yvel. And þus, þif we myȝte lette synne, we shulden be Goddis proctors, al if we dien þerfore, and profite here no more. But lyve we wel, and God failip not to consaile us how we shal do, and þus assente we not to synne but profite we as God biddip us. And herby may we answere to þe fendis argument. Suppose we þat Anticrist shall vencushe trewe men for a tyme; but þis is in bodily victory and not in vencushing of treuþe; for þus he vencuschip no man, but ever is overcome him sîl. And þus trewe men shal ever have mater for to fiȝte goostly, boþe wip þe fend and his membris, þat ben wickide men of þis world. And so wip þis unerdondinge fiȝte we wisely wip þis world, but algatis loke þat we be armed wip pacience and charite; and þan þe fiȝting of þe fend may no wey do us harm. And if þis skile shulde move men to performe Goddis wille, never shulde man fiȝte wip synne, for God wole þat synne profite. But what witen we wher tyme be come þat God wole þat þis tare be distryed? And herefore worche we wiseli, and fiȝte we aȝens þe fend, siþ þis stondiþ wip Goddis lawe and wip fillinge of Goddis wille.

[þe GOSPEL on SEPTUAGESIME SUNDAY.]

[SERMON XXXVII.]

Simile est regnum celorum hominii patrifamilias.—Matt. xx. [1.]

Þis gospel tellip bi a parable how God haþ ordeyned for his Chirche fro þe bygynnynge of þe world, as longe as it dwellip here. The kyngdom of hevene, seip Crist, is lyke to a good huseboonde; þat wente first eerly to hire werkmen into his vynyerde. Þis housbonde is God, and þis vynyerde is his Chirche, and at þe bygynnynge of þe world he hyred men to wirche ðerinne, for alle þes men þat comen to hevene wirchen wel in þis Chirche; and her hire is a peny þat þei taken, for dai of hir lyf. And þis peny is hadde of men bi godhede and manhede of Crist. And

* Bonde in the Scandinavian dialects has the sense of peasant, or small proprietor.
after his accord made, he sente pes werkmen into his Chirche. And his housbonde wente out in pe pridde hour of his day, and say ober stondinge ydel in pe cheping to be hired, and his fadir seide to hem, Go ze in to my vynezerde, and pat ping pat is riȝt Y shal zyve you. Pes werkmen ben seintis pat God hadde ordeynede for to travaile in his Chirche after pe first age, and pei stoden ydel in pe way to heveneward before pat God hadde moved hem to traveile in his Chirche. And God bihiȝt pat he shulde zyve hem pat were riȝtful hem to have, and pat is pe blisse of hevene, pat falliȝp to pis large lord. For it is uncerteyne to hem where pei shal perfourme pis travail, herfore he bihetiȝ to hem to zyve hem pat were riȝtful. And pei wenten forþ and worsȝten wel, werke of pis vynezerde; and hus he dide in pe sixte houre and in pe synȝpe houre also. For God hirede laborers after pat his Chirche hadde nede, and so he bood1 first oo our and sip two to hire servauntis. He wente forþ aboute pe enleven pe hour, and fond ober men stondinge, and seide to hem, Whi stonde ze here al dai ydel from pe travel af pis vynezerde2? And pei seiden to him, for no man hadde hirid hem; and he seide unto hem, And go ze in to my vynezerde. He made noon ober covenant wiȝ hem, for two biforn weren ynow.

Pes fyve houres bitokenen bope pe elde of pe Chirche from pe bigynnynge til pat Crist cam, and trewe men pat travailiden þerinne. For it is seid comonly pat pe world haþ sixe eeldis. Pe first was from Adam to Noe; pe toþer from Noe to Abraham; pe þridde from Abraham to David; pe fourth from tympe of David to passinge in to Babiloyne; and pe fift pe þat tympe til þe natyynte of Crist. Pe sixte age is undirstonde from þennes til þe day of dome. Þan shal the liȝt of Crist go doun fro dwellinge in þis world, and shyne in þe toþer worlde by mene of þe day of dome, and for notablite3 of Crist. He telliȝ not hiryng for þis hour; and, for þis tympe is to come, and Goddis lawe is ful hereof, he telliȝ not of þis sixte hiryng, but undir-stondiȝ it in oþer. Ne we shulde not knowe nowe þe quantite of þis age þat lastiȝ fro Cristis ascencioun unto dai of jugement. þe traveile in þis vynezerde stondiȝ in þes þre þingis: firste, digge aboute þe vyne rotis, and dunge hem wel, and hile hem þanne.

1 abode, C. 2 So in C; A and B wrongly include the clause in the italics. 3 notabilite, B; notabilite, C.
De secounde traveile in pis vynegerde is to kitte wel pe braunchis; and pe pridde traveile herof were to araile pes growynge vynes. Sum of pis perteynef to God and sum is done bi mannis traveile. God himself makip pes vynes, and plantip hem in his 3erde; for God makip trewe men, and yvep hem witty to bryng good fruyte; and prechours ben helpours of God, and delven aboute bi bileve, but God yvep ye growynge, al if men planten and watren. For yuus dide Jeromye in pe olde testament; and yuus also dide Poul in pe tyme of grace. And so yuus laborers have nede to delve aboute pes rotis, lest yvel eerbis growen pere, and bastard braunchis wipouten bileve. Pei ben dungid wip fyve wordis, pat seint Poul wolde teche ye puple; pe whiche sum men undirstonden hevene and helle and weies to hem; but pe first word and pe fifpe is pe holy Trinite. Whan pes fyve sentencis ben prechid, and declarid on good manere, yan pes vynes ben dungid, and wele hilid wip erle. But wise men kitten pes branchis, whan pei wipdrawun cursid men pat ben superfuie in pe Chirche, and letten it to bryngye forp wyne. And to yis helpen my3ti men pat drawen fro clerkis worldely goodis pat pei have azen Goddis lawe, and done harm to his Chirche, but pei pat martiren Goddis servauntis, be pei kny3tis, be pei preestis, pei be foxis pat ben aboute to distrie yis vynegerd. Pe railynge fallip to prelatis and o3er vikeris of God, pat makip pe statis of men to stonde in pe bondis pat God hap ordeyned; and 3if wyndis or o3er weders putten doun pes statis to pe erle, bi vertue and strengpe of prelatis shulde pes statis ben holden up. And so ech cristene man shulde helpe yis vynegerde; for growynge of coolwortis and o3er wedis maken malencolie and erle synnes, and gladen men not, to wende to hevene, but maken hem hevy to falle to helle. And when evenynge was come, pe lord of yis vynegerde seide to his proctour, and bade hem clepe pes werkmen, and yve hem her hire, bigwynge at pe last werkmen unto pe first laborers.

Pe lord of yis vynegerde is pe godhede of Crist, and pe proctour herof may be clepid his manhede. Yis evenynge is pe day of dome, pat sum tyme is clepid myd ny3t, and sum tyme clere dai, to dyverse men perinne, as pe same tyme is clepid here day and here ny3t, here faire tyme and
hoot, and her foule wedir and coold. Clepynge of þes werkmen is clepynge to goddis dome, þat is þe laste trumpe þat seint Poul spekip of. Crist shal bigynne at men of þis last tyme, for men of þis last age shal be more blessid, and þe first in worþynesse þan men of oþer ages, siþ þe manhede of Crist is in þe sixte age, and his modir wiþ apostlis shulen passe oþer in blisse, and so in oþer agis þe later hadden more grace, siþ Crist is þe emperoure, þat wendip ever alarginge. Þe sevenþe age is clepid of men þat slepen in purgatorye, and þe eíþe age of blissed men in hevene, and in þes eíþe agis endip al þis world.

And so al þes laborers toke eþe one his peny. But men of þe first hour demeden þat þei shulen have more þan men of þe enlevenþe hour, for þei travaihden first and longer. And þus þei grutchiden æzen þe housebonde, and seiden to him ; þes comen in þe last houre, and þou madist hem evene to us, þat baren þe charge and þe heite of þe daie of traveile. But he answeride to oon of hem, and seide fms to him, Frend, Y do þee no wronge ; for of a peny þou cordist wip me. Take þat is þine, and go ful paièd, for Y wole 3yve þis laste as myche as Y wole 3yve þee. Where it is not levesful to me to do wip my owne þing as Y wole? Wher þin eyen ben wickid for þat Y am good? þus shal þe laste be firste, and þe first be laste; for many ben clepid, but fewe of hem ben chosen. þis grutchinge of þes seintis is not stryvinge of hem, but woundringly in soule, as Seint Gregore a seip. And so þis demyng and grutching þat þis gospel spekip of is woundrynge in soule, and þankinge of Goddis grace, þat he 3af so myche joie to men for so lìlit traveile. For more joie þei myȝt not have, but fulli as myche as þei wolden. And so shal al witen wel þat God doip no wronge to hem, but þat he hîȝt hem graciously, he haf fuli 3yven hem; ne noon of hem shulde grutchen æzen goodnesse of þis just fadir, for he may 3yve of his owne, more þan ony man may

1 See the nineteenth Homily of Pope Gregory (Benedictine edition, Paris, 1705), vol. i. p. 1512. The labourers that murmured are interpreted to mean the saints under the old dispensation, who, though they had merited heaven by their good lives, yet obtained it not, till the descent of Christ into hell had set them free, and opened to them the gates of Paradise.
disserve bi mannis riȝtwisnesse, or evenhede\(^1\) of ony chaffare. And so God seip to ech seint \(\hat{p}a\)t he shulde take his mede by grace, and so go in to \(\hat{p}\)e blisse of hevene where seintis shal ever dwelle in pees.

**SEXAGESIME SUNDAY GOSPEL.**

**[SERMON XXXVIII.]**

*Cum turba plurima.*—Luc. viii. [4.]

\(\hat{p}\)is gospel tellip in a parable hou \(\hat{p}a\)t holy Chirche growide bi graciouse sowynge of Crist, and growinge of \(\hat{p}\)is holy seed; and in tyme of Sexagesime men sown bodili seed. \(\hat{p}\)e storie of \(\hat{p}\)e gospel tellip, *Whan myche puple was come to Crist, and \(\hat{p}e\)i hastiden of citeis to heere of him Goddis word,* he seide bi a similitude; *He wente out \(\hat{p}a\)t sowip ay to sowe his seed in his lond;* but on foure maneres felle his seed upon his lond. *Sum fellen bi side \(\hat{p}\)e wey, and was defouh; and fouh's of heven ele it.* And *sum felle on a stone, and when it was sprongen, it dried up, for it hadde no moisture.* *Sum felle among bornes, and bornes growinge stranghden it.* And *sum felle in to good erbe,* and *erbe sprong up,* and made an hundrid fold fruyt. *And Crist, seiyng hes wordis, cryede and seide to \(\hat{p}\)e puple, \(\hat{p}e\) pat hap eeres to heere, heere he, and undirstonde \(\hat{p}\)is witt. And evermore, as seintis seyen, whan God biddip men heere \(\hat{p}\)is, his sentence is preciouse and shulde be markid wel of men.* And *his disciph's axiden him what ment \(\hat{p}\)is parable,* and Crist seide unto hem, \(\hat{p}a\)t to hem was grauntid to knowe \(\hat{p}\)e privyte of \(\hat{p}\)e reume of God, and to ober men in parablis, \(\hat{p}e\)i, seynge wiȝouten forp, se not wiȝynne in her soule, and \(\hat{p}e\)i heerynge \(\hat{p}\)e wordis of \(\hat{p}\)e parable undirstonden not \(\hat{p}\)e witt of \(\hat{p}\)em.*

Crist seide \(\hat{p}a\)t \(\hat{p}\)is is undirstonding of \(\hat{p}\)is parable. \(\hat{p}\)e seed is *Goddis word,* \(\hat{p}a\)t felle to men on foure maneres.—\(\hat{p}\)is first seed is Goddis word, \(\hat{p}a\)t fell in sum biside \(\hat{p}\)e wey; for sum ben

\(^1\) ony nede, C.

\*The meaning is, 'or according to the just understanding of any bargain.'
cumbrid wiþ pe fend, and so defoulid wiþ pe worlde þat þe erþe is not able to take þis seed and hilen it; and herfore comeþ þe fend and takþ Goddis word fro þer hertis, for he putþ in her þoust strange þing fro þis seed and so he takþ fro þer witt þe vertue of Goddis seed. And herfore it is perelous to dwelle þis side þe wene, and be defoulid wiþ þe fend and wiþ sentence þat he wolte teche. þe fend takþ fro men Goddis word þat þei trowe not in it; and for, bi suche trouþe, men may sunnest be saif, þe fend purposiþ to take awey Goddis word, last þat men trowen in it, and so be saaf. þe fendis may dwelle in comoun wene, where God wolde not sow þis seed, and pike awey þe seed side, and asþe unsow place, and gedere þe seed þat is sowen. He haþ noo power of þis seed, but power of þe man by synne. And þus men out of bileve, þat ben hardid in þer untreuþe, maken a comoun wene and playne, where fendis and beestis may freely go; and on londis side þis wene ben many voide places, for many semen in bileve, but feþ is voided fro hem. þe secounde place of þis lond þat Goddis seed is sowen ynte, is stony lond wiþ brood stoonys, upon which þis seed fallþ, and stones ben hard and erþe litil, and for a lyme þei taken wiþ joie þe wordis of God þat ben sowen, but hem wantþ roots of charite; and so þei turnen to þe world, for coveitise of worldly goodis. And þis seed wantþ roots of love to stonden in Goddis lawe, for þei loven more erþely goodis þan þe fruyt of bileve. For þis seed of Goddis word mut be rootid in charite, so þat neiþer poverte ne peyne ne manasse made of Anteerist make men falle fro Goddis lawe, for stabilnesse in þe roote, þe,bridde lond at takiþ, þis seed is ful of pornes and yvel weedis, and þes growen up wiþ þe corn, and distrye good seed; for siche ben 3oven to worldly lustis, and lustful þing lykeþ hem, as þingis þat plesen þe bodi, as mete and drynke, and ydlenesse, and leichery, wiþ worldly goodis þat susteynen bodily lustis. And þus it fareþ as Gregory seþ: al þif rychesse liken þe fleishe, neþeleþ þei ryven þe soule, and maken it bisye aboute veyn þes; and þus þei prycken and wounden þe soule, as pornes done harm to þe fleishe.

1 So B; A has 3ve. 2 reyven, C.

* S. Greg. *Homil. in Evang.* xv. § 3.
And þus þis lond is undisposid bi þree enemyes of a man, þe which be, þe fend, þe world, and þe fleishe wanton of a man. Of þes spoken Joon and James, and Crist here in her 1 wordis; for þes þree letten Goddis word to bryng forþ fruyte in mannis soule. And þerefore, þif þou coveite in God þat his seed profite to þee, chastise wele þes þree enemyes þat letten Goddis seed to growe, and þan þou hast good land and wel disposid to take þis seed, and it bryngip in siche soulis fruyte to an hundrid fold; siþ goodis of blisse þat ben in hevene passen alle oure goodis here, as an hundrid done oon. And þes in substane þen þis seed, and þis lore is profitable to holi Chirche and makaþ it growe, and reisiþ it fro þe erþe to þe heynesse of hevene. þis seed haþ many propertees þat fallen to bodily seed, for it is litil in quantite and þe vertue of it is hid, but Goddis grace mut quykene it, as liþ of hevene quykeneþ oþer seed, and dewe of grace þat comeþ of God, wiþ þe hete of charite, norishen þis goostly seed, and maken it growe up to hevene. But as þe gospel of Joon seþ, þe corn of whete fallþ in to erþe, and siþ it dieþ, and þan it groweþ many folde to myche corn. þis whete corn is Cristis bodi, þat bicam man here in erþe, þat first was deed and siþ roos, and brouþte of him many partis; and þus growide holi Chirche from oon to hir ful noumbre. But beestis and lymes of þe fend be myche to blame for þis fruyte, for þei letten it to growe many weies bi fendis cautelis, and sum, bifore þat it be rype, þei kitten 2 and 3 letten fruyte to come. And herþore heþ wardis shulden be ware and do þer office in þe Chirche, for ellis þei ben traitours to God, in fals kepinge of his felds. And vertues of a soule, and specially mannis pacience, ben as marle or dunge to men, and maken hem bryng forþ siche fruytis.

Aboute þis tixt may men doute, how þis seed may wexe drye, or faile in ony wyse, siþ it is Cristis word, and Crist seþ þat hevene and erþe shal passe and faile, but not his word. But here we witen how treuþe of God may not faile in his substane, siþ it is kynde of God, þat nedely is þif ouþt be; but þe fruyte þat it shulde make may faile in men by synne of hem. And þus þis seed haþ many names, and bi

1 bis., C. 2 om. E. 3 om. E.
many resouns is knowen, and bi diversite of resouns may men
assoile þes doutes. But moreover þes men doute here, siþ
God is sower of þis seed, and He is ful of witt and myþt, whi
sowþ he in yvel lond? But here we shal undirstonde þat noo
defaute may be in God; but as he þyveþ reyn and wedris to good
men and to yvel, so he offrid his seed boþe to lond good and
yvel; and al siþ fruyte þat it shulde have perishe ofte for mannis
synne, neþles substanee of þis seed may not faile, siþ it is
God. And þus menep Anselme, þat þere is no treuþe but oone,
for eech treuþe in his ground is þe first treuþe of alle. And leve
we to þonge men scote tretynge of þis matere, but þit men doute
what moveþ God to wþdraue his grace fro men, and to lette
þis seed for to growe, as he shewþ it in parablis. But here
seþ Poul þat no man shulde blame God for his good dede,
siþ he doþ bi his grace al þingis þat he doþp, and wþdrauþp never
his grace, but þif man unable him selfe; and þan bi riþtwisnesse
of God nedþ þis synner to be punishid. But sum men seyen
þat alle þingis moten nedis come by God, and so what harms
comen in þis world, profiten unto þis world, eiþer to make
good þing beter, oþer to make good anewe, or ellis to preyse
God and to joie for peyne þat is to men in helle. And so Crist
tellþ in parablis his witt for many eausis. First, for men
unworþi to knowe it ben blyndid bi derke speche; moreover,
for men þat medefulli traveilen for to knowe þis parable witt
boþe shal traveile more medefulli and betere printe þe witt þus
gate; and also, in siche parablis as myche philosophie is
known as is nedeful for a man for to cunnyn in þis weie.
And so, siþ God ordeyne þus, it is best þat it be so.

1 eþber, A; for, E; the reading in the text is that of B.
2 So in B;
onew, A; of newe, E; of new, C.

*Impropri hujus vel illius rei esse dicitur [veritas]; quoniam illa
non in ipsis rebus, aut ex ipsis, aut per ipsas, in quibus esse dicitur, ha-
bet sum esse; sed cum res ipsae secundum illam sunt, quae semper
praesto est his quae sunt sicut de-
bent, tunc dicitur hujus vel illius
rei veritas." S. Anselm Dialog. de
Veritate, ch. xiii. The heading of
the chapter is 'Quod una sit veritas
in omnibus veris.'
Christ foretells his passion.

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ony of ðes þingis shulde falle; and so þei supposiden þat Crist spake mystily in ðes wordis. *And whan Crist cam nyse Jerico, a blynde man sale bi þe weye and beggide, for synne of þe puple þat wolde not helpe him wiþouten siche begginge, al ȝif Goddis lawe forfende siche beggers for to be. Whan ðis blynde man herde þe puple passinge wiþ Crist in þe weye, he axide what þat was; and þei seiden azen to him þat Jesus of Nazarep passide þerbi. And he cride on him, and seide, Jesus, þat art David sone, have mercy on me. And men þat wenten biþore Crist blameden him, and bade him holde his þees; but he cryde myche more, David sone, have mercy on me. And Jesus blepeli dide mercy whan he was clepid David sone, for it was soþ bi Goddis heste; and David was woundirful meke, and ðiﬁguride Crist specialy in many þingis þat felle to him. And þus stood Jesus, and made þis man be brouȝt to him, and whanne he cam nyse, Crist axide him, what he wolde þat Crist did to him. And he seide, Lord, þat Y see. And Jesus seide to him, Þan loke þou, þi bileve haþ made þee saaf. And he saw anoon, and seide Crist, heriyinge† God; and al þe puple, whan þei sawe þis, ræven loovynge₂ to God.

*Þe goostly sence of þis gospel moveþ men to vertues, al if fleishely disciplis undirstonden þis not. A vertuous man must sufﬁre of his kynde six maner of suﬀringis, as Crist dide here, and þan in siche pacience is þis man ordeyned to go to hevenly Jerusalem, as Crist wente here in erpe to bodili Jerusalem. A man shulde ﬁrst be ȝovun to þes heþene ﬁendis; and þei ﬁrst scornen þis man, and tempten him bi his fleishe; and siþ þei puten him on þe cors to chastise his ﬂeish as Poul dide, and siþ to die to þis world, and siþ to ryse spiritualy, for þus men shulden ﬂee þer ﬂeishe and ryse to God in þer goost. And ȝif þes wordis ben scorned of ﬂeishly men and worldely, neþele þit shulde be þus, bi bileve þat men shulden have; and þus we shulden sue Crist, suﬀringe as he suﬀride, and we shulden wende bi Jerico, and speke wiþ þis blynde man, and do werkes of mercy to him goostly as Crist dide.—Jerico is þe mone³, or smellynge þat men shulde have, for ech man in

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1 So B, C, E; berynge, A.
2 loyng, E; loyng, C.
3 Jericho means "'place of fragrance,' from Ɲɔ, Ruacb, to breathe, Ɲɔ, to smell; older commentators derive it from Ɲɔ, 'breathe, the moon.' (Smith's Dict. of the Bible.)
his lyf shulde smelle Crist, and sue hym. And riȝt as þe mone is principale planete after þe sunne, so Cristis manhede is principal after his Godhede. And as fadris of þe olde lawe smelliden Crist in þer dedes, so myche more we shulden now smelle Crist in alle oure dedes, and þanne we shulden sue þis moone, and eende sikirly þis weie. For þis smelle is Crist, clepid plantinge of rose in Jerico, and his weye is smelinge of a ful felde þat God hadde blessid, and þis smel hadde Jacob and ober fadris þat trowiden in Crist. Þis blynde man is mankynde þat was blyndid bi synne, and beggide boþe of God and man, for it was nedid herto. Ech man mote begge of God and axe of him his ech daies breed, and begge goostly werkis of mercy of his breþeren, for þei ben slowe to do þes werkis as þei ben holden to do bi þe lawe of God. And þes men sitten bi þe weye þat ben temptid of þe fend, þat takiþ of hem Goddis word, and makiþ hem pore in bileve. Þes men heeren þat Jesus passid bi þis wey in many membris, and þei cryen fast on him to helpe hem in þis nede; but Jesus biddid þe blynde men to be brouȝt to him in þer bileve; and þei axen first of Jesus, to see wel in riȝt bileve. And men þat ben worþi herto, seen anoon in þer bileve, suyinge Crist and lovyng God, for þan þei witen how þei shulden lyve. But þes men þat comen biforn blamen faste þis blynde man and letten him for to crye and axe helpe þus of Crist. For many comen not wiþ Jesus in þer lore þat þei techen, but comen biforn him, and seien þat þei ben betere þan he, and suen him not in þer lyf, but holden a lyf þat þei have founden. And þes men þat smellen Crist in his lyf, and his lawe, þei clepen hem y pocritis, and maken hem ceese to speke of Crist. But þes men þat saveren God bi suche wordis, spoken more, and preien Crist to helpe hem to þe tyme þat þei ben dede, and ever þese men smellen more of Jesus Crist, þat is þis rose. For good þing comfortiþ men, þe more whan it is more defoulid. And þus þei seen and suen Crist to hevenly Jerusalem, and loven hym in word and dede from þe tyme þat þei have þis siȝt.

1 So in B; þes, C; þis, A.
SERMON XL.

Ductus est Jesus in desertum.—Matt. iv. [1.]

His gospel telleth how Crist was tempteth pre tymes of pe fend, and how he overcame pe fend, to teche us, how we shulde do. Pe storye telleth pat Jesus was ladde of pe Holy Goost in to pe desert sone after his fastynge, to be temptid of pe fend. For pe fend tempiti men, whan he supposi pat pei ben moost feble. Pe fend supposid pis of Crist when he hadde fastid fourty daies, and resouns of pe fend, where Crist was bope God and man, marrid him so pat he wiste nevere where pis was sop or fals. And pis coveitide he to wite, for tanne he wolde have lettid men to do Crist pis to pe deþ, lest he savyde mankynde. It was not pleyne to pe fend pat Crist was God for pis fastynge. For Moyses and Ely bope fastiden fully fourty daies, and sít neiþer of hem was God, as pe fend wiste wel. But Jesus bi his manere of fastinge passide bope Moyses and Hely. For Crist fastide fourty daies, and neiþer ete ne drank in pis tymene, and he was in quyke age, and listide wel to ete, and he was not occupied on oþerwise as þes two weren. Moyses was in þe mount wiþ God, and fed wiþ him in al þis tymene. Hely was an oold man, and sedde wiþ drede of þe kyng. But Jesus was a yöge man, and fourty daies lyvede wiþ beestis, and suffrid of God for to hungre more þan ony oþer dide. And so Crist passide bope þes two and Joon Baptiste wiþ hem, al þif he lyvede after comoun lyf to 3yve ensaunple to his Chirche, but Baptiste lyvede more comounly peynful lyf þan dide Crist.

Pe fend bigan to tempte first Crist at pryde and glotonye, for him þouȝt bi þes two he shulde sounest overcome Crist. Þis tempter seide þus to Crist, 3if þou be Goddis sone, sey þat þes stones be maad loves, for pe fend wiste wele þat þis myȝte God liȝtly have do, for Crist dide more wonder whan he made þis world of not, and whan he fed so many folk wiþ fyve loves and fewe fishes, as þe fend wiste wele after, but þit þis was hidde
fro him. And here we witen þat oure philargis ben more foolis þan is þe fend; for þe fend wote wele þat God may liȝtly make stones loves, but oure philosophris seyen as foolis þis þing may no wey be. And so þe fend supposid of Crist, ȝif he were God, he shulde do þis, boþe for shewynge of his myȝt and for to abate his hunger. But here answeride Crist to þe fend bi autorite of holy writt, and seide, It is written þere inne þat not oonly in breed lyveþ man, but in ecb word þat comeþ of Goddis mouþ; þat is, his vertue to speke to men in þer soule; and þis passiþ erþely breed. And so þe fend failide foule in þis temptacioun of Crist, for ȝif Crist wolde for pryde do þis myracle, and make þus breed of stoones, he wolde in comunalte 2 do þis dede, and not þus oonly in desert. And ȝif Crist myȝt þus make breed, he myȝt þus make boþe fleish and fishe, and þan Crist hadde noo nede þus to hungre æzens his wille. And so þe fend was a fool whan he temptide Crist þus. But Crist answeride wisely, and for to yve men ensaumple to answere bi Goddis lawe, and to love more it þan erþely þing.—A sophistre wolde denye þis resoun þat þe fend made to Crist, but he coude not teche þus þat Goddis word is more to love þan ony erþely mete, and so it shulde not be lefte þefore. And þus ȝif we can answere covenably bi Goddis lawe whan þat we ben temptid of pryde, of glotonye or oþer synne, we may wel overcome þe fend and ech þing þat temptiþ us þus. For ȝif we love betere Goddis word þan ony mete þat we shulden ete, we shulden not leve Goddis word and chese þis mete æzens resoun.

The second temptation.  

Pe seconde temptacioun in which þe fend temptide Crist was done on þis manere, for to move Crist to pride. Þe fend toke him in to þe holy citee, and as men seien comounly, þe fend bare him over Jerusalem, as Crist were fleyng in þe eire, and putte him above þe py nale of þe temple: þat sum men seyen weren þe aleis, and seide to Crist, ȝif he were Goddis some, þat he shulde make him sylf go down. And herto aleggid þe fend to Crist þe psalme, þat he myȝte surely do þis, for God bade his aungelis of Crist to kepe him in al his weies,
llest he hurte his foot at pe stoon. And myche more Crist shulde not hithe him at pe eire, ne in his fallyng at pe erpe, ne at no ping pat Crist mette. And here men passen foly of pe fend. For he wolde aleggge holy writ in temptacioun of Crist to prove him pat it were sykir; but Antecrist deyned not to aleggge Goddis lawe for his power; but he seip pat if men denyen it pei shal be cursid, slayn, and brent. But þus þe fend temptide not Crist, al þif he were of more power þan ben þes Antecristis disciplis to tempte Crist or Cristen men. But Crist answeride bi holy writ as þe fend aleggide it to him, and seide to þe fend þat it was writun þat noon shulde tempte þe Lord his God. But it were al oone to lepe doun þus and to tempte God. And so, siþ Crist chargide more Goddis word þan ony worship or mete, myche more he chargide þe synne þus for to tempte God.—Lord! what nede shulde Crist have to lepe doun þus fro þe pynacle, siþ he mynte on ofer maner surely come doun bi þe aleis. And þif men perseyveden not þe heynge of Crist to þe pynacle, ne berynge of him over þe citee, for mennys eyen as it is seide weren hid fro lokynge upon Crist, myche more men shulden not wite hou Crist cam doun to þe erpe. For lesse it is to come doun from an hey place þan to come þider. And þus feilide foly of þe fend to tempte Crist þus to pryde. But here men douten comounly what it is to tempte God, and it is seid comounly þat ech man temptip God þat chesip þe worse weye, and leveþ þe beter þat he shulde knowe. And so no man may do synne but þif he tempte God in a manere, for God dide no wronge to man þif he dampered man for synne, were it never so liþ synne, and þif his temptynge were never so stronge. And þus þenken many men, þat who ever entre a newe religioun þat was not first ordeyned of Crist, he temptip God and synneþ gretely. For two weyes ben putte to him. þe toon is religioun of Crist of whiche he shulde be sure bi feip þat it is þe best þat may be, and þe toþir is new founden of synful servauntis of Crist, þat men shulden wite is not so good as Cristis ordre.

1 byeng, B, C.

a This passage alone would prove that there had been question among the bishops of resorting to the ultima ratio of fire and faggot, many years before the enactment of the statute of 1401.
more liȝt. And so þis man temptiȝ God þat chesþ þus þis newe ordre, and þis synne is comoun now among men for chesing of state. For who ever chesþ him a state to lyve inne, and to serve God, but ȝif he trowe þat þis state be betere to him and more siker, þat man in þis temptiȝ God, and þis man mut putte awey þe worlde, þe fend, and his fleishe, þat þei disseyven him not in chesynge of siche state.

Þe þridde temptinge of þe fend made to Crist is þus told. þe fend toke Crist in to an hill þat was ful hiȝ, and shewide hym al þe reuymes of þis world and þe joye of hem, and seide to Crist, Al þise shal Y þyrce þee, ȝif þou falle and loute me. And þan seide Jesus to þe fend, Go awey, Sāphanas, for it is writun in Goddis lawe, þe Lord þi God þou shalt worship, and to him oone þou shal serve þus. And here men marken how þat Crist was pacient in two temptyngis bifieor, but in þe þridde he myȝte not suffre þat ne he spake sharpeþly to þe fend. And in þis be taȝt to suffre mekel þy oure owne wronge, but ægen wrong of God we shulden be wood to venge it. For þus dide Crist and Moyses and oþer þat sueden him. And þus in þree temptaciouns our þe Lord Jesus overcam þe fend by þe wisdom of God, and autorite of holy wrytte. And ȝif we marken wel þes þre, we may not be temptid of yvel spirit, but ȝif we have lore to overcome him, ȝif we studien wel þis gospel. And after þes þre victories þis greet fend lefte Crist, and good aungelis comen lo him and serveden lo him as to þer God. And sum men seien þat þis fend was Sâphanas, þe moost of alle, þat siȝþ was bonden in helle a thousand þeer, as seint Joon seip, for as men seyen comounly when a fend is þus vencushid, he haþ no power to tempte þat man, and specialy of þat synne. And þus delyveride Crist þis world of þis fend and his felowis, þat þei anoiden lasse his Chirche after bi þis þousand þeer.

1 sebalt, B, C. 2 So B and C; A has to. 3 So B and C; A has As. 4 anoieden, B; anoyden, E.
SERMONS.

FE SECOUNDSE SONDAl IN LENTEN.

[SERMON XLI.]

Egressus Jesus secessit in partes Tyri.—Matt. xv. [21.]

This gospel telleth a myracle of Crist to stire men to hope mercy, al ye be ben synful. Ye story telleth how Jesus wente oute of Jude and fel in pe contrees of Tyry and Sidon, rat were countres occupied wiip hepene men, and nyse to Jude. And hem visitide Crist, and lo, a womman of Canaan wente out of hir coostis, and cryede upon Crist, and saide pus to him, Lord, have mercy on me, David some, my douzir is yvel travelid of a fend. And Crist to contynue devocioun of his womman, answeride not first a word to hir. And here may we lerne to contynue oure good werke, al ye God graunt not oure wilbe at ye bigynnyng; for God wole have oure herte devote to him wiipouten ende, here and in hevene. Ye disciplis cam to Crist and spake pus to him, Leve his womman, for sche criep after us. But Crist answeride and seide pus comounly1, Y am not sent but to be perishid sheep of pe hous of Israel, wher his woman be siche2. And bi his his womman came and loutide Crist, and seide, Lord, help me, and Crist answeride and seide, It is not good to take pe breed pat fallid to children and yve it to houndis to ete fro hes children. And his womman answeride knowinge Cristis speche, and gruonte pat it were good; as if she wolde mene pus; si pus clepist me an hound, and Y suffre mykely, yve pus sum mete of children to his hound, for whelpis elen of crummes pat fallen fro lordis boords. And Jesus answeride to her, and wiste hir entent3, and seide, O womman, grete is his feip; be it done to be, ris as hou wilt. And hir douzir was heeld ris in pat hour.

Here men douten comounly, where Crist mysside his womman or scornede hir, or putt on hir pat she was an hound.

1 So rightly in E; A and B include the words in the italics.
2 So rightly in B, C, and E. The clause is included in the italics in A.
3 So rightly C; clause included in the italics in A and B.

* comounly is equivalent to 'in general terms.'

SERMONS.
Or ellis al þes wordis of Crist shulde be take axingly.—
Here we shal bilee þat Crist dide alle gatis evene as he 
shulde do, and þus þif Crist scornede hir, þat Y dar not seye, 
scornynge was levesful, as holy writt proveþ. For Hely þe 
prophete bade priestis of Baal þat þei shulde stronglye crye, 
leste þer god slepte, or spake wiþ oþer men, þat he myȝte not 
here hem. And þus scornþ Poul spekynge to Corynþios, 
Where Y dide lasse to you þan oþer apostlis diden, but þat Y 
toke not of you, forþyve þe me þis wronge. And so ofte in 
Goddis lawe is scornynge wel ment, as þif it were levesful done 
on good manere. But it is seide comounly þat þre þingis ben 
hard to men, to scornne men medefullly, or medefulli plete wiþ 
men, or ellis for to fȝt wiþ man, bi þe weye of charite. But al 
þis may be done, as wise men þenken. But for þei ben perelous, 
many men supposen þat Crist uside hem never, but wente þe 
kyngis hye weye. And so Crist axide1 bi manere of ques-
tioun where it were not good to take children mete and ȝyve it 
unto houndis, as who seip, Telle þou, and þus heȝene men 
weren clepid houndis of Goddis folc, for properte of houndis 
acordinge to heȝene men. But þis womman mekel grauntide 
sþ question, and þus men clepid houndis may become Goddis 
children as it bifel of many heȝene, þat were convertid to Crist 
and made Cristene men. And þus Crist preiside þis womman 
by hir greete feip, and wiþ þis bodili myracle made hir soule 
hole, and figuride þat heȝene folk shulden be turned to him, 
and of men þat were first houndis shulden be maad by grace 
his children. And so þe word of Crist2, þat he was not sent but 
to þe seke children of Jacobis hous, was sooþ to þis entent, 
þat he was sent to hele þes. For what man it be þat Crist 
convertiþ and saveþ him in hevene, he is Israelis sone, for he 
supplantiþ þe fend as Jacob diþ Esau, and he is maad a man 
þat seeþ God bi feip. And Crist is clepid þus boþ Jacob and 
Israel, and oþer holy fadris þat figureden Crist, and þus men 
ben maad by grace of þe hous of Jacob.

But it were to wite þe moral sense of þese wordis, sþ þis 
kernel is more swete þan sense of þe storye. Tyrus and

1 So B and E; axid, C; axinge, A. 2 A and B insert here the word showiþ, which makes the sentence ungrammatical; E and C have it not.
Sidoun weren of þe lond of biheest, nye þe hill of Libanye, but Israel sufficde not to cast hem out of þis lond, and so heþene folk dwelten þere til þat Crist came. And so þis paynym womman is þe subsants of mennis soule, þat is moved of God to preye for hir douȝtir heele. For boþe vertues of þis soule and werkes þerof ben drecchid of þe fend and lyven un-medefuly. And suche a soule wendip out of þe coostis of Chanaan, for it forsakip þe paynym life þat it was before inne, and it sekeþ not oonly Crist in þe hous but upon þe weye, and cryþ on him kenely whan by contemplacioun it is devote in God. And in doinge of werkes it preieþ to him þat it do fully to plesaunce of God. And interpretacioun of Canaan acotþip, sþ Canaan is chaungid or chaunging, and a soule þat is first heþene and þus turned to Crist is chaungid by myracle more þan ony body. And Crist noriship and scharip þe preier of siche soulis til þat þei ben worþi to have grace of him. And so þes soulis knownþ þat þei ben seke sheepe of þe hous of Israel þat have nede of confort. And þei seien þat siche whelpis shulden ete trenchours of lordis, and knowe how God haþ fed his children, and do bi hem. For it is liȝt to God to make of siche whelpis hool sheepe of Jacobis hous, and þus converte her soulis. And þus bi greetnesse of feip enfourmed þþ charite ben siche soulis maad hool, and turned unto Goddis children. And riȝt as in Cristis tyme, and after bi hise apostlis, he turnede many heþene men to Cristis religioun, so now in tyme of Ante-crist ben Cristene men maad heþene, and reversen Cristis lawe, his lore and his werkes. As now men seyen þat þei shulden, bi lore of þer feip, werre upon Cristen men, and turnen hem to þe pope, and slee þer persones, þer wyves, and þer children, and reve hem þer goodis, and þus chastise hem. But certis þis came nevere of chastymenet of Crist, sþ Crist seþ he cam not to lese lyves, but save hem. And herfore þis is chastymenet of þe felle fend, and nevere chastymenet of Crist, þat uside pacience and myrACLIS. For Crist techip in his lawes þat al þat we shulden

1 drecchid, E. 2 So B; kenely, C, E; A has keneely.

* This sentence is almost literally translated from De Lyra.

b See Excursus at the end of the volume.
wille þat men diden skilfulli to us, we shulden do to hem. But what man wolde by skile be þus chastisid of his broþer, for mannis obedience þat he doutip to be a fend? Crist axide not siche obedience to be done to him, but who so wolde wiþ good wille obeishe to him wipouten þifte, Crist wolde take hem to grace; but þes men taken to tirantrie. But, as þe sixte sermoun seïp a, scribis and pharisees seiden þat man-sleynge was forfendid, but neiþer yre ne yvel word. But Crist diffineþ þus, þat who so is wroþ to his broþer is worþi of jugement, to be damnyd in helle; and who so wiþ þis ire spekeþ wordis of scorne, he is worþi to be damnyd bi counseile of þe Trinite. And whoso wiþ þis wraþe spekeþ foliþ wordis of sclaundre, he is worþi to be punishid wiþ þe fier of helle. Myche more þif preestis now wipouten cause of bileve slean 1 many þousand men, þei ben worþi to be damnyd—Croiserye ne assoilinge feyned now of prelatis, shal not at þe daie of dome reverse Cristis sentens. And take we hede to þes þree þat Crist chargiþ bi ordre: wraþe, and scorneful speche, and foliþ speche of sclaundre; and to þes þree Crist shapiþ jugement, conseil, and þe fier of helle. It is hard to be damnyd bi jugement of Cristis manhede, but it is hardere to be damnyd bi conseile of þe Trinite, but it is hardest to be putt bi þes to þe fier of helle. Lord! þif God punishe þus wille and mannis wordis, myche more shal he punishe wille, word, and wickide dede.

PE BRIDDE SONDAY GOSPEL IN LENTEN.

[SERMON XLII.]

Erat Jesus ejiciens demonium.—Luc. xi. [14.]

ðis gospel tellip how Jesus bi a myracle and witty wordis enforceþ his Chirche to flee synne and perel þerof. þe storye tellip how Jesus was castynge out a fend of a man and þis fend was dumbe. For he made þis man dombe. And when he

1 So B and E; A has slean.

* See page 16, supra.
hadde cast out his fend, his man dombe biforn speke and the puple woundride heryf for gretnesse of his myracle. But his enemies of Crist, as weren scribis and pharissees, whan his my3ten not denye his dede, for it was open to his puple, hei enterpretiden it amys; and seiden hat Crist dide suche woundris in his power of a fend, to whom he servede bishly. And his fend was clepid of hem Belsabub, a prince of oper. And his men hat defameden Crist his were preestis or pharissees; but oper men bi lasse envye axiden of Crist a signe of hevene, to conferme hat he dide his bi his vertue of God. But Crist when he knew were poustis, hat hei weren turned hiss fro treupe, bi many resouns proved hem hat hei weren fals in poust and word. And first he seide his to hem, Ech rewme dividid in him silfe shal be desolatid, and hous shal falle upon hous; and his zif Sa3anas be dividid in him silfe as se seien, how shal his rewme stonde stably wi3pouten eende? For si3 he seien hat Y cast out a fend bi ano3er, nedis o fend mu3t be contrarye to ano3er. His first word hat Crist toke is sop by open resoun, for his streng3e of a rewme comep of acord of his partis of it, and zif oon contrariep ano3er, nedis his streng3e is enfeblid. And zif his partis mut ever laste and oon wite ano3eris state, hat rewme mut nede be desolate, al zif his partis shal laste ay; for on hous of a more my3ti prince shal falle upon ano3er hous, and bi f3tynge amonge hem shal al his rewme be feblid, si3 his partis, ful acordid, shulden helpe his rewme and make it strong. And ri3t as a ruynous hous fallip on ano3er and brekip it, so o mayn3 of a rewme fallip on ano3er and enfebli3 it. And so shulde it be of his fendis, zif o prince contraried ano3er. And so zif Sa3anas, prince of fendis, be his dividid in him silfe, how shulde his rewme be streng3id by dedes hat Crist doip? but myche more Cristis rewme, hat is streng3id a3ens the fend, shulde have ano3er prince contrarie to Sa3anas. Also, zif Y cast out a fend in vertue of Belsabub, your children, hat ben my postlis, in whos name shulden hei cast out fendis? Certis not in my name, for hat Y were a wickide man, and si3 hei done hiss comounly in my name, hat is Jesus, hei shal juge you as fals in his interpr-

1 om. E. 2 Words rightly excluded from the italics by E, but included by A, B, C.
But certis zif Crist cast out þus þe fendis in special werk of God, þe rewme of God, þat is his Chirche, is comen amounge hem. And so þe heed of þis Chirche, contrarie to Satan, is comyn among hem, in whos vertue þes dedis ben done. And so bi chasynge of þes fendis done bi Crist in þis manere, myȝte þei wele wite þat Crist was evene contrary to þe fendis, and þan Crist was a spirit þat was nedis boȝe God and man.

Also zif a strong man wel armed kepe his castel, alle þingis þat he haþ þerynne ben surely kept in þees: and zif oon stronger þan he com on him and vencushe him, he wolde take awey his armes in which he affiede him. And siþ þis is done to fendis, as þe may þe bi þer dedis, þe may graunt þat a prince more strong þan þe fend is comen. þis strong man is þe fend; his armes ben his cautelis; his castel ben his lymes þat he dwellip inne. þe strenger is Crist þat comeþ upon þe fend; þat vencushide þe hede fend, in his þre temptacions, and ofte tymes he cast out fendis of men. Al þe cautelis of þe fend toke Crist awey, and kyndely vertues of men þat þe fend spuilde Crist delte graciously aȝen, as þe gospel telliþ. And as Matheu seþ, Crist toke awey þe vesselis of men þus segid wiþ fendis, whan he dide awey her synnes, þat weren ful of venym to ȝyve men to drynke, and þe poweris of þe soule Crist fillid wiþ vertues. Also, þe generalte of lordship of Crist shewiþ þat þe fendis ben contrary to him; for whoever is not wiþ Crist, he is aȝens him, as whoever is not wiþ trouþe holdiþ wiþ false-hede; and who ever gederiþ not wiþ Crist, scateriþ of his good. And siþ þe fend is not wiþ Crist, he mut nedis be aȝens him; and herfore comaundide Crist þe fendis þat he caste out þat þei shulden not speke to witnesse his Godhede, for þes weren fals witnessis to prove siche treuþe. And here supposiþ Crist þat he is treuþe, and þat þe fend is fadir of lesyngis, and þat his lordship haþ noon enemye but falshede. And þanne is þe resoun pleyne bi his general lordship and bi his contrarite of þe fend þat was ofte shewid.

And after þes fyve resouns Crist telliþ a sharpe sentence of malis of þe fend and how þat it is endid. When an unclene spirit

1 So B and E, A has comoun.
is went out from a man, he waundriþ bi drye placis and sekiþ him reste; and whan he findiþ noon, he seþ to him silfe, Y shal turne azyn to þat house þat Y cam of. And whan he comeþ to þat house, he fyndiþ it ydel, clensid wip besemes, and shynyngely arrayed. Þan he goþ and taketh wip him seveþ oþer spiritis worse þan him silfe, and þei, entriþ in to þe man, dwelven in him, and þus þe laste of þis man ben worse þan he was before. Þis unclene spirit is þe heed fend, and þis man ensegid bi him is þe kynrede of þe Jewis, of whom Crist shulde come, and þerfore he assailide it; but patriarches and holy fadris fouþen wele azyn þe fend, þat him þouþte he hadde not þere a plesinge place to dwelle inne. And so he wente to heþene folc þat were wipouten grace, and þit he likide not wip hem for þer kyndely resoun. And þanne þe fend seide to him silfe þat he wolde go aþen to generaciotm of Crist and perverte it more. And in tyme þat preestis regneden, he entride to aspie it, and he fond it ydel from kepyng of Goddis lawe, and occupied wip mannis lawe þat sownede unto coveitise. And bi þis þei swepten comynalte of men and maden hem bare and colde as floures ben maad. But housis of preestis were worldely arayed, and þei kepten as sacramentis many of her fynding, and bi þes þe fend þouþt þat he shulde overcome hem. And he gidere to him al manere of fendis, and dwelte wip þis peple, and made hem worst men; for þei growiden ever in malice, til þei hadden killid Crist. And þus, seþ Crist, shal be to þis worste kynrede, sþ ende of mennis wickidnesse was to slee Crist. And so, it is lickely Þat þe Chirche fariþ now bi sleyenge of treuþe þat is Goddis lawe, so þat men in erþe, clepid Cristen men, passen in malis Jewis and Sarasyynes. And rote of þis malice is co-veitise of preestis, and leynge of Goddis lawe, and hþyng of mannis lawe. Bi þis is þe comynalte of puple maad pore, and swepte as þe pament from hilyng of stree, and colid in cha-rite, boþe þei and preestis. But housis of preestis ben worldely arayed, and þis aray is hid from partynge of comounes. And þis is wey of Antecrist, and ende of þe last yvel. And soone after þis lyfe shal come þe daie of dome, but bifoer, þif God wole,
The Church shall be mendid. And pis is þe moost perelous harme þat þe Chirche hadde ever, for cautelis of Antecrist disseyven many men. And whan Jesus saide þes wordis, a woman of þe puple hyed her vois and seide þus to Crist, Blessid be þe wombe þat bare þee in to þis world, and blessid be þe tetis þat þou hast soukid. But Crist blessid more þes men þat heeren Goddis word and kepe it wiþouten lesynge, as oure Lady dide; for þis bi himsylfe makip a man blessid. And it is likelie þat þis woman undirstood Cristis wordis, and herfore she blesside þe moder þat bare sich a child.

Þe fourþe Sunday Gospel in Lenten.

[SERMON XLIII.]

Abiit Jesus trans mare.—John vi. [1.]

þis gospel tellip þe first feste þat Crist made to þe puple, bi multipliynge of mete, as þre gospelis tellen. þe story tellip þat Jesus wente over þe water of Galile þat is clepid Tiberiatis, and many oþer names, for contres and touns þat it 3ede bi-twene. And a greet multitude suede Crist here, for þat þei seien þe signes þat Crist dide on syke men. And Jesus when he cam over þis water of Galile, he wente in to an hill and sate þere wiþ his disciplis. And Paske was ful nyse, a greet feste among Jews. And whan Jesus cast up his eyn, and saw a ful greet multitude was come to him, he seide unto Philip, Wherof shal we bigge looves, þat þes men eþ. And þis seide Crist to temple Philip, for he wisþ what he was to do. And Philip seide to Crist þat looves of two hundrid pens suffiden not to hem, þat ech man take a litil what. And oon of Cristis disciplis, Andrew, Petris broþer, seide to Crist, þer was a child þat hadde syne barly loves and two fishes, but what ben þes among so many men? And Jesus seide to hem, to make hem sitte down to þe mete, for þere was myche hay in þe same place; and so þei sate

1 So B. C. E.: bed. A.
SERMONS.

to be mete, as fyve thousand men. And Jesus toke pes fywe looves, and yaf hankynge to God, and delide among pes sittinge men, and also of pes fishis as myche as hei wolden. And whan hei weren fillid, Crist seide to his disciplis, Gedre ye pat ben lafte relefes pat hei perishe not. And so hei gedriden and filliden twelve cofynes of relfy of fywe barly loves and two fishis pat waren lefte of hem pat hadden ete. And pes men, whan hei hadde seen he signe pat Crist hadde done, hei seiden bus of him, pis is a verre prophete pat is come in to pis world.

Pis bodily fode bi whiche Crist fedde pe folc, bitokenep goostly fode bi whiche he fedep mankynde. His passynge over pis water with his disciplis, is passyng over worldely perilis to take Goddis lore. Cristis sittinge in pis hille is rysyng to spiritual lyf, and Cristis lokyng on he peple is goostly mercy do\textsuperscript{1} to hem, and steyngen in to he hille of Jesus wip his disciplis is takynge of goostly lyf for to lerne Cristis lawe. Axinge of Philip, pat was made to shewe pe myracle pe more, and for to have beter in mynde, is fillinge of Goddis word in dede. Pes fyve looves pat Andrew shewide ben harde lyfe pat men moten lyve biforn hei kunne Cristis lore; and two fishes ben jenkinge of God and hevene. Sittinge doun in hey, is meke pouzt of mennis freelt. And so Andreu undirstood more pat Philip pat God pat multiplied mete, as pe lawe tellep, by Helyse, myzt liȝtly multiplie pis mete and so fede al pis peple. But wiȝouten myracle myȝte not so myche pepule be fedde of Crist. And pes fyve pousend of men, wiȝouten wommen and children, ben pe noumbrer pat shal be savyd bi pis spiritual foode; for fyve is a round nombre pat turnep wiȝouten eende in to him silfe. And so not al pat ben fed þus shal come to þe blisse of hevene. Pe twelpe coffynes of relifyes, ben alle pe seintis gloses pat be gedrid of Goddis lawe to fede þe pepule afterward. And goostly lore hap properte to be multiplied in men; for of o lore comeþ anoþer, and al is þe same treupe. And bi þis fode men þanken God, and seien pat Crist is þat grete prophete þat is to come in to þis world, and fylle it of hevenly lore. For of oþer myraclis of

\textsuperscript{1} done, E, C: to do, B.
Crist þis myracle is oon of þe most, þat so fewe disciplis of hise filliden þe world in so short tyme wiþ þe same gospel of Crist; and he it was þat dide þis myracle.

And here men moven þre doutis. First, how Criste absentide him fro Jerusalem at þis Paske, siþ Baptiste hertyly reprovede Heroud, and Crist was more hardly þan Joon for to suffre passioun for þe love of mankynde. But here we twoun þat Jesus, siþ he was boþe God and man, dide alle his dedis at point devys, and myþe no wey be amendid. And þus he absentide him now to prophite1 more to his Chirche, for his tyme was not come to die at þe Paske, þat he hadde ordeyned. For, as men seyn comonly, Crist moste passe þis secounde Paske, and in þe þridde Paske die gladly for mankynde. And so Crist suffride more freely þan Baptist or ðer martiris. But he was more nedid bi wisdom to suffre as him silfe had cast, and so, as Crist himsilfe hadde ordeyned, Baptist shulde die biforn, and so go to purgatorye and be taken out bi Crist. And þus Crist ʒaf ensaumple to us to fe deþ, when he moveþ us, as al þis lyf was ensaumple to teco men how þei shal lyve. Þe secounde doute is axid here, whi Crist wolde not take þe rewme of Judee þat was owid to him, siþ þe puple preferide him anoon, aftir þis myracle þat Crist had fedd þus þe folk. But here men seyen, as to þe first, þat it were a manere of biggynge to have þe rewme for suche a feste, and of puple þat was so symple. Also, al ʒif Crist was kyng, he wolde not þus regne worldly, ne him was owid no siche rewme, siþ God wolde not þat it were so. Also Crist ordeynede him silfe to lyve wiþouten wronge of ony man, and so he wolde not regne þus wiþouten þe emperour’s leve, þat men shulden wite þat his lyfe no weye reversid þe emperour. And so witnessis þat accusiden him in tyme of his deþ werent opynly fals. And þus as oure Lord forsoke to be presid of þe fendis, so he forsoke now to take þe rewme þus of þis puple.—Þe þridde doute þat sueþ þes two is, how Crist myþe disserven in suffringe of his passioun, siþ he was nedid to suffre þus. But here we witen, as Crist was nedid to suffre and die as he hadde ordeyned, so he was

1 profite, B, C, E.
nedid to have blis for his wilful passioun, sif al his passioun of Crist was more wilful than any ojer myȝt be. And for myche wilfulness was his passioun more medeful. And here þes blynde heretikes wanten witt as ydiotis, whan þei seien þat Petre synnedede not in smytynge of Malcus ere, but ȝaf ensaemple to preestis to sifte. And þus Crist lettid him to sifte more; for hadde Petre and oþer apostlis fouȝten þus, þanne þei hadden lettid þe passioun of Crist and savynge of mankynde. But here þes blynde heretikes, þat ben unable to conseyve sutilte of holy writt, shulden first lerne þer owen wordis. So þat it is þat al þingis mut nedis come as God hath ordeyned, and so ech dede of Crist muste nedis be done as he dide it. And þus sif men shulden not sue Crist here, for he muste nedis suffre, no Cristen man shulde sue Crist in no þing þat he dide. For alle þe þingis þat Crist dide musten nedely comen as þei came, and so siche heritikes musten nede suen Antecrist and be dempynd wip him, for defaute of her bileve. And sif þei seien þat þis is fals, þat al þing mut þus nedely come, Lord! hou dremente þes foolis þanne þat sif Petre hadde fouȝte forþ, þanne Crist shulde not have suffríd deep, ne have bouȝt mankynde! Certis þes idiotis can not shewe hou þis shulde suen of ony treuȝe, but sif þei supposen here, þat þus it mut nedis be. And sif we shulde herfore lette to take ensaemple to sue Crist, we shulden lette evermore to sue Crist and take his lore. But sif Crist reprovyde Petre and saide a cause general, þat who ever smytþ þus wip sworde, he shal perishe bi Goddis word, it is knowun þing þat Petre synnedede in þis fytynge; and myche more shulden preestis sifte not for a cause of lasse value.

1 So E; om. A, B, C.
Quis ex vobis arguet.—John viii. [46.]

Wyclif's mission techeth to believe by these words that Christ spake, and how men shulden lyve there after, and trownen in Crist and suen him. First axeth Crist that who of hem shal reproove him of synne; and he wolde mene that noon mote. And so Crist myyte not do synne, for if he myyte have synned, he Jews mysten have reproved him of synne, as pei enforsiden many gatis, but pei traveliden in veyn. And here we understonden reprofe for materere that is trewe for cause perof. As false peny is noo peny, so fals reprofe is no repreefe, for ech theng mut have trowe in that that it haþ beynge. And in þis word Crist wolde mene that he was bope God and man, for if he hadde not be God, he myyte have synned as angelis diden. And it were liȝt for to synne in veyn glory or in gabbyng, for ech gabbing is synne, and Crist gabbid, or he was God. And after þis bileve of Crist, proveþ he that pei shulden trowe him. For sîþ he seip but treueth to hem, as he may noo gatis synne, pei shulden trowe unto that treuþe, sîþ þat God knowip al treuþe. And herfore seîp þe word of Crist, þat if he seip treuþe, whi trownen þei not to him. But as Crist soþely takip, he þat is on Goddis syde, he heerip Goddis wordis, or bodily or spiritaly; sîþ no man may be but sîþ he heere treuþe or o tyme or oþer. And so þes heþ preestis of Jews heeren not þus Goddis wordis, for þei ben not on Goddis halfe; and þanne þei ben wiþ þe fend.

But þes Jews conceyved þes wordis how þei weren sharply seid to hem, and þei hadden no way to answere ne to replie aþens him. And herfore þei bigan to chide and accusiden Crist whiþouten cause. And two þingis þei putten on him, first þat he was a Samaritane, and1 sîþ þat he hadde a fend, þat was felowe and helpe to him. But Crist lefte answere to þe first, and þe secounde he denyeþ; and so he grauntide in a manere þat he

1 om. B, C.
was a Samaritan, sīp he was keeper of mankynde, as he telliþ in a parable. Pat man is seid to have a fend whom þe fend disseyvel, as he is seid to have an heed þat is hedid bi þis hede; and so of oþer relatives as clerkes knownen in manere of speche. And after þis answere Crist telliþ how he doip treuþe and þei done falshede aþen, for he doþ worship to his Fadir and þe unworshipiden him; he sekiþ not his owne glorye, but his Fadir sekiþ and jugiþ. And þis is þe maner of speche þat Crist usiþ ofte, þat he bi his manhede doþ not suche þing, whan he bi þis kynde doþ not principalli þis þing. For Crist sekiþ to þis entent þat his lore is not his, ne þe word þat þe herde is not his, but his Fadris. And on þis manere semþ Ambrose a to graunten þat þe sacred breed is not after breed but Goddis body, for it is not after principaly breed but Goddis bodi, in maner as Austin seþ. But sìþ al werkes of þe Trinite may not be departid, al þe þree persons seken glorie of Crist. But þe manhede of Crist is herto an instrument; and as þe ax hewiþ not, but þe wriþt bi his crafte, riþ so Crist sekiþ not his owne glorie. But Crist to shewe boþe his kyndis doubhis amen, and telliþ þat he seþ sopeli to hem; þat who ever kepþ his word shal not taste deep wipouten end. For he bi comoun speche kepþ a þing, þat wipouten lesyng kepþ þe same þing, and þus whoever kepþ ony word of Crist, he shal never have þe dep þat ever shal laste.

But here þe Jewis knewen not þe manere of Cristis speche, and replieden aþen him and seiden, Now we witen wele þat þou

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S. Ambros. De Fide, lib. iv., cap. 5. 'Nos autem quotienscumque sacramenta sumimus, quae per sa- crae orationis mysterium in carnem transfigurantur et sanguinem, mortem domini annunciamus.'

I have examined scores of passages in the works of St. Austin, but have not found one which exactly corresponds to the reference in the text, so as to imply that the sacramental bread, after consecration, while it became principally the body of Christ, yet continued in a certain sense to be bread. For this is clearly the meaning of Wyclif's words, and this was in fact the main point of his controversy with the friars on the Eucharistic mystery; in which he quarrelled with their definition of the consecrated species as an 'accident without a subject' for this very reason, that it utterly denied the co-presence of bread in any sense, after consecration. It is therefore a point of much interest to ascertain whether St. Austin's works really contain any passage which would justify the reference in the text; in other words, which would support Wyclif's favourite theory of consubstantiation; and I shall be glad if this note should be the means of directing the attention of theological students to the search. (See note on p. 379, Serm. 112.)
hast a send þat ledip þe in þi dedis. Abraham was deed, and oþer holy prophetes, and þou seist, whosoever kepip my word shal never die. Lord! wher þou be more þan oure fadir Abraham þat is deed, and prophethis also; whom makist þou þee? wher þou be more þan ony of þese seintis? Here may we see þe folye of þes Jewis, for þei koud not knowe dyversite of þes wordis; who þat lyveþ þus, he shal not taaste þe longe dep; and who so lyveþ þus shal never taste dep. But Jesus lefte þis foly and spake to þe purpos; ʒif Y glorifie þus my sylfe, my glorie is not, but Y have a Fadir þat þus glorifieþ me; and ze seyen þat he is your God; but ze have not knowe him; but Y have knowe him, and ʒif Y sey nay, Y shal be like to you, a lyer. Abraham youre fadir hadde grete joie to se my daie, and he sey it and hadde joie. But here þe Jewis knewen not þe maner of riȝt speche of Crist, for þei knewen not how Crist clepide God syngulerly his Fadir. For þan bi riȝt speche God was his Fadir bi kynde. God is oure aþer fadir1 but who ever of us seip, God is my fadir, he blas-femeþ in God. þis man is my fadir, ʒif þat Y have properte in gendrure of him bifoore oþer men. And þus þes foolis replieden aþen þe wordis of Crist, and seiden; þou hast not ʒii fify þeer in age and ʒiþ pou menest in þi speche þat þou hast seen Abraham. And, for þe first byldenesse þat þei weren to blame fore, Crist spake more derkely to hem þan he dide bifoore, and seide, Sobely, sobely, to showe his two kyndis, Before þat Abraham shulde be, Y am. And herfore þei weren depid in worse synne of dede, whan þei token up stonys to stone Crist to deeþ. But Jesus hidde him and went out of þe temple, as it was liȝt to hym to hiden him among many; for boþe he myȝt stoppe her siȝt, and shewen him in dyverse formes. And here he tauȝt his disciplis in dede for to flee, but he tauȝt hem nevere for to fyȝte bodily. And siche blessid cowardise makiþ Goddis children, for Crist seip þat in þer pacience þei shal have þer lyf in pees. But þe fend techiþ his children to be hardy heere, and fiȝte wipouten hevenly cause, and þus þei lesen þer lyf; for techingis þus contrarye leden to contrarye eendis.

But we þat ben in bileve over þes blynde Jewis shulden

1 aller-fadur, C. See Glossary.
knowe þes wordis of Crist þat he seid to hem, Biforn þat Abraham shuld be, Y am. But as we witen bi oure bileve þat þes wordis ben ful of witt, so we witen þat in hem Crist shewide his godhede. For we witen wel þat þis word, Y am, bitokeneþ þe godhede, for godhede may not be chaungid, neiþer from þonge to elde, ne from worse to beter; for it is ever oon, and a þousand þeer ben to him as þisterday; and, shortly, al þing þat was or ever shal be hereafter is present unto him, for streeching of his lange beying. And herfore tellþ God to Moyses þat he þat is, is his name, and þis is a memorial to God wipouten ende. But over þis we shulden wite when Abraham shulde be. And certis, siþ þat God wiste, 3he\(^1\), bifore he made þis world, þat Abraham shulde be, þanne it was sop, and herfore seyen clerkes þat ech creature hæþ beyng in his sample\(^a\) þat is wipouten eende. And so, þat Abraham shulde be, is treuþe wipouten eende, but þit bifore þis treuþe, is God þat knowiþ it. And so þis word, bifore, bitokeneþ forþerhede of beyng, and not forþerhede of tyme, siþ al þis was wipouten ende. And so to blaberynge in þis speche mennis voicis ben not sufficient, but sum glymerynge we have in oure soule of þis treuþe, and betere knownen it in oure herte þan we can speke it in vois. And blessid be þe Holy Goost þat sette siche wordis in his lawe, þat alle men here in erþe can unneþe undirstonde hem. For Y am certeyn siþ þou be never so wyse ne olde, unneþe þou wolt afferme þis shorte word of Crist, whan he seip þat, Bifore þat Abraham shulde be, Y am. And here tellen seintis cause of þis derknesse. First we shulden wel witen þat autour of þis gospel is more witty in himsylf þan we alle can conseythe.

\(^{1}\) So B and E; 3e, A.

\(^a\) The belief that the ideas, or original patterns (exemplaria—‘samples’), of all things and persons exist from eternity in the divine mind, borrowed by the schoolmen from the Platonic philosophy, is defined and adopted in the Summa of St. Thomas. The following extract is from the first Article of Quaestio xv., Prima Pars. ‘Dicendum quod necesse est ponere in biles atque incommutabiles; quia mente divina ideae sunt principale. Idea autem alicuius rei praeter ipsam existentes. Forma autem alicuius rei praeter ipsum existens ad duo esse potest; vel ut sit exemplar ejus cuius dicitur forma; vel ut sit principium cognitionis ipsius.’ Again (Art. ii.) quoting St. Austin, he says, ‘Ideae sunt principales quae- dam formae, vel rationes rerum stabiles atque incommutabiles; quia ipsae formatae non sunt, ac per hoc aeternae.’
Also he wole that his preestis traveilen fast in his lawe, and kepen hem medefuly from oþer occupaciouns; for noon of us haþ materie to say that he can alle Goddis lawe, and so he haþ no more to lerne þerynne. Also we shulden trowe that alle menmys wordis may not come to þe witt þat is in Goddis wordis; for we witen þat nouȝt in hem is seid wiþouten chesoun, but in ech Goddis word is more witt þan we knowe.

**PE GOSPEL ON PALM SUNDAY.**

[**SERMON XLV.**]\(^{a}\)

*Altera autem die quae est post parasceven.*—**Matt.** xxvii. [62.]

We suffisen not here to telle pleynty þis gospel, but þe ende þerof makiþ mynde of oure bileve, how, after þe tyme þat Crist hadde suffrid deep, þe nexte day after, þat is þe holy Saturday, þes men þat hadden kild Crist gideren to gidere. For þe gospel telliþ þat princes of prestitis and þe Phariseis comen to gidere to Pilate, and þes two folk, as his preestis of þe temple and þes religiouse, diden Crist to dep. And herfore telliþ Matheu how þes two dredden more þat þe name of Crist shulde growe among men, and so þer defamyng shulde growe, and þei shulden be distryed. And certis as þese two maner of folk diden Crist to þe dep, so þei ben now cheveteynes to distriyen his lawe; for þei letten þat þei may þe treuþe of þe gospel. And noo woundir is; for þei in þer lyvyngge reversen þe lyf of Crist, and ben weddid to contrarye lyf. And siþ þe gospel telliþ dampnyngge of siche men, and hou þat men shulden flee hem as heretikes and fals prophetis, þei dreden þat þer gile by þis shulde be knowe. And herfore þei seien þat Goddis lawe is fals, but þif þei glosen it after þat þei wolen; and þus þer glose shulde be trowid as bileve of cristene men, but þe tixt of Goddis lawe is perelous to trowe. Þes two manere of folk comen to gidere to Pilate on þe nexte Saturday after þei hadden kild Crist, and þus seiden to him,

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\(^{a}\) The style of this sermon rises occasionally to real eloquence.

**Wyclif.**
SERMONS.

Sire, we penken on [hat his gilour saide whan he was on lyve, [hat he shulde ryse after fre daies; andfore commaunde his sepulcre to be kept til [be bridda day, lest his discipis comen and stelen his body, and ymen to [be pepe [hat he is risen fro dep; and so [be laste errour shal be worse pan was [be former. And [hes pagyn playen [pei [hat hiden [be treupe of Goddis lawe. And Pilat seide to hem, your siff have [be kepyng; got for [and kep it as ye can, for [his is not myn office. And [hus seyn [hes two folk to princes of [he world, [hat [hes heretikes ben fals men a5ens holy religioun, and [pei casten to distrye lordshipis and rewmes; and andfore comaunden hem to be dede or lette hem to speke. But lordis seien a5en [hat [pei shulde knowe [be lawe [hat holy Chirche ha5, to punishe siche heretikes; and andfore [pei shulden go forp and punishe hem bi [per lawe. And bi siche execucioun of fals prelatis and freris, is Goddis lawe quenchid and Antecritis arerid. But God wolde [hat [hes lordis passiden Pilat in [his point, and knewen [be treupe of Goddis lawe in [per modir tunge, and have [hes two folk suspect, for [per cursid lyvyng and hydyng of Goddis law fro knowyng of seculers. For [hi [hes cautel of [be fend ben many trewe men quenchid. For [pei wolen juge for heretikes al [hat speken a5ens hem, 3he, 3if [pei tellen Goddis lawe, and shewe synes of [hes two folke. And [bei wenten forp, and kepwen wip kny3is [be sepulcre of Crist, markynge [be stoon [hat was putt at [be dore in si5t of [be keper, to marke [per diligence. And [hus done oure heye preestis and oure neewe religiouse. [pei dredden hem [hat Goddis law shal quyken after [his, and herfore [pei maken statutis, stable as a stoon; and [pei geten graunt of kny3is to confermen hem. And [his [pei marken wel, wip winnesse of lordis, lest [hat treupe of Goddis law, hid in [be sepulcre, brest out to knowyng of [he comoun peple. O Crist! [hi lawe is hid 3it; whan wilt [houn sende [pin angel to remove [be stone, and shewe [hi treupe to [hi folk? Wel Y wote [hat kny3is tooken gold in [his case, to helpe [hat [hi lawe be hid, and [pin ordenaunce cesse, but wel Y wote [hat it shal be known at [be day of dome, or bifoere whan [he likep a5en al [hi enemies.

Here shulden men marke [he passioun of Crist, and prynten in [per herte sumwhat to shewe it, for it was most wilful

1 gilour, E.

SERMONS.
passioun āt ever was, and most hard passioun āt ever man suffrīde. It was āus wilful and so moost medeful. And her-
fore tolde Crist āe forme of his passioun to his xii disciplis, 
whan he wente to Jerusalem; and herfore Crist, āat\(^1\) hidde him 
bīfore to come to āe citee, came\(^2\) now for to suffrē, to shewe his 
free wille. And herfore he seiē at his soper here, Wīō āes de-
side to ete āis Paske wīp you. For deśire of his god-
hede and desire of his manhede mōvede him to ete āus and to 
suffrē after. But āis was mene and figure of his last soper 
āt he etē in hevene wīp men āt he āāp chosen. And āus āēp 
noo contrariete was in Cristis resoun, to suffrē āis passioun, and 
his witt was moost clene, no āing āat man dide was to him more 
willeful. And āēp Crist sufrīde āus for synne of his brepheric, ēi 
shulden sufrīe āncfulli for ēr āown synne. Crist axēp not greȩt 
peyne in his brepheric, but āat ēi āave sorewe for ēre synne, 
and purpos\(^3\) to forsaken it; and āis āis cause whi āat God 
wolde āave his passioun āus rehersid, for pro̧fit of his brepheric 
and not for ēr owne. Āis peyne of Cristis passioun ās̄id al 
ofer, for he āamost tendir man and in his myddil age, and 
God leet bi myracle Cristis wyttis sufrīe, for ellis he my̧tē bi 
joye āave hadde noo sorewe. But alle circumstauncis āat 
shulden make peyne hard, weren in Cristis passioun to make 
it more medeful. Īe place was āmost solem̧ne and Īe day also; 
Īe houre was āmost knowun to āewes and to ēfȩn men; and 
Īe āispit was moost : for āen āat moost shulden love Crist or-
deynedē āis moost foulȩdēp, āēn Cristis moost kyndnesse. And 
we shal bileve āat Crist sufrīde not in īo manere but for certeyn 
encesoun; for he, boāe God and man, āat made al āingis in 
noumbre, shope his passioun to answere to byggyne of manmys 
synne. And so sevȩne wordis āat Crist spake on Įe cross an-
sweren woundirfully to alle synnes of men; and shortly, no 
Īing āat Crist āver dide was done but for greȩt cause and pro̧fit 
of men. Suchε cause∫ shulde we studie, and prenten hem in 
oure mynde, for wyte wel āat al āis āas done for pro̧fit of 
Cristen men. And āus trowe we not āes heretikes āat ben 
foolis ou̧t of bileve, āat seien we my̧a not sue Crist, and namēly 
in his passioun, for Crist was nedid to su̧ffren here al āat he

\(^1\) om. E. \(^2\) and cam. E. \(^3\) So B. E. C: in purpos, A.
suffride. Certis ðes founede⁴ heretikes shulden wel wite þat al þing mut nede come as God haþ ordeyned. And so sue we Crist afer in his blessid passioun, and gedre devout mynd of him, and kepe us aferre fro synne.

PE GOSPEL ON EESTIR DAY.

[SERMON XLVI.]

Maria Magdalene.—Matt. xxviii. [i.]

Þis gospel tellih hou ðes holy wymmen comen to bileve þat Crist was rysen fro deþ. Sum men seien þat here weren but two Maries, þat was Marie Magdalene, and Marie James modir; and þis secounde Marye was boþe our ladyes sister and Salomens dauðter. But sum men seien þat þere weren þree. But it is ynow to us to trouen þat þei weren two, and leve to knowynge of God þif þere weren moo. Þes two Maries hauþen hem at even oynementis, for it was leveful to wirchen at even in þe Sabotis. And eerly on þe Sonnenday þei comen to þe sepulcre of Crist, at þe sunne rysynge, and seiden to gidere, Who shal turne to us þe stone fro dore of þe sepulcre? And þei lokiden þerto, and sizen þit turned awey, for soþe it was ful grete; and passide þes wommans power to removen it fro þe dore, by castynge of þe Pharisees; for þei seiden þat Cristis disciplis wolden come and stelen his bodi. And so þis stone was removed bi service of aungelis, for disciplis of Crist dredden hem þit to walken. And þes wymmen comen in to þe sepulcre of Crist, and þei seien an angel of God in forme of a þonge man silynge on þe riþt side and hild⁵ wip a whiþt stole. And þei woundriden of þe stýl, but þe aungel seide to hem, Wole þe not drede, for Y knowe youre purpos, þe seken Jesus of Nazareþ þat was done on þe cros, but he is rysen to lyve, and is not now here. For here is þe stede voide, where þei hadden put him. But go þe and seie þe to Cristis disciplis, and algatis to Petir, þat Crist shal go bispore you to þe contre of Galile. And þere shal þe see him as he saide you bispore; and he may not ly. Ech word of þis gospel berþ grete mysterye. First Crist

¹ fonnyd, B; fond. C: foliêd, E.   ² bilyd, E.
apperide to þes holy wommen, fer to graunt a privilegie to wom-
man's kynde. For it is seid comounly þat Crist apperide ten tymes
from hour of his rysynge to his steiynge into hevene. First Crist
apperide unto Marye Magdalene, and made her sterre of þe see,
to þyre liȝt to men, and to put hir fro dispeire of hir first synnes.
We denyen not þat ne Crist bifore þis apperide to his modir,
hou þat he wolde, or in body or in soule, for she wa
s ever sad
in fei,
pe comynge to serve Crist, and þit þe making redy on þe nyȝt before is done of
Crist, but not in siche grace.
The musing of þese wommen as þei wenten by þe wey, bitokeneþ bisy þouȝt how men shal come
to serve Crist. But lore of good aungelis opnþ to men þis
lessoun, for þe stoone of unbileve is first ful grete in synful men.
Þis entrynge to þe sepulcre is comynge to þe service of Crist.
Þis aungel þat techiþ men treuþe is good aungel of God þat
sittþ on þe riȝt side, to teche men þe wey to hevene, and to
sitten on Cristis riȝt hond on þe daie of dome. Þe whitnesse
of þis stole is clenesse of victorye þat siche men have of þer
goostly enemyes. And as Gregory notiþa, þe face of þis aungel
semed as liȝtnynge, and his cloþis whiþ as snow; for Crist
and his aungelis ben dredeful to wickide men, and plesyang
to good men. Þe, to þe day of dome þis aungel confortþ men,
and riȝþþ þer purpos, and telliþ hem how now Crist is sittynge
in hevene, for his staat here in erþe is fulli performed. And
office of suche men is aftirward enjoyned hem, þat þei shulden
parte wiþ þer breþerem goostly werkes of mercy, not oonly wiþ
comounnes1 but also wiþ prelatis. Þe goynge bifore of Crist
to þe contre of Galile is, goinge bifore of Crist to hevene. Þere he
shal shewen him to men as he haþ hiȝt to hem ofte in þe gospel.

1 comyns, E.


* In fulgure etenim terror timoris
  est, in nive autem blandimementum
candoris. Quia vero omnipotens
Deus et terribilis peccatoribus, et
blandus est justis, recte testis resur-
rectionis ejus Angelus et in fulgure
vultus et in candore habitus demon-
stratur; ut de ipsâ sua specie et ter-
deret reprobos, et mulceret pios.*
Here after pis witt men may large pis gospel, and trete what mater ßat ßei wenen shulde profite to ße pule; but it is comounly told of ße sacrament of ße auter, and how men shal dispose hem now to take pis sacrament. And it is seid comounly, ßat as ßes holy wymmen hadde lefte ßer former synne, and taken ßer freishe devocioun; so men shulden come to ße chirche to take ßis holy sacrament, and ßus come wip ßes hooly wymmen wip list of ße sunne. And ßus men shulden clophen hem wip ßes ße vertues, bileve, hope, and charite, to rescwayne ßis sacrament. Bileve is first nedeful; and algatis of ßis breed, hou it is Goddis body by vertue of Cristis wordis. And so it is kyndely breed, as Poul seip, but it is sacramentally verre Goddis bodi. And herfore seip Austyn, ßat ßing is breed ßat ßi ßen tellen ßee and ßat ßou seest wip hem. For it was not trowid bfore ße fend was losid, ßat ßis worþi sacrament was accident wipoute suget. And ßit dwellen trewe men in ße old bileve, and laten freris foulen hem silfe in ßer newe heresie. For we trowen ßat ßere is beter ßing ßan Goddis bodi, sip ße holy trinite is in eche place. But oure bileve is sette upon ßis point; what is ßis sacrid hoost, and not what ßing is ßere. ße secound vertue ßat shulde cloþe trewe men is ße vertue of hope, ßat is ful nedeful; how men shulde hope bi ßer lyfe here, and first, wip ße grace of God, for to come to hevene. And to ßis entent men taken now ßis sacrament, so ßat bi takynge heroþ ßer mynde be freschid in hem to ßenken by Wyclif; on the other hand, the language is quite compatible with the view taken by his opponents, the friars. The words most to the purpose are these: 'Ista, fratres, ideo dicuntur sacramenta, quia in eis alid videtur, alid intelligitur. Quod videtur, speciem habet corporalem; quod intelligitur, fructum habet spiritalem.'

* I do not know to what passage the writer refers.

b I am indebted to the kind assistance of Professor Stubbs for the discovery of the passage in the works of St. Augustine to which the text probably refers, though some force appears necessary to make the words of the saint bear the meaning which Wyclif imposes on them. The passage is in a remarkable sermon, No. 272 (vol. v., p. 1104 of the Benedictine edition), addressed 'ad Infantes' on their due reception of the Eucharist. The impression left by the entire sermon might certainly, to a mind already prepossessed accord with the view of the Eucharist taken by Wyclif; on the other hand, the language is quite compatible with the view taken by his opponents, the friars. The words most to the purpose are these: 'Ista, fratres, ideo dicuntur sacramenta, quia in eis alid videtur, alid intelligitur. Quod videtur, speciem habet corporalem; quod intelligitur, fructum habet spiritalem.'

* It had become a popular belief by this time, among the spiritual Franciscans and the various reformationary sects, that since the year 1000 A.D. the devil, after his millenary captivity (Apoc. xx. 2), had been let loose from the bottomless pit 'to deceive the nations.'
on kyndenes of Crist to maken hem clene in soule. And herfore seij Poul þat he Þat want þis ende, etþ and drynkeþ his judgement, for he jugþ not þe worþipnes of Goddis bodi, ne worshipþ his ordenaunce. þe þridde vertue nedeful for to take þis sacrament is vertue of charite; for þat is ever nedeful, siþ no man comeþ to Cristis fest but siþ he have þis cloþing. And þus, as Austyn declariþæ, foure poynþ þat fallþ¹ to makinge of breed techen us þís charite, and algatis to have it now. For ellis we greggen² our synne in etynge of þís breed. And siþ we have þís cloþinge, takinge þis mete in figure, it shal brynge us to hevene, þere to ere Goddis body goostly wil_outen ende; and þat is mennis blisse.

PE FIRSTE SONDAY GOSPEL AFTIR EESTIR.

[SERMON XLVII.]

Cum esset servo die una.—John xx. [19.]

Þis gospel tellþ of þe ﬁþþe apperynge, þat was þe last, and late done upon Paske daie, and þis is told wiþ oper to conferme blyeve of þe Chirche. As þe seconde apperynge was to þe holy wommen, so þe ﬁrst apperynge was alone to Marye Magdalene, as tellþ þe gospel of Joon in þe same capitle. þe þridde tymþe Crist apperide to Petir as Seint Luke tellþ in eende of his gospel; and þis was, as sum men seyen, whan Petre and Joon comen fro þe sepulcre, and Petre went bi himþle woundedrynge and musinge. þe fourþe apperynge was maad to two disciplis þat wenten to Emawus, and Crist soupid wiþ hem. Of þís tellþ þe eende of Seint Lukes gospel. þe ﬁþþe apperynge was þís þat oure gospel tellþ of, and þis was last of fyve, þat Crist

¹ fallæ, B, C, E.

² agrægenæ, E.

* I have to thank Professor Stubbs for this reference also. In Serm. 272, already quoted, and also in Serm. 227, the various processes that enter into the making of bread are compared to the spiritual operations which combine to make the perfect Christian. But in Serm 229, these processes are distinctly set down as four: threshing, which answers to conversion by preaching; grinding, which represents the discipline of fasting and exorcism; mixing with water, which is Baptism; and baking, which corresponds to the flames kindled in souls by the Holy Ghost.
shewide on Paske daye. And on ßat dai severe nit Crist apperyde ße sixte tym, and of ßes two apperingis tellß pis gospel.

ße storye seip, when ßit was late, ße first day of ße wok ßat came nexte after ße Frydaye ßat God was done to ßep on, and ßat was in ße Sonendale next after ße Sabot. But it was late, and ße disciplis weren gedrid ßere, to conforte hem to gidere, and for drede ßat ßei hade of ßewes ßat weren her enemys: ßer ßatis weren fast shitt, for drede of ße same folk; ßesus cam, not lettinge ßat ße ymalyve, wok ße not drede ße while ße have siche a keper. And ße shewide to ßem ßis hondis and ßis side, and ße disciplis hadden joie1 when ßei hadden seen ßus ße Lord. For sorewe of ßis ßep and drede of ßewis weren clenly putt awey bi sißt of ßis lord. And ßrist seide ßen, ßees ße to ßou, to tellen hem ße ful pees ßat ßei shulden have ßerafter bope in bodi and soule, for ßere medeful pacience. And ßei shulden not grutche for ßis short pursuyng, for ßrist tellß ßat, as ßis Fadir sent ßim so he sendßip ßem, to suffre tribulaciouns; and ßei shulden holden hem paiëd of sich form of sendinge. And ßwan ße hadd ße ßes, ße blew on ßem and seide, Take ße ße Holy Goost, for herby ße shulden be stronge by power and by witt, ßat ße shal have by ßim.

Here we shal wite ßat ßrist blew not bi childhood upon ßis apostlis but bi greet witt; for herby ßrist tußß ßat ße Holy Goost comeß bope of ße Fadir and ße Sone, as wyne of ßerpe and water. And comyng forß of ßis Goost is not nativite, but sutil inspiringe of ßes two persones, and herßore ßei ben clepe ße o principle of ßis Goost. And holy writt grauntß ßat ße Sone sendßip ßis Goost, and herßore ßrist grauntß ßis privylegie to ßis disciplis, ßat ßhos synnes ßat ßei foryßen, ßei ben forßovun to ßem, and ßhos synnes ßat ßei wipolden, ßei ben holden to ßem. And boste men not for ßis privylegie grauntßd to ße apostlis, for ßit is undirstonden in as myche as siche apostlis acorden wip ße keies of ße chirche above. And herßore shulden siche bostours ben certeyne at

1 So in E; A wrongly excludes the words "and — joie" from the italics.
be firste þat þei ben verrey vikers of þe holy apostlis. And siþ God enspirîþ¹ hem and ȝyveþ hem witt and power to bynden and to lousen as Crist him silfe doþ, or ellis hem wantiþ þis power, and þanne þei shulde not boste þat þei have siche power, so þei myȝte not pleynher shewen hem to have no siche power þan fer to bargayn herwîþ, and boste hem to have siche power. For þanne þei ben noon of hem to whom Crist ȝaf þis power; for ȝif þer were ther two popis, the toon ægens þe toþir, and þe toon looside alle þat þe toþer boond, it were not for to dreme wheþer of hem did soþely, but wheþer more suede Goddis doynge and resoun. And siþ God may not folde fro riþt and resoun, it is known bi Goddis lawe þat no pope assoilîþ but in as myche as Crist assoilîþ first. And herfore Seint Petre and oþer Cristis apostolis asoilliden not þus, ne ȝyve siche indulgencis; for þei diden never siche dedis but whan God enspiride hem. And so no þing is falser þan ypocritis to boste þus, and ȝif men loke to resoun þei may wele se þat many siche feynyngis ben of þe fendis scole. For ellis myȝte a pope assoile men boþe of peyne and blame, for þei killen þer evene cristene, and ever while þei done so; and ȝif þei ceessen fro siche killing, þer assoilinge shal ceesse. But what men wolden triste to siche assoilinge? Wel we witen

¹ So in B and C; *enspirîþ*, E; A has *enspirit.*

This position recalls one of the twenty-four conclusions, condemned by the ‘earth-quake’ synod of 1382: ‘That no prelate ought to excommunicate any one, unless he first know that he is excommunicated by God.’ Lewis’s *Wycli,* p. 103.

b The ordinary indulgence absolved *poena sed non culpa.* In theory, the guilt of sins, and the *eternal* punishment due to them, were remitted in the sacrament of penance; it was the *temporal* punishment only, the *poena,* which the indulgence professed to remit, in whole or in part. But it is well known that, during the fourteenth and fifteenth centuries, a great laxity prevailed, if not in the actual wording of indulgences, at any rate in the language of those to whom their distribution was entrusted. The form was probably observed strictly enough all along; so that the preacher’s words must be taken with some allowance. In turning over the pages of the Bullarium, I observe, under the year 1515, only two years before the first public appearance of Luther, the formal grant by Leo X of two indulgences, and in both cases the form of words is: — [Indulgemus] *quod quilibet Christi fidelis . . . . . . plenariam omnium peccatorum suorum, de quibus corde contritus, atque ore confessus fuerit, indulgentiam et remissionem consequatur.*¹

c The allusion is to Bishop Spencer’s crusade. When it was over, and men should cease to kill their fellow-Christians, then the papal indulgence, or ‘assoilinge,’ would also cease.
SERMONS.

Pat God is moost lord of al oþer, and no man may do synne, but ȝif he synne aþens him, and no synne may be forþovun but ȝif God first forþyve it. And so it is propre to God to forþyve þus offence, and ȝif a man forþyve siche synne, þat is bi power of viker; and siche power haþ he not, but ȝif God shewe it him. For ellige myȝte he graunte pardoun for longe after þe day of dome to men þat God wole have dampnyd, for a newe founde praier, and heien it for mannis love more þan þe Pater Noster: as men seien þat a pope haþ grauntid two þousand Deer to ech man þat is contrite and confessid of his synne, þat seiþ his orisoun ‘Domine Jesu Christe’ bitwene þe sacringe of þe masse and þe pridde Agnus Dei. And þan it were ydil to traveile iþor ony pardoun, siþ a man myȝte at home gete him fourty þousand beer bi noone. And so þat man þat shal be dampned, þat is confessid and contrite, and seiþ þus ofte þis praier, shulde have many þousand beer in helle after þe daie of dome. Triste we to þe old bil þe Crist assoiliþ as he wole, and þis forme is hid to men as oþer treuþis þat God wole hide.

Thomas oon of þe twelve þat is clepid Didimus was not wip þes ten whan Jesus cam and dide þus; and oþer disciplis tolden him þow þat þei saien þe Lord. But he seide unto hem, But ȝif Y see in his hondis þicþing1 of þe naillis, and putt my þynge in þe place þat Crist was ynaillid in, and putt my hond in his syde where he was þersid wip þe spere, Y shal neuer trawen þat oure Jesus is rysen. And on þe Sunday nexte after, weren þes disciplis inne and Thomas wip hem; and Crist shewide him as bifoire. For he cam whan þe þatis weren closid and stood amyddis, and saiþ, as he saiþ bifoire, Pees be to you. And after he seide to Thomas, þat he sente after to Inde, Putt in here þi finger and se my hondis and putt hidir þin hond and putt in to my side, and wole þou not be untreuwful but trewe in bileve. Thomas answeride and seide to Crist, My Lord and my God. And Jesus seide to him þan, For þou say me þus, Thomas, þou bitlevidst in me; but blessid ben þo þat saiþ not þis, and trawen as þou doist. Many oþer signes dide Crist in sif of his disciplis, but þes few ben writun in þis book for þis ende, þat þe bileeþ þat Jesus is Goddis sone, and þat þe for þis bileeþ have blisþe in his name. Amen.

1 pitchyng, E.
Christ telliþ in þis gospel þe maners of a good herde, so þat herbi we may witen how oure herdis failen now. And deñauþe of siche heerdis is moost peril in þe Chirche; þfor, as riȝt office of hem shulde moost bringe men to heven, so deñauþe of þis office drawiþ men moost to helle. Crist telliþ of him sylf, how he is a good herde, for he is þe beste herde þat mankynde may have. For he is good bi him sylf and may no wey faile, for he is boþe God and man; and God may no wey synne. And þus we have þe mesure to knowe a good herd and an yvel, for þe more þat an herd is lyke to Crist, he is þe beter, and þe more þat he strangiþ from him, he is þe worse in þis office. And æfte whan Crist haþ þyve þe mesure for to knowe good herdis, he telliþ þe heieste proprete þat falliþ to a good herde: a good herde, as Crist seip, puttþ þis lyf for þis sheep; for more charite may noon have þan to putte his lyfe for his frendis, and þif he worchip wysely1, for to bring þes sheep to hevene. For þus þe herde haþ moost peyne and þe sheep moost profit. Þus we may see, who is good herde and who failiþ in þis office; for as Crist puttþ wisely his own lif for his sheep, so Antecrist puttþ proudly many lifes for his foule lyfe. As, þif þe send ledde þe pope to kille many þousand men to holde his worldely state, he suede Anteeristis maneres. And sìþ þis propriþe of herde groundiþ charite in men, eche man shulde have herof algatis more or lesse; as he is ferre fro þis maner þat wole not þyve his worldely goodis to his sheep or his breþeren, þan þei have grete nede þerto, for sîch goodis ben worse þan mannis lyfe. And þus semen oure religious to be exempte fro charite; þfor nede a man nevere so myche to have helpe

1 om. E.
of siche goodis, 3ee, al3if 3ei have stoonys or o3er jewelis 3at harmen hem, but 3ei wolen not 3yve siche goodis ne value of hem to helpe 3er brejeren, ne ceesse to anoye hem silf in bilding of hye housis, ne to gaderen sich veyn goodis, 3if it do harm to 3er brejeren. Sich averous men ben ferre fro maneres of a good herde, and so thes newe religious 3at 3e fend hap tolloid inne, bi colour to helpe 3er former heerdis, harmen hem many weies, and letten 3is office in 3e chirche. For trewe prechinge and worldely goodis ben spuylid bi siche religiouse; and herfore techi3 Crist to flee hem, for 3ei ben ravyshinge wolvyis. Sum wole, as breris, tere wolle of sheepe and make hem coold in charite, and sum wole sturdly, as 3ornes, slye sheep of Holy Chirche, and 3us is our moder shent for defaute of mennys help. And more mede my3t no man have 3an to helpe 3is sory wydewe; for princis of preestis and Pharisees 3at calliden Crist a giloure have crocchid1 to hem 3e chesynge of many heerdis in 3e Chirche. And 3ei ben tau3t by Antecrist to chese hishe herdis and not Cristis, and 3us faili3 Cristis in Chirche. Lord! sip heerdis shulden passe 3er sheep as men passen bletyng sheep, how shulde Cristis Chirche fare, 3if 3es heerdis weren turned to woolvyis! But Crist sei3 3at 3us it farep among 3e heerdis of 3e Chirche, 3at many of hem ben hired hynes and not heerdis over 3e sheep, for 3e sheep ben not 3er owyn. And so 3ei loven to litil 3e sheep, for 3if 3ei have 3ere temporal hire, 3ei recken not how 3er flok fare. And 3us done alle 3es curatours, 3at tellen more by worldely wynnynge 3an by vertues of 3er sugettis or soule hele to come to hevene. Siche ben not heerdis of sheep, but of dunge and wolle of hem, and 3es shal not have in hevene joie of 3er sheep 3at 3ei kepen. Siche hynen seen 3e wolvyis comynge to flokkis 3at 3ei shulde kepe, and 3ei fleen for drede of not2, and 3es wolvyis ravyshen 3e sheep and scateren hem, for 3is eende 3at 3ei panne may souner perishe. And 3us moved Poul to found none ordre, for Christis ordre is ynou3, and 3an shulde alle Cristen men be more surely in o flok. Lord! 3if cowardise of siche hynen be 3us damped of Crist, how myche more shulden wolvyis be

1 crocbid, B, C, E.  
2 nonyst, B, E
 dampnyd þat ben putt to kepe Cristis sheep. But Crist seip a clene cause whi þes hired hynen fleen þus. For he is an hyred hyne, and þe sheep perteynen not to him, but þe dung of siche sheep, and þis dung suffisip to hem, howevere þe sheep faren. Sum ben wolves wipouten forþ, and sum ben wolves wipinne, and þes ben more perilous1, for homely enemyes ben þe worste. Yvel wolvys ben religiouse, þat Crist seip in Mathew’s gospel, ben wolvys rayvshinge, alþif þei comen in sheepis cloþis; for bi þis ypocrisy þei disseyven sonner þe sheep. And alþif þer dwellyng be wipouten parishens of þes sheep, and þei ben strange and newe brouȝt in by þe fend, þit þei forþiten not to come and visite þe sheep. But comounly whan þei comen, þei comen moost for to spuyle; and þus done generally boþ freris and monkes and chanouns. But þei ben wolvys wipinne þat seien þat þei have cure of soulis, and rayvshen goodis of þes sheep, and feden hem not goostli, but ræþer moven hem to synne, and waken not in heersdis office.

But Crist seip he is a good heerde, and knowip his sheep, and þei him. For þe office þat fallip to heersdis makip him known among hem, as my Fadir knowip me, and Y azen knowe my Fadir. So seip Crist, Y putt my lyf to kepe my sheep azen wolvys. And as þis knowynge myȝt not quenche bitwene Crist and his Fadir, so shulden þes heersdis waken upon þer sheep; and þei shulden knowen him not by bodili feestis ne oþer synnes þat he doip, but by þree offices of heersdis þat Crist haþ lymytid to hem. It fallip to a good herde to lede his sheep in hole pasturis, and whan his sheep ben hirt or stabbid, to hele hem and to grese hem; and whan oþer yvel beestis assailen hem, þan helpe hem. And herto shulde he putte his lyfe to save his sheepe fro siche beestis. þe pasture is Goddis lawe, þat ever more is greene in treûpe, and rotun pasture ben oþer lawes and oþer fablis wipouten ground. And cowardise of siche heersdis þat dar not defende Goddis lawe witnessip þat þei failen in two offices suyn after; for he þat dar not for worldes drede defende þe lawe of his God, how shulde he defende his sheep for love þat he haþ to hem? And ȝif þei bryngen in newe lawes contrarie

1 So B: perilouse, E, A has perolous
to Goddis lawe, how shulden þei not failen after in oper offices þat þei shulden have? But Crist þat is heed of herdis seþ, þat he hap oper sheep þat ben not ȝite of þis flok, and hem mut he brynyge toigidere, and leche hem to knowe his vois. And so shal þere be oo flok, and oon herde over hem alle. Þes sheep ben heþene men or Jewes þat Crist wole converte, þfor al þes shal make o flok, þe which flok is holy Chirche; but ferre fro þis undirstondinge, þat alle men shal be convertid.

Æ þRIDDE SONDÆ GOSPEL AFTER EÆSTIR.

[SERMON XLIX.]

Modicum et jam non videbitis me.—Joø xvi. [16.]

Here tellþ Crist to his Chirche how þer wille shulde be tem-prid, for variynge of þer heed after his resurecciooun. He seþ ferst to his apostlis þat þer is ny a litil tyme and þei shal not see him, for he shal be deed and buried; for þes wordis of Crist weren seid þe nexte þursday before his deep; and aftir Crist seþ to his disciplis, þat þere shulde sue a more tyme and þan þei shulden see Crist, and ofte tymes be confortid by him. And þat was fro rysynge of Crist to þe tyme þat he steye to hevene. But for Crist haþ lymytid tyme þat he shuld come to his Fadir, Crist seþ þis time shal be litil, for he goiþ to his Fadir. For boþe Cristis liynge in þe sepolcre and his dwellinge here in erþe was litil tyme as God l.imitide, to answere to his ascencioun. And sum of disciplis of Crist saiden togidere, What is þis þat Crist seþ to us, a litil and ofte þeshall se me, for Y go to my Fadir. And þei seiden, What is þis litil, for we witen nevere what he menþ. And Jesus wiste þat his disciplis wolden axe him of þis unknownun þinge1, and he seide þus to hem; Of þis þe axen among you, þat Y seide, a litil tyme shulde come, and þan þe shall not se me, and sip a litil but more tyme, and þan þe shall se me. Fosophe, fforsoþe, Y seie to you, Þat þe shall boþe grete and weþe, but þe world

1 So E; A and B wrongly italicise the word.
panne shal joie, and pan shal ze be soreweful, but youre sorewe shal turne to joie. And pis was sop of pe apostlis aftir pe rysynge of Crist, for first pei maden more sorewe, and sip lasse, and sip joie. And worldly men contrarieden hem, pat first hadden joie and sip sorewe, for pei joieden of apostlis sorewe and sorewiden of apostlis joie. And eftfe Crist telliþ a kyndely saumple, to prynte pis word more in þer herte.

A womman, seþ Crist, whan she travailiþ wip child, hap sorewe of hir peyne, but aftir whan she is delyverid, she hap joie of hir child, and for哲itb her former sorewe, for man is bore in to þe world. And þerfore ze have sorewe now, but eftfe Y shal see you, and youre herte shal have joie, and no man shal take fro you your joie. Pis womman, to Cristis entent, is oure modir holy Chirche, and every party Þerof þat is also holy Chirche. And as long as we lyven here, we ben travelynge of child, to brynge our soule to surete fro bisie sorewe of þis world, and so to brynge forþ þe hole man to blisse boþe in bodi and soule. And when we komen to þis state we þenken not of ourf former sorewe to oure anoye or to oure mornynge, for joie of ende þat sueþ; but we þenken in oure herte þat for þis peyne þat we have now, we shal have myche joie whan we ben ful made in þe world. And þat shal nevere be done fully bfore þat we come to blisse, for we mornen til þat tyme. For we may liȝtly perishe fro lyfe, but þanne a man is fully made, whan he is corouned in blisse, for þanne he is cereteyne to lyve evere in blis withouten peyne.

Clerkis seien þat whan a man is brouþ þus to Goddis chambre, þan he is fully spousid with God, and dowid, boþe in bodi and in soule, of foure doweris of þe bodi. Crist toke ernes1 here in þis world, for whan he cam out of his modir he brak not þe cloister of hir, but, as þe sunne cam ofþ þe glas, so Crist cam fro his modir wombe. And þis morþyve2 is clepid of clerkes, dower of bodily sutilte, and ofte usid Crist þis dower fro þat tyme þat he was rysen. Þe secounde dower of þe bodi is clepid agilite, þat is swiftnesse þerof and to moven hou a man wole; and þis dower usid Crist whan he wente upon þe water, and especialy at þat tyme þat he stied in to heven. Þe

1 ernys. C. 2 morwe-yve. B; morow-3yfe. E; more sif, C.
The dower of the body is incorruptibility, for the body may not be broken by no wound; and this dower knew when he alleged to Christ that he should not hurt his foot, if he lepte down from the temple. And by virtue of this dower Christ broken not his body when he cam in at the gates his body broken not his body. The fourth dower and the last is of the body, when it shyned bright in heaven as the sun or other stars; and this dower toke Christ to him in the tym of his transfiguringe. And herfore seide Petre, that good was hem to be here, for this is the heiest dower that fallip unto mannis body. And after these four dowers fallen four unto the soul. The first and the moste dower answerip to the last of the body, that a soul blessid in heaven have a cleere knowyng of alle things, pat is or was or ever shall be. And if a man have delight to see a pley here in earthly, or a lord, or pley of wonder, and periwip fedip his body, myche more this cleere sight of God and alle his creaturis shullen fulli fede the blessid soule, and pereafter blisse the body. And herfor seip oure Jesus, in the gospel of Seint Joon, that this is lyfe without end, to knowe the Fadir and his Sone. For than men knowen in pis myrour al creaturis the may be; and this cleere sicht is more joyeful than any tunge may telle here. The secounde dower of the soul is vertue to kepe ful knowynge, so that knowynge of any thing contrarie not to anothe. And right as every shall ever last, for acorde of alle his partis, so mannis wittis shall ever last for lokynge in the first myrour; and so man forgethe not in heaven pis things that he sum tymknewe. The pridde dower of the soul is redynesse for to knowe al things that man wol the, hou ofte pat he wolkenke on hem; for if he traveilled in pis pousing any thing aens his wilile, he were not fully in blisse, ne wipouen anoysy peyne. And npeles we bileven pat seintis have what pat wolken have, and pie wolken noo pinge pat is yvel. And pus men grounden many blyssis, but al ben broust that pes fourte pat we can rekene in seintis. As the fourte dowerie of man in blis, answeryng to the first of the body, is sutele of mannis soule, that it takip al kyn treupe, and herby is [not]1 undisposed to cast out oo treupe by

1 The 'not,' which spoiles the sense, is rightly omitted in E.
anoþer; but as many blessid bodies ben togidere in o place, so many blessid knowyngis ben togidere in oo soule. Surete of siche goodis may not faile to þes seintis, siþ þei seen clerely in God how it is nede al þis to be. And so þei witen how þei have al þe joie þat þei wolen, siþ hem wantþ no kyn þing þat þei shulden desire to have.

þe fourþe Sondai Gospel aftir Eestir.

[SERMON L.]

Vado ad eum qui misit me.—John xvi. [5.]

Þis gospel of Joon tellþ hie pryvete of þing þat is to come biforn þe day of dome. And, for Cristis assencioun is neþ, þerfore Crist tellþ a word of his assencioun þat his apostlis shulden Rowe. Crist, to whom al þing þat shal be is present, seþ upon þe þursday þat he shulde die on þe morow: Y go to him þat hap sent me to þe erþe, and þat is a myche office, to bye þe chirche of men. And for my steiying is so opyn, as1 it is hid biforn tyme, noon of you axþ me whidir þat Y go, but zit, for Y have spoke þes þingis unto you, þe trwen not2 but liþly þat þei ben soþe, and so oonhed3, sorow hap now fillid youre hertis, for Y have toldþou how þat Y shal suffre, hou Y shal be reproved, and how Y shal die, and how Y shal aftir be absentid fro þou; and how Y shal dwelle in hevene til Y come to þe last day to juge þe world to joye or to peyne. And þes wordis shulden make frendis to mourne among hem silt’, but þis wordis shulden make frendis to mourne among hem silt’, but Y seie you treuþe, it spedþ to you þat Y go, for zif Y go not, þe Holy Goost shal not come to þou, and zif Y shal go, Y shal sende him to þou. And whan he shal come he shal reprove þe world of synne, of riþwisþere, and also of jugement.

1 and, E. 2 now, E. 3 oon bid, B; unbid, E; on bid, C.

* The variations of the MSS. and the fact of their all including the words ‘and so oonhed’ in the italics, show that the scribes themselves did not understand this passage. I have restored the words to Wyclif, and explain the passage thus: ‘You readily believe that my words are true, and so unity;’ i.e. harmonious and self-consistent

WYCLIF.
But 'tis shall be understonde thus—God shall reprove 'tis world of synne of untruebe, for 'tis travailed not in me. And 'tis is 'tis first synne, and moost unkynde 'at 'tis mysyn do to God; for sië Crist came to 'tis world and by-cam our broër to bye us, and algatis to profite to mankynde, and he is so opyn treupe shewid 'us unto man, 'tis is a greet synne to trowe not here to Crist. For in synnynge in 'tis sië unkynde men untrowen to his Fadir and to Crist and also to 'pë Holy Goost, for 'tis holy Trinite witnessë 'tis journey. And as bileve is first vertue and ground of al oër, so unblive is 'tis first synne of all oër, and 'perfore synne take \(^1\) by himsylf is take for 'tis moost famous. Of 'tis synne shal the Gost repreve men of 'tis world.

Secoundly shal 'tis Goost reprove men of riȝtwisnesse 'at 'tis is shulden have to Crist and unkyndely wanten it. For sich a messanger should be worshipid of alle men, and heried, for sich a message, sië it was so profitable. And so 'tis world shal be damned for wanting of 'tis riȝtwisnesse, and specialy, for siche a persone goiþ azyn to his Fadir. And 'at shewiþ 'at Crist is 'tis secounde persone in Trinite, and so bi his godhede evene wiþ his Fadir, and bi his manheed lasse, but even in kynde wiþ his breëreren. And 'tis riȝt wole axe 'at 'tis persone were worshipid.

'pë priddel tyme shal 'tis Goost reprove men of 'tis world, for 'pë kingde foliý 'at Crist was led by a fend. And 'at 'tis most hie fend, prince of 'tis worlde, is now juged to helle, for he temptid 'us Crist and dide him unworshiped.

'at, së Crist, Y have many pingis to sete to you, but 'ze may not bere hem now; but 'pë spirit of treuþe shal come to you, and teche you alle treuþe, and make you strong to bere treuþe to suffryng of deep. 'Perfore 'tis good maister shal here by-gynne for to teche 'pë bokë of lyfe, and he shal nevere ende to teche, til 'at his disciplis comen to hevene; and 'pë 'at shal clerely knowe eche treuþe 'at men can telle. He shal not speke of himsylf, wiþouten ony cause bïfore, but al pingis 'at he shal here of the Fadir and of 'at Sone shal he speke and telle

\(^1\) taken, E.
3ou, and ye shall after teche his Chirche. *And *pingis *pat *here *after *ben *to *come *shal *pis *Goost *telle *3ou. *For *pe *apostlis *knewun here al *pat *now *is *nede *to *knowe, *for *in *pis *mesure *ledde God *hem, *and *movede *hem *to *do *his *dedis. *He *chargeide hem *not *wiþ *ydel *witt *pat *herfore *pei *shulden *be *proud, *but *alle *pat *nedide *hem *to *kunne, *pei *kouden *pat *redely. *Pis *Goost *shal *clarifie *me, *for *he *shal *take *of *myne *and *shewe *3ou *pe *treue *pat *Y *am *and *pat *Y *have. *And *so *in *knowing *of *pis *treue *pe *apostlis *shal *wele *knowe *Crist, *how *bi *his *godhede *he *is *ever wiþ *pe *Fadir, *and *anentis *his *manhede, *he *is *ever *in *kynde wiþ *his *barehen. *But *in *grace *of *oonhede *he *passiþ *alle *oper *men *pat *may *be, *siþ *no *man *may *be *God *but *he, *and *welle *of *grace *as *he *is. *And *herfore *Crist *declarip *him *sili, *and *seip, *pat *alle *pat *his *Fadir *haþ *ben *i *hise, *and *herfore *he *seide *pat *pe *Goost *shal *take *of *his *and *shewe *to *his *disciplis, *as *ben *pe *apostlis *and *oper *after.

And in þese heye wordis of witt, Crist techip how he wiþ his Fadir is þe same God in kynde, and bryngip forþ þe Holy Goost. For ellis þe Fadir hadde þis Goost, and Crist hadde not þis same Goost, and so not al þat þe Fadir haþ had Crist as verre God. But siþ þis word of Crist is sop, it shewip openly þat Crist is God and of him wiþ his Fadir comeþ forþ þe Holy Goost. Þis Holy Goost may not be made, but ever comeþ forþ of þes two, as 3if þe shynynge of þe sonne come forþ evere of liþt and briþmesse. But, for þis sentence is myche hid fro witt of þe comoun peple, þerfore shulde preestis shapen of þe wordis of þis gospel, what myþt profite to his puple after understondinge of hem.

And we shulden marke þis word of Crist whan he seip to his disciplis, but 3if he go fro hem to hevene, he shal not sende to hem þe Holy Goost; and many men musen of þes wordis, siþ Crist was every where almyþty, and so he myþt as wele in er þe as in hevene sende hem þis Goost. Lord! what nedid Crist to styne and speke wiþ mouþ wiþ þis Goost. Sich wordis shewen men ful rude to consevye þis mater, and þerfore it were nede to hem to knowe witt of þes wordis. We shal trowe þat Cristis
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disciplis loveden him here to fleishly, and ðei musten be purgid here of ðis love bi ðe Holy Goost; and ðes pingis myȝt best be done whan manhede of Crist was fro hem. And ðus for rudenesse of apostlis, Crist seip ðat it spedip ðat he go fro hem, but he dwellip bi his godhede and his vertue ever wiȝp hem. And herfore he seip anoȝe tyme, ðat he is al daies wiȝp hem unto ðe eende of ðis world, bi Godhede and vertue of his manhede. And ðus whan Crist was went to hevene, his apostlis weren cler in love, and leften ðe love of erȝely pingis, and ðouȝten clenly of hevenly pingis.

And of ðis witt taken sum men ðat it fallip not to Cristis viker ne to preestis of holy Chirche to have rentis here in erpe. But Jesus shulde be her rente, as he seip ofte in the olde lawe; and ðer bodily sustynaunce ðei shulden have of Goddis parte, as of dymes and offrynghis and oþer almes taken in mesure; ðe which by ðer holy lyf ðei abladen hem\(^a\) to take ðus. Lord! sîp ðe bodi of Crist undisposid ðe apostlis to take ðís Goost, myche more shulde worldely lordship unable men now to take ðís Goost. And sîp ðei have now ðo Goost, it is lycly bi ðer dedis ðat ðei have a wickide Goost ðat ledip hem an yvel wey. And in ðes wordis we may see hou religiouse ðat ben to day, drawen more to ðer abite and to ðer stynkyng ordenaunce, ðan Crist wolde ðat his apostlis chargiden ðanne\(^b\) presence of his bodi. And herfore Crist sent his apostlis aloone, scaterynge into ðe world, and certis ðei weren more able now ðan whan he sent hem two and two; for now ðei weren rype by ðe Holy Goost more sadly ðan ðei weren bifoire. But oure freris ðat ben syke ben closid now in cloistre togidere, mo ðan twelve of Cristis apostlis; and ðis semeip by ðe fendis cautel, ðat ȝif on blec\(^2\) not his broȝer, anoȝe worse shulde fylen\(^3\) hem. And herfore sum freris have witt to holde hem ferre fro siche a lumpe and avente hem in ðe world; and ðan shulden ðei have good goost, for ðus did Crist wiȝp his disciplis, and him ðei shulden suen in lyf.

\(^1\) om. C; ðe, E; ðanne, B.  
\(^2\) blekke, B, C; blecke, E.  
\(^3\) defoule, B.

\(a\) abladen hem, that is, qualified themselves.  
\(b\) Unless ðanne is to be taken as representing the old form of the A. S. masc. sing. accus. ðone, the reading of the Douce MS., ðe, is preferable.
Amen, Amen, dico vos, si quid petieritis.—John xvi. [23.]

Crist telliþ in þis gospel hou his disciplis shulden be helped by vertue of her preier, whan he was styed in to hevene. And first he seiþ a general word, and takiþ boþe his kyndis to witnes, þat, ðís ðei æxen ouzt þe Fadir of hevene in his name, he shal ʒyve it hem. But, as Crist seiþ, unto þat tyme his disciplis axiden not in his name, and herfor afterward shulden þei æxen þat þere joie were ful, and þei shulden take. Al þe hardnesse of þis mater is to cuyne perfity to axe in Cristis name, for he shal have þat axiþ þus. But siþ oure Jesus is treuþe and helþe of men þat trowun in him, þat man axiþ in Cristis name, þat axiþ in treuþe his soule helþe. Crist is moost lord of al, and herfore he wole have dispit, but ðís men æxen him a greet þing; for ellis his lordship and þat axing acorden not to his name. And so, þif þou wilt axe in Cristis name, axe þe blisse þat evere shal laste; and siþ Crist is treuþe and resoun, loke þi axinge be resonable, and þan maist þou be sure to have þe þing þat þou axist þus. And herfore Crist in þis gospel biddiþ us to axe oure ful joie, and þan shal we have it, if þat we æxen it in resoun; for no man haþ but half joie, but þif he be ful of blisse. And þis greet lord wole not be axid but þis blisse, or menes þerto; and þif man æxen þus in resoun þat he be worþi to have it, he shal have it wipouten doute whan best tyme were þat he hadde it; and he shal have on þe best manere þe þing þat he axiþ þus.

And herfore þe seven axingis þat Crist techiþ in þe Pater noster meneþ1 þis forme of axinge; and algatis to axe in charite; and þerfore men þat lyven in werre ben unable to have þer axinge: but þei æxen þer owne dampanynge in þe fiste peticion, for þer þei æxen þat God forþyve hem þer dettis þat þei owen to hym, riþ as þei forþyven men þat ben dettours unto hem. And

1 So in B; menen, E, C; meneþ, A.
here we shall understand that each man is detour to God, and each man owieth to every one to do him good in charite. And so failynge to love God of all herte and alle wiulle, ye rennest in grete dette bope ayns God and man. And so in pis fift axing pes men pat werren now-a-daies, axen him as pei wolden mene,—forpayve us for we ben even wiyp peee, or ellis take venjaunce in ire of us, as we take vengeaunce of oure bre-peren. And pis is noo good prayer, but more axinge of Goddis venjaunce; and for pis cause many men ben unherd in yer prayer, and turned in to more yvel for pere unskilful prayer. And siche men weren better to leve than to preien on sich maner. For many men preien for venjaunce and for worldis prosperite, and in the ire of God he 3yveþ hem pat pei axen; but it were beter to hem to preye not þus, ne to have þes þingis. And þus men of contrarie londis preien God in grete processiouns; and for unworþinesse of her preier hem were beter i mperfeye. To sitten at home. And, for men witen not for what þing þei shulden preie God in siche causis, perfore good lyvynge pro-fitþ more, and þe Holy Goost axþ þan for hem. And who ever stere1 men to yvel lyfe, þifen þei ben freris þat crien heye, God heereþ hem not to good, but raþer to take venjaunce on hem. For Crist seþ, þat not ech man þat seþ to him Lord, Lord, shal come in to þe bliss of hevene, but he þat eendþ in ryȝt lyf, for he preieþ in þe name of þe Trinite. And þus þebedeus sones preieden for good, but in yvel manere. And so algatis ryȝt lyf is þe beste in mannis preier, for siche lyfe preieþ beter to God þan hie voicis of ypocrisis.

And after seþ Crist to his apostlis, þat þes þingis he seide bifoere to hem in proverbs and mystily; but now is come tymen when he shal not speke þus unto hem in proverbs, but aperly of his Fadir he shal telle hem as best is. In þat daie shal Cristen men axe in Cristis name unto þer bliss. And now he seþ unto hem þat he shal preie his Fadir of3 hem, for þei shal be mateer to Crist and make his rewme. Wherfore he preieþ, þat þe Fadir love þes apostlis and oþer men þat suen him, for þei loveden Jesus Crist and trowiden þat he cam fro God; þe, þat Crist bi his manhed

1 stareþ, E. 2 alþif, E. 3 for, E.
came of God in his godhede. Crist cam fro be Fadir and cam in to be world, and now whan Crist hap done his message, he forsakib azen be world, and goip bi manhede to his Fadir. And Cristis disciplis seiden to him, Lo, now pou spekist opynly, and pou seist now noo proverbe; and perfore we witen wele pat pou knowist alle pingis, and it is to pe no nede pat any man axe pe owst, for pou wost before pe axinge, what men shulde axen and what pingis leve. In his we trowen pat pou come fro God as his owne sone.

And his bileve is ground to men to have of God what pat hem nedip, and to wite what is best to hem, al 3if it displese to pe world. But, as men pat ben in feveris desire not pat were best for hem, so men here in synne coveiten not best ping for hem. For pe world seide pat pe apostlis weren foolis and forsaken of God, and so it wolde seie todaie of men pat lyveden lyke to hem, wiþ meenes þerto, and þei saveron¹ not hevenly good ne riþ suyn after Crist. And þis jugement now in þe world is open witenesse azen men, þat þei be not hoole in soule, but turned amys to wordely pingis. For as a mouþ of a syke man distempered fro good mete, moveþ him for to coveite þingis contrarie to his helþe, so it is of mannis soule þat savoureþ not Goddis lawe. And as wanting of appetit is a signe dedly to man, so wanting of Goddis wit is signe of his seconde deep. And jugement þat now regneþ of wordely prosperite is token of men þat þei ben foolis and saveren not of Goddis lawe. For þe world seip comounly þat 3if a man have wordely blisse and þe world leizæ to him in killynge of his enemyes, þan God loveþ him and doþ miraclis for his sake. But, Lord! where is our bileve þat we shulde trowe in love of God, þat it stondip not in þis but raþer hate of God! And, as Gregori seipæ, as a bole þat shal be kild goþ in corn at his wille, and is not pynedæ ne travelid wiþ oþer beestis; so a lyme of þe fend is left fro þe grace of God, to figure his damnacioun, and suffrid

¹ saveren, E    ² joye, C.     - So in B; pyyde, E; pynde, C: A has pyndid

¹ I have been unable to verify this reference
to do myche harme here, to large his peyne aftirward. We shulden leve þes sensible signes and take ensample of holy men, as of Crist and of his apostlis; hou þei hadden not her blisse here. But here Crist ordeynede peynes and hate of þe world and pursuynge to men þat he moost lovede, to teche us þat come after hem. And þus signes of paciens and pursuynge in þis erde shulde be tokens of Goddis love and not signes of Antecrist.

**SERMONS.**

 PE SIXTE SONDAI GOSPEL AFTER EESTIR.

[SERMON LII.]

*Cum venerit Paracletus.—John xv. [26.]*

Crist telliþ his disciplis of comyng of þe Confortour, þe which is þe Holy Goost, and what lyf þei shal after lede. And ech man shulde cunne here þis lore, for þan he may be soulis leche, and wite, bi signes of his life, wher his soule be seke or hoole. Lord I sîp a fisician lerneþ diligentli his signes, in veyne, in pows¹, and oþer þingis, wher a mannis bodi be hool; how myche more shulde he knowe sicþ signes þat tellen helpe of mannis soule, and how he hæþ him to God. Alþð siche þingis ben pryve and passen worldly witt of men, neþeles þe Holy Goost telliþ men sum of siche signes, and makþ hem more certyeþ þan men can juge of bodily helþe. And, for we shulden kyndely desire for to knowe þe soulis state, þerfore þe Holy Goost, þat techiþ us to knowe þes signes, is clepid a contour of men, passinge oþer contourours. And as a mannis soule is beter þan þe bodi, and endeles good passiþ temporal good, so þis knowynge of þe soule passiþ oþer mannis cunynge.

Crist seip þus to his disciplis, Whan þis contourour shal come þat Y shal sende zow of þe Fadir, Goost of treue þat comeþ forþ of him, he shal also bere witenesse of me; and þe shal also bere

¹ pouse, E; pouse, C.
witness, for ye ben wiþ me alwey fro þe bigynnynge of my prechinge. But here may Grekes be moved to trowe þat þe Holy Goost comeþ not forþ but of þe Fadir and not of Crist þat is his sone; for þe toon seip Crist, and in þis gospel leveþ þe toþer. And it semeþ to sum men, þif þis were treuþe þat shulde be trowid, God wolde liþtly telle þis treuþe as he tellip opur þat we trowen; and ellis it were presumpciouþ to charge þe Chirche wiþ þis truþe, siþ neiþer autorite of God, ne resoun, techip þat þis is sop; and al bileve nedeful to men is tolde hem in þe lawe of God. Here me þinkip þat Latynes synndeden sum what in þis poynþ, for manþ opur pointis weren now more nedeful to þe Chirche; as it were more nedeful to wite, where al þis Chirche hange in power of þe pope, as it is seid comounly, and where men þat shal be sayvd ben nedid here to shryve hem to preestis, and þus of many degrees þat þe pope haf liþtly ordened. But me þinkip þat it is sop þat þis Goost comeþ boþe of þe Fadir and of þe Sone, and þes persones ben o cause of him; and me þinkip, to noon entent shulde Crist seye, he sendip þis Goost, or þat þis Goost is his, but þif þis Goost come of þim. And to þis þat Grekes seien, þat Crist leveþ þis word, certis so doip he manþ oþer for certein cause, and þit we trowen hem; as Crist seip his lore is not his, for it is principaly his Fadir; and þit we trowen þat it is his, but þe welle is in his Fadir. So we trowen þat þe wille bi which þe Fadir loveþ þe Sone comeþ of witt þat is þe Sone, but principaly of Goddis power. And in þis word Crist techip us to do algatis worship to God. And þus þes Grekes may not prove þat we trowen fals in þis bileve, or þat Crist lefte þis treuþe, wipouten cause to telle it þus; for bi þis þat Crist seip, þe Holy Goost came of his Fadir, and leveþ þus þe comynge of him, he stoppiþ þe pride of þe Chirche and techip men to worsihipe God. But whan he seip þat he sendip þe Holy Goost to his disciplis, and alle þat his Fadir hap ben his, he techip clerely þat þis Goost comeþ of þim; and oþer wise shulde Crist not speke.

And þus Latyns ben to blame, for þei leven nedeful treuþe, and depen hem in opur treuþe, þat is now not so nedeful. And þus seien sum men þat þe bishop of Rome, þat þei clepen heed of þe Chirche, and þerto pope, and Cristis viker, doip more harme to þe
Chirche of Crist \(\tan\) do\(\mathfrak{p}\) viker of Thomas in Inde\(a\), or viker of Poul in Gree, or \(\mathfrak{p}\) Soudan of Babilon. For \(\mathfrak{p}\) rote of which he came, \(\mathfrak{p}\) is dowynge of \(\mathfrak{p}\) Chirche and heynge of \(\mathfrak{p}\) emperoure, is not ful holy ground, but envenymed wi\(\mathfrak{p}\) synne. But \(\mathfrak{p}\) venym first was litil, and hid by cautelis of \(\mathfrak{p}\) fend, but now it is growen to myche and to hard to amende. So\(\mathfrak{p}\) it is \(\mathfrak{p}\) e\(\mathfrak{p}\) apostle was obedient to e\(\mathfrak{p}\) o\(\mathfrak{p}\), as Petre obeishid unto Poul when he reprowde hym; and \(\mathfrak{p}\) penken sum men \(\mathfrak{p}\) shulden obeishe to \(\mathfrak{p}\) pope, but no more \(\mathfrak{p}\) Crist biddi\(\mathfrak{p}\), no more \(\mathfrak{p}\) to o\(\mathfrak{p}\) preestis, but \(\mathfrak{p}\) he teche bettre Goddis wille and more profiti\(\mathfrak{p}\) to men; and so of alle his ordenaunee, but \(\mathfrak{p}\) it be groundid in Goddis lawe, sette no more prys \(\mathfrak{p}\) by \(\mathfrak{p}\) bi lawe of \(\mathfrak{p}\) emperoure. Men shulden seie myche in \(\mathfrak{p}\) mater, and o\(\mathfrak{p}\) men shulden do in dede; but men wolden holde hem heretikes, as \(\mathfrak{p}\) fendis lymes diden Crist. And so \(\mathfrak{p}\) picke ben his membris \(\mathfrak{p}\) who so holdi\(\mathfrak{p}\) wi\(\mathfrak{p}\) Cristis lawe, he shal be schent many weyes and algatis wi\(\mathfrak{p}\) lesyngis.

And \(\mathfrak{p}\) telli\(\mathfrak{p}\) Crist bifo\(\mathfrak{p}\) unto his postlis, to make hem stronge and arme hem a\(\mathfrak{s}\)ens siche persecucious. \(\mathfrak{p}\)es bingis, seip he, \(\mathfrak{p}\) spoke to you, \(\mathfrak{p}\) be not sclaundrid. He is sclaundrid \(\mathfrak{p}\) is lettid by word or by dede, so \(\mathfrak{p}\) his ri\(\mathfrak{t}\) wille falle doun fro his witt; and so \(\mathfrak{p}\) if a man be pursued and suffre it paciently, he is not sclaundrid, al \(\mathfrak{p}\) if men synnen a\(\mathfrak{s}\)ens him. \(\mathfrak{p}\) first pursuyt a\(\mathfrak{s}\)ens Crist shal be of false preestis, not al oonly lettyng \(\mathfrak{p}\) membris of Crist to reule \(\mathfrak{p}\) puple in chirchis, as curatis shulden do, but putte hem out of chirche as cursid men or heretikes. And herfore seip Crist \(\mathfrak{p}\) shal make you wipout synagogis. But \(\mathfrak{p}\) shal more woodnesse come after \(\mathfrak{p}\), for \(\mathfrak{p}\) procure\(\mathfrak{p}\) puple, bo\(\mathfrak{p}\) more and lasse, to kille Cristis disciplis for hope of grete mede. And herfore Crist seip certeyn of \(\mathfrak{p}\)

\(^a\) The tradition of the visit of the apostle Thomas to India is of later origin than the time of Eusebius, being first mentioned by writers of the close of the fourth, and begin- ning of the fifth century, such as Gregory Nazianzen, St. Ambrose, and St. Jerome. The Christians found in Malabai by St. Francis Xavier certainly called themselves 'Christians of St. Thomas;' but this is supposed by many to have arisen from a confusion between the apostle and a Nestorian missionary. (Dean Stanley, article 'Thomas;' Smith's Bibli. Dict.; Kitto's Cyclo- peedia.)
mater, \( \textit{pat hour is come pat ech man pat killih pus good men, shal juge him to do to God medeful obedience.} \) And to \( \textit{his ende procure} \) freris, Antecristis disciplis, \( \textit{pat wel ny3e it is pus now among Cristene men.} \) Sum men be sumnyd to Rome and \( \textit{pere putt in prisoun, and sum ben cryed as heretikes among pe comoun peple; and over \( \textit{his}, \) as men seien, freris killen \( \textit{per owen bre} \textit{\`eren, and procure} \) men of \( \textit{pe world} \) to kille men \( \textit{pat seien hem treu} \textit{pe.} \) And oo drede lettih hem \( \textit{pat \( \textit{pei stirte not to more woodnesse, for \( \textit{pei defenden pat it is leveful and medeful, preestis for to fi3t in cause pat \( \textit{pei feynen Goddis; and so 3if \( \textit{per parte be stronger than seculers, \( \textit{pei may move} \) pes preestis to fi3t \( \textit{agens \( \textit{pes gentilmen.} \) And as \( \textit{pei have robbid hem of temporal goodis, so \( \textit{pei wole pryve hem of swerde as unable, and seie \( \textit{pat sich fi3ting shulde best falle to preestis.} \) Pus hadden preestis \( \textit{his swerd bifo} \textit{re pat Crist cam, and \( \textit{pei drowun so ferre out of religioun of God til pat \( \textit{pei hadden kild Crist, heed of holy Chirche.} \)

Alle men shulden be ware of cautelis of \( \textit{pe fend}, \) for \( \textit{he slei3p not, castynge fals weies, and al \( \textit{pes done fendis lymes; for \( \textit{bei kno} \textit{ven not be Fadir and his sone bi propertees of hem. \( \textit{Pe fend blyndi3p hem so in worldly purpos, pat \( \textit{pei knowen not strengpe of God ne wisdom of his bidding; for fi3p faili3p unto hem \( \textit{pat \( \textit{pei loken not aferre, but ping \( \textit{pat is ny3e \( \textit{per eye, as beestis wi3} \textit{pouten resoun.} \) Alle \( \textit{bis hab Crist spoke to his disciplis \( \textit{pat whan tyme comeb of hem, pei shulden \( \textit{pan have mynde pat he hav seid hem \( \textit{pes perelis to come.} \) And pe Holy Goost moveb ever sum men to studie Goddis lawe and have mynde of \( \textit{his witt}; and so love of Goddis lawe and sadde savoure perynne, is token to men \( \textit{pat \( \textit{pei ben Goddis children, but 3it of \( \textit{per ende \( \textit{pei ben uncerteyn.} \)
Si quis diligit me.—John xiv. 1 [23.]

In his gospel movep Crist his children to love, for charite is pe best cloip pat ony man may have; and herfore seip Goddis lawe pat love is stronge as deep, for love movep men to suffre deep gladly, in Goddis cause. And where dep is pe moste ping pat man drediþ here, pis love passiþ kynde and makaþ men to coveite siche deep; and pis wille is not harmful but glorious to men, siþ bi siche love men brennen as coolis, and turnen in to Goddis cloþis as angelis of hevene. First seip Crist þus, zif ony man love him, he shulde kepe his word, for þat is pe same treuþe; and siþ God is kynde agen to men þat loven him þus, Crist seip þat his Fadir shal love him agen; and zif his Fadir love a man, þe two oþer persones loveþ him, and al siche love of God mut nedis be evermore. And þe manhede of Crist worchip þus bi þis love; it shal brynge wiþ Crist siche membris of him to hevene, and so to clere siþt of þe holy Trinite. And so Crist wiþ his membris shal make þere þer dwelinge wiþ-outen ony ende, bi love of þe Holy Goost; for seintis in hevene may not passe þis ende, for þan þei weren foolischesynge a worse ende.

For Crist wolde shewen oonhede to loven him and to kepen his wordis; þerfore he seip eðte, He þat loveþ him not, he keþþ not his wordis. And herfore Crist, discryvyng a man þat loveþ him, seip þus after in þe same gospel, He þat haþ my comandements and keþþ hem in his lyfe, he is þat ile þat loveþ me wel. Here may we wite where a man love God, for zif he loveþ God, he loveþ his lawe and wordis

1 So in E; both A and B have xxviii, erroneously. 2 colis, B. 3 So E and B; A and C give no marks of quotation.

This is the old plural present proceeding directly from the West indicative of the Southern dialect.
of þe gospel, for alle þei comen to oon; and ðif he loveþ not Goddis lawe he loveþ not his God. And herfore ech man þat loveþ not Goddis word, þat he wolde not die ðerfore to defende it, he loveþ not his God as he shulde love him; for it is al oone to love God and to love his word, and as myche as þou lovest God, shuldist þou love his word. But for love of þi God, þou shuldist lese þi lyfe, and so þou shouldist lese þi lyfe for defence of Cristis word; and in cowardise of þis love ben many men smyttid, but kny3tis bi þer ordre shulden be redy in þis love. But, for Crist haþ seid þat men shulden kepe hise wordis, many men my3ten muse what þing ben þese wordis. But Crist seip þat alle þes wordis ben treuþes, as ten treuþis of þe comandementis, and alle ben wipouten ende; and so he þat kepiþ not þe wordis of Crist, he kepiþ not his o word þe which þei have herd, and þis o word which þei have herd is not Cristis, but his Fadir. For it is Cristis persone, and Crist is not Cristis sone, but þe Sone of þe Fadir; and þus we may see worþinesse of Goddis word. Wordis of God ben many by diversite of resoun, but al þei rennen to gidere in o myddil poynte, and so þei ben alle Goddis word, þat is him silfe. And, for þes wordis ben mysty and derke to þe puple, þefor 3yveþ Crist hem a confort in þis matere, and seip, þat he haþ spoke þes þingis unto hem dwellynge wiþ hem, and þei ben þit mysty; þut þe Confortour þat is þe Holy Goost, þe which þe Fadir shal sende in þe name of Crist, shal teche hem alle þingis þat ben now hid to hem. And þus it fallip unto men to know rudely first a þing and generaly, as philosophris speken, and after shulden þei knowe more sutilly þe same þing; and þus Crist bi his manheed told first mysty wordis, and siþ bi his fynger shewide sutilte of hem. And 3it þis Holi Goost shal have order of þis lore, for first he shal move mennis eris in sensible voicis, and siþ he shal be slyden ynne and teche mennis pwztis, in alle þat Crist haþ spoke bifore, in general wordis. Þei ne shal ceese anoon to lerne more sutilly, but ever in þis lyf þei wexen more rype til þat þei comen to hevene, and þere knowe al fulli.

And, for pees of mannis soule dispoþiþ him to lerne, þerfore Crist byhotiþ his children þis pees, and seip þus, Pees Y leve to you; and my pees Y 3yyve you. Crist wiste þat him silfe
shulde soone passe fro his children; for on þe Þursdaie at niȝt he seide to hem þes wordis, and on þe morewe at noon he died for þer love; and herfor he bïhiȝt hem þat he shulde leve hem pees. But Crist specifyȝ þis general pees, whanne he seip þat he ȝyveþ hem his own pees; and þis shal be first wiþ pursuynge of body, but it shal grow after to moost ful pees. And herfore seip Crist þat not as þe world ȝyveþ, he ȝyveþ hem, but on contrary maner. Þe world ȝyveþ þingis þat now ben likyng, but bi processe of tyme þei wexen more bitter, and so þei turnen to peyne and sorewe, þat first weren likyng; and so pees of þis worlde is ever more decresynge, but pees of God growȝiþ unto ful pees.

And bi þes wordis of witt Crist confortiþ his children, and biddiþ hem, þat þer herte be not disturblid ne drede; for who ever troweþ fully þis sentence þat is seid, and hopiþ fully þat he were of nombre of þes children, he were an untrewen man ȝif þat he drede þus. Apostlis dreeden hem of perelis þat weren nyȝe, but þei failiden not of þis treuþe, þat þei ne shulde have a good ende, and what þingis þat felle to hem, it shulde falle to hem for þe betere. And so as þe worlde is sikir of þing neyȝe it, and in doute of þing ferre, so in contrary manere ben Cristis children sikir of þer ferre eende, but of þer nyȝe menes ben þei sum tyme in drede. And grounde of þis sentence is Cristen menniþ bileve, and herfore seide Crist, þe herden how Y seide to you, Y go and Y come to you; and he þat trowiþ fully þes witty wordis of Crist he shulde not drede him of þis for seid sentence, for Crist seip, as God to whom al þing is present, Y go and Y come to you, for certeinte herof. And as Crist was certeyne of his deep and his steiynge up and of his comynge aȝen at þe daȝe of dome, so shulden his children be certeyn of his forseid sentence. And ȝit Crist moveþ his children to have joie of his goynge, and þis was a point for which þei mourneden moost; and Crist seip þus to hem to abate þer mourninge, Cerlis, ȝif ye loveden me, þe shulden have joie for Y go to my Fadir, sib he is more þan Y; for þus bi manheed Y shulde encreese in bliss, and he þat joieþ not herfore, he loveþ not Crist. And it is told before hou ech man shulde love him; And now Y seide to you, before it is falle, þat when it done, þe trowen in my witt;
and so shulde þei trowe to alle þing þat he hadde seid, for þus he is God þat can wel al þing. And Crist, teching his children to marke beter his wordis, seip, þat he shal speke now but fewe þingis unto hem, but þei shulde have moost enemyte here of þe heed fend þat Crist haþ overcome; and þerfore he tellip hem, þat þrynce of þis worlde is come for to tempte Crist, and he haþ not in him; and þus in þis overcomynge shulde þei not drede þe fend. But al þis is done þat þe worlde knowe þat Y love þe Fadir; and so shulde þe do, for alle þingis þat Y do shulden be ensample to you. And herfor Y do as my Fadir comandide me, for wel Y woot in þis may I not faile. And al þis sentence of þe gospel of Joon is fully perteynynge to comynge of þe Holy Goost, and so redyng of þis gospel was wel ordeyned for þis day.

Fe Gospel on Fe Trinite Soneday.

[SERMON LIV.]

Erat homo ex Phariseis Nychodeme.—JOHN iii. [1.]

Þis gospel undir a story tellip of þe Trinite, and boþe þes ben harde, as comounly is Jones gospel. Þe storey tellip þat þer was a man of Pharisees þat histe Nichodeme, and was prince of þe Jews; he cam to Jesus on a nyȝt and seide þus to him; Rabi we witen wel þat þou art come fro God; and raby is as myche as maister in Engtishe. And Nichodeme tolde þe cause whi he trowide þis, for no man may make, he seide, þes signes þat þou makist, but zif God be wip him, and so he comeþ fro God. And Jesus answeride Nychodeme, and seide þus to him, bi my double kynde Y seie to þee, but zif a man be born aȝen, he may not se Goddis reume. And þes wordis weren woundirful to Nichodeme, and þerfore he axide where a man myȝte be bore whan he were an old man, wher he myȝte crepe in to his moder wombe for tyme þat he was olde and be born aȝen.

Þis Nichodeme cam in þe nyȝt, þat figuride his ignorance, but to þe literal Witt, he dredde him for his breþeren, to comé
apertly in þe day, and speke wiþ Jesus Crist; and boþe þes
undirstondingis shope þe Holy Goost. And so þis goostly birþe
þat Nichodeme mut first have bitokeneþ þe Fadir of hevene
þat þryngeþ forþ two oþer persones; and so Nichodeme to litil
knewe þis persone of God, and for þis unknowinge he axeide
þis questioun. For he seide not þat Crist was kyndely Goddis
Sone, ne þat he was Goddis word and so God him silfe; and so
þis Nichodeme hadde nede to be cristened in feiþ, and so Crist
lovede his persone, alþif he hatide his ordre, for Crist savyd
his persone and distryede his ordre. And þus Crist lovede
Poul, þat seip he was a Pharisée; but þe more part of Pha-
risees were fals and heretikes. And þis nativite shewiþ Crist
in þes wordis; Fosør, forþoþ, Y seie to þee, but ẑif man be born
of water and þe Holy Goost he may not entre in to Goddis rewme.
And þus bi þis baptym, þis water and þe Holy Goost, Crist
told him þe Trinite ẑif he koud conseythe it. Þis baptym seip
þe Trinite, in whos name it is mad; þis water is þe waishinge
þat ranne of Cristis herte; and so baptym and water and þe
Holy Goost tellen Nichodeme þe Trinitee, and þerwip þe sacra-
ment, for Crist is compendious in spekynghe of his wordis.

But Crist makiþ distynccioun of two manere of birþis, and
seip þat þing born of fleishe is fleish in his kynde, and þing þat is
born of spirit is spirit on sum manere; and þerfore, wounder þou
not þat Y seide to þee, þe moten be born ayen, and bi Goost made
children of holy Chirche, and so in spirit maad Goddis children,
and so his spouse shal be your moder. Þis gendrure of þis
Goost is boþe free and wilful, and herfor Crist seip to Nicho-
deme, þat þe spirit breþip wher he wole, and þou herest his vois
bi which he moveþ þee. And on þis maner þe Spirit of oure
Lord hæþ fillid þis world wiþ witt of oure seip, and þat þing þat
holdþiþ alle hæþ science of vois. And herfore at Wit-Sunday
whan þis Goost apperide was a greet soun, and tungis of fier,
to telle þat men shulden speke on hiȝt1 to þer breþeren, and þei
shulden have charite, þe which seip þe Holy Goost. And alle
ẑif we knowen þe vois of þis Goost, neþeles we witen not
whennes þat it comeþ ne whidir þat it goþ, to men þat ben

1 beȝt, E; beþe, B; brace, C.
baside us; for we knowen not þe ordenaunce of God, whi he enspireþ þes men, and to what ende, or wheþer he shal save þis man or wende away from him. And so ech man þat is born of þis spirit is unknown to oþer by many hid resoun, and so ech man is sumwhat knowun and sumwhat unknowun for wisdome of þis spirit.

But Nichodeme answerede and seide here to Jesus, How may þes þingis be done? And Crist seide to him; In þe land of Israel ben manye blynde maisters, for þou art maister in Israel, and þit þou unknowist þes þingis: and so it is noo wounder þif þis lond be mysled, foor þif þe blynde leden þe blynde, þei fallen boþe into þe lake. And neþelþ Y teche hem as myche as þei ben worþi; and so seþ Crist to Nichodeme, Softely, softly, Y seie to bee, daftaute is not in me, in teching of þes puple, but in untrewe hardnesse of it; for, þing þat we knowun, we tellen to hem, and þat we have sene in Godhede, we witnesen, and þe taken not oure witnesse, for youre unkynde hardnesse. And þerfore þe knowen not þe gendrure of þe þerste persone. Þif Y seie to you erþely þingis and þe troven hem not, how, þif Y seie to you hevenly þingis, shal þe troven hem? Crist tolde here of bodily þirþe, and ofte tymes of erþely treþe, but þei trowiden him not for þer fole hard herte; but neþelþ Crist tellþ þis man knowinge of þe secounde personne, and in an article of blyve, þat is, his ascensioun; and no man, seþ Crist, steþþ in to hevene but he þat cam doun fro hevene, mannis sone þat is in hevene. And in þes wordis myþ Nichodeme undirstonde boþe þe godhede of Crist and þerto his manhede, and so shulde he knowe wel þe secounde persone of God. By þat þat Crist stied þus, and þus is mannis sone, miþt he knowe his manhede biforn oþer manhedis; for aþif oþer men stieden a litil in þis eire, neþelþ no man steþþ in to hevene þus but Crist. And so noon oþer man comeþ to hevene but þif he be Cristis membre, and be drawun bi þe Trinite in to þis hey place. And þus seþ Crist soþ, þat no man steþþ in to hevene, but him sif aloone; and seþ þere ben foure manere of bryngingis forþ of man, and þe fouþe and þe laste, aþopred unto Crist, is þat man comeþ clene of womman wijþout man. Crist cleþþ him wel here a sone of mankynde; and þus bi þes two wordis
my3t he knowe Cristis manhede. And by oper two wordis my3t he knowe Cristis godhede; first by pat he seip pat pis man cam doun biore fro hevene, and pis my3t nevere be but 3if Crist were God or a he were man. De secounde word pat shewip pe godhede of pis persone, is, pat Crist seip pat he is mannis sone pat is in hevene, 3he, after pat he bycam man; fior pis is Crist 1 two kyndes godhede for evermore, and evermore 2 in hevene drawynge to him whom him likep. And pis Crist techip wel ynoun3 to knowe pe secounde person, bop in godhede and in manhede, as myche as he shulde pan knowe him.

But to telle pe pridd person, in pointis of bileve, Crist tellip to Nichodeme, As Moyyses heied pe addre in desert to hele pe puple by lokynge on him, so mut mannis sone be hyed in pe cros, pat ech man pat trovip in him, perishe not in helle, but have lyf wipouten eende, pat is blisse of hevene. Here mut we knowe pe storye of pe olde lawe hou pe puple was hirt by stynging of addres, and Moses preied God to telle him sum medeeyne; and God bade him take an addre of bras, and hong hym hye on a tree to pe puple to loke on, and he pat lokid on pis addre shulde be helid of pis yvel. And al pis was figure of hanging of Crist, for Crist was in forme of addris of venym, but he hadde no venym in his owene persone, as pis addre of bras hadde no venym in him. But as ri3t lokynge on pis addre of bras savyde pe puple fro venym of serpentis, so ri3t lokynge bi ful bileve in Crist savep his puple fro synne of pis fendis. And pe fende was pe first addre pat ever noyed man, and Crist was hongid in tre, as pis addre hongide in tree. But it were to wite over, hou pis story perteynep to pe Holy Goost, sip al pis was done in Crist; but we shal wel wite pat ech of pis tre persones is in ech oper, as ech bitokenep oper. And sip pat Crist seip pat no man hap more love pan for to put his lyf for his frendis, pis blesside hanginge of Crist in pe crosse is pat hye charite pat God lovede man inne, and pis charite is pe Holy Goost; and pis was Nichodeme taup pe feip of pe Trinite, and in pis feip many oper articlis, and pis is pis gospel approprid to pis feste.

1 Crist is, B, C.  2 So E; A, B, C, om. and evermore.

or = * before that.
There be many witnessis and resouns to þe Trinite, but þis manere of lore is more plentenouse and more profitable to men; and herfore Crist seip it þus; and þus eche man shulde reule al his lyfe after þis holy Trinite, for ellis he must faile. Loke first þat he be groundid in stable bigynning, and sip þat he procede in gracious mene, and sip þat he ende in fulnesse of charite, and þan his lyfe is ensaumplid aftir þe Trinite.
COMMUNE SANCTORUM.
[The sermons which follow, on the gospels of the office of the Commune Sanctorum, are thirty-one in number. The order of the feasts, and the gospels themselves, appear to have been taken by the writer from the Sarum missal. Every separate office included in that missal is dealt with by the writer of the sermons except those for 'Many Virgins' and 'Holy Women not Virgins;' and for this omission there is an obvious reason, viz. that the gospels for those offices are the same as those for 'One Virgin not Martyr,' and 'One Virgin and Martyr,' and had therefore already formed the subjects of sermons. With one exception, all the gospels correspond with those in the Sarum missal. This exception is in the office for 'One Apostle.' Two gospels for this office are treated of by the writer, Hoc est praeceptum, (John xv. 12) and Haece mando vobis, (John xv. 17). The latter one of these gospels alone is given in the Sarum missal. But the Hoc est praeceptum is the gospel for the 'Vigil of an Apostle' in the present Roman missal.

Although of course there is a general agreement, the office of the Commune Sanctorum in the Sarum missal differs considerably from that of the present Roman missal. In one direction it is fuller, in another not so full. It is fuller, in that it has a greater number of distinct offices or masses, there being twenty-nine in the Sarum, and only twenty-four (including that for the anniversary of the Dedication of a Church) in the Roman. It is less full, because, though it has more offices for several of the feasts, certain festivals are not represented in it at all, e.g. those of 'One Martyr not a Bishop,' and of a 'Martyr not Virgin.'

Out of the thirty-one gospels treated of by the writer, twenty-one are also found in the Commune Sanctorum of the Roman missal, and ten are different.]
HERE BIGYNNEP PE

COMOUN SANCTORUM,

PE SECUNDE PART OF HIS BOOK.

PE GOSPEL IN VIGIL OF APOSTLE.

[SERMON LV.]

_Ego sum vitis vera._—Joon xv. [I.]

As comune þing is betere and before oþer þingis, so þis gospel þat is red in comun story shulden men knowe sum what, and speciali preestis, for it is a foul þing þat preestis speken as pies, and knowun not her owne vois more þan doumbe beestis, and speciali whanne þei reden bileve of holi Chirche, for þes men ben to ferre to preche þis to þe peple. Þis gospel of Joon telliþ a parable of Crist, bi which he tauþte his disciplis for to dwelle in him, and for to love him, for ellis þei ben nouȝt. Crist seip þus: _I am a verri vyne and my Fadir is tylyer of þis vyneȝerde._ For Crist bi hise twoo kyndis is a good herde; as anentis his godhede, he is þe same tilier wiþ his Fadir, and as anentis his manhede he is heed of holi Chirche. And for þis seip Crist þat, _ech braunche þat is in him, and berip not fruyt, his Fadir shal take awey_, for keper of a vyneȝerde falliþ þus to clense it, and algatis kepe þe vynes þat þei beren grapis. And, for alle þe Fadir dedis doip also þe Sone, þerfore seip Crist þat _ech braunche of þe Chirche þat berip fruyt, his Fadir shal purge þat it bere more fruyt_; and so doip Crist, for he sendip water of wisdom to hise braunchis, and herof comeþ grapis to preche to
ße peple and gladen hem in Goddis lawe. Sum men ben braunchis of þis vyne, þat dwellen in holy Chirche, and ðit þei ben not þerof, al if þei lyve of þis vyne, and ben siche þat gaderen gredili Cristis patrimonye, as dymes and Offeringis and rentis, þat þei seien weren ʒovun to Crist; and wiþ þis þei done not þer office to quykene oþer branchis; and þes ben moost noious branchis þat ben plauntid in þis vyne, for þei maken most oþer men to rote and drye and falle fro þis vyne in to þe fier of helle. For no men ben of holi Chirche, al if þei ben þerinne, but þese men þat beren fruyt and han love wiþouten eende.

Afþer seþ Crist to his disciplis, Now þe ben clene for þat word þat Y seide to you, Dwelle þe in me and Y dwelle in you. Boþe goode men and ived moten be on sum manere in Crist, siþ he is God þat susteyneþ al þing; but men shulden be in him bi grace and take moisture of his lore, and so profite to oþer braunchis þat growen in þis vyne, and þus þei shulden take moisture of lore of þis tree, or ellis þei ben not of þis tree, al if her kynde be susteyned in it, but þei growen in kynde to make of a fier in helle. And þis vyne dwellip not in a man as for his membre, but if he helpe þis man to make here a good ende, and die in charitee to God and to his Chirche. And so, al if ech man shulde hope þat he be lyme of holi Chirche, neþeleþ he shulde suppose þis bineþ biþeþ and wiþ a drede, but if God tellde him specialy what eende þat he shal have. And þis triacle hap God ordyneþ aþens preestis and ypoctris, þat þei shulden not disceyve þe puple, boastinge þat þei ben of holi Chirche, for, be þei popis, be þei bishopis, or oþer preestis more or lasse, þei bosten and hewen above her heed, if þei ben proud of þis title. And herfore God, þat loveþ þat ech man shulde be meke, hidip þis point from ech man þat he woot wole not holde mekenesse. And to conferme þis mekenesse, seip Crist after in þis gospel, As a sioun mai not bere fruyt but if it stonde stable in þe vyne, so no Cristene man mai bere fruytyle but if he be dwellinge in Crist. And herfore seip Crist bi Matheu, þat a good tree mai not make yvel fruyte ne an yvel tree good fruyt, al if mennis jugement faile in þis, for þese þat God woot þat shal be saved, al if þei synnen for a tyme, neþeleþ her synful lyf shal turne to hem to fruyt of hevene. And so þese men þat shal be
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dampned, al if þei done good for a tyme, ȝit þei han an yvel maner
þat quenchiþ þe goode þat þei done. And so it is unknowun
to men who dwelliþ þus in God; but eche man shal do good,
supposinge þat he dwelliþ in God. And herfore rehersiþ Crist,
as he hæp seid to his apostlis, I am a vyne, and þe þe braunchis,
and so þat man þat dwelliþ in me and I in him, he beriþ moche
fruyte, and upon þis shulden þe þenken, for þe moun do nouȝt
wapouten me. And so shulden we lerne þat vynes ben trees þat
profiten not to mennis work but in beryng of her fruyt. So
shulden preestis in þis worlde shapen her lyf to Cristis Chirche,
not to be enheritid here, ne to be riche, ne to ðiȝte, but to teche
Cristis lore boþe in her lyf and in her word. And þus shulde
ech man do, but sum more and sum lesse.

And aftir seip Crist, as here is seid, þat who þat dwelliþ
not in him shal be sent out, as a kit þraunche, and so he shal
drye and sib be cast in to þe fier, and þere he brennþ wapouten
ende in þe fier þat evere shal laste. For fendis of helle
shulen gadere him boþe in bodi and in soule, and witnesse
asens him how he servede hem asens God. And over þis
biȝetiþ Crist þis privylege to his braunchis, þat if þei dwellen
in him and his e wordis dwellen in hem, bi brynginge1 forþ of
hevenly fruyte, whatsoever þei wolen þei shulen axe and it shal be
done to hem. Þese hiȝe wordis þat Crist seip here, tellen witt
hid to men. For many þenken þat summe ben fulli lymes of þe
fend, and ȝit þei enden holi men and comen to hevene for her
good lyf; and summe ben now holi men, as ancris2 heremytes
and freris, and efte þei ben apostataas and dien enemeyes of
Crist. Al þis is hid þing, for if siche men semen to do yvel,
and summe siche semen to do good, as ben manyypocritis,
neþeleþ þe ende is hid of which þei shulden take her name.
And so God hidij þe qualite of siche workes of men here, for
men shulden not dampne hem ne preise hem to liȝtli. And þus
men maken hem over wise in jugement of holi Chirche, and in
demynge of mennis lyf, þat þis goij to hevene and þis to helle,
for God hæþ kep to him þe knowinge of an ende, þat makiþ al.
Þou maist knowe þat þis man is ôfer a bishop or in sich office,

1 So rightly E; A includes the words in the italics. 2 ankeris, E.
but wher he shal wende to hevene, God haþ hid he knowinge fro he; and siþ after þat he is man of holi Chirche or a lyme of þe fend, it is wel seid þou maist not see þis point of þi bileve, which ben lymes of holi Chirche, but þou shalt trowe þe general. And so þat þing þat þou trowist here, þou seest not here wiþ þi ʒen, but þou trowist it above hope, and bilevest it bineþ science. And þus þese wordis þat Crist seiþ shulden move men to lyve wel, and be meke, and leve pride of hiȝnesse of her staat. And wolde God þat men lerneden þis lessoun þat clepen hem men of holi Chirche, and bi colour of þis fendis synne spoilen men þat be undir hem; and in þis raveyn þei shewen wel, þat þei ben not of holi Chirche.

(DE GOSPEL IN ÞE DAI OF APOSTLE.

[SERMON LVI.]

Hoc est preceptum meum.—JOHN XV. [12].

Þis gospel techiþ Cristis apostlis, and in hem al Cristis Chirche, how þei shulden holde charite ech man to oper. Crist seiþ, þis is my comandemenþ, þat ze love togidere, after þat forme þat Y have loved you. More love þan þis haþ no man, þan þat he put his lyfe for love of his frendis. And þus, as fisik¹ techiþ, þei shal þenke on a man þat is fulli hool wipynne and wipoute, and bi mesure of such a man þei shulden mesure mennis helþe; and whanne men axen, where is he þat is on þis wise hool, þei seien, þere is noon siche, but siche oon þei ymagynen; and after mesure of þis helþe þei heelen him þat þei delen wip. But blessid be our science, and auctour þerof, for we seien þat þere is a love in þe heed of þe Chirche þat is moost in dede of alle loves þat mai be, and after þis love shulden alle oper be mesurid. But, for fisik shameþ to sette sich a mesure þat þei knowen not, ne witen not where² it be, herfore þei seien þat þer ben two helpis, oon to riȝtwisnesse and anoþer

¹ phisic. E. ² wheþer. E.
to weiste. The fryste helpe shulde stonde in a mannis membris, and in his compleccioun, in humouris, and in elementis, which in suche acord ben knettid to gider, the noon of thes mai be contrarie to anoiper; and sif no man is siik but bi sif contrarie, pis man thei sif speken of mai nevere more be siik. But hoolnesse of weistte mai falle to a man; and the is nevere more wijpouten greet sykenesse, al zif it be hid by governynge of fisike. He is hool in weistte thei hap of ech element as moche as he mai worche, wiif dedes thei fallen to men, and on pis wise moun thei maken men hool. But blessid be oure mesure, the Crist putti in charite, for thei is moost rial and ground of al ojer; and no man mai be saaf but if he knowe pis mesure, and pis mesure helpe him to gendre in him charite; and pis shulden men in dede practise in pis science, for veyn speche theof proffitip not, but harmep. Pis love was shewid in Crist, whanne he putte his lyf for love of his breperen, and brouste summe out of helle, and savede ojer perfo; and herfore seip Crist, for practiseinge of pis love and ensample theof, thei shulden love togidere as he hap loved hem; and thei thei ben al hool. And herfore moten we nedis lerne thei bileve of thei passioun of Crist, and of his dep suwynge, sif after forme of pis love we shulden love togidere; and wantinge of pis love is cause of ech synne and of ech harm thei fallip in the Chirche; and theof men shulden enforce hem more to lerne pis love. And herfore traveilde Poul in techinge of charite, and telde sixteen condiciouns, thei shulden folowe it. And as many men seien thei thei ben hool in bodi, many men seien thei thei ben in charite, and loven God over al ping, and her neibore as hem silf, but zif thei gabben opynli, as her lyf shewi, pis lore thei Cristis scole axip lovep none gabbingis, but thei thei do in dede as her mouf confessip. And, for Crist hap teeld thei pis hiye charite techip a man to putte his lyf for love of hise frendis, and pis love is oonli in persone of Crist, he tellip how his apostlis and ojer men ben hise frendis. ze ben thei thei, seip Crist, frendis of me thei han pis love, if ze done sadli be pingis thei I biddle you. And so it is of ojer men thei doen as these apostlis, for thei ben

1 om. A: perperam. 2 So E: no italics in A.
mesure after Crist to oþer men þat suen hem. And certeyn þei ben not frensis to Crist þat han not þis love, but oonli þei þat han þis love; and siþ þis frendship axiþ þat boþe frensis loven toigidir, and þat þe love be shewid in dede, as philosophris seien, if we ben frensis to Crist, it is þus in dede bitwixe him and us.

And Crist seip efte þis word of love, Now shal Y not clepe you servauntis, for þe servaunt woot not in þat what his lord doþ. And þus men seien comounly þat þer ben two manere of servauntis, servaunt of condicioun, and seruaunt of mynysterie. And seruaunt of mynysterie may ben on two maneris. Sum men be oonli seruauntis of greet service outward, and sum ben seruauntis of þes two, boþe of privy counceilis and to do siche service. And on þis wise þe apostlis weren servauntis of Jesus Crist, as þey graunten comounly in bigynnynge of her epistlis; but on þe former manere weren not apostlis now servauntis, for Crist taute hem his privyte and lymytide hem to worþi werkes. And þus spekiþ Crist here; and herfore wolde noþ angel take worshiphe of Joon, as seip þe book of pryvytees, but þe angel seip to him þat he was his servaunt, and his breþeren boþe, siþ Crist was man in heavene, and he hadde ordeyned so hise place for hise apostlis, and telden1 hem privytees unknowun to angels. And bi þis wise equivocioun moun men liþli acorden to Cristis lawe; for, as clerkes witen wel,3 contradiccioun is not oonly in wordis. And þus seip Crist, þat he seip hishe apostlis to be hishe frensis from henneforþ, for alle, he seip, þat Y have herd of my Fadir I have maad knowun unto you. And þis is soþ, siþ Cristis apostlis knewen comunly þe book of lyf, and weren in lernynge of þis book, til þat þei knewen aboven aungels; and apostlis wisten þanne truþis þat weren hid from aungels. And cheef cause of þis frendship stondiþ in Crist and not in hem, for þei chesiden not Crist her maistir, but he chees hem unto þis office, and þaf to hem vertue for to do al þe service þat he shope hem to.

Crist ordeynede þree þingis to be fillid bi his maiþis apostlis, first þat þei shulden go forth in to þe world and preche his gospel,

1 teilde, E.

* in þat seems to mean, quæ servant.
and that his shulde be fruytous to his converte so myche peple, and si that his fruyt dwelle, bothe in his worlde and in his topher. And these were ben grete myraclis amoung alle these Crist dide, for it passeth mannis work to make fruyt of us to laste in heven. Men moun worche bi mannis craft, figuris and lid qualitiees; but this is more wipouten mesure, of us to fordo synne, and bringe in blis; and us seith Robert Grostheed a pat his craft passeth alkeummy, for it make th soulis hoole, that ben betere than sunne or moone.

And these things men not ben do but bi special helpe of God; and us telleth Crist to his apostlis, that what ever he axen his Fadir in his name, he shall yvene to hem, for his love of him. And bi this was shewide that frendship bitwixt Crist and his apostlis, and here moun we knowe treufe that is nedeful for his gospel, how these men ben frendis to Crist pat shulen be saved bi his vertue. And, as it semeth, onli these men were saved bi Cristis deip, and onli for these men Crist putte his lyf and boughte hem; but wel Y woot that Crist saf ynow to save moo men, if hei wolden take his medicine and ablen hem to vertue of it. And here we moun not putte foli to marchaundise pat Crist made, si that savynge of his Chirche is betere pan was lyf that Crist lefte, for his deip was a meene to betere lyf; and al was Cristis. And this Crist was not peirid by his deip, but sum wey beterid, si that he loste not stubstauence, but gat o betere habitude. But leve we this, and speke of love, that it profite to his peple; for si that he is no rewme, ne state of men, ne persone here, that he ne faileth in holdinge of his love of Crist,—for allis shulden men not this synne,—alle we failen in his love that Crist hap beden to his Chirche; for si that every man in er be is nei3bore to ech oter, how shewe we in our lyf ful love to alle these nei3boris?

1 alkeummy, E. 2 done, E. 3 treufe, E. 4 no, E.

a I cannot find this passage in the Opuscula of Grosetete printed in the Appendix to Brown's Fasci-; it is probably in one or other of his many writings which exist at present only in manuscript.
Haec mando vobis.—John xv. [17.]

Pis gospel telliþ sharpli, as Crist doþ ofte bi Joon, how men shulden love togidere and putte awei þe lettingsis, for þe bigynnynge and þe eendinge of Goddis lawe is love. Crist bigynnep þus and comandeþ hise disciplis; þese þingis I bidde to you þat ze love togidere. No þing is more beden of God þan þis love, and þerfor, what man leveþ it, he despiþ God; but al were for to know þe craft of þis love, for it is oon to love a þing, and to wille good to þat þing. Ech þing shulde be loved after þat it is good, and so God shulde be moost loved, and betere men more þan worse men. And we shulden for Goddis love love yvel men and yvel comunes, and for his love be bisie to yeve hem mater to be betere, and as myche as in us is, to do good to ech man, sum to make betere and sum to make lesse yvel; but oo firstnesse of love shulde we have to us silf, and to oure fadir and oure modir, savynge ordre of Goddis lawe. Þe firste lettinge of þis love þat Crist telliþ here, is hate of þis world to men þat kepen þis love, for þe world is so blidend þat it cleyþ hate, love, and love it cleyþ hate, for it errþ in bileve. Al oure love shulde stonde in þe love of God, to kepe his lawe and move oþere to kepe it; but many, for defaulte of feiþ, holden þis a foolþ1, for gooddis of þis world fallen not to siche men.

And herfore seiþ Crist, If þe world hate you, ze shulden wele wile þat it hatide me bfore; and þis worþinesse of Crist þat suffride þus for man, shulde move trewe men in God to suffre for Crist. If þou grutchte æzens poverte, and coveite worldeli worshipe, wite þou þat Crist bfore was porer þan þou, sip he hadde not bi his manhede place to reste his heed ynne. If þou grutchist þat þi sugetis wolen not yve þee goodis, þenke how Cristis sugettis wolden neþer yve him mete ne herberwe; and þit herfore he curside hem not, but dide hem moche good. And if þou grutchte þat þe world doþ þee ony

1 foly, E.
SERMONS.

injury, and you profitist to he world azen in love and mekenesse; jenke how Crist before youe profitide pus more to he worlde; and zit Crist suffride more wronge of hise sugettis pan you maist. And pus if you woldist jenke on Crist, how he suffride for love of man, it were he beste ensample pat you shuldist have to suffre, and to cese bi grutching; for, as Austyn seip, no man in pis world mai synne but levyng pat Crist tauhte, or grutche azens ping pat he suffride.

And for pis, seip Crist after, If ze were of he world, he worlde wolde love pat is his; for pis lawe lastip in good and yvel, pat o man love lyk to hym, 3he, if pei shulen be dampned for pis, as o synful love anofer for pe likenesse of her synne; and zit pei shulen bope in helle suffre harm for pis likenesse. And pus it is no kynne1 wounder if lymes of pei send haten lymes of Crist, for pei ben so myche contrarie here, and after pe dai of dome; and pis meve many men to hate pei newe religiouse, for pei newe dyversite quenchip love and makip hate. 3he, zit pei han sum fendis manere, pat pei haten her owne breperen, and turmenten hem, for pei holden wi Goddis lawe azens heris;2 and certis pei loven to litil oirs, but feynen, to spoile hem of her goodis. And seip Crist to hise disciplis pat, for bei ben not of his world, but he hab chosen hem of his world, herfor pe world hatip hem. And if you lernest of pe world to hate pus, pi love is quenchid, but if you hatist bi Cristis lawe men of pis world for pis synne, and wiidrawist hem fro pe world, panne you lovist pese men in God. For pe world is takun here, for men overcomen bi pe world, pat loven more worldeli pinges pan Goddis lawe, or good of vertues. And of pis world seip Crist, pat it hatip hise disciplis.

And, for pis lore passith ojer in profit and in holyness, perfore biddip Crist hem io jenke on his word pat he hab seid

1 kyn, E.
2 beres, E.

The reference is probably to the treatise De Urbis Expeditione, the concluding chapter of which especially, in a strain of eloquent and tender reproof, exhorts the Christian people of Rome, just after the sack of the city by the Goths, not to repine on account of their terrible sufferings, remembering the unapproachable circumstances of the passion of their Redeemer.

a azens beris; i.e. against theirs,—the friars' law.
here to hem, for þanne þei overcomen þis world; and herfore seip Joon evangelist, Breþeren, what man is he þat overcomþ þe world? Certis noon, but if he trowe þat Jesus is Goddis Sone. If we holden þis ground in feip þat Crist is verri God and man, and over þis trowe wel his lyf, and alle hise wordis þat he seip, we shal overcomun þis world and alle þe helpers of þe fende. For, as Crist seip sopeli, *per is no servaunt more þan his lord is*; and so Crist is more boþe in vertue and in worþinesse þan ony oþer man mai be; and siþ Crist suffrید þus and taute Cristene men þis lore, what man shulde we trowe or sue in oure lyf but Crist? And neiþer þe world ne þe fend mai in þis harme a man; and so confortþ Crist hise membris bi two knyttingis of treuþe, *If men of þis world have pursued Crist, þane þei shulen pursue hise membris; and if þei han kept hise wordis, þei shulen kepe hise disciplis wordis.* And þis is liȝt for to knowe; for al þat shal be moot nedis be; for it is more hard to fendis to pursue þe persone of Crist þan to pursue hise membris, and þus þe liȝter wolten þei do. But oo confort liȝþ here, þat as Crist convertide summe þat weren men of þe world, so shulen hise disciplis do. And þus þei shulen not worche in veyn to kepe his lawe as he biddþ, for eþ man þat shal worche mote have an hope of sum good ende, for dispeire of sich an ende wolde lette a man for to worche.

*But þe blyndenesse of þe worlde þat turmentþ Crist wiþ hise lymes, is unknowinge in bileve*, þat þei knowe not Cristís Fadir. For if þei knewe wel Cristís Fadir, þanne after þei shulden knowe his Sone, and þat þese two ben o God; but who wolde stryve aþens þis God? And so deþaute of bileve, and uncununche þat men have, gendren al yvel dedes; and þus ech synner is a fool; and if men knewen Goddis power and his witt in þese two persones, how he mai not forȝete synne to purþishe it whanne it is tyme, þanne shulden men dremen to synne, for knowinge of þes two persones. But þis feip is oþer weie in wakyng ñ or in sleþyng. But Crist reproved þis unbileve, and seip, *if he hadde not komen and spoke not þus wiþ hem, þis synne shulde not þei have hadde.* For siþ Crist moste nedis have come in his manhede as he cam,

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1 The words þat—bileve are excluded from the Italics in E.
2 *oper awey in wanting*, E.
and all the deeds that he did, have done to men as he did to them. This great sin should not have been, of unkind untruth of Jews. For this was great unkindness, in this manner treating, before, as great kindness as ever; and it was an open untruth, in this manner hating God; but now these Jews have no excuse of this sin. And therefore say Christ, that, if he had not done works in them, if no one had done this sin, but now, for seven sins, for which, and for having done me and my Father. But this sin was not done without great cause, if God suffered no sin without advantage that it did. And so was verified by writing in her own law, that these Jews had willingly Christ in hate.

ON DAII OF OON EVANGELIST.

[SERMON LVIII.]

Designavit Dominus Jesus.—LUC. X. [1.]

This gospel tells how Christ sent less disciples to preach to the people, and ordained for the apostles; and these words help for preaching of simple preists, for great apostlesfiguren bishops, and less disciples less preists. But these disciples were two and seventy in number; and so many, as men see, were languages after making of Babiloyne; and all Christ is.

*This very precise calculation appears to be taken from the De Civitate Dei of St. Augustine, who, (Lib. xvi. cap. 3-9), reckoning the posterity of Shem at 27, that of Ham at 31, and that of Japhet at 15, (Gen. x.) considers that the human race, after the flood, was divided into 73, or rather, as he undertakes to prove by a particular argument, into 72 nations. Till the building of the tower of Babel, these nations had all one common language; but after the dispersion which followed as a penalty infliction upon that event, there came to be as many languages as there were nations.
disciplis travelilden to bringe to oon men of þe Chirche, so þat per shulde be oon heerde and oon flok. Þis noumbe of Cristís disciplis sente he, two and two before his face, into ech place þat he was to come to, for to preche and to teche, as were citees and comune places. And hère moun Cristene men se þe falshede of þese freris, how þei letten symple prestis to preche þe gospel to þe folk. For as þei feynen falsely, noon of Cristis disciplis hadde leve to preche til þat Petir hadde ȝovun him leve, and bi þis same skile, noo preest shulde preche to þe peple, but if he hadde leve of þe bishop or leve of þe pope. Þis gospel telliþ þe falsnesse of þes freris lesynge, for Crist sente þese disciplis to preche comunly to þe peple, wipouten lettre or axinge of leve of Seint Petir; and as Petir shulde not graunte þis leve in Cristis presence, so preestis in Cristis presence have leve of Crist, whanne þei ben preestis, to preche treuli þe gospel. And if þei prechen þus treuli þe gospel as Crist biddiþ hem, Crist is amyddis hem, and þe peple þat þei techen. And alþif prelatis shulden examyne prestis þat prechen þus, neþeles it were more nede to examyne þes freris, þat feynen hem to be preestis, for þei komen in of worse ground, and ben more suspect of heresie.

Poor preests forbidden to preach the gospel, while friars are free to preach fables.

Lord! what resoun shulde dryve herto, to lette trewe preestis to preche þe gospel freeli, wipouten ony let, or ony fablis or flaterynge, and ȝyve leve to þese freris to preche fablis and heresies, and aftirward to spoile þe peple, and selle hem her false sermons. Certis þe peple shulde not suffre siche falshede of Antecrist. Also Poul, Cristis apostle, techiþ in bokes ofoure bileve, how God wolde þat he prechide to þe peple wipouten sich axing; for fro þe tyme þat he was convertid, þree þeer after, he prechide fast, and axide noo leve of Petir herto, for he hadde leve of Jesus Crist. Siche novelries of pseudo freris shulden prelatis and alle men aþen stonden, lest her falshede growide more and largerly engravenmede þe Chirche. þus shulden preestis preche þe peple freeli Cristis gospel, and leve freris fablis and her begginge, for þanne þei preche wip Cristis leve; and herof shulden prelatis be feyn, siþ þei synnen moche on

1 largerly, E.
oper sidis, but if ϕει ben Antecristis preestis and shapen to quenche Cristis lawe. But ϕε peple comunli trowide in Crist and lovede him, and ϕus ϕεi obeschen\(^1\) to ϕis tyme, bope to Crist and his lawe.

And Crist shewide ϕe cause and ϕe nede of ϕis prechinge, for he seide, Ripe corn is moche, and fawe workmen aboute it. But for ϕis work is medeful, and Crist sovereynli performyde it, ϕerfor he techīp his disciplis, to preie þe lord of þis ripe corn to sende hise workmen þerto. And here Crist techie opinli þat men' shulden not bie ϕis office, ne take no mede of ϕe peple to traveile þus in Cristis name, for þanne þei puttiden upon Crist þat he stillde prechyng of his word, and þaf leve to do symonye; and bope þes ben blasphemyes. But Crist stiride his men to go, and telliþ\(^2\) hem þe peril bifore, but he moveþ hem privyly for greet mede to traveile þus; Go þe, seip Crist, for Y sende you as lambren among wolves. And so we have manemento of Crist, and autorite to go, and foorme of þis perilous goinge, þat makip it more medeful. But Crist ʒyveþ his prechours\(^3\) foorme how þei shal lyve in þis work; Nyle ʒe, he seip, bere sachil ne scrippe, ne hosyn, ne shoon, ne greete men bi þe weye, ne do þing þat shulde lette þis work. If ony siche helpe to þis work, Crist wolde not þat þei leffen it. And þus seip Crist þat, In to what hous þe entren, þe shal first seie. Pees be to þis hous; and if þere be child of þees, þoure þees shal reste upon him, and ellis it shal turne azen to you, and so þoure work shal not be idil. But if y pocritis worchen here, al þif þei seien sich wordsis, þe housis and þe peple ben worse, þat þese false men comun among; for Crist doip þese vertues, in whos name þese prechours speken, and if þei ben þe fendis lymes, comunly þei moven to synne. But Crist wolde not þat hise workmen wen ten aboute wipouten fruyt, and þerfor he biddip hem dwelle in þe same hous upon resoun; but þei shulden be not idil þere, ne curious in mete and drynke, but þe peple shulde gladly fede hem, and þei shulden homly take þat þei founden, and þei shulden take no newe reule bi which þe peple were chargid. And neiþer part shulde grutch here to do þus as Crist techip,
for it shulde turne wipout charge to mede of boþe partis; and
good lyf of sicch workmen shulden move þe peple to do hem
good, and devocioun of þe peple shulde preie hem to take her
goodis. But gredynnesse and avarice letten here þes two partis;
and al if boþe þes synnes letten moche fro Cristis work, neþes
coveitise of preestis is more perilous in þis caas; for avarice
of þe peple mai be helpid on many maners, oþer to turne to
oþer peple, or to traveile as Poul dide, or to suffre wilfulli
hunger, and þrist if it falle; but coveitise of wickide preestis
blemishþ þem and þe peple, for comunly þei shapen her wordis
aftir þe ende þat þei coveiten.

And here þenken many men þat siche prechours shulden
be war þat þey come not wip myche peple ne many hors
to preche þus, but be paid of comun diete, and þerwþ redi
to traveile, for þei shulden be noo cause of synne, neþer
of hem ne of þe peple. And here it seneþ to many men
þat þese newe ordris of freris shulden eþer leve her mult-
titude, or traveile wip her hondis, and if þei diden boþe þes
two discretely, it were þe betere. Ne take þei not of Cristis
lyf to traveile not, as Crist did not, for neþer þey can ne
moun be occupied ellis as Crist was; but raþer þei shulden
take of Poul and oþer apostlis for to traveile, and leve her newe
tradiciouns, as Petir dide, wip oþer apostlis, and profitiden more
þan þes men done. We shulden þenke how Petir lyvede whanne
Cornelious sente after him, how symply he was fed and herborid,
and how he answeride; but now freris reversen Petir and mul-
tiplien newe lawes 1 and persones of þeir ordris, havynghe more
þan Petir hadde. And herwþ þei seien to men þat þei passen
bishopis and popis, and certis þei seien here þe soþe, if þei
enen passinge in synne, for unleveful excesse is passinge
to þes freris. And so as þei varien in abitis, so þei ben
speckid in her ordris, for as þe sect of Sarascynes 2, þei han sum
good and sum yvele.

1 So E; lawyes, A.  2 Sarascenes, E.
IN DAI OF OON MARTIR.

[SERMON LIX.]

Nisi granum frumenti.—JOHN xii. [24.]

Pis gospel moveb men bi wordis of Crist to martirdom. And first Crist speki pus bi symylitude in kynde. But if pe corn of whete fallinge in erpe be deed, ellis it dwellip aloone wipoute fruyt, pat springip herof, and if it be deed in erpe, moche fruyt springip herof; and thus it is of Cristis lyf, that licnep him to whete corn. It is knowun ping in kynde, and in sentence pat clerkis tellen, pat pe whete corn when it is sowyn and wel hild wi erpe, it takip not a newe foorme, but if pe elde passe awei; and sip it lyvede sum tyme, it must nedis janne be deed. And if pis corn be pus deed, it bringip forp myche fruyte, for it growij bi vertue of hevene first to gras and after to corn, and of oo corn comeb an eere, and in oo eere ben many cornes. So it is in holi Chirche of Crist, and corn pat comeb of him. Crist is bi sum propretie oo wheet corn among alle, and Crist mote nedis die, and after growe in hise apostlis, and bi hem growij Crist in myche multitude of corn. And how ever clerkes spoken pat pe same vertue is in pe seed pat is after in pe fruyt, and passip from o fruyt to anofer, we bileven pat in gendrure of holi Chirche it is pus;—pe vertue of pe firste corn, pat is Crist, of whom comeb pe Chirche, dwellip in ech corn pat comeb in part of pis Chirche. But pis vertue is not an accident wipouten a suget, sip pis suget is pe seconde persone of God, pat is in ech lyme of pe Chirche, and bringip wi him a grace pat clerkes clepen predestynynge. And so, al zif Crist was before his manhed hed of pis Chirche, nepeles bi his manhede pis corn hadde newe purginge and colour.

After pis mysty speche, knyttip Crist anofer word which semep woundirful in heerynge of many men. He pat loveb hys lyf, seip Crist, he shal lese it, and azen, he pat hatip his lyf in his world, he kepip it to lyf wipouten ende. A man is
seid to love his lyf, pat loveþ it more þan oþer þing; and he is said to hate his lyf, pat putþ oþer love before it; for þe first is a passinge love, and þe toþer a maner of hate; and bi þis manere of speche many gospellis moun be knowun, for it is a suynge þing to love a þing and to hate it þus. But in þe þridde word of þis gospel spekip Crist more speciali, how þes wordis longen to him, as to ground of good religioun. First Crist seip, *If ony man serve to Crist, sue he him;* and here he techip þat no man mai mynystre to Crist, but if he sue him; and þus moun we se how feynili we serve to Crist, for now we leven þe weie of Crist and bowun bi a wrong weie, and now we gone ever abak to synne þat we han first done. And so fewe men or noon suen Crist wipouten defaute, for we speken of suynge in vertues, and not of suynge of bodili weie. And þis suynge stondip most in ordynal love of man, and herfore spekip þe gospel of love, and of hate next bifore.

But over þis, Crist seip þat, *Where he is, his mynystre shal be,* and þis is seid suyngli to þe word þat is seid before; for it semeþ of þat word þat it is hard to serve Crist, and herfoþ tellþ Crist þe meede þat men shulden have þat serven him; for he þat may not lye bihetþ þat his servaunt shal be þere, boþe in blis and in place, where Christ is wipouten eende. And siþ Crist is in hevene and in blis bi boþe hise kyndis, þis biheest shulde move men to sue Crist, al þif it be hard, for þe mede of þis suynge passþ greli þe traveile herfoþ; for Crist mai not rewarde men but if he þeve hem over her traveil; as he mai not þyve a þing, but þif he þyve it graciously; for as he is al grace, so he medip and poniship bi grace. But þe laste word here shulde move a trewe man to serve Crist, for he seip, *If ony man serve me, my Fadir shal worshipþ him.* And þis worship mai not be, but if it make þis man Goddis sone, and so eir² of God, and þyve him goodis of all his rewme; and þanne he is maad worshipful, as we maken worship unto kyngis. And so alle eiris of Crist ben moche more þan erpeli kyngis.

In þis shorte gospel ben doutis, boþe of conscience and

1 *bowen, E*
2 *bevr, F*
SERMONS.

of ope. First philosophris doute, where seed leesip his forme, whanne it is maad a newe ping, as pe gospel spekiþ here; and sum men þenken nay, for sîþe þe same quantite or qualite, or vertue, þat was first in seed, leveþ aftir in þe fruyte, as a child is ofte lyk to his fadir or to his modir, or ellis to his eelde fadir, aftir þat þe vertue lastþ,—and sîþ alle þese accidentis, þat mai not dwelle wipouten suget, —it semeþ þat þe same bodi is first seed and after fruyte, and þus it mai ofte change fro seed to fruyte and aþen. Here many, clepid philosophris, glaveren dyversely; but in þis mater Goddis lawe spekiþ þus, as diþen eelde clerkis, þat þe substaunce of a bodi is bifoire þat it be seed, and now fruyte and now seed, and now quyk and now deed. And þus many formes moun be togidere in oo þing, and speciali whanne þe partis of þat þing ben medlid togidere; and þus þe substaunce of a bodi is now of oo kynde and now of anopere. And so boþe þese accidentis, qualite and quantite, moun dwelle in þe same substaunce, al if it be chaungid in kindis, and þus þis same þing þat is now a whete corn shal be deed and turne to gras, and after to maney cornes. But variance in wordis in þis mater fallþ to clerkes, and shewing of equivocacioun 1, þe which is more redi in Latyn; but it is ynow to us to putte, þat þe same substance is now quyk and now deed, and now seed and now fruyte; and so þat substaunce þat is now a whete corn mut nedis die bifoire þat it be maad gras, and sîþ be maad an hool eer. And þus spekiþ holi writt and no man can disproven it. Errour of freris in þis mater is not here to reherce, for it is ynow 3 to telle how þei erren in bilee.

The seconde doute in þis mater is of suynge of Crist. It semeþ þat no man sueþ him but if he be martrid as was Crist, and sîþ no man mai be saved but if he sue Crist in lyf, it semeþ þat no man shal be saved but if he be martrid. Here men seien truli, þat þere ben two martirdoms, martirdome in bodi and martirdome in wille. Martirdome in bodi nedþ not ech man to have, for many men ben seintis þat dien confessours. Generali to speke, þat man is

1 So E; A has epexvacioun.
a martir ðat is killid in charite and þus goip to hevene, be he killid of just men or ellis of þe fendis lymes. Þis secounde manere of martirdom shulde ech man have, siþ ech man shulde more love his soule þan his bodi, and algatis he shulde more love God and his lawe; and who evere loveþ þus, is reði to suffre deþ of his bodi for love of his God. And fewe seintis, or noon, ben here on lyve þat ne þei maken hem martirs for þe love of God; for to chastise her fleishe þey shorten her lyf. But Y speke not here of martirdom of glotouns, for þei shorten her lyf for love of her flesh, and taken to myche fode, wherfore þei dien sunner; but þe firste men fasten for love of her God, and to have pees of her flesh þat ellis wolde be wantoun. But siþ men knowun not evenly þe mesure þat wolde lengþe her lyf, þes men ben not mensleeris, for bi sich chesinge of þe betere, þei lesen wysely þe worse; and so done bi Goddis heeste þes bodily martris. And þus men shulden not folili slee hem silt, neþer in fastinge ne in etinge ne in cause defending, but stonde for true if her deep sue, willinge to maynteyne truþe, and mekeli to suffre deep, but not folily desire it.

OF OON MARTIR.

[SERMON LX.]

Si quis vult venire post me.—Matt. xvi. [24.]

Þis gospel techiþ as þe former doþ, how a man shulde ordeyne him for to suffre martirdom. First seþ Crist þat, who ever wole come after him, he mut denye him silt and take his crosse and sue Crist. Þat man denyeþ him silt þat loveþ him silt lasse þan he loveþ his God or lawe of his God. For þis principle of love moten men suppose, whanne þer ben two þingis put in a mannis chois, and he mut nede leve þe toon for takinge of þe toþer. Þat þing þat he leveþ, he loveþ þanne þe lesse, and þis cleþ Crist denyynge of þat þing, and in anoþer place, hate of his lyf; and þus shulden alle men renounsen her
goodis, for goodis moven men to love hem in ordre, and if men tellen to þese goodis þat her love passe resoun, þanne þei tellen æsen a her answere to þes goodis. But þis synne is in men and not in goodis, and þis tellinge æsen is renounsiinge of hem; as if a man be temptid to love an erþeli þing more þan his God, for fals undirstondinge bi which he can not weye þe riȝt weȝte of love, þanne he forsakip his God, for love of þis erþeli þing. And if he staunce þis love, and seie to þis þing þat he wole not love it so myche, for þe love of God, þanne he renounsiþ to it, þat here he wole forsake it. Pe seconude word þat Crist seip, þat men shulden take her crosse, biddip þat men shulden make hem redi to suffre for Goddis love; for þe crosse bitokenep passioun in Goddis lawe, and þis purpos is nedeful Cristen men to have. And þe þridde word þat Crist techiþ here, þat whanne a man hæþ þes two he shulde sue Crist, ech man shulde have in mynde and do it in dede; for he sueþ Crist, þat moveþ himsylf to holde Goddis heestis; for þis weie wente Crist and failide in no tyme to do his Fadris wille. And þis word answeriþ to þe Holi Goost, as two wordis biore menen þe Fadir and þe Sone, for þe name of God þat is al myȝti answeriþ bi proprete to þe firste persone, and man shal denye himsylf for þis name; and so whanne we preien to God in oure Pater noster, we seien first to þe Fadir, Halowid þe þi name. þe crosse bitokenep þe persone of Crist, for he was done on þe crosse for love of mankynde, and shape him evermore to suffre bi comun counceil. And here æsen þis Trinite synnen many men; as, he þat bi mannis lawe is clepid to an office, in which he mai not kepe him silf in charite, and answeriþ for þis name and takip on him þis office, þis man synneþ æsens Goddis name, and denyeþ not him silf for love of God.

But after Crist ȝyveþ a reule to kepe þes þree þingis, and seip, Who so wolde make his lyf saaf, mut nedis lesen it, lyvynge in þis world, but he þat lesþ his lyf for þe love of Crist shal jynde it, in þe toþer world. þat man lesþ his lyf, þat puttþ it

*passiþ, E.*

* telle æsen ‘is meant as the literal rendering of ‘re-nuntuare.’
bihinde and þe love of God biforn, whanne þe caas comeþ, and
so it is al oon a man for to lese his lyf and denye himsilf, or
ellis to hate himsilf; and who þat leesþ not his lyf here on þis
manere, he failþ in charite and in þe firste mandement. But
þip a mannis lyf is ordeyned of God evermore to be, it is not
lost to God, but he, for whom þis lyf is lost, kepþ it wele and
3yveþ it hym in blis in þe toþer world. And who wolde not
chaffere þus wiþ his owne lyf? Clerkis witen wele how a mannis
sole and a mannis lyfe ben boþe oon in a manere, for lyf is
þe firste acte þat comeþ of a mannis sole, and of siche actis
taken þingis names, as clerkis clepen angels undirstondingis.
And þus spekiþ þe gospel of a mannis lyf, and Crist proveþ
bi resoun þat men shulden chaffare þus, For what profiþ it to
a man, if he wyne al þis world, if he suffre þerbi peiringe of
his sole; or what chaunginge shal a man 3yve for his sole.
Siþ a mannis sole is persone of þis man, he shulde 3yve al his
catel for savynge of þis sole; and siþ a mannis bodi is worse
þan his sole, ech man shulde more love his sole þan his
bodi. And so he shulde hate his bodi for love of þis sole,
and speciali siþ sich chaffare shulde turne him to betere. And
ground of þis speche stondþ in þis bileve, For Crist is to come
fro hevene in his glorie at þe dai of doome wiþ his angelis to
juge ech man, and þanne shal he 3yve to ech man after his
workes. And siþ þis lore of Crist deserveþ hevene blis, he is
a greet fool þat wole not chaffare here. Defaute of bileve
letþ algatis þis chaffare.

And for þis sentence is hard for to trowe, þerfore tellþ
Crist of his glorifiyng, how he shal shewe him here glorious
in his bodi, so þat bi þis shewayng here in þis lyf, þei ben
more stablid in þis to trowe in Crist. Sobeli, seip Crist,
Y seie to you, þere be sum of men þat stonden here, þat shulen
not taaste deþ, til þei seen me comyng in my rewme in blis of
my bodi. And for þis was done in þe kynde of Cristis bodi,
þerfore he clepiþ him here some of a man; and þis was done
in dede, as Matheu tellþ after, for Petir, Johun, and James

1 So both A and E; but the sense evidently requires love.

2 Or ✸ intelligences; ✸ a translation of the Latin ✸ intelligentiae.
werten here wiþ Crist, and his face shynede as sunne, and Moises and Helye apperiden to him. And þus Crist cam in his rewme, or þese disciplis weren dede; and þis was a greet skile to move hem to trowe in Crist, and to traveile bisily to gete sich a blisse, for sich a bodili lyf were wel chaungid for þis lyf. And herefore seid Petir, It is good to us to be here and þerefore make we here þree tabernaclis. And þus who so trowip wele bi love of þe gospel, he shal trowe to Cristis lore and lyve þerafter. Ne drede we þes sophists þat Crist seide here fals, whanne he seide þat he cam here in his rewme, for as part of þe Chirche is treuli clepid þe Chirche, so part of Cristis rewme is treuli clepid his rewme. And sþ many aungels comen wiþ þes þree men, and Crist cam to þes apostlis in dowers ² of his bodi, it was soþeli seid þat he cam here in his rewme. For men here þat shulen be saaf as weren Cristis apostlis, ben clepid his rewme in þe Pater noster; whi not þes seintis in which Crist cam here?

IN DAI OF O MARTIR.

[SERMON LXI.]

Qui vos auditis, me audiat.—Luc. x. [16.]

þis gospel tellip a lore of Crist, how he tauþte his disciplis, to holde hem in mekenesse, and to flee veyn glorie, þat is a fendis synne. þe gospel tellip how lasse disciplis, þat weren two and seventy, comen aþen to Crist wiþ joie, and seiden, as þe gospel tellip after, and we shulen rehercse. Crist þyveþ auturite first to hisdisciplis, and spekiþ to hisemembris as þes þat shulen be saved, and seiþ; He þat heeríþ you, in þat he heeríþ me and he þat dispisíþ you, in þat he dispisíþ me; for whanne a messanger spekiþ in name of a man, he þat heeríþ him or dispisíþ him þus, heeríþ or dispisíþ him in whos name he spekiþ. And bi þis cause shulden men worship prechers,

¹ So E: A has þis. ² dowers, E.
and dispisen hem \( \hat{p} \)at prechen fablis or lesingis, for \( \hat{p} \)ei comen in \( \hat{p} \)e fendis name, as her work shewi\( \hat{p} \). And \( \hat{p} \)us if prechours holden hem prechinge in Cristis name, \( \hat{p} \)ei han ful autorite more \( \hat{p} \)an prelatis moun 3yve hem; and if a man \( \hat{p} \)reche a\( \hat{p} \)ens Cristis biddinge, as in falshede, or for begginge, or for worldeli wynynge, \( \hat{p} \)e autorite \( \hat{p} \at he h\( \hat{p} \)ap come\( \hat{p} \) of \( \hat{p} \)e fend, for \( \hat{p} \)e fend is his maistir, in whos name he prech\( \hat{p} \), and \( \hat{p} \)is is \( \hat{p} \)e autorit\( \hat{p} \) of prechinge to profite. But Crist tell\( \hat{p} \) over, how hard it is to dispise him, for, who ever dispis\( \hat{p} \) Crist, dispis\( \hat{p} \) him \( \hat{p} \at sente Crist, \)and so he dispis\( \hat{p} \) Fadir and al \( \hat{p} \)e Trinite. And \( \hat{p} \)us tell\( \hat{p} \) Luke \( \hat{p} \at after \( \hat{p} \is autorite 3yven to Cristis disciplis, two and sev\( \hat{p} \)tyned a\( \hat{p} \)en, and hadden unskilful joie, and seiden to Crist; Lord, \( \hat{p} \)e fendis ben suget to us in \( \hat{p} \)e name of \( \hat{p} \)e. But Crist shewide \( \hat{p} \at he was God, and an\( \hat{p} \)weride to \( \hat{p} \)es disciplis, not to \( \hat{p} \)e wordis \( \hat{p} \at \)ei spaken, but to \( \hat{p} \)e caas \( \hat{p} \at \)ei weren inne, and it is propre to God to wite \( \hat{p} \us synne of \( \hat{p} \)e soule.

Crist seib to \( \hat{p} \)es disciplis \( \hat{p} \at he sai\( \hat{p} \) Sabanas fallinge fro hevene, as \( \hat{p} \)e punder floon fallib fro \( \hat{p} \)e cloude. It is knowun to clerkes of \( \hat{p} \)ree \( \hat{p} \)ingis in \( \hat{p} \)e \( \hat{p} \)undir, \( \hat{p} \)e li\( \hat{p} \)ning and \( \hat{p} \)e noise and \( \hat{p} \)e \( \hat{p} \)undir stoon. \( \hat{p} \)e li\( \hat{p} \)ninge is first in brekinge of cloudis, as if two stoones on a ny\( \hat{p} \)t were knockid togider, and \( \hat{p} \is noise is maad of \( \hat{p} \)is hard hurtling; but li\( \hat{p} \)t is more swift \( \hat{p} \an heeryng in perseyvyng, as sowne come\( \hat{p} \) softe, but li\( \hat{p} \)t come\( \hat{p} \) soone; and \( \hat{p} \is is cause whi \( \hat{p} \at li\( \hat{p} \)t is perseyved bifo\( \hat{p} \)r soun, and \( \hat{p} \us come\( \hat{p} \) mannis li\( \hat{p} \)t bifo\( \hat{p} \)r mannis heering. But \( \hat{p} \)e \( \hat{p} \)ride propirte \( \hat{p} \at fallib sum tyme in \( \hat{p} \)undir is as it were a whirlewynd led aboute among cloudis, and comynge to \( \hat{p} \e er\( \hat{p} \) and doinge \( \hat{p} \ere woundris; and \( \hat{p} \es men \( \hat{p} \at knowen \( \hat{p} \e worchinge of \( \hat{p} \e elementis, how manere of saltis and pou\( \hat{p} \)dir fleece fier, and wor\( \hat{p} \)ip woundir bi craft in mevynge of cur\( \hat{p} \)rantis, woundren lesse of \( \hat{p} \is \( \hat{p} \)undir floon. Sum tyme, it cleve\( \hat{p} \) grete okes in sundir, and sum tyme it meve\( \hat{p} \) grete stones fro her place; sum tyme it molt\( \hat{p} \)e swerd in \( \hat{p} \e she\( \hat{p} \), and \( \hat{p} \it \( \hat{p} \e she\( \hat{p} \)e is al hool, and many o\( \hat{p} \)ere woundirs; and al \( \hat{p} \is is maad bi a sutil mater \( \hat{p} \at is moved fro \( \hat{p} \e cloudis bi

So E; om. A.
kynde of pe elements. And þus seip Crist, þat Sāpanas bi pryde, and kynde of Goddis justice, fel suddenili fro hevene, and in þis fallinge he dide woundris, more þan þis þundir floon, and he was stinkynge wiþ synne, as þis blast stinkiþ sum tyme. And þis fal of þe fend sai Crist bi his Godhede; and al þis was of pride, þat God myȝte not suffre more, þat ne þe 1 angel in hevene was dryvun þus in to helle. How myche shulden men drede pryde, þat God wolde þus punishe, and have no vein glorie þat þei ben Cristis aungels, and don woundris in his name in casting out of fendis! And to be war wiþ þis pride spekiþ Crist þus þese wordis, for Crist knewe wel her pryde þat þei hadden in her hertis, and to remove þis pride spak Crist to her hertis.

For as it is ofte seid, þer ben foure passiouns in a mannis soule, in which stondiþ synne or mede after þei ben reulid. And þes foure ben þes, joie and sorewe, hope and drede of þingis þat shulen come. Summe han joie of sich manere hiȝenesse, and summe han joie of synne or richesse of þe world, and sum men han sorewe of oþer mennis welfare or lesinge of worldeli goodis, for þei loven hem to myche, and sum men han hope of welfare of þis world, and dредen of fallinge þerfro; but men shulden have sorewe for her synne and oþer mennis. And þus Crist wepte þries, and ever more for synne, for synne is worse þan ony peyne mai be; and sþ þe worsnesse of þing is matere of sorewe, man shulde have more sorewe for synne þan for ony oþer þing, and more joie of hevenli blis þan ony worldeli welfare or hiȝynge of mannis staat, were it neve: so myche. And herfore seip Crist, Lo, I have zowun ȝou power to defoule upon neddris 2, for many seintis, as Margarete, hadde power of God to defoule þe fendis þat weren

1 om. E. 2 adiänus, E.

St. Margaret, whose legend makes her a native of Antioch in the fourth or fifth century, was so popular a saint in England from the eleventh century, that no less than 238 parish churches are said to be dedicated in her honour. According to the more popular version of her story here alluded to, the foul fiend, in the form of a dragon, visited her in the prison into which the persecuting governor of Antioch had thrown her, and swallowed her up; but immediately burst asunder, so that the holy virgin came forth unhurt. A good general account of her may be found in Mrs. Jameson's Sacred and Legendary Art. See also
in forme of dragouns, and sette her feet upon hem, and heeld hem aȝens her wille. And þis was grete peyne to þes proude fendis; and sicke manere of power hadde Cristis discipulis upon fendis, for þei castiden hem out of placis þat þei wolden dwelle inne, and made hem to dwelle in placis þat þei wolden not dwelle inne, and sicke subjeccioun is noious to proude spiritis. But Crist badde his discipulis, joie not þus for suche power. And þus, to speke goostli, þis power to desoule eddris, and to desoule scorpions, is power to overcome þe fendis whanne þei tempten men to synne bi stingginge of her venym; and herfore seiþ Crist, þat he hab þouȝ hem power upon al power of her enemye and he shal not noie hem. But neþeleþ, joie ze not in þis þing to vein glorie, þat spiritis ben suget to you1, for þis mai falle to damned men, as many men moun reise þe fend, and make him worche woundris, and þit in alle þes dedis þei moun be þe fendis as he is; for bi vertue of Crist þes fendis ben þus suget, and þes names han vertue to make þe fend drede kindeli. But Crist techiþ hise discipliþs to joie more of þis, þat her names ben writun in hevene, for to come to blisse. Of þis shulde þei have more joie, and holde hem in mekenes. And Crist telliþ not þis to men as he dide to þes discipulis, but if he kepe hem in vertues and bringe hem to hevene, for ellis Crist tauȝte hem to joie of þingis þat weren fals. And þus it semeþ þat þese discipulis weren confermyd in manere, and þit God leet hem falle, to teche his Hirche to flee pride; and þus Crist leet Petir falle ofte, after þat he was apostle, and þat, to teche prelatis after, to joie not to myche of her staat, for sich boost is fendis synne, þat styndiþ foule bõfore God, and it is maad in feyned power to loose men and bynde. Men shulden loke þat þei weren certeyn þat God wolde worche þus wiþ hem, bõfore þei spaken of þis power, and of þe dedis of þat to men, and þanne wiþ grete mekenes, to moven men to þanke God; for liȝnge in sicke a caas smatchide a myche more synne, þan was in þes discipulis þat Crist repreyde so sharpli. For þei seiden

1 This passage is rightly marked as a quotation in E, but not in A.

Sentent Marberete The Meiden ant
Martyr (a version of the legend in old English prose of the thirteenth century), among the publications of the Early English Text Society
and herieden God, and in þes boþe failen prelatis, for þei for pride feynen falseli and coveitise of wordeli goodis, to do þing þat þei moun not do; and þis is a greet synne, for it were synne to a pore man to defoule a kingis cloþis, moche more synne were it to men to putte falsehede upon treuþe. For þis is a foul blasfemye, þat is a foul synne of alle oþere; as, if a man putte on God falshede þat he myȝte not have, he dispiside in þis his God more þan þe fende durste ever do. It is no drede alle þes popis þat seien þat þey graunten sich pardons, seien opinly ynowþ þat God grauntþ þem bifore, and if God knowe hem unwþri to have siche pardon of him, þes popis blasfemen in God more þan evere þe Apostlis dursten. And þus shulden prelatis be war to graunt no þing in þe name of God but if þei weren sikir bifore þat Goddis justice grauntide it, and þis myȝte þei not knowe but if þei hade revelacioun; and if our prelatis abiden ever siche revelacioun, þey shulden disseyve fewe men or noon in grauntinge of suche pardons; but as Petir held his pees in grauntinge of siche þingis, so shulden þei holden þer pees, sip þei ben lasse worþ þan Petir, and þe comun peple shulde not trowe hem in siche casis.

In dai of oon Martir.

[SERMON LXII.]

Si quis venit ad me.—LUC. xiii. [26.]

Þis gospel telliþ men how þei shulen dispose hem to be disciplis of Crist, and certis ellis þei shulen not come to hevene; for be he knyȝt, be he clerk, but if he be Cristis disciple þenke he not to come to hevene; and so it were good to lerne þis lore. Crist seþ at þe bigynnynge, If ony man come to him and hate not þes seven þingis, he mai not be Cristis disciple, and so he mai not be saved, for ech man þat sueþ Crist is disciple of Crist; and þus knyȝttis in Cristis tyme weren his privy disciplis, as Joseph of Armenie, and centurio also, and Nichodeme, and oþer moo, as þe gospel telliþ us. First mut a man hate his
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fadir and sip hate his modir; þe þridde tyme mut a mán hate his wyf and þe fourþe tyme his children; þe fiþe tyme he shulde hate his breþer/en and þe sixte tyme his sisters; þe sevente tyme moost of alle he moste hate his owne lyf. First men shulden wite here what were to hate in þis gospel, for Crist moveþ algatis to love, and no tyme to envye; but here it is seid before þat þis hating is denying, and þis is, loyynge in ordre as þe þing shulde be loved. And so þes severne þingis shulden be loved, but lasse þan Crist or his lawe; and þus putinge bihinde of love, is hating þat Crist spekiþ of.

But þit sophistris replien here and seien þat many men comen to Crist þat han not þes severne þingis, and no man hatiþ but þing þat is. But here men moten lerne to speke to þat witt þat Goddis lawe spekiþ. Here fewe men or noon comen to ordre of Crist, but if þei have fadir and modir ofþer next or fer. Sum men have fadir and modir þat geten hem into þis world, and sum men han eldris bifoþe þat gaten sich fadiris and modirs, and alle þes ben clepid fadir in Goddis lawe þat is trewe. Adam and Eve hadde noon sich fadiris, but þei hadden erþe and erþeli þing, and þes myþten be clepid here modirs, and her fadir was mannis kynde; and as þei mosten nede be saved, so God was her fadir. And siþ ech word þat Crist seþ is trewe to his entent, and he seþ þat who evere diþ þe wille of his Fadir in hevene, he is his broþer and his sister, and his modir also, no man wantiþ here þes frendis, al if þei wanten sich for a tyme; and if mennis eldris ben dede, þanne þei han suche for sum tyme. And mannis fleishe is his wyf, and her workes ben hise children; and so ech haþ such a wyf, and sich children of his wyf; and so siche severne þingis ben long-inge to ech man, and alle þes severne shulden men love lasse þan þei loven Crist her God. And þis is þe reule of Crist, þat passiþ alle þes newe ordris, and who evere loveþ not Crist more þan alle þes severne wantiþ charite, and brekiþ alle Goddis hestis. And þis is veyn religioun, and so, as we seiden bifoþe, who ever beriþ not his crosse and comeþ in lyvinge after Crist,

1 a tyme. E.
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mai not wiþ pis be his disciple. And pis is liȝt for to prove, for man shulde hate his owen lyf, and so suffre for Cristis sake, and ellis he brekiþ Cristis orde; and þes newe religiouse moten nedis breke þis reule of Crist, for þei loven more þes newe ordis þan þei done reule of þe gospel. And þus þei feynen ofte tyme to stonde wiþ lawe of þe gospel; and if men axen whi þei done so, þei seien þat ellis here orde were loste, but God cursiþ alle sich ordis þat neden men to hate her God.

And to printe þis in mennis hertis Crist telliþ two hard parablis. First he seip, þat, Ech of hem þat wolde make an nedeful tour, shulde sitte first and acounte dispensis nedeful herefore þat he have to make þis tour, lest he faile afterward whanne he hap sett þe foundement, and alle men þat seen þis bigyñen for to scorne him; and seien, þis man bigan to biðle but he myȝte not make an ende. Þis tour is ful nedeful to ech man þat shal be saved. Þis toure is gedringe of vertues, and þe ground is mekenesse, grounded in Crist, þat is mene persone of God; and as no þing mai be lower þan is the myddil of þe world, so no man mai meker be þan is Crist, þat is þis ground. And siþ þis tour mute reche to hevene, men moten nedis take þis ground; and herfore seip Poul, þat no no man mai sette oþer ground þan is sett, þe which ground is Jesus Crist, for no no man is meke but in his vertue. Þe hiȝest part of þis tour is briteysing of charite þat lastiþ into hevene, for charite falliþ not doun, but lastiþ boþe in þis worlde and after þe dai of dome. Oþer vertues put in ordre maken þe myddil of þis tour; and þus we shulde avise us what staat or religioun were most acordinge to þis makinge, and reste þerinne, and make þis toure. And bileve techiþ us þat þe staat of Cristis sect is moost certein and nedeful to men, þat wolent arere þis tour, for no no man mai arere it, but if he be of Cristis orde. And þus boþe aungels good and yvel scornen men þat kepem þis ground, and after wenden fro Cristis orde, to newe ordis þat ben worse, for bi þis weye mai no man eende of þis tour. Þis tour is algatis sure to men þat putten hem wel upon þis ground, and holden hem wel peron, and reulen hem bi þe firste reule, þat þei baggen not þerfro;

1 a, E.  2 britaying, E.  3 for ende, E reads wende but zif be have.  4 britayse, E.
for none enemyes mai anoie þat man þat bildip þus his tour, for þe fend and oþer enemyes moun not meve ægens þis ground. And þus a man in þis tour drediþ not arwis ne dartiþ, but arwis of Goddis Word overcomen enemyes þat ben wiþoute. Travel þat men hav in vertues, ben dispensis to make þis toure, and suyng after Cristis lyf, as many gospels techen bifoire, is þe hijinge of þis toure, and growinge into charite. And þus shulde ech man chese his staat, and do þe traveil þat fallþ to vertues, and algatis reule his wal 1 after Crist and his lawe; and if he have endeles lastinge here, he mai not faile of þis makinge.

But, for it fallþ to a werriour sum tyme to go 2 out and fiȝte, þe secounde parable of Crist tellþ of þis fiȝtinge, and seip:

What king shulde wende to do batel ægens anoþer kyng, þat he ne wolde sitte bifoire and þenke wiseli, wheþer he myȝte wiþ ten þousynd fiȝte wiþ him þat cam ægens him wiþ twenti þousand; ellis whilis he ledip afer his oost, þe lesse kyng preieþ him of þees. Dyvers men undirstonden þis text to dyvers wittis bineþe bileve, but we weren wont to telle it þat ech man shulde be a kynge and governe þe rewme of his soule bi keping of ten comandementis; and good keping of þes ten þousynd is ynow þo ech man. þe toþer kyng wiþ twenti þousend, is comunli scide þe fend, for Joob seip þat he is kyng upon alle children of pride, and he doublþ ten þousynd of werriours ægens Crist; for he passþ fro unyte, as doþ þe noumbe of two, and ægens ech comandement he haþ cautil of double entent. And if þeþe ten þousynd ben alle þo þat helpen Goddis part, and þes twenti þousynd alle þo þat loven doublenesse to helpe þe fend, it semeþ not ægens Goddis witt, siþ his wordis ben plentenouse. If þis first king wexe coward and traiþur to his God, and love richesse of þe world and worldeli frendship of men, and lustis of his bodi, and pees fro pursueris here, he sendþ message to þis fend, and many tokenes of cowardise, and preieþ him of his pees, and he wolþ serve unto him; and þus failen many men from hardynesse in Goddis cause and bicomen þe fendis servaunþis, for þei seien þe world axþ þis, and so, þat þat her enemye axþ, þei graunþen to þim cowardli.

1 walle, E. 2 So E; gone, A.
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Oper wittis of þese wordis for shortnesse we leven here. But Crist seip in þe ende oo word of greet hardynesse; þus ech of you þat renounsiþ not to alle þingis þat he hap, mai not be my disciple. For þanne he telliþ æsen to þe fends, to þe world, and to his fleish, þat his higeste charite is stabli sett in God, and he loveþ noon oper þingis but in orde of þis love; and þus þe world, þat hap lest colour, is overcome bi Goddis clerk, and þe fends, wiþ mannis fleishe, ben also overcomun wiþ þis word. For if a man have no desire ne no lust regnynge in him, þat ne he telliþ þe same tale how he moost loveþ his God, alle his enemies ben discumfitid bi þe first þousynd of his oost. And here men seien sopeli þat men renounsen on many maneres; as Crist wiþ his apostlis forsoke þis world wiþ lastinge havynge, for he hadde no more of þis world but as him nedide to his lyf; and þus shulden preestis do, þat entrin in to Cristis ordre, for ellis goode and yvele wole scorne hem of her folie. But ech man þat shal be saved, renounsiþ alle þese worldeli goodis, whan he leveþ alle hem bihynde to love more God and his lawe. But þis is þe souleste synne þat falliþ here to ony preest, to love more þese newe ordres þan to love Cristis lawe. Bi þis þe fends overcomeþ manye wiþ þe dart of ypocrisie, whanne he makip hise servauntis, þat ben oblishid to serve him, to seme holi to þe peple, and seme hooli to lyve so. And herfore Crist lyvede comun lyf, and his apostlis after him, and weren not weddid wiþ þese newe signes, as now þes ypocritis ben. And herfore Crist, to purge his Chirche, distriede þes þree sectis, Phariseis, Saduceis, and Essees also, but þe fends bi his cautel hap brouȝt inne now oper þree, as monkes, chanouns, and freris, and many braunchis of hem. And sich fals religioun, bi þe lawe of Antecrist, is bitwixe prelatis now and preestis þat ben her sugettis, but reule of Cristis lawe wolde þat alle men shulden renounsen to hem obedience or oper service but as þei shulden obeishe to Crist.

1 lost, E.  2 world, E.  3 So E; wolden, A.
\[ \text{SERMON LXIII.} \]

\textit{Nihil operium quod non reveletur.—Matt. x. [26.]}

\textit{\textit{Wiclif's Gospel on Feeste of Oon Martir.}}

\textit{\textit{Wyclif's \textit{Gospel on Feeste of Oon Martir.}}}
litil of prys and uncerteyn in þeir mevynge, and þit God or-
deyneþ for hem whanne ever þei liȝten upon þe erþe, more God 
shulde ordeyne for ech man, þat hæ þa soule to Goddis ymage; 
and speciali for such men þat serven truli to her God more 
þan ony foul may, for þei ben not able to serve þus. And siþ 
God ordeyneþ þus for soulis, òþer men moten graunten God 
unwise, or moche more he shulde ordeyne for men, þat ben 
hise trewe servauntis. And þis resoun þat Crist makþþ moveþ 
trewe men þat han witt, to be hardi in Goddis cause, and for 
him to suffre martirdom; and no man can avoide þat òþer men 
shulden þus suffre, or ellis be untrewe to God, as ben þes 
heretikes. And þus seiþ Crist of Goddis wisdom, þat alle þe 
heiris of hise disciplis ben noumbrid to Goddis knowinge, and 
noon of hem mai fulli perishe; and siþ þes heiris of mennes 
heedis ben laste worþi of ony part of man, and noon of þese 
mai perishe þus, how shulden betere partis perishe? And þus 
ben martirs confortid to putte her bodies for Goddis lawe, 
for no part of her bodi mai þus perishe to harme of hem; and 
myche more soulis of siche men, and alle vertues of her soule, 
mai not perishe fro hem, for þe soule mai not be quenchid. 
And nedli after þe soule moten sue þe vertues þerof, as aftir 
a mannis bodi sue quantite and figure; and no drede, as God 
wole ordeyne, whanne he restoriþ a mannis bodi, noumbru and 
quantite and figure þat is moost acordinge to þis bodi, moche 
more God ordeyneþ to the soule vertues þat it shulde have. 

And trewe we not to foolish here þat seien þis ben accidentis 
which God mai putte bi hem sïlf, and freeli take þes fro men, 
so þat neiþer in bodi ne in soule man hadde ony siche acci-
dentis; as who seide, men moun be, al if þei hangen not on 
God, for siche a dependence of men is accident unto hem. 
Þese foolish moten lerne predicamentis and ten kyndis of þingis, 
it þanne þei moun se her foli, and folie of heresie þat groundilþ 
hem. And of þis concluíþ Crist treuli to hise apostlis, þat 
þei shulden not wille to drede, siþ þei ben betere þan many 
sparewis; and oure bileve techiþ us þat God kepþ þingis 
after her valu, for if ony þing be betere, God makþþ it to be 
betere.

And so Crist spekiþ here a word þat shulde move men to
I stand with him; Every man that shall knoweth me before men be bove my kyndis, I shall knoweliche that man before my Fadir, to that mannis worship. Here we shulen undirstonde, that confession, that Crist nameh here, is not rownynge in preestis eere, to telle him synne that we han done, but it is grauntinge of treupe, whiche which is apertly seid, wiþ redines to suffre þerfore, what ever man denyþ it. And so that man confess þat graunte þat he is God and man, and al þing þat wole sue herof; and þese ben ful many truþis, for al þe gospel þat Crist seþ, such a man mut confess, and al þat sueþ of þe gospel, and þis disþlesþ to sinful men. And certis a man confess þat not Crist, þat he is bope God and man, but if he confess of Crist þat he may no weie synne, ne gabbe, ne bere fals witnesse of no word þat Crist haþ seid. And so eche word of Goddis lawe is trewe, siþ Crist witnessþ it, and eche treuþe þat is þerinne; and so eche prest confess þat Crist biforn men, þat telen2 to hem þat Crist is bope God and man; and þus Crist seþ and mai not lie. Certis if a man seie þus, and faile not for cowardise to telle Goddis lawe to men þat synnen, he putþ him wel to martirdome; and every sich man, seþ Crist, he shal confess to his Fadir. And þanne Crist wole confess þis man to be trewe in Goddis cause, and worþi to have mede efter worþinesse of his traveile, and to be crownyd wipouten eende in hevene biforn þis greet lord, þat fallþ not to yeþ such servauntas but if he yeþ hem blisse of hevene; for gretnesse of siche a lord rewardþ not lesse his knystis. O Lord, if a man þat traveileþ in werre wiþ a capteyne, wolde telle myche þat þis capteyne wroot of him to his kyng and seide þat he were a good werriour, and worþi and hardili traveilide in þe kingis cause, and herefore þis erþeli kyng shulde have him and his comendid; how mouche more were it worþ þat þe persone of Jesus Crist comendide bi his owne word a trewe servaunt unto God, and telde þat God shulde þenke on him and yeþ him blisse wipouen ende! And as confession of treuþe is to be loved of Goddis knystis, so confession of cowardise is to drede of men in erþe; and þus

1 knoweliche, E.  
2 tellþ, E.  
3 That is, 'would esteem it a great gain.'
defaute of bilee lettiþ men to traveile in Goddis cause. But wordis of þis gospel ben yvel undirstonden of manye, þat, bi logik þat þei han, graunten þat alle þe heeres of seintis be knowen wel of God, but God woot not how many þei ben, for noon heeris ben þes alle, siþ þanne þei weren wipouten noumbre, and ech greet þing in erpe were maad of partis indyvysible. And siche errours þat men han in logik and in kyndeli science, bryngen men yn, as heretikes, to graunte after many fals þingis. Soþ it is þat God knowiþ alle þe partis of a man, and how many þes partis ben, for þei ben fewe to Goddis witt; and so ech þing þat God contynnep is maad of partis indyvysible, and o gretter þing haþ mo siche. But þis is hid to mennis knowyng, but after þei shal wite it wel, whanne God shal shew it hem in hevene.

OF O MARTIR AND BISHOP.

[SERMON LXIV.]

Circuibanat Jesus civitates.—Mathew ix. [35.] How Christ preached his gospel.

þis gospel telliþ of þe office þat shulde falle to Cristis disciplis. And so it telliþ how prestis shulde now, boþe more and lasse, occupie hem in þe Church in servise of God. And first, Jesus dide in dede þe lore þat he tauȝte. þe gospel seþ how, Jesus wente aboute in þe cunte, boþ to more places and lesse, as citees and castellis, to teche us to profete generali to men, and not to lette to preche to a peple for þei be few, and oure fame shulde be litil, for we shulden traveile for God, of whom we shulde hope oure þank. Castels ben undirstonden litil touuns, but wallid, as Jerusalem is clepid a cite bi Mathew; and sich grete castels ben clepid citees. And no drede Crist wente to smale uplandishe touuns, as to Bethfage and to Cana in Galile; for Crist went to þese places, where he wiste to do

1 contynnep, E.
good and he traveile not for wynnynge of moneie; for he was not smyttid wiþ pryde ne wiþ coveityse. He cheese him places to teche in þe peple þat were most able, as synagogueis among Jewis. For synagogueis weren among hem as churchis ben among us; and Crist was not lettid þanne bi feyned jurisdictiou, to preche among þe folk, al if he wrathide þe prelatis; for þis use in iurisdictiou was not 3it brouȝt in by cautel of þe fend, as it now is, to lette trewe prechinge. Crist prechide not fables, but þe Gospel of God, þat was good tịþingis of þe kyngdom of hevene. And Crist was not occupied al oonli in þis prechinge, but in heeling of syke men, and men þat were in languishe. For two men hav nede of bodili heele. Sum men hav sykenesse or hurtinge in her bodi þat men moun see at þe, and þis is clepid sykenesse. Sum men have languishe, and þat on two maneris; as sum men ben syke wiþinneforþ, but þis sykenesse is hid to men, as men þat ben in fevers or oþer sykenesse of herte; and sum men ben syke bi sorewe of herte, and of discounfort of þingis þat fallen hem. And þese men were in languishe, and ofte weren heelid by Crist; and if we hav not virtue to hele þese two sykenessis, 3it we moun have wille to do þat is in us, and conforte and preie for men þat we delen wiþ.

And Crist ceeside not here to do good to men, but he ordeynede hise disciplis many, to traveile among men, þat þe people weren not alle traveilid in heering of oo man. For, as þe gospel telliþ, Crist saie þe peple traveilid in þis, and hadde mercy on hem, for þei weren traveilid and ligginge as sheep wiþouten heerde; and þanne he seide to hise disciplis, þere is myche ripe corn and feawe workmen pereaboute, and perfore preie þe God to move his prechours, boþ in bodi and in soule, to traveile among þe puple, as gospelleris shulden. Crist bade hem wende forþ and preche to þe peple þat þe kyngdom of hevene shal come, al if hem þenke þat it dwelle longe; for many peplis shal turne to God fro þeir synful lyf, and afterward come to hevene whenne þat þei be dede. ʒhe, þe dai of dome comeþ ful fast, siþ no tyme mai come faster þan þis dai comeþ. For, as clerkis seien, tyme passiþ as swiftly as ony tyme mai passe, or come into þis world.
And herfore Crist ȝyvep power to his disciplis of his office, to heele speciali foure manere of siikenessis. First, he ȝyvep hem power to heele men wipynne forp; but pe moste power in his was of her wordis, þat Crist wrouȝte wip hem, and heelide þe peple in soule; and, for Crist wolde not þat his power were idil, þerefore he biddip hem heele siike men. After he biddip þese disciplis reise up dede men; þat mai be undirstondun upon two maneres. For þese disciplis hadden power to reise up dede men in bodi, and to quykene bi Goddis grace dede men in soul; and þis virtue is more, siþ þe soule is betere þan þe bodi. Þe þridde tyme Crist ȝyvep hem power to hele mesele men; and boþ siche syknessis and ordres of hem shulde be more to charge in soule of a man, þan þei shulde be of a mannis bodi. Meselrie is comunli figure of heresie, or of ony oþer synne þat fouleþ men wipoutenforþ, for þus done bodili meselis to men þat dwelle among hem; and herfore in þe eelde lawe shoulde meselis stond afur. And al if many synnes defoulen men biside hem, neþele heresies done myche harme. And þerfore men shulde bisili distrie sich heresies; as a greet heresie is, in dowinge of þe Church wip lordship of þe world, as it is now dowid. And breetþ of þis heresie fouliþ many clerkes, for it is seied in oþer placis þat Goddis lawe forbëdip sich lordship to clerkes, for alle þei shulden lyve in mekenesse and povertia. And to distroie þis heresie shulden lordis traveilen bisili, for þis myȝten þei do liȝtly and leve fulli to draw awei her owne goodis, by which þei harmen clerkes. For it were inowþ to us to have oþringis and dymes, siþ Crist and his apostlis holden hem paied on lesse. Þe fourþþ and þe laste dede þat Crist bad hise disciplis do was, to caste out fendis þat dwelliden in men. And as God ȝaf hem power to cast hem out bodili, so he ȝaf hem power to caste hem out of þe soul, whanne he ȝaf virtue to his wordis to converte þe peple, and of a soule þat first was nest of þe fend, to make a nest of God, to dwelle by grace and by virtues.

And after þes foure vertues Crist telleþ hem a maner þat þei shulen algatis kepe in worchinge of Goddis work. For Crist seþ þus: ȝe token of God frely, and þerfore ȝyve freli youre traveile to þe peple; and þanne shal it be medeful.
and ellis is it symonye. And here is begginge of prechours forfendid of God, sih it is an hid sillinge of prechinge of Goddis word. And for it is a privy synne, covered wiþ ypocrisie, þis synne is the more and fouler before God; and herfore techeþ Poul, to be sikir of þis syne, þat preestis shulden be paied wiþ mete and wiþ hilinge. It is leefull us to take þese two, þat ben nedeful to þis service of God, and þere wiseli ceesse. But freris and preestis þat gadren hem tresure, and maken riche churchis and housis wiþ oþer gere, and algatis fynden a peple superfue and charginge, passyn Goddis lawe bi a cursid ground, for Seint Poul biddiþ þat he þat travellþ not, shulde not ete by colour of þis office.

Bad preestis are like wolves among sheep.

And Christ telliþ after how his discipulis shulen bere hem among yvel peple þat þei travellen among, and so moun þei liþlyer dele wiþ good peple. Christ seip, I send you as sheep among wolves, and perfore looke ye be prudent as neddis, and symple as doves, for warnesse of þes two is ynowþ to you to dwelle among men. And it is comunli seid þat wolves be beestis of raveyne, and yvele for to daunte fro spoilinge of meke beestis; and whanne þei bigynen to turnen her snowte to hevene ward. And so pseudo-clerkes, for her greet covertise, spuylen symple men as wolves doone sheepe; and Crist clepiþ trewe men in God sheep for many enchesouns; and as þe wolf wiþ þoulinge makþ sheep to flokke for drede, so prelatis bi cursinges maken men to gadere hem and þyve þese prelatis goodis þat þei wolen have. And þit þei hav anoþer cautel þat þese ypocrisit usen: þei seien þat þei wolen 3yen suffragies goostli to menis soulis þat passen al þis worldis good; and to colore al þis ypocrisie þei turnen her snowte to hevene, and seien þat God haþ 3ovun hem power to 3yve pardone as þei wolen. And here þei 3oulen comunli, and blasfemen in God, and where Crist biddiþ hem be sheep dwellinge amonche wolves, oure prelatis, by þe fendis lore, ben turned to þe contrarie, whan þei stranglen and killen men and

1 sellyng, E. 2 leueful, E. 3 eddres, E.
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spoilen hem of her goodis. And occupiying pat Crist bad hise prestis traveile inne is put al bihynde, and fendas service is putt before; and þus flokkis of sheep ben maid of lewyde men, and flokkis of wolves ben maid of preestis.

But Crist biddiþ hise disciplis be prudent as eddris. An eddre haþ þis witt; whanne charmeris come to take him, þe toon of hisere eeres he clappiþ to þe erþe, and wiþ þe eende of his tail he stoppiþ þe toþer. And so Goddis children, whanne þei be temptid to synne, þei witen not whanne, and drede of her jugement lest þei ben demyd to helle, þei stoppen her oþer eere and kepen hem wel fro synne. And þus þei hav prudence, þat God haþ þovun to serpentis. And symplenesse of douves stondeþ in þis; þei hav no clawis to fiþe as oþer foulis, but whanne þei ben assailid of foulis of raveyne, þei tristen not to her owne strengþe, but fallen on stones, and þese haukis dreden þanne to smyte at hem, lest þei frushen her owne brest at þe hard stoone. So Cristis disciplis knowen mekeli her freelti, and liþen on þe corner stoon, þat is Jesus Crist; and þanne fendis of helle drenen hem to swippen at hem, lest þei harmen hem sifþ at þe stoone of hurtinge. And þus Cristis disciplis ben goostli douves. But þis lore is forgete, and þe fendis lore take.

IN FEESTIS OF MANY MARTIRIS.

[SERMON LXV.]

Elevaþis Jesus oculis.—LUKE vi. [20.]

Þis gospel telleþ foure confortis of martiris, in whiche þei shulden have joie for pursuynge of Crist. Þe gospel telleþ how, Jesus lifte up hisen iseñ on hisen disciplis, and seide þus;

1 flusche, E. 2 assayle, E. 3 om. E. 4 forgeten, E. 5 taken, E.

* The bearing of this passage on sermons has been already discussed the authorship and date of these in the Introduction.
Blesised be pore men in spirit, for ye, that thus be pore men, han thus certeini be kyngdome of hevene. His poverte is a virtue that men shulden first sue Crist inne, and it is hard for to use, and perfore telle Crist thus be meede. And these men that haue his virtue, as weren Cristis apostlis, hadden here the reume of hevene, for thei hadden here Crist; and Crist, heed of his reume, is ofte tymes clepid his reume; for he is the moste jewel of all his reume, in which ech part of his reume is many weies conteyney. And thus he may by many causis, be clepid al his reume. In that he is God, he is ende of al jing, and in him we lyven, we moven, and we ben; and for him, as ende, we done alle our dedis. For in virtue of him al his Chirche worche, and by his moun men se wher men ben lymes of Holy Churche; for thane thei ben groundid in his lyf, and his worchinge. And if thei ben in stait or werkes ungroundid in Cristis lyf, it is licly to men that thei ben Antichristis disciplis; for Crist seip and mai not lye, that, Who is not wiþ me, he is againes me; and so he is wiþ Anticrist. And so if stait of these freris be not groundid in Crist, and thei gabben many maneres upon the lyf of Crist, as in begginge, and asoilinge, and oþer feyned lesyngis; thane it is a tokene that thei ben not of holy Chirche, but Saphanas children whos dedis thei done. For if thei ben more bisie aboute worldeli goodis, than thei ben of dedis that vertu techiþ to do, thane thei ben wiþ Mammon, and he ledip hem. For worldeli goodis, þe which Crist clepid Mammona of wickidnesse, ben moost souþt of sich men. And so his fend lediþ hem, and siþ uneven departinge of suche worldeli goodis makiþ dissencioun, þe, þe mooste þat here is, it semeþ þat sich freris ben cause of þis dissencioun. But thei have goodis in comun unevenly departid; þe, more þan hem nedide ech man to have ynowþ; and þus þis nest of Mammon genderiþ many strives, and þit þe fend techiþ hem to seie þat thei have nouþt, but ben more pore in spirit þan weren Crist and his apostlis. But certis þis is not poverte of which Crist spekiþ here, siþ Crist spekeþ here of poverte in spirit, to mekel holde men in havynge of wordli goodis, as moche as nedip to sus-

1 þat ben not groundid, E.
teyne her office. And he \( \text{bat forsak\!ep } \) pus for \( \text{pe love of Crist} \) worldeli richesse, and fame \( \text{bat come\!ep to } \) \( \text{pe world for havynge of siche goodis, is a pore man in spirit, as Crist speki\!ep here. For } \) \( \text{panne he synne\!ep not in havynge of goodis for to make feestis, ne to make riche houis, ne noo costli ornamentis } \) \( \text{bat fallen to men, but it is inow\!3 to him to hav foode and hilinge. And al his bisynesse is to helpe Cristis Chirche, and he disse\!yve\!ep not men in multitude of coventis, but lok\!ip how fewe prestis moun profite to Cristis Chirche, and how he mai holde } \) \( \text{pe office } \) \( \text{bat Crist ha\!p bedun in his lawe; for his desire stonde\!ep in } \) \( \text{pe kyngdome of hevene. And } \) \( \text{pus ben vertues knyttid oon wi\!p} \) ano\!p,er, and algatis in preestis, \( \text{bat hi\!3er suen Crist. And, for suche povert\!e bringi\!ep ofte tymes in hunger, } \) \( \text{perfor in } \) \( \text{pe secounde blyss sei\!p Crist} \) \( ^1 \), \( \text{bat } \) \( \text{pei ben belli\!sid now. And it is no drede Crist speki\!ep of sich hunger } \) \( \text{bat is vertuousli take} \) \( ^2 \), after \( \text{pe Trinite; for a } \) \( \text{peef mai hunger a\!3ens his wille in prisoun, and a werrour mai hunger for an yvel ende; but loke who } \) \( \text{ha\!p power to robbe mennis goodis, and } \) \( \text{hit he spare\!ep upon resouns, for } \) \( \text{pe love of God, and } \) \( \text{bat man hungr\!ip as Crist speki\!ep here. And } \) \( \text{pus alle } \) \( \text{pese comunes of } \) \( \text{pe newe religiouse, } \) \( \text{bat } \) \( \text{wasten Goddis goodis, for fame of } \) \( \text{pe world, or love of her belye, synnen a\!3ens } \) \( \text{pis virtue; and } \) \( \text{pei shulden hungre now to de\!p, as done } \) \( \text{pese martirs, or } \) \( \text{pei wastiden } \) \( \text{pus } \) \( \text{pese pore mennis goodis. And if } \) \( \text{pei han greet wille to do } \) \( \text{pis for Goddis sake, } \) \( \text{pei han now a maner of blis, delitinge in Goddis lawe; and } \) \( \text{it is no drede } \) \( \text{pes men shulen be fillid, whanne } \) \( \text{pei shulen have full joie in pleyn filling of Goddis wille. For after } \) \( \text{pe day of dome } \) \( \text{nop\!ing shall displesi hem, for } \) \( \text{pei shulen wel wite } \) \( \text{bat God ordeyne\!ep al } \) \( \text{pings } \) \( \text{panne, ri\!t as it shulde be, by resoun of Goddis wille. And } \) \( \text{pis ordenaunce is so faire and so plesinge to seintis, } \) \( \text{bat } \) \( \text{pei shulden be fullillid in wille of her soule, and } \) \( \text{bat shall be inow\!3 to hem to bo\!pe her kyndis. For } \) \( \text{panne } \) \( \text{pei shulen have no hunger of } \) \( \text{ping } \) \( \text{bat } \) \( \text{pei desiren, for } \) \( \text{pei shulen be fullillid in bodi and in soule, and } \) \( \text{pus trowen seintis } \) \( \text{bat hungre endi\!p here. } \) 

\( \text{Pe } \) \( \text{pridde blisse is seid to } \) \( \text{pe same entent. } \) \( \text{Belli\!sid be } \) \( \text{ze } \) \( \text{bat} \)

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1 So E; A includes 'sei\!p Crist' in the italics.  
2 taken, E.  
3 So in E; om. A.
wepen now, for ze shulen leite. It is knowne that whoso last g
full in Goddis lawe he mut nedis wepe here, for enimy to
Crist; for suche Goddis proctours shulen be pursued, for re-
prevyng of synners that ben Goddis enimy, and he is
a coward aens God that speketh not boldly aens synne. And
herfore Joon Baptist and Cristis apostlis token ensampl of
Crist to us repreve synne; and us wepten for pursuyte,
and algatis for synne, sith Crist in all his pre wepingis wepte
for ofer mennis synne. For he love both Crist and his
Modir that soroweth not for her injurie, and despite that is done
to him. And siche men of charite shall leite at se dai of dome,
for Salomon seith, pe Churche shal leite in se last dai; and
sich gostli gladness is clepid here leijynge, for bodili leijynge is
fer fro pis purpos. And of these pree pursuyngis that comen to
the Chirche, pe firste is leste of alle, pe second is myddil, and
pe pridde is moist; and pis it is of pese pree rewardis.

Pee foor word that Crist seith conteyne that pursuyngis; ze
shulen be blessid, seith Crist, whanne men shulen hate you, and
whanne pei shulen departe you, and after repreve you. Cristis
servantis on many maneris ben departid here. Worldel men
fleev hem, and leven hem by hemsilf; pei ben cursid of Anti-
crist, and put out of churcis, and pei ben partid in prisouns fro
ofor men of pe world. And in alle these statis pei suffren re-
proves, and if pei ben certeyn, bi lore of her bileve, that pei
suffren in all pis fro cause of her God, pei moun be blessid and
joiful for hope of pe ende, as a syk man gladli wole suffre
peyne whanne he hopith perbi to come after to hele. And joie
that seintis shulen have whanne pei suffren thus is a manere of
blisse that pei han here, for it is more joie than all these worldli
lustis. And, as Crist tēlieth, these that stonden in Cristis cause,
han her names cast out as cursid men and heretikes, for her
enemies ben so blynde, and so depe in her synne, that pei
clepen good, yvel, and yvel, good. But woe be to suche.
And Crist biddeth his servantis to joie that dai in her herte, and
shewe a glad countynance, to men that ben about hem, for certis
her mede is moche in pe blisse of hevene. And pis word coun-

1 leysinge, E. 2 om. E.
fortiç symple men, ðat been clepid eretikes, and enemyes to þe Chirch, for ðei tellen Goddis lawe; for ðei ben somynned and reprovyd many weies, and after put in prison, and bred or kild as worse þan þeves. And maistris of þis pursuyng ben preestis more and less, and moost pryvy freris wip lesingis ðat ðei feynen, as Crist was pursued wip Caiphas and oþer preestis, but privyli wip Pharisees þat weren hise falsseste enemyes. And þis gospel is confort to alle þat ben pus pursued.

But certis as tradiciouns maid biside Goddis lawe, of preestis and of scribis and of Phariseis, blynniden hem in Goddis lawe and made it dispisid, so it is now of Goddis lawe by newe mennis lawis, as decretals and decres. And þus done þese newe reulis of þese þree ordris, as þei harmen rewnes and cuntreis þat þei dwellen inne. But remedie agens þis is used of many men, to dispise all þese lawis whann þei ben aleggid, and seien unto men þat aleggen hem, þat falsehede is more suspect for witnesse of siche lawis, sîp Goddis lawe telliç al trûe þat is nedeful to men. In þis laste pursuyng of our modyr, þat is greet and perilous, hâp Anticrist moche part agens Jesus Crist, and feynêp bi ipocrisie þat he hâp þe riçt part. And defaute of bileve is ground of all þis errour.

1 brent, E. 2 falseest, E.  

* See note on p. 201.  

b The compilation of the Sixth Book of the Decretals was made by order of Boniface VIII, and promulgated by him in 1297. It is entitled Sextus, or the Sixth, as following and being supplementary to the five books of Decretals published by Gregory IX, in 1234, (on which see Milman’s Latin Christianity, vi. 165):—

Gregori noni post hibros quinque, vocatur Sextus; nomen habens ordinis a numero.  

The Clementines were first published by Clement V at the Council of Vienne in 1312; they were afterwards given out in a fully digested form by John XXII in 1316. They treat of various points of canon law and church discipline, and are supplementary to the Sextus.

* These lines are in a fine copy of the Sextus in the Bodleian Library, edited by Giles Ferris, 1572.
How the true patience of Christ's martyrs is to be shown in the present struggle between Christ and Antichrist.

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WYCLIF'S

PE GOSPEL[1] OF MANY MARTIRS.

[SERMON LXVI.]

Cum persequentur vos in una civitate.—Math. x. [23.]

H is gospel telliþ a medicine of Crist, how hise martirs shulen do in tyme of her pursuynge. Crist biddiþ hise disciplis to flee from her enemies; for vertuous pacience and sich manere cowardice ben armes to Cristene men to overcome her enemies. For hope of our victorie is in Jesus Crist, and perfor we trustyn in him ſat he doeþ ſe dedis. And so1 Crist and Anticrist striven togidere, and oon seip ſat he haþ ſe just part and ſe hooli; and ſe toper reversiþ him and seip ſat he haþ Cristis part. And as anentis Cristis lawe ſat men shulden grounde hem inne, Anticrist haþ foundun ſis cautel, to seie ſat it is myche fals. And if men seien ſat Goddis lawe mut nedis be soþ to Goddis entent, ſei graunten ſat ſis is soþ, but ſe entent lieþ in hem. So, as princes of prestis, and Phariseis joyned wiþ hem, wolen interprete Goddis lawe, aff hem shal it be taken; and so her exposicioun is more in auctorite ſan is text of Goddis lawe; for by ſe firste, men shulen be demyd. And by ſe cautel of ſe fend ſese ben maid myʒti to ſe world, and by ʒiſitis ſat ſei grau ven to secular men, and to sum clerkis, ſei hav many comunes wiþ hem, and of all manere of men, and crien ſat þus seip holi Churche, to which we shulden algatis trowe, and do worship the it, and reve it nouȝt but ʒyve it more. And þus is Cristis cause feld doun for a tyme, but ʒit þere ben many men stondinge þerewiþ, as þei doren. And þis reule han many men to juge wel in þis mater; if a man lyve riȝt lyf boþe to God and to man, and have for him text of Goddis lawe, and witt þat sowneþ to charite, and symplenesse in lyvyng, wiþ forsakinge of worldeli liif, it is tokene ſat þis man haþ þe riȝt part of Jesus Crist. For Anticrist drawiþ evere to pryde and

1 So E: A reads for, which gives neither sense nor syntax.
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to coveitise; and herbi moun men knowe what man holdip wip Anticrist. But beware with ypocrisie, for pat bigiliip many men to trowe pat men ben Cristis children, alif pei ben pe fendis lymes. And so bi loore pat Crist techip men shulden trowe to sich mennis workes more pan to her wordis, for pei speken ofte in striif, and Poul seip pat he and hise breptron have noon custum to speke pis.

Pe first biddinge pat Crist biddip here stondip in pese wordis, pat we shulden kepe. And whanne many enemys shulen pursue you fro oon cite, pat se have dwelt inne, fle se into anoher; but ever wip discrecioun, for if pis were ever kept no men nedide to be martris, for pei myst fle fro toun to toun, and nevere countre wip her enemys; and pis Crist wip hise disciplis hadde do agens his owne lore. And here men studien wip rulis, whanne pei shulden flee pis, and whanne pei shulden stonde and suffre. In bope pese tauce Crist, and it is no doute to men pat ofte it profitip on bope sidis to fleen fro 00 toun to anoher, for bi pis fleinge ofte tymes hav bope pe partis space to turne to Crist and profite, more pan pei shulden to suffre de, abidinge in 00 place. And here Y can\(^1\) not grounde of God, pat we shulden fle oure enemys, ri3t whanne pei folowen us and seen us in mennys presence, for pis were yvel cowardice, to seere men pat saien pis fl43t; but Crist spekip here, as we pinkip, of hid removynge before. And pis Crist fledde ofte tymes, and hidde him among pe peple. And if pou axe whanne men shulden flee, and whanne stonde in Goddis cause, certis sum tyme men ben constreyned to come, and to answere for Crist; and so, if we lyven good lyf and lette not pe love of Crist, he shal teche us for to flee and to answere as we shulden.

But algatis be we war pat we confesse not falsehede, and denye not Cristis lawe, for no cais pat mai falle. If we undirstonden not pe witt, graunte we pe forme of pe wordis, and confesse we pe tru3e of hem, al if we witen not which it is. And pis faile we not God in liif, and he wole not faile us in loore; for pis he biholip pat we shal have in

\(^1\) kan. E.
sich hour what we shulden speke. But here it is good to us,
if we ben in myche pees, to knowe and love Goddis lawe,
for bi þis we moun betir lyve, and wite how we shulen answere
men whanne we ben opposid of fendis. But þit men miþten
replie here þat Cristis lore were not ynowþ, for men myþten
liþli take a citee where alle weren enemies and noon trewe
men. But lyve we wel, and Crist wolte teche to what a citee
we shulen go; and herfore seip Crist after, Sopli, I see to you,
þe shulen not ende þe citees of Israele til þat mannis sone come, at
þe laste dai of Júgement. A flok of trewe men is citee of Israele,
for þese men seen God, and ben redi to helpe hise lymes,
whanne þei be þus pursued, and suffre Cristis disciplis to traveile,
and lette Anticristis bi her power; and such flokkes shulen
not faile, bope to worche and to helpe. And in þe dai of dome
it shal be no nede to axe help, for þanne shal Cristis baner
be rerid, and alle hise enemies shulen lurke.

And herfore seip Crist after, Þer is no disciple aboue his maistir
ne servant aboue his Lord. But þus was Crist himself pursued,
and þis forme kepte Crist, in fleyinge and in answerynge. And
it is ynowþ to þe disciple þat he be as his maistir, and to servaunt
þat he be as his Lord. In þis þing and bi þis weie shulden Cristis
servauntis kepe mekenesse and hope in God, and wite wel bi
her bileve þat þei moun not do wipouten him. And herfore
seip Crist: If þei clepiden þe good Lord Belzabub, moche more þei
shulden dorre1 mysses þe servantis of þe Lord. And oþer pur-
suýtis and bodili deþ shulen sue aftir, siþ Crist hadde hem, and
þerfore Crist tellip ofte, how hise shal be sikir of þese. And
þerfore Cristis armure is good to ech to Cristen man to hav,
for it noieþ not hevely, neþer in pees ne in werre, and it makþ
Cristen men hardi ægens þe fend and alle hise lymes. And her-
fore seip Crist to hise; Þerfore drede þe hem not; for we have
betere ground þan þei, and more helpe þan þei have; but oure
helpe is spiritual, hid to þis world and for 2 þe toþer. And þis
lore is nedeful now in þis world, for Anticrist; for he haþ
turned hise clerkes to coveitise and worldli love, and so blindid
þe peple and derkid þe lawe of Crist. þat hise servantis ben
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pekke, and fewe ben on Cristis side. And algatis þei dispisen þat men shulden knowe Cristis liif, for bi his liif and his loore shulde help rise on his side, and prestis shulden shame of her lyves, and speciali þes híþe prestis, for þei reversen Crist bope in word and dede. And herfore oo greet Bishop of Engelond, as men seien, is yvel paiéd þat Goddis lawe is writun in Englis, to lewde men; and he pursueþ a preest, for he writþ to1 men2 þis Englishe, and somonþ him and travelþ him, þat it is hard to him to rowte3. And þus he pursueþ anoþer preest bi þe helpe of Phariséis, for he prechide Cristis gospel freeli wiþouten fablis. O4 men þat ben on Cristis half, helpe þe now ægens Anticrist! for þe perilous tyme is comen þat Crist and Poul telden biforme. Butt oo confort is of knyßtis, þat þei savoren myche þe gospel and han wille to rede in Englishe þe gospel of Cristis liif. For afterward, if God wole, þis lordþship shal be taken from preestis; and so þe staaff þat makiþ hem hardi ægens Crist and his lawe. For þree sectis þiþten here, ægens Cristene mennis secte. þe firste is þe pope and cardinals, bi þals lawe þat þei han made; þe secounde is emperours6 bishopis, which dispisen6 Cristis lawe; þe þridde is þes Pharisées, possessioners and beggeris. Alle þes þree, Goddis enemies, traveilen in ypocrisie, and in worldli coveitise, and idilnesse in Goddis lawe. Crist helpe his Chirche from þese fendis, for þei þiþten perilously.

ÆGospel of many Martris.

[SERMON LXVII.]

Ponite in cordibus vestris.—Luc. xxi7. [14.]

Þis gospel telliþ, as oþer biforme, how Crist helpiþ his martris, whan þe fend and hisy lymis pursuen hem for Cristis lawe. For Christ suffrïde for þis lawe al þe peyne pat he suffrïde, and his martris aftir him suffrïden for þis same law. Crist tauþe

1 om. E. 2 om. E. 3 route, E. 4 So in E; A has oo. 6 So E; emperour, A. 6 dispensen, E. 7 So in E; xix. A, perperam.
opinli his lawe to þe peple, and þe híse preestis of þe temple, 
wiþ Scribis and Phariseis, þouȝten þat þis was aȝens hem; and 
þus þei weren aȝens him; and speciali, for Cristis wordis weren 
aȝens þeþe þre mennis pride, and aȝens her coveitise, in which 
þei disseyveden þe peple, but not bi so opyn blasfemye as 
prelatis use to daie. For þei seien, þat þei han power of Crist 
to assoile alle men þat helpen in her cause, for to gete þis 
worldli worshipe, to assoile men of peyne and synne
bôþe in þis 
world and in þe toþir, and so whanne þei dien, flee to hevene 
þwipouten peyne. And þus durst not þe fend fynye for þe tyme 
þat Crist was here; and siche blýnde leden blýnde men, and 
maken falle bôþe in þe lake. And þus þis is a perilous tyme, 
for many men ben dryvun to helle, and þat is more perilouse 
þan ony deþ þat þe

¹ bodi hâp here, and þe peril is þus more 
for feñynyge of ypocrisie; and we moun not see þis peril, ne 
fële it in þis liif. And many witnessis ben aȝens þis, and seien 
þat it is fals; but, as þei seien, we han þe fals part, and þei han 
þe goode religion. And so þis is more perilous þan sectis de-
partid fro Crist, as Jewis or Sarasines, or oþer heþene men; 
for þese worchen bi ypocrisie and ben myȝti heretikes, and 
medlid among trewe men, and þus her fiȝting is feller.

But neþele Crist supposiþ þat hise disciplis shulden sue him, 
and lyven wel after his lawe, and þei shulen be sure ynowȝ, for 
þanne God shal fiȝte for hem aȝens enemyes of Crist. And 
herfore bigynnþ Crist and biddþ hem, pute in þeir hertis, not 
to þenke biþore wiþ biziness, how þei shulen answere to her 
enemyes, for Crist shal answere þanne for hem, and þyve hem 
þanne mouþ and witt, to which alle her adversaries moun not 
aȝenstonde ne aȝenseie. And siþ þei ben not þo þat spaken, but 
þe Holi Goost spekiþ in hem, it is soþ þat God himself shal 
answere for his part. It is seid ofþe tymes, þat maner of 
speche of Goddis lawe is to denne þe instrument, and to 
graunte þe principal, and þus seþ Crist þat þei spaken but not 
þe Hooli Goost in hem. But Crist prophecieþ of betraying þat 
hise shal hav: þe shulen be betrayed, he seþ, of your owne eldris,

¹ So in E; om. A.
² See page 136, note.
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of your breperen, and your cosyns, and your owne frendis. This lettre was verified of martiris of Crist, for alle the foure consentiden to def of these martiris, for thee thousten obeishe to God in killinge of Cristene men. And as Cristis lawe seith that sevene ingen shulden be hatid for Crist, as fadir and modir, wyves and children, breperen and sistren, and mennis owne liif, so feynede the fend that these foure frendis shal be hatid of man, for the love of Anticrist. And thus many fadris killiden her owne children, for thei confessiden Crist; and thus, as we supposen, the Jewis diden. And to speken generalli of Anticristis scole, these popis ben fadris, and her churches ben modirs, these bishopis ben breperen, and oher prelatis ben cosyns; seculer men for muk ben to these prelatis, frendis, and alle these betrained Cristene men to torment, and putten hem to def for holdinge of Cristis lawe. And this is more perilous for her fals feyning, for thei seien hat her Chirche mai no weie faile hat haþ lustid so longe in truþe and in holinessse. And thus as Crist was pursued and kild of these foure folk, so bi cautels of Anticrist ben men kild to daï. And this pope is clepid holyeste fadir, and this bishopis his breperen, and abbotis his cosyns, and seculers ben frendis pat helpen to this pursuyte; and these foure goostli frendis ben most perilous. And Crist tellip his disciplis how this shulen be hatid of alle worldli men, for the name of him; and thus ben men hatid now bi lesengis of freris, for thei holdin the gospel and lawis of Crist. But Crist confortep his and tellep hem hat no part of her bodi shal perishe at the daie of dome; so hat an heere of her¹ heed shal not hanne perishe. And armer to fishte wiþ in Crist² men is pacience, for wiþ pis fourte Crist, and alle hise gloriousy lymes; and in pis pacience bihetip Crist to hise, hat thei shulen hav her soulis in pees, as Crist hadde his soul.

And here moven many men, sip Cristis lawe is opyn, and his part is knowun good, and Anticristis wickid, and many devout men holden wiþ Crist, what moveþ Cristene men to move hem not to fishtinge? For sip the fend haþ but thee partis for his side, Cristene men myþte soone meve to fle these thee partis.

¹ om. E. ² Cristen, E.
For popis and bishopis and prestis of her sort, and þese new religious, possessiouneris and beggeris, and seculer men þat ben disseyved wiþ hem, ben þe moste enemys to Crist and his lawe. Whi wolen not holi seculers risen ægens þese þree, siþ þei moven seculers to fiȝte æzens her enemys? Here men þenken þat Cristene men shulden algatis loven þees, and not procure to fiȝte; for Crist is a pesible kyng, and he seip in his gospel þat in oure greet pacience we shulen have oure victorie; and Crist shal fiȝte for us. But many men þenken þat seculer men shulden helpe here, not to fiȝte bodili æzens Cristis enemys, but wiþdraue her conceil and consent fro þes þree folk; and þis dede were sure before God and man.

And siþ þese false freris camen last into þe Churche, it semþ þat at hem shulden men begynne to practise, for þei semen leste groundid or rotid in malic, al if her malic be sharpest, as sever of a daie. þe rote of possessiouners semþ harder to overcome, for þei ben rotid in richessis and frendship of þe world; but liȝtli mïȝten trewe men discomfite þese freris, not but wiþdraw her defence and consente to hem; and þese fendis shulden faile, as þei began wiþouten ground. And here moun men liȝtli se wheþer seculers ben trewe men, for þei confessen communli þat þei loven Crist moost, and wolen stonde bi his lawe, and also bi his ordenaunce, for to suffre déþ, but þei failen in þes wordis. Hem nedip neþer to fiȝte ne dispinde ne traveile, but consent not wiþ þes fendis, ne defende hem ægens Crist, and þei shulden soone be destroyed among hemself. Wel Y woot þat begging holîh hem up, and oþer lesingis upon Crist and his Churche. Comune not wiþ hem, ne þyve hem noon almesse, biþore þei hav declarid þese 1 gabbageis æzens bîleve, and liȝtli shulde be an ende of þese false prophetis. Her preiris, and her massis, and oþer false signes, ben signes þat þei chaffaren wiþ disseyvynge þe peple. But dwelle we in þis bîleve, and tell hem boldli þat þei witen never 2 wher þei ben fendis; and if þese ypocrisit ben fendis, her preiris diþ harm, ßhe, bòþ to hemself and to oþer men; and no man þat hadde witt shulde chaffare wiþ her preiris. And herfore biddiþ Crist

1 þe, E. 2 not, E.

He appeals to the lavy.
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flee from false prophetis şat come in cloþing of sheep, but şei ben wolves wiþ men, and her comyng is moost to ravyshe bi ypocrisie.

As anentis her massis, a man şat hadde Cristis hert shulde seie hem soþeli, şat he wolde not truste þerynne, but if şei purgiden hem of heresie, of which şei ben suspect. It was taken as bileve, longe bifoře şat freris cam ynne, şat şe sacrïd ost şat men seen at ʒe is verrili Goddis bodi, bi vertue of hise wordis. Freris seien şat þis is fals, but it is an accident wiþouten ony suget, and şei gilen şe peple. If a man charge Goddis lawe more şan fals in name of sich lyeris in şe world, şat doiþ myche harm. Comune he not wiþ hem, ne ʒye hem no goodis, before he have asaied wheþer şei ben here heretikes; and seie he, şat Crist takip not service of man but if he ʒye betere ægen, and þus shulden prestis done; and herfore, but if şe frere bringe under his comune seel, what is şe sacrïd oost, şei wolen not comune wiþ him. For, as Seint Joon seip, whoþever gretip an heretike shal hav of his synne, what man ever he be. And þus, if a trewe man love more Crist şan şe worldis fame, he mai liþli wiþ worship avoide sich fals freris. And certis þis dede were unsuspect boþe to God and man. For if şei hav a riþt bileve, şei shulden telle it for charite, and if her bileve were fals, şei shulden wille şat it were destroied. And algatis şei witen wel, şat şei varien in bileve fro şe gospel and comun peple, and many weies disobedye men. For şei tellen not what is şat, but şat þis is Goddis bodi. But þese idiotis shulen wite, şat boþe þere and everywhere is betere þing şan Goddis bodi, for şe holi Trinitie is in ech place. And so men axen what is şat, şat şe prest sacriþ, and aftur brekiþ, and şat men worshipen as Goddis bodi, but not accident wiþouten suget. And þus defaute of riþt bileve, practisid among þes freris, shulden dampne hem as heretikes, and take hem in her owne falshede.

And so, bi alle òper signes şat şei ðeynen in religioun, aspie how þes freris camen inne, and by whos auctorite; for if şei camen not in bi Crist, şat is dore of his Churche, şei ben þeves and heretikes, and stien up by şe roof. And þis proof were not costli, ne chargious, ne shameful; and
for levyng of siche proofe synnen men ful grevously bope aţens Crist and his Churche, 3he, aţens freris þat men þenken þei helpen. And þis shulden alle men do in dede, and stire oþer men þerto, sum bi love, sum bi drede; and þus shulden oure bileve be shewid, and rotyn heresie, hid now, shulde come to proof wip false lesingis. And here moun men wel assaie whethe clerkes and knyȝtis wip her comunes love God as þei confessen, and doren stonde bi his lawe; for he þat is negligent in so litil þing for to do, wolde soon be negligent in harder þing of more charge.

Þe Gospel of many Martris.

[SERMON LXVIII.]

_Descendens Jesus de monte._—Luc. vi. [17.]

Þis Gospel telliþ, as we hav seid, how þe peple lovede Crist, and how Crist ȝafe hem loore þat was betir þan al þis world. And so Crist, as a good knyȝt, stood now in hil, and now in pleyn, now in water, and now in erpe, to telle þat he was Lord of alle. But here he stood in the pleyn feld, for þer men miȝten betere heere him; and þus he techiþ, þat he loveþ all men þat holden his lawe, be þei clerkis, be þei knyȝtis, or laborers þat maynteynen tilpe. And þus Crist cam doun of þe hill, and stood in a feldi place, and to him cam dyverse folkis, as sum men þat weren hise disciplis, and a great multitude of oþer folk fro fuye places. Sum men camen fro fer countrees of þe lond of Jude, and sum camen fro Jerusalem, and sum camen fro þe see, and sum men fro þe lond of Tire, and sum fro þe lond of Sidon.

And men seien comunli þat men sueden Crist for fuye causis. Sum men camen to sue Crist, to lerne of him Goddis lawe; and þus sueden þe apostlis Crist þat speciali sueden him, and oþer trewe men, bi riȝt enttent to be informed in Goddis lawe, and speciali at þis tyne; for now ȝaf Crist his lawe, and so he ordeynede many folk to here alweie þis newe lawe. Þe secounde cause þat men sueden Crist for, was to be heelid of
Crist. For alle manere of sykenessis of men he helid wijouten hire; and so seip þe gospel here þat many folkis camen to Crist, to heere him, and to be helid by syknesse þat þei were inne. Þe þridde cause whi folk sueden him was for to se wondris of Crist, as men traveilen in fer weie to se pleies 1 in þe world; and more wondris þan Crist dide was not seen bifore ne aftir. Þe fourþe cause whi sum folk cam to Crist was cumpanye, þat ðoper men cam to Crist, ðoper for oo cause or for ðoper. And þus þei camen to se Crist for sum cause þat here is seid. Þe fiftþe cause, and þe worste, þat sum men camen to here Crist was to take him in wordis, as ofte tymes camen hisen enemies, as Pharisees and ðoper servauntis of hiþe preestis of þe temple.

And þus seip þe gospel here;—þat men travelid of þe fendis weren helid, and al þe þeple covetide to touche Crist, for vertue wente out of him, and helide alle men. And Crist cast up hise ðizen in hise discipis, and seide foure wordis, as it is told bifore in þe firste sermoun of martirs 8. First seip Crist, Blessid be þe 2 pore men, for youre is þe kyngdom of God; and comunli such men þat ben pore of goodis here, ben also pore in soule, as seip þe gospel of Mathew. For sum men ben proude in her herte of fair chirchis and hiþe steplis, and sum of faire þate housis, and sum men of hiþe kycchynes 3; and so if pryde were fulli layd doun, few or noon wolden hav sicch housis. And if all þe good were weið þat comeþ of sich costli þing, it were but pure fantasie, and worldli pryde þat comeþ þerof. And if we þenken how Crist was pore, more þan ony of us mai be, we shulden not bolue for richesse of þe world, for no good þat comeþ þerof. And so we shulden understonde þese þree wordis þat come after;—Blessid be þe 3 pat hungren now, for þe shulen aftir be fillid. Blessid be þe 3 pat wepen now, for þe shulen leise aftir; and blessid shulen þe be whanne þat men shulen hate þou, and whanne þei departen þou fro Cristene men þat þei loven, and whanne þei shulen reprove þou, and caste out þour name as iven, for þe holden wip Cristis lawe, al if it disples to þe world. In þat dai joie

1 for to see pleyes, E.  2 þe, E.  3 kycchynes, E.

8 See Sermon LXV. p. 201.
ze wipine, and make ze glad countynaunce wipouten, for to soure neede is moche in hevene; and by pis weie ze deserven it.

As it is seid bifore, God hap many enemyes pat feynen bi her professioun pat pei ben pore as was Crist, and zìt pei han worldi goodis, boþ meblis and unmeblis, and pei disturblen Cristis ordre, and contreis pat pei dwellen ynne, as monkis and chanouns wìp her degrees, and oþer possessioneris. Crist techeþ hem to be pore for love of him, but wilfulli; and pei crepen ynne to be riche, bi falsenesse of ipocrisie; and þus ben lordis and rewmes poord, to whos stait shulde¹ richesse falle; and zìt boþ prelatis and lordis and oþer folk ben so blyndid, pat pei holden up þis fendis cause and cursen trewe men þat letten it. And it is oon to do þus, and to curse Cristene men, for þei holden on Cristis side æzens þe fend, and his helpe; for he hap so blyndid men bi unbiève of Goddis lawe, þat dedis þat ben æzens it ben holden good and nedeful: as twelve lawis ben aleggid how God ordeyneþ clerkes to lyve, and confirmede hem bi his Sone, and bi liif of hise apostlis, and zìt men seien þei ben acursid, þat traveilen to kepe þese lawis. But as þei feynen, þei han prelatis, and þe hìgeste is þe pope; and but if men have leve of hem no man shulde take þes goodis awei. And heron ben lawis ordeyned and cursingis wipouten nombre, and lordis ben undermyned wìp sutiltees of the fend; and but if God send a gretter² grace, þis heresie wole not be amendid, but if some conquest come, or þe laste dai of dome.

Bi many causis moveþ the fend to holde þis cause æzens æzens Crist, for herbi he hap foundun pley in clerkis, kny3tis, and in comunes; for clerkis herbi ben proude and worldli, and leve þe office þat God hap bedun clerkis do to profite of his church. For herbi clerkis ben oþer lewid or occupied aboute þe world, so þat prechynge and techinge ben awei for þe more part; and þes prelatis above seen þat bi þe same skile þei shulden wante her worldli richesse, as wantide boþ Crist and Petir, and herfore for to flee þis eende þei maken meenes in weie bifore. And sip averise³ drieþ more, þes

¹ So E.; shulden, A. ² grete, E. ³ aberice, E.
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prelatis ben ἃ\v{u}s coveitous, and seculer lordis bo\v{u}e, for lordship is taken fro hem. And ἃ\v{u}s ἃ\v{u} pore comuns bien \v{u} trespas of Goddis lawe, but not so myche as ἃ\v{u}s two o\v{u}er; for ἃ\v{u}i bien it more in helle. ἃ\v{u}s fend traveile\v{u}\v{u}l bisili to holde ἃ\v{u}s nest ἃ\v{u}zens Crist, and ypocrisie of preestis is ἃ\v{u}s beste mene ἃ\v{u}t he ἃ\v{u}p; and ἃ\v{u}s officeris of Cristis hous ben so turned in her service, ἃ\v{u}t if \v{u} Peter were now al\v{u}ve, and saie how preestis weren occupied, he wolde seie ἃ\v{u}i weren not prestis of Crist, but proctors of Anticrist. But, for ἃ\v{u}s fend dredi\v{u}\v{u} him ἃ\v{u}t Cristene men shulden knowe ἃ\v{u}s wille, to \v{u} fordo ἃ\v{u}s fendis falsehede, and turne ἃ\v{u}zen to Cristis lawe, and algatis ἃ\v{u}t Cristis preestis shulden lyv in povertie as he dide, he ἃ\v{u}p cast ano\v{u}er weie to preise preiyinge of sich preestis, and telle ἃ\v{u}t it is more wor\v{u}p ἃ\v{u}n al ἃ\v{u}s lordship of ἃ\v{u}s world bo\v{u}e to lordis and to her eldris, and specially at mydny\v{u}t, as ἃ\v{u}s religiouse preien. But here men speken ἃ\v{u}zen ἃ\v{u}s fend, and seien he blyndi\v{u}\v{u} here but fools, for men wilen ἃ\v{u}t God love\v{u} more just liif ἃ\v{u}n siche preier, and it is a fendis folie to change office of Cristis servauntis. Crist ἃ\v{u}p ordeyned hise preestis bo\v{u}e to teche and preche hise gospel, and not for to preie ἃ\v{u}s, and to be hid in sich closettis; and ἃ\v{u}s a liif of oo just man, ἃ\v{u}t held wel Goddis lawe, were worthi many such preieris as now ben procurid folily. And if ἃ\v{u}s fend alegge ἃ\v{u}s Psalm, ἃ\v{u}t Davi\v{u}p \v{u} roos at mydny\v{u}t to confess to his God; whi shulden not we now do so? But here we axen ἃ\v{u}s fendis clerk, si\v{u} Crist dwellide at ny\v{u}t in his preier, and in ἃ\v{u}s dai tau\v{u}te ἃ\v{u}t peple, and dide hise workes privyly for to flee ypocrisie, why shulden not preestis now do ἃ\v{u}s? and si\v{u} ἃ\v{u}s same Psalm se\v{u}p, Lord how Y have loved ἃ\v{u}i lawe, al ἃ\v{u}s dai it is my poun\v{u}t, whi shulde we not holde ἃ\v{u}s more? si\v{u} it is moche betere ἃ\v{u}n to rise at mydny\v{u}t. And if Baal preest feynen ἃ\v{u}t ἃ\v{u}anne God mai here wele, and ἃ\v{u}anne lordis of ἃ\v{u}s worldlyven in lustes in hers bedde, and good it is ἃ\v{u}t God be sued ech hour of sum men; wite ἃ\v{u}i wele ἃ\v{u}t God lokip betere to goode dedis ἃ\v{u}n to sich preieris. But ne\v{u}\v{u}\v{u}les devoute men ἃ\v{u}t be disposed to preie ἃ\v{u}anne, God forbode ἃ\v{u}t ἃ\v{u}i shulden be lettid; but make we

1 byen, E.  2 yf, E.  3 and, E.  4 Davyt, E.
no general rule to undispose men on þe dai, whanne þei shulden do workes of list. Wel I woot þat þeves usen to worche on nyȝt and slepe on þe dai, and so usen þese newe þeves þat komen in abov þe dore; for Crist koude have tauȝt þis preier if it hadde more plesid him, as he koude hav tauȝte to preie, and lefte to preche his gospel to men. And sipp sich religiouse moune not preie God for himself to come to hevene, for þei shulen be damned, how moche wole God here sich fendis preier for oþer men! However þe fend seip here, þe office þat Crist hâp ordeyneð of hise servantis in his hous is þe beste of alle oþer.

**Þe Gospel on Feeste of Many Mariæs.**

*Sermon LXIX.*

*Cum audieritis proelia.—Luc. xxi. [9.]*

Þis gospel telliþ to Cristis martris, what peril shal falle on his house boþ before and aftir here, er¹ þe dai of dome come. And þus shulden martris be confortid bi witt and ordenance of Crist, and suﬀre wiþ good wille, riȝt as þis Lord hâp ordeyneð; for certi he ordeynèþ for þe beste, to his worship and to his Churche.

First spekiþ Crist to hise disciplis; and biddiþ hem, þat þei shulden not be adred, whanne þei shulden here batels and conculos wiþ men²; for þes þingis moten nedis be, but zit is not anoon ende. And þanne Crist seide to hem of sevene perils þat shulden come. Þe first peril of þese seveng is, þat oo folks shulden rise æzens anoþer, as Cristene men fîþen wiþ Sarasynes, and oo secte wiþ anoþer; and þus boþe eldþr men and þonger hatiden divisioun in þe peple, for suche divisioun is cause of bateilis and strives among men; ne it is not oo peple, but for oonhede of lord and lawes. And þus alle Cristene men shulden holde of Crist and his

¹ or, E. 
² wiþyne, E.
SERMONS.

lawe, and obeisshe to his bailies, in as myche as Crist biddip obeishe to hem.

The seconda harm hat shall come to Cristis Chirche for synne of men, is, hat oo rewme shal rise azens anofer for wantinge of charite, and cause hereof shall be defaute of keping of Cristis ordenaunce. For Crist ordeynede his Chirche to stonde in sikh an evene mesure, hat ech part shulde profite to ofer, and noon reverse ofer in liif; as partis of mannis bodi hat is hoole fisten not togidir, but raper oon helpip anofer, and kepip it fro many harms. And þus partyng of lordships among preestis must nedis make fijtinge: and so sectis þat soutren þe peple ofer weie þan Crist ordeynede, as þese newe religiouse, moten disturble helpe of rewmes.

Þe pride peril þat Crist tellip here, is grete erpe-denes1 bi places; for as þe erþ-denes, as clerkis seien, comeþ of wyndis closid wiþinne þe erþ, so wyndis closid in proude preestis, and oþer men of þe world, ben figurid by erþ-dene. And þei distrien countreis and citees, for prelatis more and lesse here bosten more þan Goddis lawe techip, and þese wyndis be algatis closid wiþinne þe boundis of Goddis lawe, for þei ben evene as grete as Goddis lawe wole suffren hem. And as it wole close hem or ponishen2 hem, so it is; and whanne þei ben aventid, bi conquest or oþer manere, Goddis lawe lymyteþ how þes wyndis shulen passe awcie.

Þe fourþe and þe fipþe peril, shal be pestilencis and hungris, for as distempour of þe eir shal sle men and unable þe erþ, so distempour of wyndis of pride shal lette preching of Cristis word, and þanne comeþ pestilence of soule worse þan pestilence of bodi, as hungr of Goddis lawe is worse þan bodili hungr. And siþ hevene worship in erþ, after þat erþ is disposid, þere mut come into erþ pestilence and hungr. Pestilence shal come of distempour of elementis, and of oþer medlid bodies þat ben unkyndel temprid; for þe fumes of þese blowun wiþ þe wyndis, and drawun in to man,

1 erþedones. E. 2 punysche, E.
distemperen his body, and maken his humour and alle his
lymes to wante her kyndeli tempour; and þus comeþ pestilence,
boþe to man and beste. And siþ corn and oþer fruytis ben
nurished by þis eir, and þis is so distemperid bi causes þat ben
bifore seid, þe blewinge1 of þes fruytis mut faile for þis same
cause, and so hungre mut come for defaute of sich fruyte.
But Crist spekiþ more here of spiritual veniaunce þat is more
to drede þan bodili peynes.

And so þe sixte and þe sevenþe perils þat Crist telliþ
ben, feringis fra hevene and oþer grete signes; and as þes
muten come bi kynde for variance of þe erþe, so mut oo
synne bifore bringe in anoþer synne, and þus shal Goddis
veniaunce2 be varied after þes synnes. As it is distempour,
þat erþeþi men shal calengen here to be evene wþ Crist,
and do more þingis þan he wolde do,—so after siche signes
menot come to men Peyneful wondris, as it is an hidouse
þing þat men contrarien to Crist boþe in word and in dede,
and, ledinge of oþer peple, seien þat þe moun do wþ þis
as myche as þe manhede of Crist, and wþ þis senden out signes
to wtnesse þis blasfemye. Þese ben more hidous signes þan
bodili comynge fro hevene. But Crist telliþ to hise disciplis
þat bifore alle þes sevene, þe ferventeste enemies3 to Crist shal
caste hondis upon hem, and pursue hem, and þye hem in to hondis
of false preestis; and þei shulen putte hem in to feyned holdis,
and punishe hem many weies, and after þei shulen drawe hem
to kyngis and to justices, þat ben myþi in þis world. And þus
for Crist shulen þei be ponished; and liche to þis falliþ now by
ponishing of Anticrist. But Crist seþ to hise disciplis þat it
shal falle in to hem into wtnesse, þat þei ben on þe trewe side, þat
þei shulen have clere answeres, to whiche alle her adversaries shal
not moun4 azenstonde; and þis shal be Goddis loore comynge
to hem so privyli. And Crist seþ as he dide bifore how he
shal þye hem alle þis wisdom, to þe witt þat is seid bifore.

And here men noten comunli how prelatis waren disposid by
Crist to take of him wisdom, to cunne reule his Churche; and so
oþer Cristis bileve faileþ, or prelatis be undisposid now to take

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1 blowyng, E. 7 vengeance, E. 3 be moste enemey, E. 4 mowe, E.
wisdom of Crist to reule his Churche wel. And siþ a prelat mai
not do, but if he hav keies of þe Churche, þe which ben power
and science to dispence Goddis tresour, it seemþ þat prelatis
now failen in boþe þes. For bi mannis travele þei hav not
passingli geten þis witt, siþ þei hav ben occupied in þe world, and
ben simple of lettrure of Cristis lawe, and of inspiringe bi
Goddis grace. It seemþ þat siche prelatis ben ful fer to take of
God suche liȝtnynge of Goddis cunnynge, fer þei ben ful of
worldeli witt in worldeli occupacioun, and herbi unclene in pouȝt,
to take siche wisdom of God. And dedis of þes men, wiþ fruytis
of her liif, shewen þat þei ben not ful cunnynge in wisdom
of Goddis lawe, and so þei ben untrewe dispensers of tresour
þat þei feynen of God. And siþ a wastour of worldeli goodis
shulde be blamyd of God and man, how myche a wastour of
betere goodis is more for to blame; and moche more if a
prelate feyne by ypocrisie þat he hap power and witt, jovun of
God to reule his Chirche, and doip al amys 1 in þis, and sueþ
not God ne his lawe. Certis, syche an ypocrite addip first a
lesinge, and bi his feyned traitorie he ledip amys Cristis sheep;
and if wastinge of Goddis goodis be worse, þat þe goodis be
betere, þis is worse wiþouten mesure þan wastinge of erþeli
goodis. And ȝit men þat shulden be martris ben so smytun
wiþ cowardise, þat þei deren not speke a word for riȝt bileve in
þis materie; but þei constreynen men as bestis to bileve a fals-
hede, þat þis prelate hap power and witt of God to do þus. And
whoeuer denyeþ þis he cursip hem, and pursueþ hem.

First þei begynnen wiþ þis:—þat he is hede of holi Chirche;
and of þis þei bringen forþ more, þat God mut comune wiþ him
his tresour; and where God hap ordeyned to hide, wheþer men
shal be saved or dampned, þese ypocrisit seien þei witen wel
þat þei ben heed of hooli Chirche, and þanne þei shulen be
saif, and wite of Goddis privytees, which man he wole have
saif, and how longe þis shal be in peyne. And so he woot 2 bi
Goddis lore whanne þe dai of dome shal be, for he mai not for
shame graunte pardon after þe dai of dome; for after þis daie
ben but two places in which pardone mai be feyned, and in ne-

1 So in E. A has almys. 2 wote, E.
wyclif's

per moun suche prelatis pardoun profite to men ā pat ā per ben. And whanne ā pei graunten many ā pousynd wynter of such pardone, Ȝe ā pei witen, ā pat ā pis tyme shal be before ā pis dai, or ellis ā pis pardoun shal serve of nouȝt. Sich ben many blasfeme lesingis feyned of popis and Ȝe ā prelatis; and whoso reversiȝ hem in Crist he mai be martir if he dair; and betir cause of martirdom fynde we noon to Goddis servauntis. For as meyntyning of bileve is a cause of martirdome, so mayntenynge of ỳng not bileve shulde be reversid of Cristen men, for ellis miȝte al bileve be changid, eeld ā put out, and newe brouȝt inne. For ā pei seien ā is bileve, ā pat ā is heed of holi Chirche, and what ỳng ā pat he feyneȝ is performed of Crist. And more perilous heresie was never feyne of ā pe fend.

ON DAI OF MANY MARRIS.

[SERMON LXX.]

Attendite a fermento Pharisaorum.—Luc. xii. [I.]

Dis gospel telliȝ, as Ȝe ā hav don, how men shulen be confortid bi Crist, and stonde in his feiȝ to deȝ, for good ā pat shal come þerof. Fle ȝe, seĩȝ Crist, fros þe synne of Pharisees, ā pat is ypocrisie. For among Ȝe ā synnes ā pat þe comuns be blyndid bi, þis is oon of þe moste ā pat rengneȝ in prestis, boȝe among prelatis and al maner religious. For as Crist likiȝ moost in good werk and wilful, so þe fend likiȝ moost in yvel werk and wilful. For as þe first mut nede be good, so þe toþer mut nede be yvel. And so men seien þat ypocrisie is fals feyninge of holynes, and falliȝ whanne evere a man feyneȝ þat he haþ spiritual good of God, and he haþ not þis good, but synne for his fals feyninge. And al if many spiritual goodis ben feyned of ypocritis, nêþeles holynesse and witt ben feyned more comunli; and bi þese two ben folk disseyved, in ỳng þat touchiȝ soulis helþe. And, for þis

1 olde, E. 2 regneȝ, E.
SERMONS.

jing mai not be seen, and power of God is feyned to prelatis, 
therefore pis synne is more hid, and more privly disseyvep 
pe peple. And so pe fend cast a long tyme to marre men in 
bileve, and bi pis errorr bringe aftir1 inne more synnes to 
bylynde pe peple.

And si Crist is holi treupe, and ypocrisie is fals feyning, 
it semeip pat pis ypocrisie is moost synne a3ens Crist. And 
so as lordsis weren bfore tormentours of pe fend, so pes 
prestis and Pharisees ben tormentours of Anticrist, and more 
falseli disseyven pe peple, and more turmenten Cristis ser-
vantis. And herfore Crist biddip fle pis synne of Pharisees. 
Crist biddip attende his lawe, pat is, bisili to perceyve it; and 
he biddip attende from false prophetes; and pat tellip two ipingis, 
pat is, to perceyve Goddis lawe, and flee from falshede feyned 
peror. For we supposen pat in Goddis law is al treulo 
apat is needful, and if pis feyned jing of ypocritis were neded ful to 
Cristene men, he wolde telle pat, as he doi iper, but now he 
levep pat ypocritis seien. And, for ypocritis ben cautellous for 
to take men in wordis, perfore Crist biddip fle hem, and callip 
her synne sour dow32; and ript as sour dow3 shendip pe dow3 
pat it to lange dwellip wi, so synne of pes Pharisees shendip 
men pat consenten to it. And wisdom of water pat is feyned, 
stablid to hem bi lange tyme, conrmeip pis synne to men, and 
makep hem bileve anays3; and herfore biddip Poul to clenese 
out pis old synne pat pei be new springinge of flour, as pei ben 
clene in pe newe lawe. Crist ordeynede in his law alle hise 
children to be free, and flee rites3 of Pharisees pat cumbren pe 
folk before. Loke we pat pis be not knodyn4 wi, us, but holde 
we us in pe whete flour, pat tau3te us fulli Goddis lawe, and pe 
weie to come to hevene. Cunne we wel Goddis lawe, and loke 
wher Fariseis grounden hem in it; and if pei done not, flee we 
her sentence as heresie or fendis glewe5. And, for we shulden

\[ \text{om. E.} \]  \[ \text{dou3, E.} \]  \[ \text{ri3tis, E.} \]  \[ \text{knoden, E.} \]  \[ \text{gleu, E.} \]

\[ \text{as exemplified in the modern Pharsees.} \]

\[ 1 \text{ Cor. v. 7.} \]

\\* The meaning seems to be:—as 'sour dou3,' or leaven, is made from a mixture of pure flour with water, and, if left too long with fresh dough, spoils it,—so the doctrine of the hypocrites, being compounded, partly of Christian truth, partly of an unsound philosophy of their own invention ('wisdom of water pat is feyned'), if it has established itself firmly and for a long time in men's minds, makes them 'bileve amys.'
examyne it bi þe flour of Goddis lawe, þerfore Crist biddip flee fro it whanne we witen þat it is ungroundid. And so men hav tauȝt comunli þat men shulden not holde al gold þat shynȝp as gold, for many þingis ben fourboshid ful falseli. And so, but if Goddis lawe telle a feip, trowe it not, but fle it as falshede, and dispise þe techeris of it. And on þis wise spekip Crist to fle þis synne of Pharises, for it is not ynowþ men to be spoiled þus of her goodis; but worse it is to be spoilid of bileve and oper vertues. And if þis synne be now hid in souls of ypo-critis, neþeþes it shal be knowun at þe laste jugement of Crist; for he seip, þat nowþ is hilid þat ne it shall be shewid þanne, and noping is privy now þat ne it shall be knowun þanne. Alle false castis and her ententis, shulen be knowun þanne to þe world; and so rìst truþis of Cristis disciplis shulen be seid þanne in liȝt, al if þei doren not seien hem now opirdi unto þe world.

And for sicþ cowardise in synne, þat many servantis spoken in drede, Crist seip to his disciplis, þat what þei hav seid in dørknessis shal be seid þanne in liȝt, and þat þei rowned\(^1\) in erre\(^2\) in beddis, shal be prechid upon housis. And þus, as Crist hâp seid biforn, he hìrtip\(^3\) and confortip hisre frendis, to be not aferd of þese men þat mai oonli slee her bodi, and hav no more to ponishe hem, neþer in bodi ne in soule. For deed bodi feelip noo soore, and þe soule goiþ whidir is Goddis wille; for enemyses moun not cacche þe soule and ponishe it, as þe bodi. And þus seip Crist, þat he shal shewe hem what lord þei shulen drede. Drede þe Lord of bodi and soule, þat after he hâp slawe\(^4\) þe bodi, hâp power to sende bope þe bodi and þe soule in to helle. So, seip Crist, Y seie to you, drede ye þis Lord þat hâp þis powir. Ne ben not fyue sparewis sold for a weȝte of two ferpìndis; and oon of þem so lytil of priis is not\(^5\) forzeteng to fore þoure\(^6\) Fadir? Moche more God wole þenke upon hisre owne childre here, þat tellen opynli his treuþe, and susteynen his lawe to men. And for surete of þis seip, Crist seip, as he seide biforn, þat þe heeris of þoure heed alle ben noumbrid unto God; and þerfore Crist biddip hem not drede, for þei ben belere þan many sparewis.

\(^1\) ban rownyd, E.  \(^2\) erson, E.  \(^3\) bertip, E.  \(^4\) slowen, E.  \(^5\) So in E; in A, the word, after being written, has been cancelled.  \(^6\) our, E.
And thus I seie to you, seip Crist, pat ech man pat confessip me biforn men, the, if he die, I shal confesse him biforn Goddis angelis, how he was trewe servant to God.

And here men douent comunli of bileve of Cristene men; it seme pat pe pope mai ordeyne lawe even wip Goddis lawe, siip he poniiship more for his lawe, paip he poniiship for Goddis lawe, and oip he doip wrong in pis, or his lawe is betere paip pe firste. But who dar seie paip he doip wrong in such poniishinge for lawis? Also pe pope mai ordeyne sum lawe, as done Princis of pis worlde; but whi mai he not make as many as him likip to profite to pe Chirche?—what eft jou pat settist a mark pat he mai make pese, and no moo? For bi pis same skill he was longe sipe at his mesure, and paip shulden⁴ him faile power now to reule pe Chirche bi his lawe. Also, ellis we diden amys in singinge, and in service seiynge, and so in al pat we doen, siip we taken pis of pe pope; and paip in lower pretat moten we graunten siche power, for ellip failide obe-dience, and alle pis ordris pat ben newe. Here men seien pat popis and bishopis and oip men mai make lawis, so pat pei acorden wip Goddis lawe, and sumwise ben in Goddis lawe, for paip pei techen Goddis lawe more opinli paip it was tauht biforn. But, for bope erroour and pride suen ofte tymes to pis dede, perfore seintis after Crist helden hem paied on Cristis lawis; for if pei weren executid, pei weren sufficient and ynow3. But newe turnyng of Anticrist to newe office in pe Chirche, rout nede bringe in newe lawis, and putte Cristis lawe abak; and paip seip pe Psalm of Anticrist, pat God shal putte a maker of lawe, and reule hem after her coveitise bidade pe lawe pat Crist haip ordeyned.

And pis mai ben opynli seen in benefices departid to men, and newe ordris pat now ben maad, to greet chargis of Cristis Chirche. But folk shulde knowe pat pei ben men, and holden hem paied of Cristis boundis; for if pei ben reulid by resoun, Cristis lawe is best, and ynow3, and oip er lawis men shulden not take, but as braunchis of Goddis lawe. And herfore biddip bileve to men, neip er adde to, ne draw fro;

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¹ schulde, E.
and if þei done, God curs þem, and in þis cursing hav many men ben depid bi long tyme. And þus is ordenance of Crist put abak, and newe brouȝt inne. Ne it falliþ not to us to justifie þes newe officis, ne to defende þat þei ben leueful, alle þe dedis þat prelatis done; for it is ynowȝ to us to cunne and declare Goddis lawe, and shewe þat it were ynowȝ, if òper lawis weren awei; and so amende by Goddis lawe þe ordris þat weren maad by Crist, and not for synne of þes ordris to bringe in newe ordris to hem. For alle moten lyve on þe peple a; and þe seconde ben þe worse, siþ betere were bi Cristis lawe to amende men of his ordre, þan to putte more unstable ordris, and algatis worse to þe Chirche. But litil errour bringiþ inne more, and at þe laste goþ al doun; and herfore boundis of Cristis ordenaunce shulde be holde of alle men. And it falliþ not to us to assoile þese fresshe resouns, þat þus þe Chirche doiþ amys in many þingis þat it defendiþ.

**IN DAU OF MANY MARTRIS.**

**[SERMON LXXI.]**

_Sedente Jesu super montem Olyveti._—Matthew xxiv. [3.]

_In þis gospel telliþ Crist how hise membris shulen be pursued, and what perils þei shal be inne for holdinge wiþ him and his lawe. _Je gospel telliþ first, how Jesus sat on þe Mounte_

*a alle moten lyve on þe peple. _There was a growing feeling in England towards the end of the fourteenth century, that the monastic and mendicant fraternities were becoming so numerous as to form a serious burden on the industry of the country. Besides direct statements to that effect, such as the passage in the text, and others that might be gathered from the Vision of Piers Plowman, there is an exquisite piece of irony in Chaucer's Canterbury Tales, which really says the same thing, though in such forms as became the tender and tolerant genius of the large-minded poet. In the prologue to her tale, the Wife of Bath, after saying that England was once 'fulfilled of faerie,' adds,—*

I spoke of many hundred yeres ago;  
But now can no man see no elfes no;  
For now the grete charterie and prayers  
Of limutours and other holy freers,  
That serchen every land and every streame,  
As thikke as motes in the sune-bene,  
Blussing halles, chambers, kitches, and bournes,  
Citeses and burgues, castles hugh and tories,  
Thropees, and bernes, shepenes, and dairies,  
This maketh that they ben no faeries;  
For ther as wont to walken was an elf,  
Ther walketh now the limtour himself,  
In undermene and in mortweynge,  
And sayth his marines and his holy thunges,  
As he godde in his luminoun._
of Olyvete, and he wiþ hise disciplis spaken of þe makinge of þe temple, and how al þis shulde be distried, and how þe dai of dome shulde come, and of many þingis þat shulden be, as þe gospel teliþ biþore.

And þus teliþ þis gospel, how Cristis disciplis comen priyliþ; and axiden him of þese þingis, and what tyme þei shulden falle, and bi what signes men shulden wite þat Crist shulde come to þe jugement. For bi þis myþen þei knowe whanne þis world shulde be eendid. But Jesus answeride and seide to hem þingis þat were bi þere for hem to cunne; and bi þis answere moun we se how curiouste of science or un-skilful coveitise of cunnyngye, is to dampne. For riþt as coveitise of man is yvel sett for erþeli goodis, so coveitise of cunnyngye, þat profitiþ not to come to blisse. For man mai disuse cunnyngye to his harm, as Poul seþþ, but if men coveiten to plese God and profite in charite. And in suche comune desiris mai not a man synne; and þis techiþ Crist here men, to knowe treþpe for her profite.

And þis is a comun synne among men now on lyve, for þei tellen more priis bi lawe, civile or canoun, to cunne hem or ðer jappis1, þan to cunne Goddis lawe; and for sich wrong cunnyng comeþ harm to many men. And many prelatis, for coveitise setten her wille on sich cunnyng, for þei ben out of billeve, and coveiten more wordli muk þan Goddis worship, or hevenli bliss. And þis is a grevous synne, boþe among prelatis and comuns, for þis synne makþem rude and unnable to Goddis lawe, and unnable in wille and maneres to lyve wel as Godd2 biddiþ. And herfore seien sum men, þat þe pope and his lawe ben cursid for sum part, for þei loven not Cristis lawe, but avaunsen and loven men þat holde wiþ his rotun lawe. For as men loven Jesus Crist, so shulden men love his lawe. But Poul seþþ, If ony man love not Crist, cursid be he; and þis cursinge is more þan any ðer prelatis cursinge. And for þis cursing seien sum men þat

1 jopis, E  
2 God, E.
pe pope is more ypocrite, for he makip him Cristis felowe, and seip he is 'moost holi fadir.' But Crist wole pat pis folke wite not wheþer he be a fend or not; and pis is moost ypocrisie, and moost aþens skile. For what cause shulde meve pe pope to make him clepid moost blessid fadir, siþ neþer truþe ne leve of God moveþ pat he is ouþt blessid? But to morewe, whanne he is deed, ceessþ þis ypocrisie name, for he hirip his name, and þe hire goþ wip his dep; neþeleþ, if he were blessid, he shulde be more blessid after his dep. Alle þe ypocrisie in Cristis tyme dursten not speke so greet blasfemye, and of þis ypocrisie ben many ðer falsshedis coloured.

But Crist seip to his disciplis, þat pei shulden loke þat noon disceyveden hem; and speciali in belyve for þis knowing is more nedeful, and þis peril shulde be better fled for þe word þat Crist seip aftir: Many shulen come in my name, and seie þat, I am Crist, for þe shulen heere batels and opynyons of batels. For now in tyme of oure popis ben many opynyouns of batels, siþ ech lond hap opynyoun to fiþ for his pope; and pseudo clerkes and freris seien þat preestis shulden fiþen sourest. And sich disseit was not herd siþ þe tyme þat Crist was born, and certeinli it hap ben gaderid of eelde synne of man). popis. Crist is a comune name to preestis þat ben anointid of God, but Crist takun by himself bitokenþ oon passinge ðeper, as þe pope passþ ðeper preestis, boþe in witt and power, and algatis in holynesse, as he makþ men to seie. But Crist seip þat such Cristis shulen disseyven many men; and no prophecie is soþer, ne more to note of trewe men, siþ þis disseit of Anti-crist is moost perilous of ðeper.

But Crist confortþ his disciplis, and biddþ hem loke þat pei be not troublid; for þese þing moten be, but not þit is þe eende. For of þis rote of striþ, shal folk fiþe aþens folk, as Sarasynis aþens Latyns, þat clepen hem Cristene men; and rewme shal fiþe aþens rewme, as we seen now at ðe. And pride of þis cursid rote is cause of þis fiþinge, for if þe empire were hool, and lordshipes of ðeper rewmes, so þat þei weren not cursidli partid among clerkes,—þanne wolde God move seculers to lyve in pees, as he hap bedun hem. But siþ God seip in his lawe, þat hise preestis shulden
not be lordis, þe pope and hise holden þis lordship ażens þe law and wille of God, and more opinli myȝte no fend ażen-
tonde God and his ordinance. But Joob aþiþ, who ever aþen-
stood God, and hadde pees in him silf? And of þes harms
comen aftir pestilencis and hungris, as it is seid, and alle þes
bigynygis of sorewis, þat shal be boþe here and in helle. Þanne
shulen þei þut þou to turmente, and oþer þat wolent stonde wip
trupe. And after þei shulen slee þou, and þe shulen be in hate
to alle folk for my name. And herfore hæþ þe fend ordeyned
to sende currous of hise lesingis to diverse rewmes and men,
and move hem by hise tipingis; and þus ben rewmes troublid,
and men sclaundrid and disseyved. And herfore seþ Crist,
þat þanne many shulen be sclaundrid, and shal bitraie hem
togidir; and oon shal hate anoþer, and many pseudo profetis
shulen rise and shulen discyeve manye. And þis semeþ to
many men to be seid of false freris. And, for wickednesse
shal be plenlenous boþe bifoþer and þanne, þe charite of many
men shal þanne weye cold; but þe þat lasteþ to þe eende shal
be saif bi God.

And here it semeþ to many men, þat Crist spak of þis
tyme, in which þes two popis fiþten þus togidir; for siþ
Crist is al witti, and loveþ wel his Chirche, and tellþ in
Apocalips of many lesse perils, whi shulde he not tell of
þis þat is so perilous? And clerkis hav a rule, þat a word
seid bi himsilf shulde be understonden for þe more famous.
Wel Y woot þat many preestis hav komen in Cristis name, and
ech seide þat, I am Crist, but noon oþer as þe pope; and her-
fore seþ Crist in þe same chapter, þat þere shal be þanne greet
tribulacioun, what maner was never fro þe begynygge of þe
world to now, and shal not be after. For bodili turment is
now ful greet, whanne oo pope sendþ bishopis and many men
to sle many men, wymen, and children, and for þe toþer pope
comen many aþens hem; and cause of þis fiþtinge is a fendis
cause, for no man of erþe woot wheþer of þes popis be a fend
to be dampnyd in helle, or ellis þei boþe. And bileve techþ
us þat Crist reprovide Petir, for he wolde save his liif, þat was
beter þan þes boþe, and made him put up his swerd, and
suffride pacientli, whanne he miȝte wip a word have vencusid
hem alle. And Crist techiþ bi word þe maner of a good herde, how he puttþ his owne liif for his sheep; and so of belve he is Anticrist þat puttþ many þousynd lyves for his owne foule liif. And however Anticrist speke here, it is opynli Cristis lawe þat men shulden not fiȝte þus, ne for sich a cause; for þif þe pope shal be dampened, as God woot wheþer þei bop shal, þanne men fiȝten for falshede in cause of a fend; and sich a cause was never herd so opynli aþens treuþe.

But gretter tribulacioun is in dampanynge of soulis, which ben in false belve of þes ypocritis; for boþe sitten in Goddis temple and seien þei ben Cristis vikeris and hav more power þan even Crist hadde. For Crist had no power to graunte sich aþoling, and lyve on siche maner, as þes popis done. And so in many pointis þes popis feynen falseli þat þei passen in power oure Lord Jesus Crist. But Crist biddiþ his children to trowe not here neþer þe ferþer ne þe nerrer, but reste in oolde belve. And not oonli where men fiȝten is þis persecution, but in fer cuntreis bitwixe contrarie parties. And so, if men tellen Goddis lawe opinli in þis matter, how men shulden not fiȝte þus, but reste in old belve, þe fend haþ many proctours to pursue siche men; and so, siþ consente is evene wiþ þe dede, þe more part of men is partener in þis dede. Many þære wordis seiþ Crist in þis chapitre which mai be applied to þis tribulacion; but oo word of confort telliþ Crist here, þat þe daies shal be abreggid of þis fel pursuyng, for men þat ben chosen unto blisse of hevene. Þœþer men þat have tyme to expowne þis chapitle¹, and ben tawfte of God, and meved for to telle it, and speciali þif þei seen þe dede acorde wiþ þe speche, mai telle more of Cristis wordis here. But holde we us in belwe, of which we ben certein.

¹ capitale, E.
SERMONS.

PE GOSPEL OF MANY MARTIRS.

[SERMON LXXII.]

Nolite arbitrari.—Matt. x. [34.]

Diis gospel techiç men how þei shal riȝtfulli love God, and makip martirs hardi to suffre for Cristis sake. And, for many ben cowardis to suffre in Cristis cause, and scien þat it is wisdom to lyve here in pees, and entermete not1 of þingis þat wolen greve men, þerfore biddip Crist his children not to juge þat he cam to sende sich pees here in erpe. He cam not to sende sich pees but swerd. Diis swerd semeþ to many men not material swerd, or bodili fiȝtinge, þat Crist techiç here, but wise wordis boþe of repreef2 and pacience, and sufferinge for truþe, 3if þat deep falle; for comunli in holy writt is swerd clepid word. And þis is a swerd sharpe on boþe sidis, boþe to kerve awey synne, and to nurishe virtues, for sich a swerd of wordis kerveþ and departþ, and so plantþ love, and putþ out cowardise. And for witt of þis gospel shulden men first undirstonde, þat boþ pees and discord is on two maneres. First is veri pees bitwixe God and man; þe secounde is acord bitwixe man and his enemye. As, if þe fend and þe fleish and þe world acorde togidir, sìch acord is clepid pees, al 3if it be aȝens God; and þus on two maneres is taken striif or discord. Diis secounde is clepid pees, likyng to þe fleish, and þat it is to a man venymous discord. And of þis pees spekiç Crist, þat he cam not to sende it, but discord and fiȝting aȝens sich pees. And þus seïp Crist þat he cam to parte a man aȝens his fadir. For he techiç how a soule shulde more love God þan ouȝte ellis; and so love þat man shulde hav to God shulde passe love and lawe of kinde, for al siche kyndeli love shulde serve to þe love of God. And so Crist cam to parte þe douȝter aȝens her modir; and þat he doip whanne fleishli wille holdip wiþ God aȝens þe fleish, as

1 entermete men not, E.
2 reprove, E.
pei þat taken worldli fode ever in resoun, to serve God, and not
to lustli fede þe fleish, for likyng þat is þerinne. Þe þridde
tyme seip Crist, he cam to departe þe housebondis broþer azens
his wyves sister; and þat is done whan love of manhede of
Crist putþip awei fleishli workis. And þus not oonli fleishli
fadir but goostli fadir shulde be left, whanne þei ben azens God,
for þat love shulde be kyng. 3he, 3if þi pope or þi bishop or
þi persoun bidde þee do þat God biddip þee not do, leve hem
þanne and holde wiþ God. And we mai not seie to þes, þat
þei mai not erre, ne be azens mannis soule, siþ þei ben put to
reule it;—certis so ben many pingis put bi kynde to helpe
and reule, and 3it yvel custom of mannis enemy mai turne hem
to anoie þe soule, much more þes þree fadrisæ þat ben more
strange fro man, and to shewe þat al þis reule stondþip in skilful love of
God, seip Crist moreover, þat whoso loveþ his fadir or modir
more þan Crist, he is not worþi of him, for he is not worþi
to have Crist in hevene, boþe God and broþer. And so
bi reule þat Crist 3yveþ here, boþe fleishli fadir and modir
shulde be lesse loved þan Crist, and if þei stireden azens Crist
þei shulden be left, and dispisid, and moche more þes þree fadris, þat shulden
helpe man to hele of soule. For ech þing þat lettþip þis hele, and
bringþip in siknes of soule, is enemy to þis man, 3he, more þan
he þat sleeþ his bodi.

And to shewe þat al þis reule stondþip in skilful love of
God, seip Crist moreover, þat whoso loveþ his fadir or modir
more þan Crist, he is not worþi of him, for he is not worþi
to have Crist in hevene, boþe God and broþer. And so
bi reule þat Crist 3yveþ here, boþe fleishli fadir and modir
shulde be lesse loved þan Crist, and if þei stireden azens Crist
þei shulden be left, and dispisid, and moche more þes þree fadris, þat shulden
helpe man to hele of soule. For ech þing þat lettþip þis hele, and
bringþip in siknes of soule, is enemy to þis man, 3he, more þan
he þat sleeþ his bodi.

1 to, E.

æ Namely, a man’s pope, bishop, and parish priest.
lern and teach worldly law; and God biddeth that his law
should be taught before these. And these men love more her
souls, than he loven Jesus Crist;—for it is oon to love him,
and in deed to love his lawe; and so whoso love better goode
gobetis, or lustly workes than he love dedis of Crist, he love
more his owne douther than he love his holi abbot. And thus,
he breketh his ordre for deaute of skifful love.

And, for this love is shewid in dede, and speciali in mannis
suffrings, andfore seip Crist afterward, that he that taketh not his
crosse, and suffereth him, is not worpy of him. It is seid ofte tymes
before, that this cros that Crist speketh of is redynesse of mannys
wille to suffre for Cristis sake, bothe to dispise alle erpeli thingis
that stretchid doun to he erpe, that is the stok of this crosse, and to
dispise alle frienshipis bothe of kyn and of of weorde,—and these
ben clepid two armis of this crosse. And thanne mannys
love loketh freeli to hise Jesu above him; and deaute of
this cros bringid men alle maner of synne. And this is cause
whi men now ben not martirs as they were wont; for a
man shulde weie this love, and loke that he hadde his crosse,
and suede Crist in wille and dede, render to suffre for his
sake:—but what clerk wole not now leeeve this treuete
of Goddis lawe, ouer for love of his fleish, or for love of
his world. And cause of these deaute in love is scatering of
mannys love; for men loven cloutid ordris, and that letteth moche
love of Crist; and sum men loven worldli worschippis, and
worldly lordshipis that bringen hem inne; and sum men
loven worldli goodis, bothe for worschippis of his world and
for lustis of her fleish. And sich shenden Cristis ordre.
And herfore Crist forbide his preestis siche lordshipis, and
siche goodis, for he woold that her love were hooli gaderid
in him. And ech man, bothe knyght and clerk, shulde be
bisi to kepe his lawe, and make ouer to kepen it; or ellis
that loven not Jesus Crist. And what man that hath this cros,
and seith Cristis lawe reversid, shulde putte him forth for love
of Crist, and feste wiþ sword of wise wordis, and tendes to men,
as Joon Baptist, that it is not leveful to lyve this? And siþ ech

1 Lusty, E. 2 weye, E. 3 So E: A om. worchipes and worldly.
4 worchip, E.
man shulde fiȝe þus wiþ him þat doþ aȝens Goddis lawe, siche 
a synner wolde þenke anoon þat he moste do oon of þes two; 
or to sle siche a man, þat meveþ þus aȝens his wille, or ellipsis to 
amend his lyf, as it is tauȝt bi Cristis lawe. And þus shulden 
sum men ben martris, and sum mennis lyf be amendid. But 
charite of manye is woxen cold, and þat makþ þe Chirche 
bareyne; for litil fruyt growip in wynter, for coldnesse þat is 
þanne.

And þus seip Crist afterward, þat, Who þat hap founden 
his liif shal lese it, and he þat lesþ his lyf for me, shal after-
warde fynde it in blis. Þis sentence seip Crist ofte to meve 
hise martiris to sue him, for no man myȝte lerne here better 
chaffare or merchandise. For lese þi liif here for God in þe 
tyme þat is now present, and Þou shalt trowe to fynde þy liif 
afþerward in blisse of hevene. And blyve mot grounden þis 
dede; for, as Poul seip, bi þis wrþten martiris. And þus 
failen now in men, feip, hope, and charite. And, for men 
shulden not forsake to holden þis reule þat Crist þeþeþe here, for 
drede of worldli sustynance, þat þe world shulde faile hem, 
herfore seip Crist to hise disciplis, þat, who ever resseyveþ hem 
resseyveþ him and his Fadir þat hap sent him, and who resseyveþ 
a prophete in þe name of a profete shal resseyve mede of a profete. 
And so it is of oper vertues. And he þat resseyveþ a just man, 
in þe name of þe first juste man, he shal take mede of þis juste man; 
and who ever þeye oo of þe leste of þes in name of disciple of Crist, 
þe, a drauȝt of cold water, sopeli Crist seip to us, þat he shal not 
lese his mede. And þis vertue of Cristis wordis shulde meve 
men to helpe gooode preestis, and to ȝyve hem of worldeli 
þingis, to done her office þat Crist biddiþ; for Crist mai not 
faile in wordis ne in dedis þat he hap ordeyned. For ouþer 
defaute is in þe prestis, or her peyne is profitable; as sum 
maken a newe reule to charge þe peple in noumbre and 
spensis. And þes men moten nedis falle1 in peyne of her 
former synne; and þus cam in begginge and lying and failing 
of trewe preaching. And to þes men shulden noon ȝyve goodis 
in name of Crist, as he biddiþ here, for þei reversen Crist as his 
enemyes, and traveilen not in name of him.

1 Þayle, E.
PE GOSPEL OF MANY MATrIS.

[SERMON LXXIII.]

Egressus Jesus de Templo.—Matt. xxiv. [I.]

This gospel telleth, as opher before, how men shulden lyve in pis world, and sustre persecucioyon pat mut nedis falle here. Pe story tellip, pat Jesu wente out of pe temple, and his discipulis camen after him, to shewe him pe makyng of pe temple; for it was fallinge to his wordis pat he hadde seid before to pe peple, to wite, what Crist felide of pis makyng of pe temple. But Crist answeride and seid to hem; Se ze alle bes. Sopeli, Y seie to you pat here shal not be a stoon lefte upon anoper undistryred. And pis ping was fulfillid, wipinne fifty yeer after, for pe secunde and forty yeer after pat Crist was steied to hevene cam two princis of Rome, Titus and Vaspasian, and ensegiden pe citee, when it was ful of men at pe feste of Paske, as Crist tolde before bi Luke. And pis oost envyrounede pis citee on ech side, and lettid pe peple to go out, and slewe pe folk, and at pe laste toke pe cite; and panne was pe temple distroied, and al pe citee was turnid, so pat pe mount of Calvarie was sette fer wipinne pe citee, when it was biforn wipouten. And so was not a stoon left upon anoper undistryred, for all pe citee and pe temple weren turned to make newe citee. And bi pes wordis men taken pat Crist tolde litil by pe temple, or ony siche workes of crafte pat passen pe state of innocence; for clene liif wipouten siche is beter to Crist pan siche churchis. Alle siche profiten not, but in as moche as pei helpen pe peple to heere Goddis word, and betere pere to preie God; and pis is comunli betere don in pe eire under hevene, but ofte tyme, in reyny wedir, chirchis don good on halidai. And püs curioustes of foolis is ungroundid by Goddis lawe. And whanne Crist sat on pe hill of Olyvete, pe discipulis comen and axiden Crist, to telle hem whanne pis shulde be, and whanne shulden be pe daie of dome. But Crist tolde hem of sounere perils, pat was betere hem to knowe, and lefte pis ping hid to hem, as it is told biforn.
And so men seien þat þree þingis wole God have hid to men. God wole þat tyne of dep be comunli unknown to men, and whanne þe daie of dome shal be. For men shulden ever more wake, and kepe hem from peril of synne, siþ þei witen never whanne God hall come; so þat whanne he come he fynde hem redi to take þe jugement of God. For servauntis shulden biden þe Lord, and not þe Lord abide hise servauntis; but whanne ful tyne is comen to God, þanne fallíþ him to make amende. And siþ God wole þat his tyne be hid, þei synnen gretli þat traveilen here to knowe þis tyne, and leven oþer þing þat God wole þat men knowen and done; and þus, as it is seid bifoře, popis ben gretli to blame þat menen þat þei shulden knowe þis dai, bi fool1 graunting þat þei graunten. Þe þridde þing þat God wole have hid to men is privyte of his ordenance, wheþer God have ordeyned to save þes men, or ellis to dampne hem for her synne. And cause of þis is as bifoře, for men shulden ever be redi to God, and ever serve þis Lord in drede, lest he dampne men at þe laste. And þus many men synnen in God ægens his firste comandement, þat wolen not rise out of her synne, but dwelle þerinne, and chese2 a tyne; for Crist seip to false men þat he is Lord, þe of tyme.

And þus seip Crist, þat of þat daie no man knowep in þis liif, but aloonli þe Fadir of Hevene,3 and two oþer persones of þe Fadir; for þing proprid to þe Godhede is þus aproprid to þe Fadir. And herbi it is not denied to þe two Persones aftir. But siþ it acorde to þe Fadir, in as moche as He is God, it mut nedis acorde to þe Sone, and also to þe Hooli Goost, siþ þei ben þe same God. But it fallíþ not þus to aungels, ne to ony oþer creature, for in þat þat þei ben, þei ben divers from her God. And þus, whan þe Fadir hæþ ony þing in þat þat he is God, þe Sone and þe Holi Goost hav comunli þis same þing, siþ it is comune and propre to hem for to be þe same God. And

1 fool, E. 2 cbesen hem, E. 3 So E; no italics in A.

* No indulgence could conceivably be of any avail, except in the interval between death and the day of judgment; the writer means therefore, that by granting indulgences for specified terms of years, the popes did in effect assert the possession of a knowledge respecting the time of the day of judgment which Scripture expressly denies to all men.
bus þe general undirstonding of þe laste dai of dome shulde be knowe unto men, and special knowinge shulde be hid, and whanne and how it shal be. And þerfore Cristen men ben apaied in knowing of Goddis lawe, for þat is ynow 3 to hem, and þerafter þei shulden lyve. And þif þei ben idil from þis knowinge, God wole axe ful streite acountis. So þif a lord al witty as God þaf a man al þat he hadde, in noumbre and mesure and in weist, to serve þis lord after þes goodis, þis lord wolde seie to þis servant, þat axide more þan were 3now3 : Servant, holdist þou me a fool? how usist þou þat þat þou hast? ne have Y not 3ove þee 3now3 of cunynge nedeful to þee? And moche cunynge hast þou hid, and puttist it not in werk; and þou shuldist wite þat þee were better to worche after þis cunynge þan for to have newe cunninge, and þus to be idil wip þis. God is þis lord þat mesuriþ man bi cunynge þat he 3yveþ to him, and wole þat man worche after þis cunynge; and þus shal man occupie him, and not aboute newe cunnynge, and leve þe work þat he shulde do. And þus synned1 ooure firste fadris, bi byheste þat þe fend hitþe hem, þat þei shulden not die to ete þus, but be as Goddis, knowing good and yvel; and þus synneþ ech man þat is slow in Goddis service, for he leeeþ to putte in work þe witt þat God haþ 3ovun him, and languishþ after a newe cunynge þat comeþ of his idilnesse; and þis is a sinful ende, þat mote nede bring in peyne. And so we synnen comuþi here bi þe ﬁrste synne of þe fend, and ægens þe witt of God, as þif we wolden be al cunnynge. Þenke what witt þou hast of God, in which þou art now ydil, and putt wiseli þat witt in werk, and holde þee paiied of Goddis grace; for ellis þou takist þis grace in veyn, and runnest in dett ægens þi God.

And þis is a comune synne in prelatis, boþe more and lasse; for God haþ 3ovun hem witt in mesure, how þei shulden proﬁte to his Chirche, and þei disusen ofte þis tresour, and languishen after witt as ﬁdens; for þe presumen and tempten God, and graunten pardoun for longe tyme, and þei witen never where God haþ ordeyneþ þat þis pardon mai stonde bi him. And þus if men wolden wel examyne dedis ungroundid in holi writt, þei

1 synneden, E.
shulden shame of þes dedis, how þei ben æzens God. Trowe
we not, þat Petre wiste how he shulde spende Goddis tresour, and
how he shulde after, wiþ Goddis goodis, do profite unto his
Chirche? Who dar putt on Petre þis synne, þat he was neeligent
in þis, þat he sparide Goddis tresour, þe which popis profiten
wiseli now? And þis shulden alle men, but algatis prelatis,
overse her astait and her liif, wheþer it be acordinge to Goddis
lawe or after customes of þe fend, and contynue þing wel don,
and mende þat is amys. And siche a rekenyng shulde a man
make ech dai wiþ him sifl, for þis is a comun word þat many
seintis have in mouþ;—eþh tyme þat God haþ ȝovun þee, God
wole axe ful sharpli how þou hast dispendid it; wel in his
service, or amys. And þis rekenyng shulde ech man drede,
but speciali þes hige preestis; for her office is more perilous,
and more medeful þif it be wel. Perfore is nede hem to wite
what dedis þat þei shulden do, and algatis faile not in her work,
for peril þat wole come þereof; sif synne of hem turneþ to harm
of many sheep þat þei shulden kepe.

And however þat men feynen her office, it is toold in Cristis
lawe, how þei shulden be occupied in þre officis of sheepherdis.
Þei shulden wiseli lede her sheep in sound pasture of Goddis
lawe, and þe sheep þat weren scabbid heelen, and stablen in
good liif, and algatis putte her liif to save her sheep æzens
wolves. And þes herdis shulden fleé sich tyme, in which þeeves
sleen þe sheep, and coveiten more þe wole of hem, and þe
donge, wiþ oþer goodis, þan þei coveiten her soule helþe; for
þis is a wolvis entent, and þif þei taken þus þe office of herde,
þei ben wolves at þe bigynyng. And so þis tyme is wasted to
hem, in which þei traveilen, for her hie stait, or for coveitise of
richesse or ony oþer þing oþer þan Goddis worship, or oþer
þan profite of her sheep bi þe reulis of Goddis lawe. And þus
if þei hiden Goddis lawe, and hisen her owne lawe for þis eende,
þei lesen her tyme to þer dampnyng, and to harmyng of her
sheep. Sich þing shulden þes herdis þenken; for þei moten
nedis reken wiþ God, sif tyme is a preciouse tresour, þat God
þeveþ to dispende wel. And tyme shal comen whanne we dien,
þat we hadden lever to have a dai þan al þe worship or richesse
þat hav fallen us in þis world. And þanne our jugement shall
be hool, and wille a þing after þat it is good. Siche oversiȝt of oure lyf, and speciali of hiȝe prelatis, helþþ þis Chirche, and makþ hem to drede God and serve him.  

OF MANY MARTHIS.

[SERMON LXXIV.]

Dieþeþat Jesus turbis A Judeorum.—Luc. xi. [29.]

þis gospel telliþ what prelatis shulden do, and whereof þei shal be reproved. And þis wole bringe in martirdom, boþe in o man and in anoþer. And þus is told of martirdom þe begynnynge and þe ende. Crist spake here to princis of prestis and to þe comuns of Jewis, for in boþe þes was þe kynrede which slowþ þes martirs. Þer ben two kynredis þat Crist spekiþ ofte of, þe kynrede of Goddis children, and kynrede of fendiþs children; and at þe bigynnynge of þis world bigan þes two kynredis. Þe firste kynrede of martirs bigan in a man at Abel; þe secounde kynrede toke bigynnynge at Cayn; and þes two kynredis shal not faile bifoþ þe dai of dome come. Þe laste seint þat shal lyve here shal be of þe firste kynrede, and þe laste þat shal be dampned shal be of þe toþer kynrede; and þes kynredis ben scatirid among many folke, ne þei gone not bi lyne of blood, but bi medling bi lynes of kynde. But þe firste kynrede hadde bigynnynge bifoþ þe toþer, for it bigan at Adam, siþ Adam is saved. Þe toþer began at Adames sone, þat slowþ þe firste martir. But, for Adam was not martir, þus slayn for Goddis love, and martirs ben þe moste and beste þat ben in þis kynrede, perþore it is marked to begynne at Abel; for þe toþer kynrede was sum maner cause of þis forþer. And, as many men supposen, aboute þe daie of dome shal þis firste longe lyve here, whanne þe toþer shal be aweie; for bi vertue of Crist, þat is begynnynge and endinge, shal men þikke turne to him, and leeve þe fend wiþ his workes.

1 serven him wel, E 2 So in E; A has turbas. 3 For bi medling E reads ben medlid.
But leve we now pis mater, and sue we þe storie of þe gospel. Crist grette þis kynrede and seide; Woo be to you þat maken þe graves of prophetis, and þoure fadris killiden hem. Certis þe beren witnesse þat þe consenten to her workes; for al þif þei killiden hem and þe maken faire her sepulcris, þeþe þe wolen kille Crist, þat is heed of martiris. And bi þis polishing, þe tellen þour iopocrisie, bi which þe florishen þoure synne in killinge of martiris; for, as Crist seip to þis kyn, þei demen in þis to obeishe to God. And Caiphas þat þaf þou conceil seide, it helpiþ o man to die for þe folk; but al if þese wordis weren sop, þis þerþe kynrede bi þe iopocrisie telde how þei wolen kille Crist. And þus seip Crist here; þoure fadris killiden þes prophetis, and þe bilden her sepulcris, as who seide, we wolen amende; but as Crist seip bi Matheu, þei þenken þei wolen fille þe mesure of þat þat her fadirs bigan, in killinge of þe heed of prophetis. And herfore telliþ Crist to hem, how þe wisdom of God seide of þis kyn; I shal sende to hem prophetis and apostlis, and of þese shal þei bope pursue and kille. Þe Jewis killiden not alle þe apostlis, for Joon was not þus killid, but þei killiden James, and pursueden ðer in ðer contreis: so þat þe blood of alle prophetis, fro þe begynnynge of þe world, be souȝe of þis kynrede, siþ þis hap done hem alle to deþ, fro þe blood of juste Abel unto þe blood of Zacharie, which þis kynrede killiden, hitwiþe þe auler and þe temple. It is no nede to trete which was þis Zacharie, and which Barachie was his fadir, and whanne þis martirdom was done; for siþ o persone hap mony names, and Crist takiþ sum tyme þe witte of þe name, it is noo drede þat ne Crist seip soþ here, as nedip us to knowe it. And, for þese prestis shulden printe betir þes wordis in her soulis, þerfore Crist rehersiþ to hem, and seip on þis maner; 3he, I seie to þou, þis blood shal be souȝe of þis kynrede. For alþif þis kynrede hadde two divers

1 þat o man dye, E.

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*There has been much dispute who this Zacharias was. From the time of Origen, who relates that the father of John the Baptist was killed in the temple, many of the Greek Fathers have maintained that this is the person to whom our Lord alludes; but there can be little or no doubt that the allusion is to Zacharias, the son of Jehoiada (2 Chron. xxiv. 20, 21). *Smith's Bib. Dict. Article 'Zacharias.'
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partis:—pe firste slew martiris from Abel unto pis Zacharie, 
pe secunde slouj martiris fro Zacharie to pe laste;—nepeles 
bope alle pes killeris and martiris fat ben killid maken two kyn-
redis, and ech helpepe ofer. For as seintis taken part and helpe 
of ofer seintis, so shrewis taken part and harm of her felowis. 

And Crist grethip hem after, for po fat holden hem wise 
men, and seip; Woo be to you, wise men of pe lawe, pat 
token atweie pe keie of cunnyng, and pe entriden not inne; and oher 
men pat entriden ze have forfendid. And here streynepe pope, 
what ping is pis keie; and he wole algatis have pat it is not 
cunnyng, for often tymes mony oher tan popis han moch more 
cunnyng, and git han not pes keies. And herfore he feynip 
pe keies ben poweris, bope upon clerkis and eke upon 
seculers;—power of jurisdiccion, and power to assoile and 
bynde. But many men penken here pei shulden more 
trowe to Crist tan to many Pope Joonis1, for he is suspect here. 
Crist clepip pis cunnyng here, pe keie of cunnyng, and alle pe 
fendis in helle shulden not move2 to denye Crist. Pes feyned 

poweris mai not be proved ne perceyved in dede; and perfoure 
ben pei feynid, and by cautelis of ypocritis is pe folk biglid. 

And pis trewe men seien here, pat pe ben two keies: pe firste 
is keie of cunnyng, and pe toper keie of power. Peske keies 
hadden Peter and many oher apostlis; but Peter hadde pre-
rogatif before hise oher breperen. Pis cunnyng was not 
speculatif, of gemetrie, ne oher sciencis, but practik, put in 
dede, how men shulde lyve by Goddis lawe. And after pis 
science cam power to bynde and unbinde; and to whom God 
grauntip pe first he grauntip pe secounde. And oonhede of 
pe keies was not oonli 30yvn to Peter, sip hevene was open 
to oher folk in cuntrie pes Peter cam not inne, bi keies pat 
Crist 3af to oher apostlis. And so pes feyned keies ben keies 
of helle, 3if pei open helle gatis to children of pride; and 3if pis 
pope hav cunnyng to pis work, he is maister of pes keies. For 

God wole 3eve cunnyng to teche his weie to hevene to whom 
ever him likip; and he is Petris viker, azip neiper fendis ne 
cardinalis putten him in his trone.

1 Popis Jons. E. 2 So E; mowe. A.
Whanne Crist seide þese treubis unto þes hie prestis, Phariseis and men of lawe stoden greli æzens him, and stoppiden his mouþ wiþ many false wordis, and lettiden Crist to speke more, as a man þat spak blasfemye. And herfore þes lawyeris, for þes wordis of Crist, layen in awayte more to do Crist to þe deþ. And God wote where þe court wolde þus shape for men, þat seiden sharpli to hem þis sentence of þe gospel; and if þei done, þei ben þanne of þe secounde kynrede. For þis kynrede lepiþ from oo folk to anoþer; for it is now among Jews and now among heþen men, and now comeþ æzen, as þe fend hopþ victorie, and failing of Goddis lawe, and growinge of mannis lawe. For noþing is beter post to likyng of þe fend. And siþ þis kynrede is now moost among prestis, as it was in Cristis tyme, trewe men shulden speke to hem sharpli as Crist dide. For þe fend haþ hem moost helperis in þis cause, and makeris of martiris bi pursuynge and sleynge. And þif þei senden men to hevene, þat is on wrong maner; but þei senden men evene to helle, as to her owne hous, for þei have exilid Goddis lawe, bi which þei shulden worche, and brouþ in þe fendis lawe bi which þei rengnen.

And after seiþ Crist, how þes lawyeris aspiþen how þei myþen take ouþ of Cristis mouþ for to accuse him, and so do him to deþ; and þus þese ypocritis feyneden to fulfille her law. And þus it is to daie of þes hige prestis; for þei hav newe lawis maad biside Goddis lawe to dampne men to deþ as open heretikes. And to do þis dede þei counseiliden not wiþ Goddis lawe, but wiþ foundun1 heresies þat hemself holden, þat þei mai not synne ne erre in siche jugementis. But þei jugen for heretikes al maner of sich men þat seien þat þei shulden sue Crist, and leeve her worldli liif. þif þei leven Cristis liif, and seven hem þus to lordship, þei ben þe fendis children and open Anticristis; for þei mai not be Cristis children, but þif þei suen him, and holden hem in his boundis, and go not out by newe lawes, and speciali holde hem in mekeness and poverté. And here we mai assaie where þei doren be martiris.

1 founden, E.
[SERMON LXXV.]

Egrediente Jesu de Templo.—Mark xiii. [1.]

This gospel telleth, as oëter biforn, how Crist mesureth his discipulis, bope in wit and will, to suffre for his love. This gospel telleth, as oëter biforn, *how Jesus went out of his temple, and oon of his discipulis seide to him*: Maister, loke what stoones and makingis ben of his grete temple. And Jesus answeride and seide to him:—Seeest thou these grete bildings. Tyr shal not be a stoon lefte upon a stoon, pat ne it shal be distried. And whanne Crist satt upon his Mounte of Olyves, azyn his temple, his discipulis axiden him, tres foure bi hem sylf, Peter and Joon and James and Andrew:—*Tellou us whanne these thingis shal be don, and what tokenes shal be, whanne alle these shal bigynne to have an ende*. And Jesus answeringe, bigan to seie to hem; *See ze first pat no man disseyve you*; for many shal come in my name, and seie pat *Y am he* pat governeth holi Chirche, and *thei shal disseyve many*. But whanne ze shal heare bateilis, and opynyons of batels, drede ze not, but be ze sadde in bileve.

Moo opynyons of batels, herden we never; for men wiþ ze oo pope seien pat it is needful to fiȝte wiþ men pat holden wiþ pat oëter, and *pe wiþ pe toþer pope have contrarious opynyons*. And ȝit men wiþ oure pope hav *pis opynyoun*; pat prelatis and prestis shulden fiȝte azens pe toþer pope, and men pat holdiþ wiþ him, but if pei converte hem. Sum of us have *pis opynyoun*; *pat preestis shulden not fiȝte*, but move men bi resoun and Goddis lawe to treuþe, and preie mekeli for men *pat pei do after Goddis wille*; and *pat it is not bileve pat oëter pis, or pis, be Pope*; for ȝif he shal not be saif, he is noo part of holi Chirche. And so pis is no cause to Cristen men to fiȝte inne; but raþer shulde bope pis popis go mekeli to pe emperour, and renounse al her lordship *pat pei have of seculars*; and siþ

* See Sermon LXXIII.

R 2
lyve a pore lif as Peter and Poul diden, and algatis move no men, ne counseille hem, for to fiate þus. And in þis opnyoun resten many meke prestis. Ino oper pointis of þis mater ben an hundred opnyouns among clerkes, and lewide men, and alle ben of bateiles.

And after, seip Crist, pat alle þes moten ben, but zit is noo eende, to make þe dai of dome. Folk shal rise æzens folk, as Sarisins æzens Latyns; réume æzens réume, as Inglondæ æzens Francheæ; and erbe-deneæ shal be, bi placis, and hungris, as men hav feelidæ. Þes ben bigynynge of sorewis; and þerfore loke wel you sylf, for þei shall bitraie you in her coun-ceiles, and in her sinagogis shal þe be belyn; and before kyngis and justices shal þe stonde, for me, in witnes to hem. And in alle folk moot first be prechid þe gospel. And þis ordeynede Crist of his grete wisdom; for bifo þei hadden killid þes hooli apostlis, þer was no manner of folk, Grekis ne Latyns, ne bar-bares, þat ne þei hadden þe gospel of Crist prechid unto hem. And whan þei shal lede you, and bitraie you to jugis, þene þe not before bisili, what þe shal speke; but what shal þe zowyn you in þat hour, speke þe þat, for þat seip God. For þe ben not spekinge, but þe Holi Goost, siþ þe ben hise instrumentis, and he spekþ first;—O broþer shal bitraie his broþer in to his dep, and þe fadir shal bitraie his sone, and þe sones shal rise æzens her fadiris, and do hem to deþ. And þe shal be in hate to alle men for my name; but þe þat lastþ to þe eende he shal be saf.

Þe lettre of þis gospel is told bifo, and so it is ynow3 here

1 So E; om. A.  2 Englonde, E.  3 Fraunce, E.  4 erbedone, E.

1 This passage might be expected to supply the means of fixing the date of the composition of these sermons, but I have not found it so. In Professor Rogers' valuable History of Agriculture and Prices in England (i. 217), I find it stated that in the fourteenth century, 'the following are years of famine, the average price of wheat having risen above 10s. the quarter:—1315, 1318, 1321, 1351, 1369.' Again, 'It rose above 9s. in 1294 and 1370.' Above 8s. in 1293, 1314, 1350, 1363, 1367, 1374, 1390.' In the years 1381–1386, with-in which these sermons must have been composed if Wyclif was their author, the price of wheat was remarkably low. These statistics refer to the southern and midland coun-tries, and are thoroughly reliable. Either then, if Wyclif wrote the ser-mon, the reference must have been to a time of scarcity as far back as 1374; or, if we suppose the scarcity of 1390 to be pointed at, Wyclif was not the author of the sermon.
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A predestina-
tion answerd.

Church-reform

to telle pleyne storie. Here men moven liñthli, siþ Crist tolde alle þes perils, it semeþ þat þei mut nedis be; but who myȝte þanne
rette hem? Here men seien comunli, þat al þing mut nedis
be, and ȝit men moten nedis aȝensstonde many of þes; and
so þei moten nedis have mede of siche aȝenstondinge. For
as we moten nedis preie for þingis þat nedis moten be, as
shewen þree þe firste axingis of þe Pater noster; so we moten
nedis enforse aȝens þingis þat nedis moten be. And of sich
enforsinge mote nedis come mede; for ellis shulden no men
lette yvel to come; and mede in aȝenstonding, and conseillinge
to goode, weren al aweye bi þis lewide resoun. And, for alle
þes ben false, and many oþer þat suen, enforse we aȝens yvel,
and preie we for goode, alȝif God have ordeyned þat þei moten
nedis come. And, for men shulden do þus, þerfore haþ God
ordeyned, þat comynge of many sich þingis ben unnownen
to men.

But here men douten over þis, of ordre of þis help to þe
Chirche; but here seien Cristene men, þat no man shulde
doute to helpe þe Chirche, but alle men shulden help it here,
ech man on his maner; siþ God tellip us bi his lawe þat þis
is his wille. Seculer lordis shulden helpe here principali, for
many causis. Oon, for God haþ ȝovun hem swerd for to helpe
his Chirche bi streŋȝe, and streŋȝe wip mennis drede is nede-
ful to do þis dede. Also lordis of þis worlde ben þo, to whiche
þis harm is don, who shulde stonde more for þis cause, þan
lordis þat hav lost þis lordship. Also, þat man þat haþ synned
shulde algatis make aseep; but þe generacion of lordis bi folie
brouȝt in þis wrong, and herfore it fallip to hem to make aseep
for þis synne. And þus shulde knyȝtis knowe, how þei shulden
stonde for Goddis cause, and not al oonli kille men in mennis
cause, as boucheris. Þei shulden have shame how þei ben
hardi in cause of þe world and of þe fend, but in þe cause of
God þei ben boþ cowardis and foolis. And neþeles þis lord
doþ worship and profite to knyȝtis þat serven him, and þei
mai not denye þis, þat ne for blyndenesse and cowardise holdþ
þe fend aȝens God þis lordship þat þei shulden have.

But over þis, men have doute what ordre men shulden have,
and where men shulden begynne to worche, in iust restoringe of
goodis. But here men seien, sik pis wrong is brood sprad in Cristendom, and Goddis oost shulde be mysti to do pis dede azens pe fend, in many placis shulden men worche on pis weie to helpen her modir. But sik pe nest and heed hereof is at Rome, where it bigan, it seme to many men pat at Rome shulde pis riitning bigynne; and so shulde pis heed be stoppid to feyne censuris azens God, and fere foolis bi cursingis for pei fulfillen Goddis lawe; and wi pe bope lordis and comuns mai lette freris to harmen pe Chirche. And peus were Goddis word so whanne he spekij to pe fend, and seip, a woman shal disquatte 1 his heed. And Marie helpe 2 pe Chirche pat it be so. For zif richesse and worldli lordship weren taken awei from prelatis and preestis, moche of pe fendis pride were abatid in pes clerkes; and Goddis name were not dispisid ech dai as it is now, but his lawe shulde be betere holde, and Anticristis jugememtis shulde ceesse.

But zit men doute whepher pei shulden styn in pis cause azens her enemyses;—speciali, sik Crist moveved two princis of Rome for to styn, Titus and Vaspassian, pat distroieden Jerusalem. Here men penyken, pat Cristene men shulden not styn but if Crist bad hem; for Crist seide pat his yoke is softe and his charge lijt to bere. And so neiper bodili swerd neiper opur armes, ne styninge shulde be here usid of Cristene men; ne opur lawe but Goddis lawe, and lordis drede, and manassing to clerkis pat wolden ajenstonde. And to bindinge and prisoninge of hem shulde alle maner of men helpe; but bi Goddis grace pis shulde not faire, sik clerksis shulde helpe here in Goddis cause, and feyn 3 to be dischriged of erpele goodis, pat pei beren now. And pane pei shulden go lijt to hevenes, and drawe pe world after hem; pei doppen now to helle, and drawen many men wi pe hem. Freris shulden helpe in pis cause, sik pei ben groundid in povert, and pei have but temporal goodis 4, pe which ben knytt to her hertis. And shortly alle maner of men, 3he, prestis bope more and lesse, shulden helpe here in Goddis cause, for love pat pei shulden love her modir.

1 disquate, E. 2 helpe Marie, E. 3 feyn, E. 4 As opposed to lands or lordships.
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But now pei clepen good, yvel, and harm, profit, and bondage, freedom; but Janne shulden pei wel witen how al pat helpip to hevene is good, and al pat shulde be by Goddis lawe were free and helpi¹ to pis eende.

And pus pe lord preisip his baiili, for he forzaf to his tenaunte fifty barels of oile. And so pis gift was riȝtful, si[p pis lord is God himsylf; and pis tenaunte is kynde of clerkis, for pei shulden ȝeve devocioun, and be paiied of litil cornᵃ. For, as Poul techi, pei shulden holde hem paiied wiþ bodili fode and hileyng. And pus shulden preestis preche to lordis, for he for si[p seculer men shulden be moo an prestis shulden be, and prestis shulden have, by titil of almesse, her sustenance of pe peple, wiþdrawing of her service aȝen shulde move to wiþdraw þes goodis. And whoever aȝenstondiþ þis sentence is unlawful aȝens God.

And so men shulden graunte in dede to obeishe to þe pope, as þe peple obeishide to Petre, and as Goddis lawe wole axe; but it were to myche to pass þis, for þanne men obeishiden to þe fend, si[p Goddis lawe shulde be reule, and teche how God wole þat men obeishe. And si[p þe freris accusen þe court, in matter of þe sacrid oost, and saiæ þat it techi þat þis oost is not Goddis bodi, but accident wiþouten suget þat alþe men knowen not, men shulden axe þis treuþe of þis court wiþ good groundingᵇ. And ȝif þis court faile in þis, þei failen in

¹ helpip, E. ² talow, E.

ᵃ Does this mean,—the clergy should be content to retain for themselves 'litil corn,' or temporal riches, just as the debtor in the parable retained only twenty for his own profit out of the hundred measures of wheat that he had to render to his lord, but they should rejoice in being permitted to keep an abundant measure (fifty out of a hundred barrels) of 'oile,' or devotion? See Serm. LXXXV.

ᵇ The general drift of this remarkable passage seems to be as follows. The friars,—after the synod of 1382, which had been promoted, and indeed ordered, by 'the Court,' or, as we should say now, by the Government,—and after the sending down of letters patent into all the counties (see Lewis, p. 106), appointing inquisitors, who would be in many or most instances friars, to search out heretical writings and their fautors,—might well say that the Court taught their doctrine concerning the Eucharist, and condemned that of Wyclif. This is called by the writer, accusing the Court of teaching the said doctrine; because,
moost þat þei shulden do; for þei shulden teche men bileve þe
which is ground of Cristis ordre. But Crist seip wiþ many
seintis, þat þis oost is Goddis bodi, al if it be breed in his
kynde, as Poul techiþ ofte tymes. Þus shulden rewmes stoppe
first fruytes, and avaunsing of Cardinalis, wiþ ðeþ spoilingis of
þis court, bi þe which rewmes and þeþis ben chargid. And
þif men seie þat rewmes mai not defenden hem fro sich spoili-
ing, certis þanne þei ben to feble to defende hem from oþer
enemyes; and þif cowardise lette hem, bi feynynge of Anticrist,
þanne þei ben to unstable for defaute of bileve. For neþer God
ne man mai noie, and moche more alle fendis of helle, but þif
þe law of Holi Writt accuse menI æzens God.

þe Gospel of oon Confessor and Bishop.

[Sermon LXXVI.]

Vigilate, quia nescitis qua hora.—Matt. xxiv. [42.]

Þese gospellis ben passid þat fallen to þes martiris, and now
comen gospellis þat fallen to confessouris. And so þis gospel
techiþ a wisdom of Crist, how men þat have cure shulden kepe
per sheep; and þis lore perteyneþ to moo þan to preestis,
but þei shulden kepe passingli þe lore þat Crist techiþ here. Crist
biddiþ first þat hise servantis wake, for þei wilen never whanne þe
Lord is to come. And it is known to men þat Crist spekiþ here
of wakening fro synne, for þat is þe best wakynge, and þis beste
Lord spekiþ of beste þing; for as creaturis tellen a man his
God, so þingis of kynde tellen men how þei shulden serve God.
It is known to clerkis þat man haþ fyve wittis, and stopping
of þese wittis bringiþ in sleep to man; and þanne man is half

as he goes on to say, Christ and
many of the saints, unmistakably
taught bis doctrine. He proceeds to
suggest, apparently in the hope of
setting himself right with the Court
by appealing to its self-interest, that
the existing hierarchy was terribly
burdensome both to Court and na-
tion, and that to ‘stoppe first fruytis,’
and other ecclesiastical exactions,
would be greatly to the advantage
of the state. The advice was not
acted upon till the year 1534.
deed, and unable for to worche or to defende himsylf ażens enemys ṭat wolen harmyn ¹ him. ṭese wittis ben clepid siȝte and heering, smelling and taist, wiþ groping; and alle ṭes shulden be fed wiþ God, ṭat mai never faile fro mannis witt. But stopping of love wiþ worldli ñingis lettĮ mannis heed to perceyve God; and so, as clerkis seien, ṭes fyve wittis comen of a vertue wiþinne in þe heed, and ʒiʃ a man bi sleep be lettid in þis virtue, ouþer bi fumes, or drunkenes, or ouþer cause, þes fyve wittis ben stoppid and wanten her worching. And lettig of þese fyve wittis is clepid mannis sleep. But al þat man ḡap is ʒovun to him of God, for to serve his God, ouþer worching or suffring; and ʒiʃ he leve þis service, þanne he slepiþ goostli. And wit wiþinne in mannis heed, þat is God himself, mut move his out-wittis to worche as þei shulden; and so al þat lettĮ man to be moved þus of God bringiþ in sleep of synne, and lettĮ him to wake. And so erþeli fumes comyng fro þe stomak ben grete cause of þis sleep, and lettĮ² helping of God; for God dwelliþ not wiþ man bisi aboute erþeli þingis. But worching of a mannis soule aboute siche þingis makiþ worldli fumes lettre³ a mannis resoun to knowe hevenli goodis, and wake wiþ hise wittis; for sich a man loveþ more goodis of þis world þanne he loveþ his God, for on hem his wille is more sett.

And þerfore clepiþ Poul þese averouse men, serveris of maw-mettis, and brekeris of Goddis heestis; and alle wittis of sich men slepen fro Goddis service. We shulden wake to resoun, and knowe þat our siȝte is ʒovun us of God, to serven him and oure soules; and ʒiʃ we failen hereof, for synne þat we ben inne, we misusen oure siȝte, and slepen wiþ it. Siȝte is ʒovun to man as hiest out-witt, for to sue his profite, and flee þing þat harmep him; and þingis þat ben biforesh þe, þe which he shulde do, shulde a man wel knowe, and take to him þe profitable. And þus, as Crist techiþ, men synnen in siȝte of wymmen, for he þat seeþ a woman for to coveite her, he ḡap in þat done lecherie in his herte. For, as Crist techiþ, þe rote of a man’s synne is wiþinne in his herte biforesh þat it be in dede, and herfore men shulden flee cause þat þus bringiþ synne to mannis herte. ¹ ³ ²

¹ barmen, E. ² om. E. ³ and lettĮ, E.
Synne of sīt is not pur oonli in lecherie of fleish, but it is also in coveitise of worldli goodis; as whanne thou seest erhelī þing, and coveitist to hav it, adrops þe will of þi God, þou synnest þanne in þi siȝte. And þus seip Seint Joon, þat in coveitise of iȝen is understonden al coveitise of oþer wittis aȝens resoun. Ne a man synne not in siȝt, al oonli on þes two maneres, but whanne he is idil in his siȝt, and aspie not his profit; as sum men loken to veyn plaies, and many sītis of worldli þingis, þe which profiten not to her soule, but raper doip hem harm. And siȝt is þe first witt stoppid whanne a man slepiþ. Soþeli we shulden ever loke upon God, as we mai here seen him bi mirrou, in a derknes of þingis pat he hap maad; þe, boþe niȝt and dai, slepinge and wakinge, shulde we þus þenke on God and his lawe.

Pe secounde uttur witt is heeringe of man, þat is brouȝt many weies in to sleping of synne. For God hap þovun us þis virtue for to heeren him, and so to heeren pees and charite þat he spekiþ in us; but men ben now redi to heeren of unpees, batailis, and strives, and chidingis of neiȝboris; and cause of sikh heeringe is assent to siche þingis, for litil worldli wynning and lesyng of pees. And bi sikh heeringe men mai knowe whos children þei ben. We shulden witen þat heeryng was graunted to man for to cunne his bileve, as Seint Poul seip; and so bileve is of heering, and heering is by Cristis word. And for þis, Crist wole þat men preche þe gospel; and for þis hap kynde ordeyned þat heering shulde be in a sercle, bifore men, and bihinde men, and on 1 ech side of men, as bileve is of treuþis, bifore us, and bihinde us. And to oure bileve shulde we shape oure heering. And þis is o defaute þat men have in heeringe, þat þei wolen gladli heere fabilis, and falseheidis, and slaundris of her neiȝbouris, al þif þei knowen hem false. But al þif sich telleris ben moche for to blame, neþeles sich heereris ben hatid of God. For kynde hap þovun to men to heeren voicis in þe eire, and not in erþe bineþen us, where voices comen not; in tôke þat we shulden þyve oure wittis to trowe þing þat mai be in eire, þat is aboven us, which

1 So E; oun, A.
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eping profit to our soul. And if we heeren sikh falsenes pat we wite profit not, we shulden not heeren but wip payne, and rowe not perfo, and algatis fie sikh men pat tellen sikh talis; for God haþ ʒovun us heering to heeren his workes, pat ben moo and sutiler þan þis witt wolte suffise to.

And herfore þe gospel telliþ how Crist dide a miracle, and heelide a deaf man and domb upon þis manere: Crist toke him aside fro þe comune peple, and putte his fyngris in his eereis, and wip his spitting touchide his tonge, and þaf him þanne vertue to heeren and to speke. God here techiþ man for to fle fables þat ben in comune peple, and take hede to him. Þe sutil workes of God ben hise smale fyngris, þat men shulde neer and trowe, and þerwip þede þer wittis, and wip sich savery treuyþ occupien her speechis. And þus mai we þenke how we ben defe and dumbe; but we shulden wip þes two wittis wake to ooure God, for he wole have rekenynge, bope in oure deþ and at þe daie of dome, how we have dispindid vertues þat he haþ ʒovun us.

And siþ we witen not whanne þis rekenynge shal falle, it is a greet wisdom to wake aþens þis tyme; and herfore seip Crist, þis þing wite we wel, þat þif þe hosebonde wiste whanne þe þeef were to come, certis he wolde wake, and sufere him not to myne his hous. þis þeef is þe fend, joyned to man, to tempête him, and to harne him al þat he can, and speciali in tyme þat þis man shulde die; for if he take þeefli virtues fro þis man in hour of hise deep, he doþ þise þeefte moost. And þif he have maistrie to sle siche a man, he chesiþ sich a tyme whanne he is moost unredi; and þanne he is ful bisie to bringe in þe worste synne, for þanne his ful victorie is endid in þat man. And here men douten comunli, what hour men shal dien, wheþer God shal take hem in her beste tyme. But here we shal wite, þat alle þo þat shal be saif waken in hour of her deþ, and over komen þe fend, and suffren him not þanne to undirmynye her hous. And so þes men dien, whanne þei ben moost ripe. But þif þe fend lede hem þanne as his owne servantis, and þei shal be dampned, he waitþ him a tyme whanne he trowþ best

In the first Wycliffite version—'sufere not his hous to be undirmynyd.'
to overcome þes men; and so þes men dien in her worste tyme, 
for in tyme þat þei have þe synne þat evermore shal laste. And 
þat is þe worste yvel, þat God mai suffre to be; for God mote 
nedis punishe þis synne in helle wipouten ende. And for þis 
peril of þis þeef shulden men waken warli; but, for þis harm 
of þis þeef is not but bi Goddis jugement, þerfore seip Crist to 
warn alle men; And þerfore be þe reði, for in þat hour þat þe 
hopen not Crist is to come. For, as it is ofte seid, deep is þe 
þridde þing a þat God wolde have unknowun to man, for he 
shulde ever be reði.

And, for ech man shulde gourne alle his wittis, and make 
hem serve to his profite, as a man doip his meyne, þerfore seip 
Crist þus: Who, trovest þou, is a trovve servant, þat þe Lord hæp 
put to be upon his meynè, þat þe þyve hem mete in good tyme to ete? 
þis Lord is God himsylf, and we ben his servantis; þis meynè 
of þis Lord ben alle oure wittis, which we þeven mete for to 
serve God, whanne we leden hem bi resoun to profite to oure 
soule. Blessid be þat servant, þat whanne his Lord is comen, he 
hap founun him doinge so unto þis meynè; sopeli Y seie to þou, 
þat he shal putte him upon alle hise goodis, and make him his eire. 
þat man þat doip þus shal come to hevene, and þere shal he be 
Cristis eire, and ful lord of Cristis heritage; and þis lordshiphe 
shal serven to alle Cristis children.

**The faithful servant.**

**HE GOSPEL OF OON CONFESSOUR AND BISHOP.**

**[SERMON LXXVII.]**

*Homo quidam peregre proficiscens.*—**Matt. xxv. [14.]**

Þis gospel tellip a parable þat Crist taunte his disciplis, and, 
in hem, alle Cristene men, how þei shulden chaffare here. 
And þis parable tellip þe resoun whi men shulden wiseli chaff- 
are þus:—*A man, seip Crist, goinge a pilgrimage, celpe hise 
servantis, and þaf hem his goodis. And oon he þaf fylve besauntis,*

* a See p. 236.
and two to another, and to another von, ech on after his owne virtue. And whanne he hadde delid his, he wente anoon his pilgrimage. And of hes pree servantis, he first, hat hadde fyve besaundis, wente and wrouste in hem, and gat ober fywe; he secounde, hat hadde two besaundis, wan ober two; but he hat took oon, wente and dalf in he erpe, and hidde pe monie of his lord wibouten encreese. And after long tyme cam pe lord of these servantis and rekenede wip hem. And pe firste, hat hadde fyve besaundis, cam to pe lord and offride him ober fywe, and seide; Lord hou 3avest me fyve besaundis, lo I have geten over ober fywe. And his lord seide to him; Wel be pe, good servaunt and trewe; for hou was trewe of litil, upon many pinis Y shall putte pee; entre in to pe joie of pi lord. Pe secounde cam nyve hat hadde two besaundis, and seide; Lord hou 3avest me two besaundis, lo, ober two have Y wonne ouer. And his lord seide to him; Wel be pee, good servaunt and trewe; for hou was trewe of fewe pinis, Y shall putte pee upon many pinis; entre into joie of pi lord.

Dis o man hat wente his in pilgrimage is comunli seid, oure Lord Jesus Crist, for he is o man among alle opere. His wendinge on pilgrimage is taken on two maners; comunli it is takun for his steyng in to hevene, for dwellinge in hevene is strange to mannis fleish. Pe secounde maner of pilgrimage of his o man is clepid dwellinge in his world bi manheed of Crist; for his was strange pilgrimage to Cristis Godhede. And algatis in his pilgrimage clepide Crist hise servantis, and af hem his goodis to profite wiial. But these pree manere goodis 3ovun to these pree servantis, is comunli understonden upon two maneres, as doctouris varien in these two pilgrimagis. For as a man is two pinis, pe spirit and pe bodi, so Crist is two kyndis, pe Godhede and pe manhede. As anentis his Godhede, his waunderinge here, is pilgrimage; and as anentis his manhede, his steynge to hevene is pilgrimage. And he clepide hise servantis bi a long cleping, fro pe bigynnynge of pe world to pe laste dai, but at his dai of dome he makip a ful rekenyng. And sip Cristis Godhede is everywhere, he mai wel clepe these servantis, and 3yve hem his goodis, sip pei have nouxt but of
God. It semeþ þat Gregory menemþ þus þes þree partingis of þes goodis. Sum men have of God her fyve outwittis wip her purtenaunce; and þes ben þe firste men þat have þese fyve besauntis. Þe seconde men wip two besauntis, ben siche trewe men þat passen not in þese wittis, but have good undirstonding, and Þerwip riȝtful workes. After þis understandinge, þe þridde servant is wickid men wip sutil undirstonding, gaderid of her wittis wiȝouten and wiȝinne-forþ; but þei failen juste workes answeringe to þese wittis. And þes men delven her wittis in undirstondinge of þis worlde, and profiten not to heveneward, ne to þe Chirche, ne to hem silf.

Þe seconde undirstondinge of þis parable of Crist is more sutil and travelous, and acording wip þe text, as boþe þes undirstondingis may be aplied to þe text. Þeþe fyve besauntis of þe firste man ben fyve maner of goodis þat God ȝeveþ to sum men, þat he wole have saved. Goodis of grace ben þe firste, þat Austin telliþ moche bi b, and fallen to sich men þat lyven to Goddis worship and to profite of her soulis; for þei have ever goodis of grace in all oþer þat þei have. Goodis of kynde ben goodis of vertues, boþe bodili and goostli, bi which a man worship to disserve þe blisse of hevene. Þe þridde ben goodis of fortune þe which God ȝyveþ to men, to serven him and to wynne hem blisse, bi wise delyng of þes goodis; and þus weren Job and Abraham riche, wiþ seintis of þe newe lawe. Þe fourþe manere of goodis þat God ȝeveþ here to men, ben goodis of good fame, þat God grauntiþ in þis world; for sum men have alle þes þree goodis and þerwip a good fame, þat þei serven wel to God, and to profit of his Chirche. Þe fiþe goodis, ben sparkelis of glorie, þat sum men have here in þis world; þe which ben joie of hevenli blisse þat þei hopen fulli to have, and blisse hem on

1 blissen, E.

a S. Greg. In Evang. Homil. ix.: 'Quinque ergo talentis donum quinque sensuum, id est exteriorum scientia exprimitur. Duobus vero, intellectus et operatio designatur. Unius autem talenti nomine, intellectus tantummodo designatur.'

b It would be idle to seek to il-lustrate the statement in the text by passages from the works of the great doctor of grace, seeing that hardly a treatise of any length came from his marvellous pen in which the doctrine of the necessity of pre-venient grace in order to good works is not more or less enforced.
sum manere\textsuperscript{a}, \textit{pe} while \textit{pei} lyven here on \textit{erfe}. \textit{Pe} men ben \textit{pe} firste servant, \textit{pat} profit\textit{ip} in \textit{pes} fyve besauntis. \textit{Pe} seconde
servaunt \textit{wi}\textit{p} two besauntis is undirstonde\nalle siche men \textit{pat} have in plente\textit{e} goodis of kynde and goodis of grace, and
worchen \textit{wi}\textit{p} hem. \textit{Pe} pridde servant \textit{wi}\textit{p} o besaunt is undir-
stonde\nalle siche men \textit{pat} have in plente goodis of kynde, and
profiten not \textit{wi}\textit{p} \textit{pes} goodis, for worldli occupations letten to
diserve hem blisse. And \textit{pes} men delven in \textit{pe} er\textit{fe}, and hiden
\textit{pe} goodis \textit{pat} God ha\textit{p} 3ovun hem. And to \textit{pes} 3ree men, and
no moo, parti\textit{p} God here hise goodis. \textit{Pe}se two firste worchen
\textit{wi}\textit{p} God. \textit{wi}\textit{p} witt and wille \textit{pat} \textit{pei} have, and turnen al her
lyvynge here to worship of God, and profite to his Chirche;
and herfore \textit{pe}i maken hem wor\textit{pi} to take fulle goodis at \textit{pe} dai
of dome. And so doublyng of her workes is merite \textit{at} \textit{ei} have added, bi which God mak\textit{ip} hem able for to have \textit{pe} blisse
of hevene; and alle \textit{pe}se goodis \textit{pat} men have here ben but
litil to hevenli goodis, for \textit{pe}ere men shal have fulli alle \textit{pe} goodis
of hevene and er\textit{fe}.

And God shal grete his trewe servantis \textit{pu}s at \textit{pe} daie of
dome, whanne he shal seie; Come 3ee \textit{pat} ben blessid, my
Fadris children, and take \textit{pe} now \textit{pe} re\textit{wme} of hevene,
\textit{pat} was maad re\textit{di} to 3ou fro \textit{pe} bigynnynge of \textit{pe} world.
For ever God is making re\textit{di} \textit{pe} blis \textit{pat} hise seintis shal
have; and alle \textit{pe} goodis \textit{pat} we have here ben now but
dewe and litil, to regarde of \textit{pe} goodis \textit{pat} we shal have in
hevenli blis. For 3i\textit{f} man shal come to \textit{bis} joie, he shal have
al \textit{pat} he wole, and as fulli as he wole, and on what manere
\textit{pat} he wole; but here we languishen for o\textit{er} havyng \textit{at} us
fall\textit{ip} to have in hevene.

And here men seien \textit{pat} goodis of fortune ben \textit{pe} leste
of \textit{pes} fyve, s\textit{ip} a man wolde skil\textit{fulli} 3yve alle \textit{pes} goodis
for his hel\textit{pe}, and he\textit{elpe} of bodi is good of kinde w\textit{ip} o\textit{per}
partis \textit{pat} man ha\textit{p}. And s\textit{ip} a man shulde chaффare here,
and lese all \textit{pes} goodis of kynde for to wynne him goodis
of grace, goodis of grace ben algatis beter. And s\textit{ip} mannis

\textsuperscript{a} De Lyra's explanation does not
differ much from this. He inter-
prets the five talents to mean, the
goods of nature, those of grace,
those of knowledge, those of power,
and those of wealth. \textit{Bibl. Sac.} vol. v.
fame, that is his name writun in his book of liif, is betere thanne alle these ower, and therfore man shulde more joie, these fourthe goodis ben betere than these goodis told before. And siþ a man travaileþ here for to gete þe fıfte good, it moot nedis be beter than þei, siþ it is eende of alle biforn. And in travaile aboute þese goodis, and algatis in priis of hem, stondiþ al þe mede in þis liif, and al unþank of peyne of helle; for now þis worlde hþæp blindid men aþens her witt and her resoun, þat goodis of fortune, þat ben lest, ben moost told bi of þes fyve. And for þes, and worldli name, men ﬁþen and traveilen hugelij; but al if þes ben goode in kynde, neþeleþe havyng of hem profiþip not to man here, but for vertues and goodis of blisse. And ofte it falliþ, þat þis havyng þat philosophris tellen leest bi, harmeþ to man in oþer goodis, for unskilful love of hem; and so in love of mannis soule, wiseli weyed as it shulde be, stondiþ al þe mede of man, þat he hþæp here in erþe. Loke þat he love moost his God, siþ he is þe beste þing þat mai be, and siþ, he loveþ him sîlþ, and aungelis wiþ neþþorís, as þei ben goode. But in þis love, man shal have ordre; as kynde hþæp tautþe him for to love ﬁrst himþelf, and oþer in kynde after þat þei ben nere to him. And in anoþer ordre of love, betere and ferþere, shal man love more; but þis craft of good love is turned now up so doun, for þis world and worldli goodis passen now in weiþte of love. And herfore þes worldli men chaffaren aboute worldli goodis, and her traveile wiþ þer bisynesse techen þat þei loven moost þes goodis. And certis þei failen in craft of love, and comen not to þe goode of blisse; and bi þis cause hþæp Crist ordeyned his prestis to be not worldli, but to lyve in povert of þis world, and in peyne of her bodi. For þus dide Crist wiþ hisþe disciplis, and taþte us to sue him. And bi þis cause men supposen þat many prelatis of þis Chirche hiden Goddis tresour in þe erþe, to her owne dampnacion; and so at þe daie of dome, God shal not seeþ, Wel be þee, but God shal seeþ, aþernþli; Of þi mouþ Y juge þee, for þou shuldþest have þis cunynge, and lyve þerafter bi þý state. And þus diden þes confessouris, and so þei camen to joie of hevene;

1 fyweþ, E. 2 priþ, E. 3 So E; A has loveþ. 4 and, E.
5 So E; A reads, love þerafter bi þe state, which is nonsense.
and þus þese martiris of þese werres, sîþ þei ben þe fendis servantis, ben in martirdom of helle þat shal lasten wipouten ende. And her techeris more and lesse ben not confessouris of Crist but confessouris of þe fend, whos lawe þei holden and techen.

DE GOSPEL OF O CONFESSOR AND BISHOP.

[SERMON LXXVIII.]

Homo quidam nobilis abit in regionem.—Luc. xix. [12.]

Þis gospel tellþ how men shulden lyve, as þe nexte bifore dide in a lyche parable, and knyttþ þerto many treuþís. And it mai falle ful wel þat Crist in dyvers tymes seide dyvers parablis, þe which weren of liche sentencis. Crist seip þat, o noble man wente out into a fer contre for to take to him a rewme, and turne ægen, when he hadde do. Doctouris seien comunli þat þis nobleman is Crist, þat wente out of þe Godhede, and bicam man heere in erþe, for to gete him a rewme of þe Churche of trewe men. But Crist lefte not to be God, al if he made his manhed wiþouten; and þus he styede ægen to hevene,_whanne he hadde made þis marchandiþe. And þis is a noble man, as þis regioun is ferre; for nobler man þan is Crist mai noon be in þis world, sîþ speciali God is his Fadir, and his modir is wipouten synne, and þis child is God and man. But where mai be a nobler man? And as moche as Crist made him lasse, as fer fro Godhede is þis regioun. And here taken many men, how Crist þat is þis noble man was pokest man here in erþe, and suffride for us many peynes. And noblei of oure prelatis shulde not lette hem to be pore, sîþ þei ben sinful wip her eldris, and mai not come to Cristis noblei. And sîþ al þat Crist suffride here, he suffride for love of his lawe, he loveþ to litil Crist or his lawe þat grutchþ ægens þis poverte. And false glosis seid in þis mater maken prestis synne more grevous, for it is a moche synne a preest to seie

1 marcboundise, E.
pat he is Cristis viker, and by auctorite of Crist reulip fulli his liif, and ʒit he gabbip upon Crist and bi blasfemye bigilip þe peple.

Þis noble man clepide ten servantis, þat ben alle þe kynde of men, and ʒaf hem ten besauntis, þat waren delid among hem; and bad hem chaflle þiþ þis monie þil þat he come ʒæn. Þes ten besauntis ben alle þe goodis þat Crist ʒaf here to man-kynde, and her chaflaryng wiþ þis is her profitable worching; and Crist at þe dai of dome wole axe rekenyng of alle þes. It is no charge to us now to wite how moche þis monie is, for monieie changiþ ofte in pris, after þat þe prince wole ordeyne. Þe citisenis of þis noble man weren hiþe prestis of þe temple, wiþ scribis and Phariseis; and al þis peple hatide Crist and senten message after him, now bi prestis, now bi dekenes, now bi knyztis of Heroude, and ever to take Crist in wordis to fynde hem cause to dampne him. And, for þei mysten not bi her lawe, þei feyniden many gabbingis. And ever þei meneden and seiden in dede, þat þei wolden not þat Crist rengneþ on hem; and neþeles Crist is hiþest king and regneþ upon al þis world. And cause of þis rebellion was þe lore of Cristis lawe, for he tawþ povertie and mekenesse, and lore to bringe men to hevene; and al þis displeside hem, for þei waren þe fendis children. And þus have cardinalis pursued þe pope\(^a\), and many sugettis her prelatis, and many prelatis pursuen trewe men þat grutchen ægens her lordship; and alle þes seien in dede þat þei wolen not þat Crist rengne over hem. And for þe message is fals, and failiþ þe ground of truþe, perfore seip God þat þei senden\(^1\) a message bihinde him, for þis\(^2\) is feyned vanite, for to putte treuþe bihinde\(^3\). But it is maad, longe after at tyme of þe dai of dome, þat Crist cam ʒæn, whanne he had gaderid al his rewme, for þanne shal holi Chirche be hool, and ever dwelle wiþ her kyng. And for hool cumyng of þis rewme we preien in our Pater nosters.

\(^1\) _senten_, E. \(^2\) and for _bis_, A; _E_ om. and. \(^3\) om. _E._

\(^a\) pursued the Pope. This seems to be an allusion to the rejection of Urban after his election by the majority of the Cardinals in 1378. The 'persecution of their prelates' may possibly refer to the rising of the Commons in 1381 and the murder of Archbishop Sudbury.
SERMONS.

Whanne þis kyng shal come ægen for to juge alle maner men, 
he shal bidde clepe hise servantis, to whom he ſaf bifeore his 
moneie, þat þei shewen how þei hadde chaffarid wiþ goodis, þat 
þei hadde take1 of God2. Þe just servaunt come and seide; 
Lord, þi besaunt hap geten ten. And þe kyng seide to him, Wel 
be þee, goode servaunta; for þou was3 trewe in litil, þou shal 
ben havynge power upon ten citees. Þes ten citees ben alle þe 
goodis þat seintis shal have in hevene. And þe tober servaunt 
cam, and seide; Lord, þi besaunt hap maad íyne. And þe kyng 
seide to him, And be þou upon íyne citees. And þe þridde wicke 
devant came, and seide to þe lord; Sire, lo here þi besaunt, put 
ægen in a sudarie. For Y drede þée herfore, þat þou art austerne4 
man þat takist þing þat þou þullist not, and repes þat þou hast 
not sowun. Þe king seip to him, Of þi owne mouþ Y juge þee, 
wicke devant. Þou seiest, þou wistist þat Y was an austerne 
man, taking þing þat Y þulde not þere, and reping þat Y have not 
sowun; and þuþ þavest þou not my moneie to þe table, to be 
occurred5, and Y shulde have axid after my moneie, wiþ ocker 
þerof.

þer ben sum men þat lyven here in swete and bísynesse, 
and casten hem not for to profite wiþ goodis þat God 
hap lent hem for to wynye þe blisse of hevene, as God hap 
bodyn hem to do. And þes ben þe þridde servant þat shewip 
Goddis moneie in a cloip; for goodis of kynde shal man bringe 
to Goddis dome, mawgre6 his. And þis liif in þis world is 
money wlappid in sweting cloip. But God jugip sich men of 
her owne conscience, siþ ech man shulde wite, þat God, over 
goodis þat he þyveþ, axip profite of mennis workeþ; but to 
men, and noon to him. And so, siþ God puttip in chaffare 
þing to profite bi mennis travaile, men shulden travaile fast 
þerwip for to profite to hem silf; and so God repip many 
þingis þat he sue7 not bi him silve, for he helpip man to 
worche, and al þe profit he þyveþ to man. And þus seip 
Austin a þat Goddis oker is leueful and gracious, for God

1 taken, E. 2 So E.; A wrongly includes the words wiþ—God in the 
italics. 3 was, E. 4 an austerne, E. 5 to be ocurríd, E, and 
excludes rightly from the italics; A includes. 6 mawgre, E. 7 seeve, E.

a S. Aug. Enarratio In Psalm. nerator. Minus vult dare certe, et 
XXXVI. 'Attende quid facit fec- plus accipere: hoc fac et tu: da
okurip not wiþ man, but ȝif God make þe encrees; and al þe 
vantage of þis okir, God kepiþ to man and not to him. And 
so man ȝyveþ Goddis monie for to drawe at þe table, whanne 
he putþ Goddis ȝyftis to wynne him þe blisse of hevene; and 
þanne þis kyng hþ encrees to his worship, and mannis profite. 
And so seþ Jesus Crist to aungels þat stonden bise; Take 
þis besaunt fro þis þef, and ȝyve it him þat hþ ten besauntis. 
And þes seintis seiden to Crist, Lord, he hþ ten besauntis. For 
evry þing seþ himself, and ech þing seþ oþer to God; and þus 
telliþ Cristis jugement to men, þat Crist wolde not bigile. For 
sþþe Y seie to þou; to ech þat hþ shal it be þovun, and bi þis 
þîfe shal þe have plente; but from þim þat hþ not, þat þat he 
þap shal be taken awey. For þis is trewe sentence of seintis, 
þat just men þat han hevene, han alle worldli þingis bi resoun of 
her Lord: and so alle unjuste men, þat God ȝyveþ helle for her 
service, have not justli, al ȝif þe semen to have moche. And 
ȝif þou axe who shal take aweie goodis fro þese uniuste men, siþ 
þei ben comunli myȝte, and no man dar take fro hem; Crist an-
sweriþ here and mai not gabbe, þis just man to whom God ȝyveþ 
hevene takiþ fro þis uniuste man þat þat him semeþ to have; and 
not bi his owne autorite, ne bi strenghe of him sïlf, but bi autorite 
of God, and bi vertue of his lawe. And al ȝif worldli men 
semen to have myche goodis, ȝit þis is a false havyngye, for it is 
unjuste to God; and siþ God is chief lord, þat jugiþ men þus to 
have and þus to wante bi his lawe, no man shulde æsen-seie þis. 
And uniust occupacion, clepid havyngye to þis world, is sopel 
oon havyngye, but holding of oþer mens goodis*. And sum 
men þat shal be saif, al if þei semen now pore, neþceþ þei 
have now hevene, and alle goodis of þis world: but þis havyng 
is now hid, and ȝit unknownen to men, for Goddis riȝt is not ȝit 
put in possessioun. þis trewe sentence of seintis is now 
modica, accipe magna. Vide quam 
late crescat foenus tuum. Da tem-
poralia, accipe aeterna: da terram, 
accipe coelum. Et cui dabo, forte 
dicis? Ipse Dominus procedit 
quam foeneres, qui tibi jubebat ne 
foenerares.’

* This favourite opinion of Wyc-
lif’s, that mortal sin invalidates the 
right to hold property or lordship, 
both as regards laymen and as re-
gards ecclesiastics, is set forth at 
large in his De Dominio Civilii and 
other treatises. Among the twenty-
four propositions condemned by the 
Synod of 1382 (Lewis, p. 108), was 
the assertion ‘that a civil lord is no 
lord, a bishop no bishop, a prelate 
no prelate, whilst he is in mortal 
sin.’
scorned bi mannis lawe; nepeles seintis have now alle ping pat pei wolen have. And as philosophris seien, havynge is on many maneres. And herfore pis gospel seip pat unjust man hap not sich ping; and pe gospel of Mathew seip pat him seme to have it; for if man robbe ojer mannis goodis, and waste hem at his wille, nepeles he hap hem not, but occupie pingis pat ben not his.

But Crist spekip at pe dai of dome of false prestis, pat weren his enemyes, to angelis and seintis in hevene; pat pei shulden brunge hem bifo hem, and sle hem in his presence, for pei shall be dampened by Goddis jugement. And pis dampnyng to helle is a manere of sleying more noyous pean bodili sleying. And seintis shal here juge wif God. And pe storie of pe gospel tellip, how Crist, whanne he hadde seid pes wordis, wente bifo ojer men and stieten into Jerusalem. And pis bitokeneip pat pis sentence, al if it be scorned here in erpe, sit it is kept saf in hevene, and is above mannis power.

OF OON CONFESSOR AND BISHOP.

[SERMON LXXIX.]

Videle, et vigilate, et orate.—Mark xiii. [33.]

Pis gospel gaderip shortli pe sentence bifo seid, and tellip how men shal wake, and speciali bishopis. First Crist biddip pree pingis pat hav hem in ordre; first, he biddip pat we shal see, and after pat we shal wake, and pe pridde tyme pat we shal preie, to contynue pes two. Pe firste is needful to prelatis; for ri3t as pe witt of si3t shewip a man moost wakinge among ojer wittis, so si3t of Goddis lawe makiip a man moost wake to God. For pis lawe is bileve, pat man shulde moost stodie inne. Crist biddip pat man shulde see, not vanitees of pe world, ne unstable mannis lawe, for bope pes si3tis don harm to men, but lawe of Crist pat is book of liif, and Goddis word, Jesus

1 styzede, E.  2 So E; A has ban.
Crist. And so here we ben bodun to eendyn oure firste witt at God. For þe secounde witt, seþ David, þat he shal heere what God spekip in him; for he is certeyn of bileeve þat God spekip þees to his peple. And so giþ bullis bidden werre, to kille men for unknowun cause, it is oþer not Goddis bidding, or þe folk is þe fendis peple. Of þe pridde witt seþ Poul, þat he and his felowis ben good smel of Crist to God, for þei suen Crist in lyvynge. Of þe fourþe witt seþ þe Psalme; Taste þe and understonde, how þat þe Lord is swete, and oþer worldli þegis ben bittere; for al giþ þei semen swete first, þe laste of hem is bittere as wormod. For þe fift witt, seþ Crist; Take my 30ke upon 3ou, and lerne of me þes two lessouns, þat Y am mylde and meke of hert; for my 30ke is swete and softe, and my charge is liȝt ynowȝ, siþ it drawip men upward, and puttiþ not down to helle. And so shulde we wake wel, and reste þes fuye wittis in God; for if a man have al bileeve þat Goddis lawe techiþ ouwher1, but giþ he wake in charite, al siȝt of þis man is nouȝt. And þerfore biddiþ þe secound word þat we shulen algatis wake to God. And, for we mai not laste in þis, but giþ God contynue his grace, þerfore þe pridde word biddiþ þat for þis grace we shulden preie. But, for þe secounde word of wakinge is ful nedeful here to men, and wakinge is loosing of wittis, to perseyve þings present, and it is told of siȝt and heering 2, of oþer þree wittis were to speke.

And first of smelling of a man, more spiritual þan oþer two, as þe nose is more hiȝer in þe heed þan is þe tunge. It is speche of holi writt, þat name þat man haþ in þis lyf to þe jugement of God is smeling of þat man; and so sum men ben good smelling and sum men stinking to God. And þus seþ Poul, for he was certeyn þat þei sueden Crist in lyvynge, þat þei weren a good odour of Crist to God for her liif; for as we shulden be membris of Crist, so we shulden be odours of Crist. And so we shulden sue Crist here in al oure manere of lyvynge; and giþ we lyven a contrarie lyf, and go fro Crist spirituali, we ben stink-  

1 ouwubere, E.
2 See Sermon LXXVI.
moost bifoare God of alle oþer. And so, þif þat hige prelatis
taken þe fame of good name, and gon fro þe weie of Crist, no
man stynkiþ more þan þei. And herfore ofte God heerþ not
þe preier of þe comune peple, for þe liif of her prelate is so
stinking bifoare God. And þus spekiþ Goddis lawe, þat God
smellide brent tiþes, for devocioun of hem þat offrider smellide
wel unto God; and þus preieþ David þat his preier stretche to
God as incense. But stinke unto men, as Goddis children
stonke to Pharao, is not moche for to flee, but stinkinge to
Goddis jugement; and þus wake we in þis witt þat al oure liif
smelle wel to God, for alle þat slepyn in synne ben stynkinge
bifoare God.

Þe secounde witt of þes þree, is tastinge of mannis tonge;
and bi mannis speche mai we wite who tastiþ of Goddis
sweetnesse, for þat man hæþ delite to speke of God and his
lawe. And oþer men ben in feveris, and tasten not of Goddis
word, but it semeþ bitter to hem, for her tast is turned amys;
and þes moten be goostli heelid, as þei heelen men of feveris.
And deedli signe of sich syk men is þat hem wantiþ appetit
of Goddis word, þat shulde be her food and lyf, as Goddis lawe
techiþ. And herfore techiþ Seint Petre, þat þif ony man speke,
loke þat he speke Goddis wordis; and bi þis tokene he is hool.
Here mai we see how mannis lawis hay distemperid kynde of
men, and turned hem into swyn þat þei savere not Goddis
word.

Þe þridde witt is felynge, þat is everywhere in þe bodi, boþe
above and beneþe, for it is so nedeful; and herfore hæþ kynde
ordeyned his instrument bi al þe bodi, al þif it take roote of þe
herte, in which is jugement of taist. And it is ful nedeful to
fede mennis bodi in mesure, for þe bodi serveþ to þe soule, and
is horse to it in many goode workes. And þus al þes þree
wittis ben more fleishli þan þes oþer two, and moven man
unevenli to glotonye and lecherie; and herfore þe fend temptiþ
algatis bi þis þridde witt, as he temptide Adam and Eve to ete
of þing þat God forbad. And þif we þenken on þat state, and
how we shulden ever sue God, and how exces and defaute in
þe feding of oure fleish, whanne it passiþ good resoun,
smacchiþ synne aþens God, it is ful hard in þis liif to kepe
us fro synne of taist; but as his instrument is everywhere as
a nett in mannis bodi, so þe fend ᵁ may many willis, to make
man slepe bi þis witt. And nepeles þis wakip last, among
þer wittis of man. And so þe fend, bi þis witt, bringip deeþ of
þer wittis, and makip a man falle fro God in dedeli synne,
and fele not, al þif his wittis semen opyn to jugement of þer
men. And þis is þe fallinge yvel, in which mannis izen ben
sum tym opyn, and þit þei mai no more see, þan an ymage þat
hål noo witt. For her nerves of charite, bi which þei shulden
love God most, failen in her herte, and þere þei shulde moove
her lymes to serve God. And þus we shulde wake to God in
þre wittis of our soule.

Þe resoun þat Crist tellip whi we shulden wake þus is
told bifôre bi Mathew, how we witen never whanne þe
Lord comeþ. For þe witen never, seip Crist, whanne is tyme
for to wake; as a man þat wente in pilgrimage lèfte his house,
and zaf power to his servantis of ech work of his hous, and
båd his porter wake wele. Þis man þat wente in pilgrimage is
Jesus Crist, boþe God and man, and lefte þe goodis of his
Chirche in mannis hondis after him. And so alle þe goodis
of þis world håþ þe put in mennes hondis, but speciali in
prelatis hondis; whom he biddip kepe his Chirche, and speciali
soulis, þat þei shulden kepe and teche hem bi Goddis lawe.
And sip Cristis Chirche is men þat shal after be saf in hevene,
and þes men hav here al þis world, and moche more þis grete
prelatis, þes shulden kepe alle Goddis workes, and algatis
wake in charite. For þei shulden be fisheris to God, and open
and shette þe dore of hevene bi þe keies þat God håþ golvun,
oonli to profite to þe Chirche. And þus it semeþ to manye þat
no man shulde take prelacie ne cure of soulis but in greet
drede, lest þei weren unable to God and sich men þat shulden
be dampned; and þe sheep shulden be sayyd. For þanne her
care of prelacie doip hem moche harm of soule, algatis þif þei
taken sich cure for wynnynge or worldli worship; for God
ʒyveþ men cure ynoun3, and speciali unto his prestis, to whiche
he ʒyveþ power and wit to govern his Chirche after his
lawe; whereto shulde men take more care, sip þis is hard and
mouche ynow3. þus Petre and oþer apostlis token care of
Sermons.

Christis Chirche, and not bi chesing of man and jurisdictioun a is now usid.

But it is drede now þat prestis kepem dritt and vanite, and to þis is her entent; and herto þei shapen lawis. For þe lawe þat Crist haþ 3ovun, and þe chesinge þat he haþ, were ynow3 to governe his Chirche wipouten lawis now maad. And office for to preche þe gospel, wiþ few oþer sermentis, weren service list and ynow3 to siche prestis for to kepe; and þis diden Petre and Poule and oþer apostlis everychon. Þei stryven not for mannis choise, ne for jurisdictioun, for þit was not þe Churche dowid, for to take þes wœlltis goodis, but for to take mede of Crist for good kepinge of þis Chirche. And not al oonli siche prestis have kepinge of Cristis Chirche, but kingis and princis of þis world, as Ýsidere beriþ witnesse a. And so ech man þat God 3yveþ power and witt for to knowe his wille, shulen, after her power and witt, profite to Cristis Churche; for God wole þis streitli at domes dai of al siche men. For God haþ 3ovun þese men siche power to serve God þus in erpe; and to profite to her modir holi Churche þat þei shulde helpe. And þis bond is streite ynow3, al þif man made noon oþer bond, for þis bindiþ ech man to profite to his modir. What nede is it to make newe bondis, þe which done more harm þan good, and man can neiþer kytte ne loose, but if God telle hem speciali.

And herfore biddiþ Crist men wake, and speciali for þis

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a I am again indebted to the kindness of ProfessorStubbs for pointing out to me the curious passage to which the text probably refers. It is in the Sententiae of Isidore, Bishop of Seville, lib. iii. cap. ii, and is so interesting in itself, that I quote it at some length:—'Principes seculi sanae quae intra Ecclesiam postestatis adepta culmina tenent: ut per eandem potestatem disciplinam Ecclesiasticam muniant. Ceterum intra Ecclesiam potestates necessariae non essent, nisi ut, quod non praevalet sacerdos officere per doctrinae sermonem, potestas hoc imperet per disciplinae terrorem. Saepè per regnum terrenum celeste regnum proficit, ut qui intra Ecclesiam positi contra fidem et disciplinam Ecclesiae agent, rigore principum conterantur: ipsamque disciplinam quam Ecclesiae humilitas exercere non praeval et, cervicibus superbiorum potestas principalis imponat; et ut venerationem mereatur, virtute potestatis impartiat. —Cognoscant principes saeculi Deo debere se rationem reddere propeter Ecclesiam, quam a Christo tuendum suscipiant. Nam, sive augeatur pax et disciplina Ecclesiae per fideles principes, sive solvatur; ille ab eis rationem exigit, qui eorum potestati suam Ecclesiam credidit.'
cause:—for pei witen not whanne pe lord of pis house shal come, in tyne of mennis deþ, ne in tyne of his laste dome. And þanne he shal speke in þis cause moost sharply of alle ofer. For þis cause he chargip moost; siþ þis loveþ more his Chirche þan ony persone þerof, and bad ale to worship þis modir boþe in þe olde lawe and in þe newe. And, for God shal come privyli to þes two jugementis at unmknowinge of men, þerfore he is seid to come on þe nyȝt. A nyȝt is partid in foure houris; as evenynge and myynynge, cockis crowinge and morewynyng; and alle þes houres ben unknowne. For if we departe our lif to our deþ in foure houris, or tyne, to þe laste dome in four houris, evene to hemsilf, we witen never how nyȝt or ferre is þe comynge of þis Lord. And algid, þif we wole be saved, we moten waken fro synne, so þat we be not foundun þanne on deed sleep. For þe trumpe shal waken us, ouþer to blisse or to peyne. And þis Lord shal dampe alle þo þat he shal þanþe fynde sleping; for ech man þat shal be saved shal be clene at þe dai of dome. And þus Crist spekiþ generali, to printe þis love in alle mennis hertis; þat þing þat þe seie to you, þe seie to alle,—wake ye.

PE GOSPEL OF OON CONFESSOR AND DOCTOUR.

[SERMON LXXX.]

Vos estis¹ sal terre.—Matt. v. [13.]

Þis gospel is seid of Crist, as it semeþ to many men, to alle þo þat he þyveþ witt to profite to his Churche. But it is seid speciali to bishopis, and to confessouris, and to techeris of Goddis lawe, for to alle þes God þyveþ salt. And Crist telliþ to alle siche what office þat þei shal have, and whanne þei faile in her office, and what wise þei shal be punished. First seip Crist to þes servantis: þe ben salt of þe erpe. And þif þe salt vanishe away, in what þing shal þe erpe be saltid? Þis salt is not worþe after but to be casten out and be defouhþed of men, þat shullen

¹ So E; Vos qui estis. A.
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take hede to pis salt. Pis salt of pe erpe ben techeris pe whiche bi pe lawe of Crist speken sharpli to men, and tellen hem per defautis. Pis pei done to erpeli men whanne God rubbip py hem his lawe. We shal first wite pe kynde of salt, and si what properties it ha. And bi pis mai we wite where men pat comen as apostlis done pe office of her stat, or ellis pei failen of her office. Clerkis seien pat salt is maad of gravel and of water, wi het of pe sonne or of fier, and maad hard wi blast of pe wynd. And by Aristotlis reule it is dissolved bi pe contrarie a. And so cold ping and moist dissolvyp salt, sip hote ping and drie maki it hard. Pes disciplis ben made salt, pat sum tymne weren unstable as gravel, bi pe water of baptem, and het of charite, and wynd of pe Holi Goost, to savore men as salt doip. And pes ben maad whittene pan snow fro pe blaknes of her synne. And kynde of water saddid in hem bitokenepe stable witt of God. And pes, for Goddis lawe commandip in offeringe to be devocion and het of charite, perwip Goddis lawe biddip, in figure of pis, in ech offeringe to be salt offrid. And pes shulden doctours teche pe peple how pei shulden lyv to God, and how pei shulden do here almes. For zif coveitouse men rubben to hem, pei ben not salt but cold water.

Many propirteis ben of salt, and to telle few here is ynow3. O propirte of salt is pat it maki flesh drie and kepip it fro rottin and fro stinkinge and fro wormes. So prestis, bi Goddis wordis, shulden have hem to fleshli men. Pei shulden drie hem from lecherie, and kepe hem from yvel conscience, and fro stynking of synne, and panne pei hav pe kynde of salt. And pes salt maki mete savory, and salt maki pe erpe bareyne, and salt helip fleshli woundis whanne it is stoppid in hem. Bi pes pe propirtees of salt shulden doctours worchen in fleshli men, andavoide hem fro ivel workis, and make hem bareyne fro fleshli dedis. And pei shulden savore Goddis wordis, and declare hem bi resoun, and pronounce hem to pe peple, as pes wordis wolden plese to hem. And pes depe woundis in man pat weren groundid

a oibiv doci euma ta evantia epidecsai. Categ. 6, 18; compare Topi- corum, ii. 7. 4.
in old synne shulden be heeld bi virtue of God. And þanne
men kepten þe kynde of salt, and failing in ony of þes wolde
make failinge in oure salt.

And þus mai men wite wher bishopis or ðer prechours to
þe peple failen in þis kynde of salt, or ellis done treuli her
office. Crist techiþ þat þif þei faillen þei shal be cast out, and
defoulid of men, and to þes two ben þei worþi. And þis shal
be at þe last dome, whanne þese false men shal be cast out
into þe fier of helle and to be defoulid of many men. But, as
many þenken, sich men shulden be punisheed here, and be put
out of her office and be defoulid of ðer men. Þus þe wise kyng
Salomon tretede þe hiþ preest of his fadir. For siþ lordis
shulden reule Cristis Chirche, and þes don so moche harm
þerto, a greet charite were it in lordis to put doun þes Goddis
enemies, and bi forme of Goddis lawe to maken hem serve
in her office. And þis is oon þe moste defaute þat rængneþ
now in þe Chirche. Þese prelatis þat shulden be salt and
make Goddis lawe savory—for, as Seint Poul techiþ, oure
word shulde be savorida wiþ salt—þei ben now fresh broteli
and stinkinge, and turnid al fro þe kynde of salt, and wiþ
stinkinge wordis and lawe þei maken Goddis lawe unsavoury.
And goodis put in preestis possessioun is rote of al þis synne;
for þei wolden ellis be stable as salt and savoren her word and
stonde þerbi, and suffre for Goddis lawe deþ, and distrie þe
fendis lawe. But now þei ben fresh as foolis and wanten witt
and charite. And herfore þe charite of many wexþ cold, as
Crist haþ told.

þe seconde word of þis gospel seþ to þes Cristis disciplis:
þe ben liȝt of þe world. And foure propirtees ben in liȝt, þat
shulden acorde to þese techeris; and þanne Crist seþ sop
of hem as he dide of his apostlis. Þe first propirte of liȝt
stondiþ in þís ping, þat among bodili qualitees liȝt is more
spiritual. Þe secounde propirte of liȝt stondiþ in þís ping, þat
among bodili formes liȝt is moost general, for it bringiþ forþ
alle þing þat groweþ here in erþe. Þe þridde propirte of liȝt
stondiþ in þís, þat in al his worchinge it worchip bi ordre; for
reule of þe hǐe kynd lediþ liȝt ever. Þe fourþ propirte of liȝt stondiþ in þis, þat among oþer qualitees it confortiþ more man; for a man kyndeli hidousiþ derknesse and is gladid bi liȝt as oure witt teliþ. As anentis þe firste propirte prelatis shulde be spiritual, and holden hem pαιed of litil bodiþ goodis; for so dide Crist and Baptist and oþer apostlis; but now þei axen worldli fare in fode and aray. As anentis þe secounde propirtee, prelatis shulden be comun and profite to alle men, and acorde wiþ hem in goode, and be to alle alle þingis, as Seint Poul was. For he shulde grutche ægens nouȝt but þat þat smacchiþ synne. After þe þridde propirte prelatis shulden worche wiseli, now prechinge, now prelyngœ, now wel lyvynge. And what liif ever þei lyvenden shulde þe profite to þe Chirche, and wheþ þei myȝten more profite, more þei shulden worche. After þe fourþe propirte a prelat shulde þyve confort to lyve after Crist, and þe derkenes of synne, and nevere speke of peyne but for þis entent, to make men fle synne and þyve hem to virtues. And al þei liif of prelatis shulden sowne counfort to þe peple. And shortli, noþing falliþ to þe reule of preestis þat it ne is ensamplid in propirtees of liȝt. Liȝt worchip redili, and boþe in fair and in foule, and takiþ not but beyng of þe place to which it profitiþ. And þus shulde prestis be liȝt of þis world, and gendre witt and charite among men þat þei delen wiþ.

Þe þridde tyme lickeneþ Crist his clerkes to a cite, and seip, þat it may not be hid whanne it is sett on a hill. Prelatis shulde be a citee and take fleying of þe contre whanne þei ben pursuëd of her goostli enemyes. Liȝt and al maner of fode shulde þis cite hav, þat þiþ failide in þe contre þere shulden men fynde it. Al maner of marchaundise shulde it have to selle, and store þe contre wiþouten ony charging; for goostli þing encresiþ whanne it is more usid. And so as Ysaye teehiþ, þei shulden not chaffere wiþ moneie; but as þei token freeli of God so shulden þei þyve freeli. This cite shulde be sett upon an hill, þe which hil is Jesus Crist, þat is hied over oþer hillis as Ysay telliþ. For Crist is fondement and hill and dore bi many resouns. And no man shulde take þis state but in virtu of Crist, lest he be a smoky hill, wyndi, and of yvel wedris.

 om. E.  
 2 So E; shulden, A.
The likeness of Christ is of a light lantern that men putte on a candlestick in a dark hous, that men put come in see soone light. And, for such prelatis ben not light in kynde, perfore pei ben likened of Crist to a lantern; and wynds of pei world shulden not quench her light. The candlestick pei ben inne shulde be Cristis lawe. And so, if a prelate implie him wip secular nedis, he crepip undir a bushel and failip of his lightynge. Pei house is holi Chirche, to which prelatis shulde profite wipouten envie for taking of her light. And herfore biddip Crist to his disciplis, that her light shal shyne in presence of men, that pei see her good works, and so panke God of hevene. And here mai we see how doweing of pe Chirche is not taught of Crist, but evene pe contrarie of it. For bi pei prestis ben hid under pe bushel, and pe peple seeip not per postlis works, but works of pe world. And pei glorifie not God bi hem, but preisen pe emperour. And wise men holden him a fool, for he derkide bus pe Chirche. And, for men mysten seien hat Crist cam to unbinde pe lawe, and so office of his preestis shulden chaunge fro pe olde lawe, as Anticristis preestis serven now to pe world,— herfore seip Crist, that men shulden not gesse hat he cam to louse pe lawe, but for to fulfille it. And so as preestis in pe olde lawe weren bisee aboute her bestis, so preestis in Cristis lawe shulden be more spiritual, and liynte folk bi pe gospel, and bcame profetis. But pe fend haf turned peis work al to worldly liif, algif disciplis of peis worlde shulden have here her blisse. And for filling of peis law Crist seip bus: Sobelj, Ye seie to you, til hat hevene and erpe passe aweie, an i ne a title shal not passe fro pe lawe before alle hingis ben doone. And peis word of Crist is agens lawe of Anticrist, for Crist spekip here of pe old lawe of God, and wole hat, as longe tyme as hevene goip aboute, and peple dwellip here in erpe by chaunging of men, pe leste mandement of God, [is] undirstonden bi leste lettre, ne pe leste counsel, or pe witt of ceremonie, shall not passe fro Goddis lawe til pe dai of dome come. For algif Anticrist have brougt a lawe pat lettip pe use of Goddis lawe, sit pe treuip
of Goddis lawe and þe dette to usen it lastip evermore and bindip men ful harde. And it is not liȝt to unbinde oon of Goddis heestis; for Crist bihetip here; *Pat who ever doþ þis he shal be clepid lest in þis Chirche wanderinge, siþ þe Chirche above jugip him in þis Chirche and not of þe Chirche, but to be damyped in helle. And þis cleping of þe Chirche above mut nedelingis stonde; but defending and teching of þe lawe of God makip a man clepid of him grete in þe blisse of hevene.

**OF OON CONFESSOUR AND ABBOT.**

**[S E R M O N LXXXI.]**

_Nemo accendit lucernam._—Luc. xi. [33.]

*Þis gospel techip how ech confessour shulde kepe him, and speciali abotis and þes newe religioue. But, as it semep to juste men, Crist tellip litil bi þes ordris, but tellip ech man of his Chirche how he¹ shal profite þerto, and how he shal kepe himself in state of salvacioun. First spekip Crist in figurative speche, and seiþ þat, *no man lisþip a lanterne* in derknesse, *and puttip it in oon of þes two infamous² places; neþer in hid place³ ne undir a bushel.* Ech man shulde be a lanterne liȝtid of God. Þe bodi of þis lanterne is mannis bodi; þe hornes of þis lanterne ben spiritis in man, and þe remanent of his bodi, as fleish and boon, ben ofer tres⁴ in which þis horn is picchid. Þe liȝt in þis lanterne is mannis soule, and liȝtnynge wiþinneforþ is witt þat God ȝeveþ man. Þat man puttip his lanterne in hidd place or undir a bushel, þat lyveþ in worldli biþynes and not profiteþ to þe Chirche. For God hap ȝovun him soule and witt, to liȝt men here in erþe þat ben in derknes of synne, as ech man shulde liȝte to opere; for ech man hap sum knowing þat failip to anoþer man; and so ech man shulde be lanterne to liȝtne sum men of Goddis hous; and herfore ȝeveþ God*

¹ So E; we. A. ² famous, E ³ placis. E. ⁴ trees, E.
This is a challenging text to transcribe accurately due to its complexity and the presence of Middle English language. The text appears to be a passage from the religious work of Wycliffe, which discusses the importance of good works and the role of the individual in the world. The text uses imagery of a lantern to illustrate the concept of light and guide, as well as darkness and absence of light. It speaks to the idea of being true to one's own principles and the importance of charity in one's works.

The text is a reflection on the significance of personal actions and the impact they have on society and one's own spiritual journey. The metaphor of the lantern serves as a guide to illuminate the path of righteousness and to warn against the darkness of sin and ignorance. The text emphasizes the importance of public works and personal charity, highlighting the responsibilities and opportunities of individuals in contributing to the greater good.

Wycliffe's work is known for its critical stance on the Church and its practices, advocating for a more humble and accessible religious practice that is not bound by the strictures of traditional religious orders. The text reflects this spirit of reform and the desire for a more inclusive and compassionate approach to religious life.
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mannis lyf is medeful or dampnable bi Goddis lawe. And þus þe charite of Crist stretchiþ riþli wiþouten angle, to profit of Cristis Chirche, and not to profit of him sif. And þus Poul souȝte many mennis profit, and not his owne worldli wynynge; for sich entent is algatis derk, and liþt of God goiþ not þerby.

And herfore biddiþ Crist to us þat we shulde see þat liþt in us be not derknesse, bi yvel entent; for þanne it is an yvel liþt. No man is here in erþe þat ne God þeveþ him sum liþt: as sum knowing and sum entent in coveteing of sum good. And þif þis liþt be riþful, wiþouten angle of crokidnesse, þanne Goddis grace shynþ þip him, and ellis his liþt is derknesse; for sich crokidnesse bringiþ aþen derknesse of mannis liþf. And so, þif al þi bodi be al shynyng, havynge noo part of derknesse, it shal be shynyng al, and it shal liþme þee as a lanterne of shynyng. Þes wordis semen superflu and seid of Crist wiþouten witt. But it is aþens bileeve to trowe þus of Cristis wordis; and þerfor we shal undirstonde þat þer ben two goodnesis in workes; goodnesse in kynde of workes, and goodnesse in vertues. Þe firste mai be wiþouten þe secounde, but þe secounde is þe betere; as þif a man bi ypocrisie þyve good to nedi men, þan his þyvyng is good and his work is ful of liþt; but it hap oonli liþt of kynde and not liþt of vertues. And þis techiþ Crist us: þat þif al þe bodi of oure workes be shynyng bi liþt in kynde, and hav noo part of derknesse, neiþer in kynde ne in vertues, þanne it shal be al liþt bi double liþt of kynde and vertues. And þis secounde liþt of vertues men shulden moche telle bi, and fie derknes in vertues, al þif þei have liþt in kinde. For God lokiþ to þis secounde liþt, and blessiþ men in hevene þerfore; and for þe first liþt of kynde a man mai be depe dampned in helle: as þif þou bi ypocrisie do good to þi neiþbore, and die in þis ypocrisie, þou shalt be depe dampned in helle; and for þis good þat þou didist þou shalt be dampned wiþouten ende. And þif þou ponishe a man of þe Chirche, for double love þat þou hast, boþe to þe Chirche and to þis man, al if þou erre in þis man, supposing þat he be yvel, and he be good to siþt of God, and God excusiþ þi ignorunce for derkness hid to þee; þit þou maist be saif in hevene for þis yvel werk in his
kynde, and goodnesse þat it hap in vertues. And þerfore loke to þis godenesse. And þus seip Crist: þat ȝif þi workes ben alle ful of liȝt of kynde, and þei have noo dertknes of vertues, þanne þei shal be algatis liȝt, and liȝten þee as lanterne of shynyng. And þus þou shuldist riȝte þi iȝe, and algatis from dertknes of vertues. And ȝif þou have þes two liȝtis, it makyȝ more shynyng to þee. But algatis have þis secounde liȝt; for wiȝouten it is noȝt medeful. And herfore seip Crist here, þat þis bodi of þi workes shal liȝte þee as a lanterne of shynyng bi Goddis grace. And þus, ȝif we studien wel, þes wordis of Crist, þat semen unsavory, and rehersid wiȝouten witt, ben ful of witt þat men shulde knowe; siȝ mannis entente shulde be reulid bi riȝtnes of his vertues, and man shulde also be bisie to done his workes good in kynde. But riȝtnes of þis oȝer entent is algatis nedeful to man, siȝ mannis entent moot nedis be reulid bi þe lawe of God, þat he do bi charite alle his workes þat he doiȝ. And so blyndenesse of þe first liȝt takiȝ man in excusing; but blyndnesse of þe secounde liȝt mai no way be excusid. But boþe þes blyndenessis shulden be fled; siȝ þe firste bringiȝ in þe toȝer.

And blyndenes of þes newe ordis makiȝ many men to be dampped; siȝ þe state of preestis þat Crist ordeyned was liȝt and esi for to knowe, but þe fend marieȝ manye wiȝ newe statis þat he brouȝt inne; and he mooveȝ hem to speke aȝens þe lore þat Crist hap tauȝt. And, for þes derke wordis of Crist maken many men to muse, men seken divers weies to undirstond Cristis wordis:—as sum men seien þat Crist techiȝ here, þat ȝif alle workes of þi liȝf be, at þi deþ, shynyngge by grace, þei shal be shynyng afier in hevene, and liȝte þee as a lanterne of briȝtnes; for men shal afier be briȝt in hevene, moche more þanne we wenyn here. How ever Crist undirstood, we bileve þes wordis ben sop, and ful of resoun and witt, and knowun to hem þat he wole shewe it.

1 marriȝ, E. 2 wenyn, E.

‘In kynde,’ that is, objectively, the persecution of an innocent man is an evil work; but ‘in vertues,’ or subjectively, and by virtue of your pure intention, it may be a good work, and may help to make you saif in hevene.’
Sermone LXXXII.]

Sint lumbi vestri praecincti.—Luc. xii. [35.]

His gospel techiþ alle men how þat þei shulden lyve to Crist, but speciali prelatis, þat shulden be liȝt to þe peple. And so, for confessours kepten þis lore in her liif before ðeper men, þerfore þe Chirche rediþ þis gospel whanne men seien of confessouris. First Crist biddiþ to his disciplis, þat her lendis be girdid bifoþre, and lanternes brennynge in her hondis, as þei shulden bide her Lord whanne he comeþ azen fro bridalis. Þes lendis þat Crist spekiþ of ben þe fleishi kynde joyned wiþ þe soule. And þes lendis helpen þe spirit upon two maneres; and for þes two maneris þei ben clepid lendis. Þis fleish servþ to þe soule, suffringe as it shulde suffre, and doinge as it shulde do, whanne it is tauþ wel of þe soule. And þus seþ Poul, þat Crist was in Abrahams lendis. And so Crist techiþ here chastite, as Gregory seþ;—but not onli chastite but alle fleishi vertues, þis lendis ben girded bifoþre, whanne man, by discrescioun, drawiþ from his fleish þe norishment þerof; or chastiseþ it, on ðeper manere, bifoþre it falle in synne. Brennynge lanternes ben medeful workes þat men have in her vertue, bi whiche þei shulden worche; and, for þes workes komen boþe of bodi and of soule, þerfore þei ben clepid of Crist two lanternes, and þei ben in oure hondis whanne we worchen wiþ hem. For it is not ynowþ to kepe us fro synnes, but if we worken gode workes bi þes two lanternes.

But for þes bridalis, we shal wite þat þei ben taken on many maneris; first for þe weddingis þat Crist is joyned wiþ þe soule; after for þe dwellinge þat Crist dwelliþ wiþ þe soule;

a Compare Hebrews vii. 10, Gal. iii. 17. The writer of the sermon appears to have misunderstood the first of these passages.

b S. Greg. Homilia xiii. 'Lumbos enum praecingimus, cum carnis luxuriam per continentiam coarctamus.'
and þe þridde for þe goostli fode þat soulis ben fed wiþ Crist in blisse. And so þei ben þree weddingis þat Crist is weddid here; first whanne he toke mankynde, and made it oo persone wiþ him; after whanne he takip his Chrirsch, and makaþ it oo spouse wiþ him; þe þridde wedding is particuler, whanne Crist takip oo soul to him. And so Crist is seid to tunne ægen fro bridalis on two maneris. First, whanne a man is deed þat Crist hap ordeyned to come to blisse, Crist turneþ ægen to his soule from dwelling wiþ þe Chirchl in hevene. But Crist leveþ not þis Chirchl, but on new manere dwellip wiþ þis soul. But þanne he must have dwelt afore, or ellis þis soul cam not bi þis state. And so we shulden be liche to men þat abiden þe comynge of Crist, in tyme of deþ, or þe dai of dome. And þis abiding shulde alle men marke, for þis comynge is uncertein, and þis tyme is perilous; siþ þis draught mot be wel drawn þif oure liif shal ouȝte profite. And so to þes comyngis of Crist shulde ech man make him redi; siþ Crist shal come and knocke at doris, and entre to hem þat ben wakinge, and redi to resseyve Crist wipouten sleping in synne. And þis openyng shall be doon anoon, as liȝtnyng of sonne 1 is in þe eir. And so Crist knockip at oure doris whanne he techiþ us signes of deþ, or signe of þe dai of dome; but þe laste knockyng is sudeyn. 3if a man be redi biore to dwellen wiþ Crist wiþouten ende, þanne he openep to Crist, siþ þis openyng is redynesse. And þus seijþ Crist ful soþli, þat þes servauntis ben blesssid whiche, whanne þe Lord comeþ, he findþ þus wakiþge. Sopeli, Y see to you, þat þis Lord shal girde him, and make hem sitte to mete, and passe and mynystere to hem. Þe sitting to mete of seintis, is confermyng of hem in blisse; þe passing of þis Lord bi hem is his shewing to oon and oþer. And al 3if þis shewing be togidere, þit her taking is divers; and her diversite is signefied bi þis passing of Crist. þis service is liȝt to Crist, for it is but Cristis shewing of his Godhede, and his manhede, in which seintis shall be fed.

1 sunne, E.
of here, ben þre wakingsis fro synne, and algatis fro þe laste synne þat is þe worste yvel þat mai be; and so we preien in þe Pater noster God to delyvere us fro þis yvel. Þes vigiles ben clepid þre, for þe Holy Trinite, for þouȝt of resoun of him, shulde make men to wake wel. And so ech tyme þat man lyveþ here is departid in þree parties, and tyme to þe dai of dome is also departid in þree; and, for þe quantite of þes þree is uncertein to man, þerfore he shulde ever wake, and þanne he wakip þes þree vigilis. Þe first þre haþ ech seint, bifoþ þe soule go fro þe bodi; þe toþer þre haþ þe Chirche, bifoþ þe dai of dome com. And so unknowing of þes tymes, and knowinge how men shulden ever wake, profitiþ unto Goddis children, as done alle þingis. As Poul seþ, bi þat þat we knowun not þe quantite of þes þree tymes, shulden we ever more be in drede and ever wake out of synne.

And þis lore techiþ Crist in a parable to his children. Þis þing he seþ, wite we wel þat þif þe housebonde wiste what tyme þe þef wolde come, and stele his goodis, he wolde wake warli, and suffre not þis þef þat þat þe hous, and spoyle þim. It iþ touchid bifoþ how þis þef is þe fend, þat doþ al his diligence to tempte man whanne he shal die. For ech man and a fend ben couplid togidere in a liste and þiþten boþe nýþt and dai, and algatis whanne þe fend hopil to overcome. And so whanne þe nýþt of synne blindiþ men to knowun hemsilf, þanne is tyme to þe fend to þiþt fastist wþ þis make; for riþt as nestis in a sunne beem ben wel perçeyved wþ þiþ filþe of man, so synnes ben wel perçeyved of a man þat is in grace. Þis þef worchip ever bi disseitis, and þiþþ bleþeliþ on nýþþ; and in tyme of mannis deþ þe enforsþ moost to overcome, for þis victorie shal ever lasþte, on wheþer side þat it falle. Þis housebondis hous is his bodi, þat his soule is kept ynne; and undirmynyng of þis hous mai be don on two maneres. First, whanne þe fend supposþ þat a man shal die here, he gaderiþ togidere mannis spiritis, and temptþ him to mony synnes, as to ire and lecherie, and algatis to dis-

1 So E.  2 fast, E.  3 So E; biþelerst, A.  4 See Sermon LXXVI, p. 251.
peire. But blesse us wiþ þe Trinite, and þenken on him in þis cais; and æzens þe firste synne þenke we mekeli on Goddis power, how God is stronger þan þe fend, and wiþouten him mai we nouȝt do. And sicþ þouȝt of þe Fadir of Hevene shulde overcome þe fend in hour of deþ. Àzens þe secounde synne of þe fend we shulden þenke on God þe Sone, how kyndeli he is spouse to us, and bouȝte us wiþ his precious blood, and how he mai not parte fro us, but ȝif oure unkyndenesse be in cause; how fair and good a spouse is Crist, and how foul is þe fend; and bi sicþ þouȝtis Crist wolde ȝeve vertue to men to overcome þe fend, whanne he temptiþ man in hour of deþ to þenke on lecherie. Àzens dispeir we shulden þenke on goodnesse of þe Holy Goost, how oure good God may not leeve us, but ȝif oure folie be in cause; and ȝif we hav synned nevere so moche, and nevere so longe have leien in synne, axe we God mercy in oure þouȝte, and have we sorewe for þis synne, and God is redi to forȝeve it, how ever þat preestis failen.—For þe fend may be awey fro mannis soule, but not God; and þe mercy of God is more þan is envie of þe fend, and goodnesse of God is more þan is hate of þe fend. What shulde move men to dispeire, siþ þei may so liȝtli be saif?

And noþing is more in mannis power þan is þouȝt of his soule, but we mote have alone drede to oure God in þis hour; siþ we witen þat olde synne may be so hard þanne in oure soule, þat we shal not be þanne in power to æzenstonde tempting of þe fend. For as a þerde mai growe so greet, and be so stiff in his strengþe, þat men shal not wiþe it, þouȝ þei wolde never so fayn, so synne may growe in man, and be so strong in tyme of deþ, þat riyȝtwisnes of God wole lette man to obeiç þanne þus to God. þis drede of God shulde we have, and algatis in hour of deþ; and þis is a good defence æzens þe fend and dispeir. But þis mote be alone drede, and hope in þe love of God; how þat God haþ more love þan þe fend haþ envye; for Goddis love is wiþouten ende, but þis envie is foul and feble; and þis envie mai not do but in vertue of Goddis love; for love þat God loveþ riyȝtwisnesse makïþ overcomyng in þis hour. Lord! siþ good God ȝeþeþ us strengþe to love him, and to hope in him, and þe fend mai not lette to þenke on þis ȝifte of God,
what man shulde dispeire of God, in our 1 ṭat God departiţ pe soule? God suffriţ pe fend to have power to haste a man to his deţ, but gode God wołe nevere suffre ṭat ne man mai freli ţenke on him; and 3if ṭis power be for barrid 2, synne of man is pe cause, and resouns of ṭe fend ben blindid in ṭis matere. Ṭe fend puttiţ to us grete synnes ṭat we have done in work and ţou3t, and for gretenesse of ṭes synnes Goddis riţwisnes hap hardid us. But ṭis foole shal wel wite how ṭat we wolen answere here. We graunte mekeli ṭat we have synned in ţou3t, and word, and in dede; but we wite ṭat Goddis grace is moche more ṭan al oure synne. And ṭis fool knowiȥ not how ṭat God hap mekid us now, for we felen ṭe grace of God, how we hopen in his goodnesse, and sorowen for oure synne. And ṭis ṭe fend knowiȥ not, but 3it ṭe fend arguev ṭus: algatis sum man mote be dampened; but who shulde be dampened, but ţou, ṭat ṭus hast ben unkynde to God? Here we answeren to ṭe fool, ṭat he takiţ a ţing ṭat is soţ, but how can ṭis fend prove ṭat Goddis riş wolе have me dampened? sîp Y have hope in my soule, ṭat is hid to ṭe fend. And wel Y woot ṭe fend knowiзван not ṭis pryyv ordenaunce of God, as he knewe not his owne dampnyng, how God shope it to blis of seintis. But 3it ṭe fend arguev ṭat alle ţingis ṭat shal come mut nedis come bi ṭe ordenance of God, and ṭus ṭe fend mote have of me a glorious victorie. But here we answere to ṭis fend, and graunte him ṭat he takiţ; and so he mut nedis be dampened for folie ṭat he is inne; for he travailiţ bisili to have victorie of us, but 3it we hopen ṭat he shal faile, bi sparclis of grace ṭat we felen. And wel we witen as bilee, 3if ṭe fend overcome us, it shal not be glorious to him, but more to his dampnacioun; for ever ṭe more harm ṭat he doip, ever ṭe worse shal he be punishid. And so men ṭat shal be dampened wiţ him shal be ever peyneful to him, for he shal ever forţinken ṭat he dide so myche yvel. And so ṭe fend, concluiĎ in insolible, shal ever forpinke and like togidere. What man ṭat knowiȥ ṭis fools castis shulde be overcomen wiţ ṭis fend, sîp oure good God is so ny3e, and his mercy is so greet, and folie of ṭis proude fend in bostinge of ţingis ṭat he knowiȥ not is so stynkinge biore God, and so knowun to Goddis children?

1 boure, E. 2 forbarrid, E.


\[ \text{SERMON LXXXIII.} \]

\textit{Misi} \ Jesus duodecim discipulos.—\textit{Matt.} x. [5.]

\textit{His} gospel tellip how preestis shulden traveile in Goddis cause, and how kynde \textit{pat} \textit{pei} shulden be bope to God and to \textit{pe} peple. For wordis seid to Cristis disciplis shulden teche us preestis how we shulden do, sip we shulden be vikeris of hem; and ellis Crist bindip us bi no lore. And \textit{pis} a prest dampneip himsif \textit{pat} seip \textit{pat} Crist spekip not here to him; for he seip in a maner \textit{pat} he is \textit{pe} fendis child. And for his unkyndnes Crist wolde not bidde him do Goddis work, but do as yvel as he mai; and Crist \textit{perafter} shal dampne him; and \textit{pis} man berip upon him mater of his dispeiring. And \textit{pis} shulde moove preestis alle to fille \textit{pe} wordis \textit{pat} Crist bad; for if \textit{pei} dispisen \textit{hes} wordis, \textit{pei} mai dispeire as fendis children. And \textit{pis} bope bishopis and freris beren her dispeir wi\textit{p} hem, and \textit{pis} will not be shaken of, but \textit{siif} \textit{pei} leven her olde synne, and suen \textit{pe} love of Crist \textit{pat} he techi\textit{p} in \textit{pis} gospel.

\textit{His} gospel tellip how, \textit{Jesus sente hise twelve disciplis, and comandide hem: Go ye not out a\textit{gens} my bidding in to weie of he\textit{p}ene men, and entre ye not into citees, \textit{pe} which ben of Samaritans.} \textit{Jese} wordis moten be wel undirstondun to \textit{pe} witt \textit{pat} God spekip hem; for Crist himsif\textit{ve} wente ofte tymes to Gentilis and Samaritans; and he biddip at his departing \textit{pat} \textit{pei} shulden teche alle folk; and \textit{pis} \textit{pes} Gentile folk weren turned, many moo \textit{pan} weren of \textit{Jewis}. And herfore seien holi men \textit{pat} Crist tawste ordre in preching, how men shulde first go to her kyn, and first moove hem to turne to God; and \textit{siif} God telde hem unablite\textsuperscript{1} of her kyn, \textit{pei} shulden speke to o\textit{fer}. And to \textit{pis} entente dide Crist, and tawste hise apostlis to do. And so men seien comunli \textit{pat} Crist here forbed goinge.

\textsuperscript{1} \textit{be inablite}, E.
in to þe weie of Gentle folk; but he forbed not to go to hem; but Crist biddip ræber go to þe sheep þat þerischiden\(^1\) of þe hous of Israel. And it semeþ þat þes sheep þen þo men þat shal be saif; for all þes ben of Goddis hous, and men þat seen God in hevene. And alle þes were in point to perishe bifoð Cristis treuþe was teld to hem. To þes folk shulden men preche; for Cristis word wolde florise in hem, and mede and worship is in hevene to men þat prechen to þis peple. \textit{Crist bad hem go and preche his:—þat þe kingdom of hevene shulde neiþe.} And þis is soþ; for Crist shal come to his laste jugement, and rekene sharpli wiþ hise, boþ wiþ servauntis good and yvele. And Crist is ofte clepid in þe gospel þe kingedom of hevene, for he is heed. And þis bileve, among oþer, shulde move men to turne to Crist. For love of þis gode Lord and drede of his ponishinge shulde be two sporis to Cristene men for to drawe in Cristis 3ok; but wanting of bileve maþiþ many men dolle\(^2\) in þis.

And fyve maneris enjuyneþ Crist to his prechours for to kepe. First, þat þei shal hele sike men, oþer of bodili sykenesse, or þerwiþ of goostli sekenesse. Boþe þes hadde Cristis apostlis, but we have unnepþ þe toon; for we have greet grace of God 3if we heele men fro synne. And we failen in þis craft whanne we bosten of oure power, and leven Cristis lore, or\(^3\) to lyve or to preche. Þe second manere þat we shulden have shulde be, to reisen up deed men; and þis mai be on two maneris. As it was seid of þe firste, algatis we shulden traveile to reise up men deed bi synne; for þis is more þan þe firste, and eende wherfore þe firste is good. And 3if we don oure diligence þat God haþ 3ovun us power to, we mai liþti do þes two; for synne is picke sowen in londe. Þe pridde cure þat we shulden do, we shulden hele leprouse men. And siþ lepre is heresie, a synne bi þe whiche men ben defoulid, we have power to do þis wondir, 3if we worchen after oure power; and oo lepre left unheelid mai enblemisse many folk. And þus we shulden be diligent to worche þis wondir in þe Chirche; for o leprous mai foule a flok, and a flok mai foule a more\(^8\). Þe fourþe work þat

\(^1\) So E; \textit{perichiden}, A. \hfill \(^2\) dul, E. \hfill \(^3\) oþer, E.

\(^8\) A tainted flock may taint a whole moor.
preestis shulden do shulde be, þat þei shulden caste out fendi.
And þis we done on betere manere þif we casten out synnes fro
men; for ech synne haþ a fend, þat goip whanne þis synne
goip. But þe fend on two maneres is in diverse men. In
sum men he is to tempte hem, al if he be not in her soule:
In sum men he is incorporate, as in men þat have synne;
and in þes soulis þe fend dwellip, as who shulde dwelle in his
house: Þe fifte manere þat prestis shulden have shulde be
þankful8 travelinge; for þif þei wolen have þank of God, þei
shulden here fle symonie, and neiþer sille her preching ne oþer
workes þat þei done. And þis forgeten many men, boþe more
prestis and lesse; for popis wolen have þe firste fruytis for
benefices þat þei þyven, and bishopis an hundred shillingis for
halewynge of oo Chircheb; and lordis wolen have longe service
for o Chirche þat þei þyven, and þis is worþeer bi þeer moche
rente or moche moneie. And howevere we spoken, God woot
wel how þis chaffaringe is maad, pryvyl or apertli; for God
knowip al kyn pingis, and God biddip us do þes dedis and
hope noþte here for hem; for þif we hopen to be here re-
wardid oure hope perilip to have blisse.
And wip þis synne ben freris bleckid þat shapen to preche
wynnyng here; and herfore þei prechen þe peple fablis and
falshede to plesen hem. And in tokene of þis chaffare, þei
beggen after þat þei have prechid; as who seip, þyve me þi
moneie, þat Y am worþi bi my preching. And þis chaffare is
sellinge of preching, however þat it be florishid. Soþeli prestis
mai medefulli, after þer sermons, ete wip folk; but not calenge
for her sermons, neiþer bi dette ne bi custome. And herfore
seien many prestis, þat no men þat have cure shal lyve but on
Goddis part, as on dymes and on ofringsis; and so bi clene

a That is, gratuitous.

b This, if ever really exactly, must
have been an excessive charge. Origi-

nally, the bishop was to receive
nothing for consecrating a church;
but by degrees the custom crept in
of allowing a reasonable ‘procura-
tion,’ not for the consecration itself,
but for the expenses of travelling,
lodging, &c., which it entailed on
the bishop. The amount of this
procuration varied, says Gibson, in
different dioceses. He had collected
scarcely any information on the sub-
ject, beyond the single fact that in
the time of Archbishop Warham
(circa 1530) the sum of £10 was
paid for the consecration of three
churches in the diocese of Bath and
Wells, or at the rate of £3 6s. 8d.
for each consecration. (Codex, Tit.ix,
cap. 1.)
titil of almes shulden þei have goodis þat þei have. For þus lyvede Crist, higest pope. What art þou þat wole not lyve þus? wolt þou be gretter þan Crist þat is Lord of al þis world? Also þis manere is more meedeful to men þat shulden fynde þes preestis, and more meke and lesse worldli to prestis þat shulden be susteyned. And so it is on boþ sidis more vertuous\(^1\) þan þes rentis now. And þanne God, wipouten doute, biddiþ þat þis manere be kept. Who drediþ\(^a\) þat ne it is more mede man to 3eve wel his charite þan to 3yven his worldeli dette which he owep bi worldli lawe? And who drediþ þat ne it is more meke to be paied on Goddis part þan to calenge bi worldis titil more þan Goddis lawe axiþ? For þis were neer to Poulis reule, þat preestis shulden be paied of foode and hiliyng wip- outen more worldli richesse; and þanne our titil myȝte be groundid; and oþer is feyned of þe fend. Also men myȝten bi conscience ȝve good men, and take fro truauntis\(^2\) betere þan þei now done. And so þis were Goddis wille, bi what resoun shulde he have dymes and offringis of þe peple þat lyveþ in lustis and in ydilnes, and profitiþ not to þis peple? Certis þis were a fendis lawe, to 3yve Goddis part to sich men. And so comunes weren exclusid of false ȝvynte to alyens; as to popis, and cardinals, and siche Antecristis disciplis. Þei weren also excusid of ȝifte to persouns þat ben lordis clerkis, þat lyven un clerkliche; and þei weren exclusid wel of þes Chirches þat ben aproprid to 3yve Goddis part to men which ben of þe fendis covent\(^b\). And cursinge noieþ not to man, but ȝif he lyve aȝens resoun. Freris wolen have anoþer titil, and plete and ȝifte for siche goodis; but þis is Goddis lawe, however þe fend termyne. And þus curatis shulden not selle no kyn service þat þei done; but do freeli, and taken aȝen almes þat men wolen ȝyve hem; and never more curse, ne plete for sich almes of þe peple, but flee sich lawis þat techen þis, as þei weren lawis of Anticrist. And þus preestis shulden lyve clenli bi Goddis lawe, as þei diden first. And þus men shulden

\(^1\) So E; vertues, A.  
\(^2\) tirauntis, E. 

\(^a\) ‘who drediþ’ means ‘who can doubt.’ compare the expression, so constantly occurring in these sermons,—‘it is no drede.’ 
\(^b\) That is, parishes, the tithes of which were impropriated to monastic communities, which then served the cures from their abbey or priory.
wyþdrawen her hond fro freris þat beggen whanne þei have prechid; for þei ben coupable bi consente þat 3even hem on þis manere. For al þis chaunging shulde be free, þat man shulde do bi Goddis titil.

And þus seip þe gospel here, *Siþ we token freeli of God we shulden freeli 3ythe to men*, for hope of more mede in hevene. But here þe peple shulde be tauþ how þei shulden freeli 3ythe þingis þat ben nedeful to preestis, for tyme þat þei shulden serve hem; for þus 3eþþ God to his servauntis þing nedeful to his service, and man 3eþþ to his bodi þing nedeful to serve him. And herfore Poul seip it is litil þif we taken þing nedeful to us. But first, er¹ men done symony, þei shulden travaile wiþ her hondis, or go to anoþer peple, or raper sterve in her bodi. But þis wolde falle late or never, but 3if oure synne be in cause. And þus men þenken þat prestis mai take almes of her parishis, and go to scole, and gadere hem lore to teche hem ete þe wey to hevene; but þis is fer fro dwelling of lordis², or from oþer unhoneste liif, or from wendinge to Rome to gete a fattere benefice. Myche þing shulden men knowe here þat is hid bi þe fend, and lettþþ service of Cristis Chirche þat he ordeynede to be done.

* PE GOSPEL ON FEESTIS OF OON VIRGYN AND MARTIR.*

[SERMON LXXXIV.]

_Simile est regnum caelorum thesauro._—Matt. xiii. [44.]

þis gospel, in þe parablis, spekiþ of virgines; and here men reden it, whanne þei seien of a virgyn þat was virgin and martir, as was þe heed of virginis. Þese þree parablis ben þe laste of sevene þat Crist seide togidere in þe gospel of Mathew. For God spake ofte in parablis; as David propheciede of him, and seip, in Cristis persone, Y shal opene my mouþ in parablis and shal speke in proposiciouns þat weren beyng and hidd at

¹ or, E. ² wiþ lordis, E; which seems the better reading.
Sermons.

The beginning of the world. Parables on good maneris tellen many faire treuis; and pus, for many causis, Crist spak ofte in parables.

The first parable of these tree is seid pus of Crist; the rewe of hevene is like to tresour hid in the feld, the which, whanne a man findieth, hidith, and for joie perof goeth and sellith al that he haph, and goith and bieoth that feld. The rewe of hevene is ofte taken for heede of his rewe, that is Jesus Crist, for he is in manere all his rewe, sip Crist is in manere ech part of himself. And so the rewe of hevene, of which Crist spekith here, is Goddis word, oure Lord Jesus Crist. This feld is undirstonden that feip of Holi Writt, and Goddis world is hid everywhere in this feld; for every part of Holi Writt tellieth Goddis word,—the olde law in figure, and the gospel expressly. Man findieth his tresour, whanne he taketh that feip of Goddis Sone of hevene, that is hit hid; for bileve is a ping hid to men that bileven, sip bileve is a ping that men kyndelie seen not. And so sithe of bileve, that is an hid sithe, is ofte tymes clepid no sithe, but treuith. He hidith his tresour founden in this feld that kepieth Holi Writt in forme of her wordis, and kepieth that witt of it in his soule; for no man shulde presume to amende Holi Writt, but kepe it in the fourme that God himself hath seuen it. He goeth for joie and silieth alle his goodis to bigge this feld, and after to traveile perimne. He hath first joie of this founden tresour, for man hath moche joie of his rieth bileve. He silieth al that he haph, that renounsith al his eripeli goodis, and seveth him to pouzith and studie of Hooli Writt. And pus he biggoth this feld for eripeli substance, as prestis, pat wolen be pore for to be Cristis discipulis, and occupien her wittis in wordis of the gospel. And alifthis be wisdom to jugement of God, it is holden foli to men of the world; but jugement of God mai no wey faile, and jugement of the world is algatis fals and failinge. And so this chaffare of this feeld is wiis and profitable; for rotis of bileve hid in this feld springen out into erbis and wel-smellinge flouris. And this susteyned the Chirche here, and bringeth it to blis; and oer worldli profitees ben nouzth to this profite. And pus shulden

1 So both A and E. The Wycliffite versions render, 'whiche a man hat findieth hidith.'

2 wise, E.
bishopis and prelatis chaffaren, and studie in Holi Writt, and
leewe worldli richesses, and þanne þei miȝten be doctours and
disciplis of Crist.

Þe secounde parable of Crist is seid in þes wordis; Eft
toone þe rewme of hevene is liche to a man marchaund þat souȝte
good margaritees, and whanne he hadde foundun oon prescious
margarite, he wente out and selde al þat he hadde, and bouȝte
þis margarite. Þe rewme of hevene is clepid here þe Chirche,
waundringe after Crist; for Crist, heed of al þe Chirche, bigan
þe newe Testament; and fadirs of þis lawe, wiþ vertues of
Crist, mai be clepid here þe kyngdom of hevene. Þis man þat
chaffareþ here is clepid ech man þat comiþ to Goddis lawe and
lyveþ þerafter. Þes margaritees ben treuþis foundun in Goddis
law: Þis o margarite is Goddis word, treuþe of alle treuþis,
oure Lord Jesus Crist, and þe same tresour þat was bifoire
foundun. Clerkis seien þat margaritees ben prescious stones
foundun in þe see wiþinne shellefish; and þei ben on two
maneres: sum hoolid1 and sum hooł. And margaritis ben
a cordial medeeine, and þei maken faire mennis atire, and
conforten mennis hertis, þis oo margarite is oure Lord Jesus
Crist, foundun in tribulacioun of see of þis world; and ðeper
margarites ben lymes of Crist, foundun in shells of smale se2
fishes. Þe manheede of Crist is a margarite þat worshipiþ his
Chirche and confortiþ mennis hertis. Þe shelle of þis fishe is
bodi of Crist, þat was stable and stef3 in all his temptaciouns.
And he wiþ his martiris weren hoolid margarites. And so
Crist, bi his two kyndis, is o margarite, holid and unholid;
for Cristis Godheed miȝte not be hoolid; but his manheed
was hoolid, as shewen hiþ fyve woundis. And to bigge þis
margarite many seintis han travelede in þe state of grace, and
becamen ful herty; for þis medecine of margarites haþ con-
fortid alle martiris, and made hem herty for to die for þe love
of treuþe. Confessouris and virgynes ben maad faire bi þis mar-
garite, and ech state of men þat shal be saaf in hevene. Alle
þes men sellen her goodis, as we have seid bifoire, and bien þis
margarite wiþouten any chaunging. For, as Ysay seip, sich

1 bolide, E. 2 see, E. 3 stiffe, E.
men bien, wipouten silver and wipout chaunging, boþ wyn
and mylk. For men þat chaffaren wip God and bien hem
hevene lesen not þat þei ȝyven, but hav alle þingis betere þat
þei hadden before, and bi a stabler titel.

Þe þridde parable þat Crist telliþ is told in þes wordis: Eft
soone þe rewme of hevene is liche to a net sent in to þe see, and
gaderinge in him alle maner of fishe; þe which net, whanne it
was fillid, þei þat ledden it out, [and] a sitting bi þe brinke,
chesiden good fishes in to her vessilis, and senten out yvel fishe.
So shal it be in endicinge of þis world; angels shal wende out and
shal departe yvel men fro juste men, and shal sende yvel men in
to þe chymeny of fier; þer shal be weeping and gnashing of teþ b.
And after Crist axiþ hem where þei undirstonden alle þes þingis,
and þei seiden, ȝhe. And Crist seide to hem, þerfore, ech tauȝt
wriþere in þe rewme of hevene is liche to an housbonde man þat
bringiþ forþ of þis tresour boþe newe þingis and olde.

Þis rewme of hevene is þis fijtinge Chirche, sent into þe see
of þis world. And þis Chirche haþ lawis knyttide togidere;
and in þe myddis perof is Crist, a blessid worm b, þat alle
men coveiten kyndeli. And so alle maner of men ben
gaderid into Cristis Chirche; but on two maners ben men
in þis Chirche. Sum men ben in þis Chirche, and eke of
þis Chirche; and þes men mai not wende out of þis nette.
And oþer men ben oonli in þis Chirche and not of þis
Chirche, and þes men wenden out; and in figure herof,
Petre fisshide twyes; firste bifore Cristis deþ, and þanne
his net was broken; and eft after Cristis deþ, and toke many
grete fishes; and alþif þei weren so many, þe net was not
broken. For alle þes men þat God haþ ordeyned to hevene,
mai not wend out of þe nett þat is of Goddis lawis, sþ þei
moten holde hem in þe bondis of þe ten comandementis.
And so Crist takip in his Chirche two manere of juste men.
Sum men þat he ordeynþ ever to be in blisse, and þes mai not

1 þan, E.  
2 teþ, E.

a The construction requires the
omission of the conjunction, which
however is found both in A and
E. The earlier Wycliffite version
renders, ‘men ledynge out, and sit-
tynge bysidis þe brynke, chesiden,
&c.’
b The ‘worm’ must signify here
the bait that is put in the net to
attract the fish.
be damned for strength of God's ordinance. And some men ben in Christ's Church just for a time, that fallen from Christ's Church for her own folly, sif they break God's heiestis, and lasten ever thus unkynde. But these fishes gone not but wilfully out of God's net. But his net is never full before that men ben in his Church, as many as God wole have saved, his ouer that he wole have dammed. Angells of hevene ben so that sit on the banke and drawen his net in his see of his world, and bringen him to Crist at his daie of doom. And so his fishing lasteth in time of bothe lawis; but these angels departen yvel men fro just men; and bringen just men to hevene, and senden yvel men to helle. And thus dwellingis in hevene for dyverse holy men ben diverse vesselis into which pei ben takun. And he chemyney of fier is his fier of helle; for alle sich manere of fier, glowing of pikke mater, shal be closid in helle at his daie of dome. And how his shal be fillid his gospel telleth after. The weeping that shall be in helle is sorewe that damned men shal have; and gnashing of her teep is harm of her lesing; and his is more peyne than his firste is.

Alle these understoneden Cristis disciplis; for oure good maistre taught hem more speciali. And herfore ech bishop and ech curate in his Church shulde cunne this lessoun, to teche it to the peple. For at the dai of dome these uncunynge prelatis that can not his lore shal be unknown for to come to blisse; and herfore we shulden ouer denye for to be prelatis, or, yf we ben prelatis, we shulden cunne Goddis lawe, and preche it to the peple, yf we wolen come to hevne. And these seip Crist of sich goode prelatis, that herfore ech writere, taught his of God, is liche to an housebonde man that ordeyne his hous; sif a prelate shulde more ordeyne for goostli fode than an housebonde shulde ordeyne for bodili fode to his folk. And as his ordeyning is betere, for the soule passeth the body, so his defaute of goostli foode is more damnable before God.

And these prelatis ben not writeris that ben taught of God, for neiuer thei ben writun in the book of liif, neiuer thei can write vertues in mannis soule. And so these dounbe men ben not writeris in the rewme of hevene, but rather dounbe fools in the rewme of helle; for as the send is a king, so he hap a rewme;
SERMONS.

and alle men þat shal be damned mai be clepid þe rewme of helle. And þes ben rewme of þe fend, siþ he is þer alþer-kyng. But, as a good housebonde serveþ his meynþe wiþ olde fruyte and wiþ newe, þat ben of two þaris, so a good prelate, þat shulde teche his peple, shulde cunne two Goddis lawis, and how þei acorden togider, and teche his peple, and knowe two weies, to go þe weye of hevene, and flee þe weie of helle; and cast out now þe ritis of þe olde lawe. But mandementis of þe olde lawe ben evermore newe; and, in tokene herof, a bishop hâp a mytre þat hâp two horns, oon behinde and anoþer bifsore; and þes two horns bitokenen þat þei cunnen two Goddis lawis; and þif þei tokene falsly, he is a fals prelate, and an horned devyl to be damned in helle.

OF A VIRGYN AND NOT MARTIR.

[SERMON LXXXV.]

Simile est regnum coelorum decem virginibus.—Matt. xxv. [I.]

Þis laste sermoun of þe Comoun is red in two manere of festis:—in feste of o virgine, not martir, and in festis of many virgins;—and it telliþ þe state of þe Chirche, boþe now, and at þe daie of dome; and speciali bi þis part þat shulde quyke þe toþer half. For, riþ as a man is maad boþe of bodi and of soule, so þis Chirche shulde be maad of actyves and contemplatyves. And, for þis spiritual part shulde be more worþi þan þe toþer, as þe soule is betere þan þe bodi, þerfore it hâp name of al þe Chirche. Crist seiþ þus at þe bigynnyngge:—

þe rewme of hevene is like to ten virginis, þe which token her lampis, and wente out ayns þe spouse and his wyf; but fyve of hem were foolis, and fyve of hem weren ware. But þe fyve foolis token her lampis, but þei token not oile wiþ hem: þes oþer fyve war virginis token oile in her vesselis wiþ her lampis. 

Þis rewme of hevene is þis Chirche: þes ten virginis ben þei

1 and teche his puple two weyes, E.  
2 wenten, E.
Fye is noumber in a sercle. On the mysterious virtues and significance supposed by the ancients to reside in the number five, the reader may, if he cares to do so, consult the treatise in Plutarch’s Moralia, Περὶ τοῦ Εἰ τοῦ ἐν Δίλαφος, and Sir Thomas Browne’s Garden of Cyrus. The relation of five to the circle, and also to the sphere, is arrived at in two or three ways Plutarch ascribes to Plato the opinion that if there are more worlds than the one which we inhabit, there must be five, neither more nor less; and that, even if there be only one, that one may be considered as compounded out of five subordinate worlds,—the four elements, and the sky, or fifth essence, ‘to which alone,’ he says, ‘amongst all bodies, the property of revolving in a circle naturally appertains.’ The apparent revolution of the celestial sphere round the earth is evidently intended. Again, Sir Thomas Browne, in noticing the singular frequency of the quinary arrangement in nature, observes (it is a thing indeed which many have observed independently) upon the very large number of flowers which have five petals, as if that was the simplest and most fundamental division of a circle into sectors. ‘Five-leaved flowers are commonly disposed circularly about the stylus, according to the higher geometry of nature, dividing a circle by five radii, which concur not to make diameters, as in quadrilateral and sexangular intersections.’ (Garden of Cyrus, p. 536, ed. Bohn.) The next paragraph begins,—‘Now the number of five is remarkable in every circle,’ but as I cannot understand the reasoning which follows, I forbear to quote it. In a curious statement quoted by the editor of Browne from Mr. Colebrooke, it is clearly shown that the simplest distribution of groups of objects round a central and interior group is a quinary arrangement, while at the same time, when the groups come to be multiplied indefinitely, it is necessarily spheroidal. The reader will remember also the quinary grouping of animals by Mr. Macleay, once so famous, and the remarkable vindication of the theory in the Vestiges of the Natural History of the Creation.

See p. 247, note A.
devocioun of men makip hem soft in her traveile, and makip hem ever more li3t to bisie hem for hevenli blisse. Pes lampis ben goode workes in kynde, pat bo3 pes partis of virgins done; but pes lampis brennen not ne shynen bfore God, but ziif pei have ri3t devocioun in pe workes pat pei done. And as oile h3p moche of pe eir and of pe fier, wel medlid wiip water, so men of ri3t devocioun han mouche of hevenli pouxitis, and also myche of charite. And her tribulacioun seme3p litil, and herbi ben pei li3t and glad to go piis litil wey. And pis Crist, heed of pe Chirche, was glad here to renne his1 wey; for he hadde greet desire to suffre peyne for mannis kynde. And so of his oile shulden we take part in goinge of oure travelous weie. Pes fyve foolish hadden lampis, but pei hadden noon oile wiip hem; for many men in piis lyf, bope oon and oper, don myche good; but hem wantip ri3t devocioun, bi which pei shulden go li3t to hevene. For al oure traveile here in epe shulde be don for pis ende; to meete wiip Crist and his Chirche ri3tli at pe dai of dome. And pe Chirche pat come3p from hevene wiip Crist at pe dai of dome is clepid pe wif of Jesus Crist; for pei ben weddid ever togidere.

It were for to telle here how devocioun wantip in clerkiis; as popis taken per stat here for a foule devocioun, to be worshipid in piis world and have moche of worldli lordshipe. And so done pes cardinalis and pes bishopis also. Curatis taken benefices for pe same cause, but lesse; and preestis taken her ordris for devocioun of ten marka; religious possessioneris

1 pis, E.

* for devocioun of ten mark.] This sounds like a phrase in common use at the time, as if one were to say now that a curate took orders for his £100 a year. The passage is of some importance, as showing that, in spite of the efforts both of the court and the bishops to keep down the salaries of priests, the average rate of pay to a working priest, (the passage has nothing to do with the parsons of livings,) in the reign of Richard II, was ten marks, or £6 13s. 4d. per annum. It may be as well to take this opportunity of putting together a few particulars respecting the salaries of non-beneficed clerks in England between the thirteenth and fifteenth centuries.

A constitution of Stephen Langton, dated in 1222, thus regulates the pay of vicars perpetual:—

'Statimnus, ut vicario perpetuo ad minus reditus quinque Marcarum as- signetur, qui scilicet pro quinque Marcis solet dari ad Firmam; nisi forte in illis partibus Walliae sit ...' where the parish is too poor to afford so high a stipend.

Five marks then were esteemed a competent salary in the early part of the reign of Henry III. Nearly a
for devocioun of her bely; and many freris taken her stait to
lyve lustli in pis world, for ellis þei shulden be laborers, and
lyve hard lyf in lewid stait. And so devocioun of clerkis,
fro þei firste to þe laste, is studie of avarice, and no trewe devo-
cioun; and so freris, in her statis, wanten riȝt devocioun; for
þei taken not her degres, neiþer in scole, ne in office, for riȝt
devocioun to renne þe weie þat Crist hap tuȝt. And þei wolten
not be confessours,—speciali of lordis and ladies,—for þe
devocioun þat þei have for to make her soulis clene, but for
devocioun of worldli likyng, þat þei taken wiþ þes folk, (for þus
þei ben exempt from cloistre and from risyng at mydnyȝt, and
fro fastinge in her fraytour 1, and oþer workes of obedience,) and

1 freytor, E.

century and a half later the standard
had varied but very little. In a con-
stitution of 1362 Archbishop Islep
ordains that a priest simply cele-
brating ‘annals,’ or masses by the
year, for the repose of departed
souls, shall be satisfied with five
marks a year, but that if he have
also cure of souls, he shall receive
six marks. Following up this con-
stitution, the act of 36 Edw. III
(1363) prohibits under penalties any
layman from paying more than five
marks a year to a priest residing in
his house, and having no cure of
souls.

The next fifty years witness a
rapid change in the value of money.
Archbishop Sudbury orders that the
stipends which Islep had fixed at five
and six marks, shall for the same
duties, ‘on account of the changed
times,’ be raised to seven and eight
marks respectively. But these were
doubtless the minimum rates, and in
practice more was usually given.
There is even distinct evidence that
ten marks was a customary rate of
salary for a priest to ask. The act
of 2 Henry V (1414), after reciting
the act of Edw. III previously men-
tioned and setting forth that the
priests ‘which now be’ will not
serve but for twelve marks, or ten
marks by year at the least, to the
great damage of the king’s liege
people enacts that seven and eight
marks shall be the legal salaries,
unless by special license of the or-
dinary; nine marks not to be ex-
ceeded even in that case.

But the changing times soon ren-
dered this statute ineffectual, if it
was not ineffectual from the outset.
A constitution of Archbishop Chi-
chely, dated in 1415, ordains that
all through the province of Canter-
bury the stipends of needy vicars
shall be augmented as a general rule
to at least twelve marks a year, if the
parish revenues equal that amount.

The above particulars are found
in Gibson’s Codex Juris Ecclesiastici

In the province of York the rates
appear to have been lower. From
the Testamenta Eboracensia, published
by the Surtees Society (vol. ii, p. 118)
it appears that at York, in the middle
of the fifteenth century, the customary
payment in respect of a single mass
was fourpence. Thus in a will dated
in 1446 we find—‘Legi ad quinde-
cim missas pro animâ meâ in ecclesia
Sti Nicholai apud Novum Castrum
super Tinam Vs.’ And the ordinary
annual payment at the same period,
to a priest celebrating masses for the
repose of souls, was in York-
shire seven marks.

In preparing this note I have been
greatly assisted by Professor Stubbs.

* Freytor, or freytor, is a cor-
rupcion of refectorium, in old French.
lustis, þat þei have wip ladies, oþer þan þei shulden have at hom. And þus þes laste folk semen virginis; but þei ben foule putis. And assaie her wordis and her lyves, and þanne þou maist betre wite. Defaute in ¹ oile of ² oþer beggers þat ben walkinge in þis world mai men see þat take hede, and of oþer pore men boþe, as trowaunts can feynen hem sike and defeurnme hem in bodi; and þis is foul ypocrisie and no riȝt devocioun. So it is to drede to many þat ben pore and lyven chast, þat þei shal, at þe dai of dome, wante oile in her lampis.

But whanne þis spouse made dwelling, alle þes virgynes napten and slepten. Bi which wordis God undirstondiþ many faire wititiþ. And goode napping of þe fyve wyses virgyns; and þis is clegid slepinge; but þes foolish slepten ever bi slepe of everlasting synne. And so þes ten al togidir slepten and nappiden on þis manere; but foolish slepten þis longe sleep, a part here and a part in helle. And þus dwelling of þis spouse is abidinge to þe dai of dome. Certes at mydnight was maad a crie: Lo! þe spouse comèþ, go ze out azens him. Þanne risen up alle þe virgyns, and maden þe lampis fair. And þes foolish virgynis seiden to þes wise virgyns; þyue ze to us of ouroure oile, for oure lampis ben quenchid. And þis wise virgyns anweriden and seiden, Lest it suffice not to us and to you, go ze raper to hem þat sellen oile, and bie ze oile to you silf. And while þei wenten to bie oile, þe spouse cam. And þes virgyns þat weren redi entriden³ in wip þe spouse; and anoon þe yate was shut.

Þis myddil of þe nyȝt is þe tyme þat Crist shal come to þe laste dome. For certein enchesoun þis tyme is nyȝt; for it is derk and unkonwn to men whanne it shal be, and wheþer þei shal go þanne to hevene or to helle. And it is þe myddel for þis enchesoun. It is after þe derknesse, þat goþ þiþ bifoþ þis jugement,

¹ of, E. ² in, E. ³ So E; entrider, A.

refreitor. It means the dining-hall wainscoted on the north and south sides, as also on the west.' See Hal-liwell's Glossary. Benoit, in his Chronicle of the Dukes of Normandy, 1. 10998, writes,—' Cloistre i fist faire e dormor, Celier, quisine. e refreitor.'
and bfore þe derknes þat ever shal be in helle. Þis crie is warn-
ynge of angels, þat shal be to þis daie, þat Poul clepid þe laste
trompe, and sum, Gabriellis horn. Þanne shal it be seid in sen-
tence: Lo, now comþ þe spouse of holi Chirche; go ze aþens
him. And þis bidding of God shal not be aþenseid. And þus
men þat shal be savyd and damyped, shal rise ægens þis daie of
dome, and make hem redi to answere of dedis þei have
done. And þanne her conscience shal be open of alle þe
lyves þat þei have led. And þus shal þes foolis wite þat hem
failide devocioun, and herfore þei shal be damned, but þif þei
can excuse hem. þe axing of þes foolish of men þat shal be saif, is a
privy wishinge of þes founed virgyns, þat þei taken
part of devocioun of seintis; and wel mai þes be foolish þat
þanne have siche desiris. But þes men þat now dremen an ac-
cident wþouten suget mai falle aborþ þe foolis, and axe
þis as possible. þe answere of þes wise virginis tellþ treuþe
to þes foolish, how devocioun þat þei have sufficiþ not for hem
boþe; and þerfore shulden þei go to seintis, þat sellen in-wye
devocioun. But þat tyme is passid now; and so moten nedis
þei dispeire. And in tyne þat þei þenken þus, how þei shulden
have lyved riþtsfulli, and have had devocioun in good workes
þat þei diden, comeþ Crist to þe dome, and takþ to heven just
men. Alle þes þingis have ordre of kynde, al if þei hav not
ordre of tyne. At þe laste comen þes founed virgyns, and seien
to Crist in þis wise: Lord, Lord, opene to us. And Crist an-
swerþ unto hem: Sobeti, I seie to you, I knowe you not: Goþ
forþ your weie. And þerfore, wake ze, seþ Crist, for ze knowun
not þe daie, ne þe hour. Þis comyng of þes fool virgyns, after
þat seintis ben in blisse, is grutchinge of her conscience ægens
Goddis jugeþent, and cryng of openyng of Crist is languishing
to come to hevene. But answere þat Crist zeþeþ æzen,
is stabling of her payne in helle; for þei shal þanne be certein
þat her double payne in helle moot nedis be, bi Cristis jugu-
ment, for her wickid lyving here. And so her double cryng
þanne is her un famoys conscience; for þanne hem shal wante
fame, boþe of þis world and of þe toþer. And þus, as Crist
concludþ ofte, alle manere of men shulde wake, siþ þei knowen
not þe daie of dome, ne þour in which þei shal be deed.
PROPRIUM SANCTORUM.

[Bishop Bale, in the later edition of his Summarium, dated Basle, 1559, thus enters the following series of sermons for the Proprium Sanctorum on his list of Wyclif's works:—

In Evangelia festivalia, lib. I. 'Hoc Evangelium historice narrat.'

The writer, whether Wyclif or not, composed the thirty-eight sermons which follow upon gospels which he took, partly from the Proprium de Tempore, partly from the Proprium Sanctorum or Sanctorale, of the Sarum Missal. The title 'Proprium Sanctorum' is not therefore strictly appropriate. Those on gospels taken from the 'Proper of the Season' are ten in number, and are numbered in the present edition LXXXIX to XCVII and CIV. The offices for the first nine of the festivals thus included in the writer's plan, stand all in close juxtaposition in the Sarum Missal, except that the office for St. Thomas of Canterbury (St. Becket,) comes between those for the Holy Innocents and the Sixth Day after Christmas, and St. Sylvester precedes the Circumcision. The omission of St. Thomas' feast by the writer is perhaps significant, and may be taken as the first premonitory symptom of the storm raised against the Archbishop's memory, and against the popular devotion to him, in the reign of Henry VIII.]

PE GOSPEL ON SEINT ANDREUS EVYN.

[SERMON LXXXVI.]

Stabat Johannes.—John i. [29.]

Dis gospel telliþ in storie, how Crist gederide his discipulis, and seïp, pat Joon stood and two of Joones discipulis, and Joon bïheld Jesus wandringe, and seide þus of him: Lo, þe lombe of God. Joon Baptist was bïfore Crist to make þe weie redi to

* By an error of the scribe these sermons are numbered as thirty-seven only in MS. Bodl. 788, the same number being assigned to sermons CIV and CV; and the mistake is repeated in Dr. Shirley's Catalogue.
him; and al his entent was to hide Crist and his ordre. And 
þus whanne he clepide Crist þe lombe of God, he tolde þe 
innocence of Crist, and how he shulde die for man. And þis 
was figurid in sleying of þe Pask lombe. For as þe Pask lombe 
was offrid of oo þeer wiþouten wemm, so Crist was offrid at 
Pask to bie his Chirche, of þe firste preest; and þis preest is 
boþe God and man. And þus Crist is þe lomb of God; and 
as a lamb hap no kyndeli gendrure, but it is clene wiþouten 
scabbe, so Crist was evermore a virgyn, and clene wiþouten 
ony synne. And two discipulis of Joon herden him speke, and 
sueden Jesus: And Jesus turnede azen and saw hem syyng him, 
and seide to hem: What seke ye? And þei seiden to Crist, Maiestre, 
where dwelrist þou? And Crist seide to þem, þat þei shulden 
come and see. Þei conen and sawen where Crist shulde dwelle, 
dwellden wiþ him þat dai; and it was as þe tenþe hour. 
And oon of þe two discipulis was Andreu, Symondis brother, þat 
herden þeir maiistir Joon speke þus, and sueden Crist for good 
entent.

Soþli Joon Baptist hadde disciplis, to make hem redi to Cristis 
ordre. And þis priour grutchide not, but was fayne þat þei 
wenten to Crist; for he synneþ hugeli þat of two goodis chesiþ 
þe worse. And wolde God þat oure newe ordris wolden wel 
unirstonde þis storie. Þanne þei shulden preise Crist and his 
ordre, and be mekeli his disciplis, and make þer disciplis redi 
to come to Cristis ordre, and grutche not for þei wenten out 
fre from hem to Cristis ordre. For certis Baptists ordre was 
betere þan ben alle þes newe ordris, and he grutchide not but 
was ful fayn þat þei Þeden fro him to Crist. And so shulden 
alle þes privat patrons be fayn of þer disciplis whanne þei 
wenten fro þer ordre, and camen freli to Cristis ordre; for 
Cristis ordre is betere þan is hern, as we taken here of bileve. 
And þus alle þes synnen grethi, þat taken þis worse and leven 
þe betere. And it is a fendis envie, on þis manere to harme þer 
breþren, and algatis, for a pride biforn, to hie azem Crist þer 
rotun ordre. And þif þou seie þat þis skile wente forþ, þif Crist 
were dwelling here in erþe, and gedrیدe to him discipulis as he
dide in Baptist tyme; but now Crist is went to hevene, and men gaderen to hem disciplis; certis pis feyned skile wolde distrie alle pes ordris. For pes patroun, as pei seien, is went to hevene, and dwellip wip Crist. And zif pe ordre dwellip aftir, muchil more shulde Cristis ordre, sip Crist is ever wip his disciplis opepwre pan pes patrouns mai. And where pou seiest pat pes ordris gederen disciplis unto Cristis ordre, certis panne pei erren foulli, to cloute pus to Cristis reule; as, if men varieden pus fro pe reule, pei wolden seie pei broken pe ordre, sip pes ordris acorden more togidere, pan ony of pes and Cristis ordre, pat is comoun to Cristyn men, and was bifore pes ordris bigan. Lord! sip pes ordris wolden bere hevy pat men wenten to anoþer ordre, how shulden not Crist and hise bere hevy pat men wenten out of Cristis ordre? and moche more zif fendis lettiden to come aþen freeli to Crist. Pís synne wole Crist juge, pat is weie, treuþe, and liif, how men letten to wenden his weie. And errour wole not excuse, sip Poul wende he hadde do wel plesing God whanne he blasfemyde. Pís prisonyng in pes ordris, pat letten men to go freeli out of hem to Cristis ordre, is worse pan ony oþer sect, and liik to pe fendis ordre, pat lettiþ men to go from him. For fro Crist mai men go freeli unto pe fend; but pís condicioun of pe feend, foundun in pes newe ordris, is sprongen to popis and to kyngis boþe, pat consenten and helpen herto.

Pís Andreu fond first his broþer, pat is seid Symound, and seide to him: We han foundun Messi, pe which is pe grete Crist. It was comun in pe olde lawe pat a greet profete shulde come of pe kynrede of Jewis, and bringe hem to ful freedom; and pís was clepid Messias, and Crist bi o witt. And Andrew ledde Petre to Jesus; and Jesus biheld Petre, and seide, pou art Symont, be sone of Johanna: You shalt be callid Petre, and be maad capteyn of apostlis, for vertues pat Y see in þee. On pe morewe wolde Crist go out into Galile, and fond Philip, and seide, Sue me. Pís Philip was of Bêsaiða, pat was cilee of Andreu and Petre. And Philip fond Nathanael, and seide to him on þis manere: Him pat Moises hap writun in þe lawe and

1 So E; A has Autierisus, which gives no sense. 2 So in E; om. A. 3 So E; A has þis. 4 Messy, E. 5 cleped, E.
prophetis, we han founden, Jesus, Josepis sone, of Nazareb. And Nathanael seide to Philip, Of Nazareb mai sum good be? And Philip seide to Nathanael þat he shulde come and se Jesus. Jesus saw Nathanael comyng to him, and seide of him: Lo, verili, a man of Israel in whom is noo gile. And Nathanael seide to Crist: Wher- of hast þou knowe me? Jesus answeride and seide to him, Bifore þat Philip celpide þee, whanne þou was undir þe fige tree, Y saw þee. And here Crist techiþ his Godhede in a maner bi his speche þat he seip here. Nathanael was a wise man, and þper spak more sutilli. For as Poul seip, we spoken wisdom among wise men. Crist tellip here to Nathanael how he saw him undir þe fige tree. þat mote be bi his Godhede; for bodili sîgt cam not þanne. And þus þat Crist knewe þe hert of Nathanael was bi his Godhede. And þus Crist tellip, but privly, whereof he knewe Nathanael,—for of his Godhede he knewe him, as Crist mente in his words. And Nathanael answeride and seide to Crist: Maister, þou art Goddis sone, and þou art king of Israel. Jesus answeride and seide to him, For Y seide to þee þat Y saw þee undir þe fige tree, þou bilevest; þerfore þou shal se more þan þese. And Crist seide to þes men togider, Sofel, I seie to you, þe shal se hevene open, and aungels of God steynge up and comyne doun upon me, al if Y be, mannis sone.

In þis story mai we see manþ treuþ þat we shulden trowe. First, how proctours of Crist shulden gete disciplis to him bi skilful mevyng¹ of Goddis lawe, þat þei miȝten freeli come to Crist, and not bi chaffaryng of erþeli þingis, as þese newe ordris chaffaren. Men þat commen to þese dowid ordris [and]² bringen þer cloyinge wip hem, boþe for her bedde and bak; for richesse lettip to ȝyve hem þese; and over þis þei moten bringe boþe a cuppe and spone to drynke and ete þeir potage; for on þes þingis is þer pouȝt. In þes ordris of þese beggaris þei have contrarie manner; for þei, al ful of disseit, not wipouten gile as Næpæael, wip divers and litil ȝîfis, and fals wordis, disseyven children. For þei abiden not to ful age, as weren Andrew, Peter, and Philip; but bifoire men have discrecioun in þeir childhode þei ben þus begilid. And so þe first part of þes ordris tellip

¹ movyng, E. ² om. E; rightly.
how ἐι shall ever be nedi, and ὅτα ὅρετ latter part telliĭp
how ἐι shall ever be bigilid; but on neiĭer of ἔσ maners chees
Crist his disciplis; but ἔσ men likli ben oblishid unto fendis—
to ἔσ fend ὅτα is Mammon, and to ἔσ fadir of lesingis. And
boŏe ἔσ ben fendis, as ben alle ὅτα shall be damned. But
here ἔσ ordis fagen, and seien, we knowun not ἔσ entrees,
for ἔσ ordis wiŏp possessiouuns bi ἔσ cause taken men wiŏp
goods, ὅτα ὅ worde shulde knowe ὅτα ἐι take not beggers,
but riche, as ἐι shall ever be. ὅτα freris seien, ἐι taken in
children, for ἐι ben moost innocentis, and liŏt to norishde
in Goddis lawe, as ἐι ben at ἔσ bigynnyng. But neiĭer of ἔσ
grounden hem in Goddis lawe bi ἔσ dedes. ἔσ firste word of
ἀν ἔσ firste ordre techiĭp how he partiĭp wiŏp ἔσ toper patroun, and ἔσ
toŭe partiĭp wiŏp him in synne, as seintis parten in good. Sopli
ἔσ possessioners maken in ἔσ professiouun ὅτα ἐι professen
povert, chastite, and obedience to Crist, and at ἔσ bigynnynge
,epi moten nedes professen ἔσ contrarie. And in tokene of ἔσ
firste, ὅτα ἐι han renounsid1 povert, and ben oblishid to worldli
richesse, ὅτα bringen her cuppe and her spone, in tokene ὅτα to
drynke and pulment ὅτα ben oblishid bifoare ὅτα; and boŏe
ἔσ ben no povert to sue Crist, but ἔσ contrarie. ἔσ freris, ὅτα
oblischen ὅτα breŏren bi falshed and ὅτα giles, maken ἔσ pro-
testacioun ὅτα ἐι forsaken after treuŏe; and in reule of ἔσ fadir
of lesingis ἐι wolen drawe to ἔσ deŏp dai. And ἢif disseit of
ないこと men bi Goddis lawe shulde be damned, muche more
disseit of children ὅτα wanten discernioun, but han ὅτα eldris
for ὅτα keperis; for ὅτα wittis wanten kyndeli a. And σĭp God
сеŏp in his lawe, ὅτα whoso stelĭp a man, he shal be kild bi
Goddis lawe, it semeĭp ὅτα alle ἔσ benperis shulden be kild of
God by skile; for σĭp ἐπε is taking of ὅτα mennis ſĭngis,
ἀγενσ ἐς wille of ὅτα lord, it semeĭp ὅτα ὅs takyng of children,
ὁτα freris shulden have bi noo lawe, is taking of ὅτα mennis
σĭngis, for taking of fadiris ſĭng and modirs. And ὅσ ſĭsourse
is moost presciouse and ful costli to ἔσ fadiris. And where it
be ἁγενσ ὅτα wille, examine hem, and ὅτα shal telle. And ἔσ
children comen in bi ἐπε, and ὅτα ben ἐπες in al her lyf, to

1 So E; renounsh, A.

a That is, are naturally deficient.
caster how þei shal cleke to freris alle þe goodis þat þei mai geten, ouþer of þer frendis or of oþer, bi what menis þat þei can caste. And þes ordris folwen more to fendis þan don þe firste ordris of Mammon.

Over þis, men douten comunly, whi Crist chees not Nathanael, siþ he was witty and good to be Cristis apostle. But here men seien comunli þat þer ben many chesingis of Crist. Crist chesþ sum to his disciplis for to come afterward to blis. And þus men supposen þat Crist ches þis Nathanael; for Crist preiside him ful myche, and algatis of\(^1\) virtu of treuþe. And þus Crist haþ many disciplis þat ben hid, as Nathanael, as was Joseph and Nicodeme and oþer, til þe daie of dome; for ever Cristis ordre shal laste, and tellen here oþer þer defautes. But þis Nathanael was to wiis to be chosen Cristis apostle, for Crist wolde shewe bi miracle, bi rude\(^2\) men to turne þe world. And þus he wolde make up of fisheres and oþer comunes his apostlis, and make hem passe in wit and wisdom alle oþer men of þis world.

But þit men douten comunli how Crist chees here þes þree apostlis, and toke hem\(^3\) not anoon wiþ him, but lete hem wende into þe world and lyve comun lyf as laborers, as it was tauæt in Petre and oþer. But here we twoen þat Crist dide þus to confounde þes cloistris; for Crist wiste wel þat þei shulden come and disseyve muche of þis world, and seie þat it fallip not to hem to labore, ne dwelle out of þer cloistre, siþ þei passen oþer men in newe signes þat þei han founden. And to distrie þis ypocrisie dide autor of religioun þis:—he chees not þes disciplis unto cloistre þat he dwelte inne, but into place removable, as was Moises tabernacle. And þis is better ordre here; siþ here we have noo citee dwellinge, but here we seken þe blisse of hevene. And þus wente Crist on þe morewe in to þe contre of Galile. But men seien comunli þat Crist clepide ofte his disciplis: first, to be homely wiþ him, and leve sumwhat of worldli curis; after, whanne þei weren more ripe, to suen him boþe dai and’niȝt, and siþ, after his resureccioun, to don þer hiȝe apostlis workes. And þus was Poul chosun to be apostle after þe

\(^1\)in, E. \(^2\)bustouse, E. \(^3\)So E. om. A.
assencioun of Crist; and anoon he wente and prechide and
dide as higest apostle shulde do. And algatis we ben taut bi
Crist to flee prisonyng of men as þeves. But Þif þei wolen
dwelle wiþ Crist, þei shulden freeli do þer werkes, and avente
hem in þis world, and be not weddid wiþ erþeli þingis. Soþ it
is þat Crist sum tyme constreyndede men, shewing his Godhede;
as Crist smot Poul doun, and turnede his herte to love of him.
But he wolde þat his ordre stood in paciencie, mekenesse, and
charite, and speciali to turne þe world fro richessis and lustis of
bodi: but þes newe religious reversen Crist in alle þes þingis.

THE GOSPEL ON SEYNT ANDREUS DAY.

[SERMON LXXXVII.]

Ambulans Jesus juxta mare Galilee.—MATT. iv. [18.]

Þis gospel of Mathew tellip how Crist clepide foure apostlis:
Petre and Andrew, James and Joon, fro craft of þer fishing.
And so seip Mathew þat Crist wandride bi þe water of Galile.
Ebreus clepen ech water a see; and so ech ryver is a see.
And þis ryver of Galile likide Crist ofte to wende¹ biside it.
Crist saw þes foure breþeren þat weren fisheris in þis water.
First he saw Symound Petre, and Andreu þat was his broþer,
putting þer nett into þe water; for þei weren fisheris. And he
seide to hem, Come after me, and Y shal make you to be maad
fisheris of men. Crist spak ofte bi his manhede, and dide
worship to his Fadir; as here Crist bad þes two disciplis þat
þei shulden come after him, —neip þer go before him ne come
aside in þer lyvynge,—but as þei sawen þer maistre lyve, so
shulden þei sue him in þeir lyf. And herfore Crist reprovede
Petre, as þe gospel tellip after, and seide; Go bihinde me,
Sathanas, for þou savorist not Goddis þingis. Crist clepide
not þes two apostlis to his chaumbre to ete applis; but in þe
comun feld, he clepide hem fro worldli travel, and tolde hem

¹ go, E.
of a betere traveile, in which þei shulden take men. And þes two anoon leften þer nettis, and þer boot, and sueden Crist. Mathew telliþ not how fer þes apostlis sueden Crist; but oo þing we trown as bileve,—þat no gospel contrarieþ to oþer, and no part of þe gospel is fals; but ech part acordiþ to oþer. We trown also þat Jesus Crist mevede þes men, boþe wipinne and wipoute, and shewide his vertue in þer soulis, and made hem bowe to his bidding. But God forbede þat we shulden trowe, for men wolen not bowe to us, þat we shulden clepe hem worldli, contrarie to Cristis cleping, or ellis grounde a newe ordre, as we wolden passe Crist. For ðif we wolen holde Cristis ordre, we moten nedeli sue Crist. And þus it semþ to many men þat patronus of þes newe ordris gon bifore Crist, as Sathanas; and leeven and dispisen his ordre.

And Jesus goinge forþ þennes, saw oþere two breberen, James and Joon, whiche weren Zebedees children; and wip þis fadir in þe boot, beatinge þer nettis to take fishe. And Crist clepide þes two breberen; and þei anoon leften þer nettis, and þer fadir, and sueden him; for þes two disciplis weren meevyd of Crist, as oþer two, and it semþ þei loveden more Crist, for þei leften more þer fadir; and þus þei weren worþi of Crist, siþ þei loveden him so muche. For Crist seip, whosoever loveþ ony man more þan him, he is not worþi of him, and so not worþi of hevenli blis. It is told ofte bifore of alle þes newe ordris, how þei ben not groundid in Crist, ne in ony dedis þat he dide. Þei done sumwhat þat is good, and many þingis amys; and so stondiþ þei cloutid reule, boþe in good and in yvel; and þus is Macometis lawe and conjourisons maad. And shortli, noon yvel is suffrid, but þif it be groundid in good.

But it were to wite over, wheþer þese chesingis þat preestis maken, and þis dowynþ þat þei have, ben groundid in Goddis lawe. And trewe men witen wel þat boþe þes reversen Crist. As anentis þis chesing, fools maken þis resoun. Crist chees him apostlis, and prelatis shulde sue Crist, and speciali popis

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* Two leaves of the MS. E (Douce 321) are here wanting; the hiatus, beginning at this point, extends to the words ‘muche in gloterie,’ inclusive, on p. 306. The text is therefore solely dependent on A, up to that point.
and bishopis; whi shulden not þei chese curatis? for ellis shulden officeris perishe, and, bi defaute of hem, Goddis hous. And þus þes two þingis wolen sue: þat oþer popis shulden not shue Crist, or ellis þei shulden chese prelatis, as þe popis lawe techþ. Þe secounde þing þat sueþ here is foule inconvenient, þat þe pope, Cristis viker, þat haþ his Chirche for to kepe, shulde lete þe Chirche perishe for defaute of siche chesinge. And it is fittinge þat þe pope, þat haþ more witt and autorite, shulde ordeyne for þis chesing, sþþ he is heed of holy Chirche. Here we shal suppose, first, þat we speken in þis mater, as if þe pope hadde not þit ordeyned lawis of sich eleccioun, but how Goddis lawe and resoun wolde teche for to worche here; and þanne many men þenken þat þis eleccioun shulde not be, sþþ it mai not be groundid in resoun ne in Goddis lawe. And to þe resoun þat is maad for þe contrarie part, we shal suppose þat ech man, but algatis þe pope, shulde sue Crist. But þit, for dignite of Crist, men shulden ever putte him bifore, and þyve to Crist a worþines þat mai oonli acorde to him, for ellis Crist were not abbot over alle oþer men, and maister over alle hise bréperen, as he is boþe God and man. And þus ech oþer preest shulde mekeli sue Crist, and neiþer go evene wþÞ Crist, ne bifoþ him, as dide Petre, and þerforþ he was clepide Saþanas, and beden go bihynde Crist. And þus a perel in þe Chirche, þat Poul tauþte for to come, is, þat Anticrist híþe him above Crist, boþe God and man. And þus we graunten þat Crist chese to him apostlis and oþer disciplis, oþerwise þan þe Pope of Rome mai or can chese him servaunts; sþþ Crist was boþe God and man, and knewe alle þingis þat shulde be, and wiste fulli what was best, and wrouþte ever wipoute defaute. And þus seîþ þe gospel bifoþre, þat disciplis sawun where Crist shulde dwelle; for alle þingis þat Crist dide he shulde do so for þe beste. And þus þif Crist chees disciplis, þe pope shulde not þerfore chese þus; for þe pope mai not be evene wþÞ Crist, in witt, ne in autorite; but he shulde sue Crist here as diden Cristis apostlis bifoþre. Goddis lawe tellþp, whanne þei chosen Mathi as þe twelþþe postle of Crist in þe stede of Scarioth, þei kepþ þis ordre in þis eleccioun: þei chosen two, þe whiche þei wisten moost able to be apostle, and moo þei wolden have
chosen sìf þe i hadden knowe siche moo; but, for þe i knewun not þe beter of Joseph and Mathi, þe i putten it in Goddis juge-
ment wheþer of þes two Crist wolde have; and preideden ful
devouteli, sìp Crist knewe þe hertis of men, þat Crist shulde
shewe wheþer of þes two he hadde chosen, bi casting of lottis.
And sìp Petre and òþer apostlis weren in þis chesinge, and þe
were moo, and more witti, þan þe Pope of Rome, it semeþ
þat he shulde after hem make his more elecciouns. Apostlis
chosen preestis in contres þat þe i wenten bi, and maden hem
dwellinge curatis; and þe i hadden myche goodis. But apostlis
were algratis pore men and overseeris; for þis povertewas
perfeccioun þat felde more to hem. For Crist, her alþer
maister, was moost pore man. But òþer fourme of chesinge can
we not grounde in Goddis lawe. And sìp Crist, God and man,
chees so fewe men in þis office, and þe pope chesip so many,
wiþoute siȝt in Godhede, it semeþ þat he is hied over Crist,
and so over al þat is seid God. For certis Crist myȝte not
make al þes elecciouns; sìp Crist ne myȝte not chese, but þat
he saw þe Godhede chese. But popis chesyþ, for monie or
for preier of princis, many men þat ben unable to bere haly
water in chirches. Lord! sìp Crist myȝte not do þis,—and þis þe
taken for excellence,—how sich men hien hem not above Crist
and al þat is God! for certeinli Crist myȝte not make siche
elecciouns. Þes men suen not Crist, as diden Peter and òþer
apostlis, but algratis gon bifoþ Crist. And so Crist clepide
hem Saþanas; sìp Crist acceptiþ not persones, but takþ ech
man as he is worþi, sum men goode and sum men fendis, after
þat þe i suen Crist. And þus it semeþ to many men, þif þe
Pope wolde be Cristis disciple, he shulde leeve þes elecciouns,
or use hem as Petre dide. Wel Y woot þat Crist forsook to
juge in temporal goodis; and þis jugement, evyl done, is myche
worse to þe juge. And þus apostlis makinge preestis hadden

Wyclif's

The Pope's proceedings appear to identify him with Antichrist.

8 'men þat ben unable to bere haly water in chirchis.' This may either
mean laymen, —men who are not
qualified to discharge even the hum-
bliest ecclesiastical function,—or, as
I am more inclined to believe,
clerks, so ignorant and incompetent
as to be unfit even for the duty of
an acolyte in carrying the Asper-
sorium with holy water, for the
priest to use in the ceremony of the
Asperses. To bere is the expression,
not to use, for the act of sprinklin-
g could only be performed by a priest.
See Ferraris' Bibliotheca, articles
Aspersorium, Aqua Benedicta, Ordo.

Wyclif.
shewing of God; for ellis þei hadden do follii in þingis þat þei knewen not. And þif þe pope lefte þis þing for peril þat lieþ þerinne, holi Chirche shulde not perishe, but profite more þan it doþ now. For þanne weren bishopis ful apostlis and pore men as þei weren first, and not chargious to þe peple, but doinge þingis þat felde to hem. And so, wiþouten sich signes, miþte þe chirche be wel governed. And þus is þis resoun as-sollid þat was first maad for þe pope, þat he mot nede, for Cristis love, and for love of his Chirche, be þus occupied, for prelacie þat holi Chirche must nedis have. Certis þis is a false ground and mychel harm comeþ perof. But whanne o blinde ledþ a blynde þe fallen boþe in þe lake. And þus seien men, þat coveitise of worshipis and worldli goodis blinden prestis bi symonye, þat al þe chirche farþ þe worse. And þus mai men see here. If þes prelatis wolden sue Crist, and putte his Chirche out of peril, þei shulden leve þis, as Crist dide. But boþe þis chesing of þe pope, and oþer þing þat bringiþ a herto, is brouþt in bi þe fend, and not bi Cristis autorite. For certis Crist miþte not himself make þes elecciouns. But as þei seien, þe pope mai make a lewید man, for money, a greet bishop on his chirche; but þis is chirch of wickide men.

And þus alle þes popis lawes, biside þe lawis þat Crist made, and alle þe dedis þat he doþ þat ben not groundid in Cristis liif, ben ful venym to þe chirche,—þif a man durste seie þus,—and popis lawis beren no strengþe aþens men þat holden þis. Lord, what vertue is in þis lawe!—þat þif two han þe popis grace, at o tyme, in oo cuntre, where many benefices mai falle, he þat presentiþ first his grace, he shal be sped bifore þe toþer. It haþ fallen ofte tymes, and so mai it falle hereafter, þat two men have grace at oo tyme of oo collacioun, and þe more unable þat loveþ more worldli good, presentiþ first his grace to patrons,—for Scarioth slepiþ not,—and þanne, bi vertue of þis lawe, shal þis fend be putt bifore, and þis good man putt bihynde. But þis is yvel fruyt of lawe; and God myþte not make þis lawe, for God myþte not do amys. How mai ony viker of Crist sue Crist in doinge þus? But certis he goþ bifore

a That is, contributeth.
Crist, or ellis on ofer side weie. What woot þe pope þe stat of contreis of many hundrid myle from him? And wordis of false coveitouse men shulden not in þis lede þe pope; but he shulde lyve as Crist haþ tauȝt, and not þus blyndeli lede þe Chirche. Of þis comen a þousand errours, þat siche prelatis fallen ynne. Þei seien þat þei mai not synne in þis state, as Crist myȝte not; for Crist haþ hit to his Chirche, þat he shal never faile to it; and þus þe pope is God in erȝe, and þe moste blesiđ fadir. Sich heresies ben sowen, þat a man þat lovede Crist, shulde, for to suffre deeþæ, æzens stonde þes heresies; for it were all oon to seie þus, and to putt Anticrist above Crist.

**ON EIȝTÆ ngày OF SEYN'T ANDREW.**

**[SERMON LXXXVIII.]**

* Postquam autem traditus est Johannes.—Mark i. [14.]

Dis gospel telliþ, as oþer bifoře, of chesing of Cristis Apostlis. And it semeþ þat Crist prechide first whanne Baptist was taken to prisoun. And þif Crist prechide privyli bifoře Baptist was enprisound, þat was in anoþer manere; for Crist wolde seve Baptiste his time. After þe tyme þat Joon was traied in to þe prisoun of Eroude cam Jesus in to Galile, prechinge þe gospel of Goddis rewme; and seide, þat tyme is fulfillid, and þe rewme of God shal come. Matheu telliþ how Crist bigan to preche fro þe tyme þat Joon was taken, and toke þe same word for his tyme þat Baptist toke whanne he prechide:—Do þe penauce, for þe rewme of God shal come. It is knowen of Goddis lawe, how mannis kynde was exilid for synne of our firste fadir þat stood muche in gloterie; and so resoun of God axide þat comyng æzen of þis rewme shulde be gete bi penauce contrarie to gloterie. And herfore Crist, oure firste fadir in

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a There is an office for the octave of St. Andrew's Day in the Sarum missal, and from it the writer took the gospel here preached upon. Roman missal has no office for the day.

b See note on p. 302.
SERMONS.

spiritual gendrure, tau3te us for to do penaunce contrarie to Adam's lore; and Baptist, pat was Cristis spouse, tau3te bifoere pe same lessoun. And, for Goddis kingdom is to come, and not wipouten sich penaunce, ech man pat wole have hevene shulde be aboute to do sich penance. And pus pe cause of Crist is pleyn to men pat wole undirstonde it. And pis forpinking is not ynow3, but 3if troupe be joyned pe wellip. And herfore seip Markus Gospel:—Førpence ye and trowe ye to pe gospel. Penaunce disposip a man to take byleeve over a beest, and panne bileve ordeynep him to be groundid in oþer vertues.

And Jesus wendinge forper biside pe see of Galile, saw Symount, and Andreu his broper, castinge her netis in to be water; for pes two waren fisheris. And Jesus seide to hem, Come ye after me and Y shal make you to be maad fisheris of men; for my Fadir shal make pis. And anoon pei lefien her netis and sueden him, as his disciplis.

It is noo drede Crist movede pes men, bi his Godhede, in þer soule, and disposide hem to religioun fro þe tyme þat he 3af hem witt; for siche men wolde Crist have to grounden men in Goddis lawe. But here men douten comunli whi Crist lovede þus fisheris, and hunteris he lovede but litil, as Lameth and Esau. But here shulden we bileve þat Crist acceptip noo persones; but after þat he makip hem good, he lovip hem more or lesse. And so fisheris weren betere men, and þerfore Crist lovede hem more. But 3it stondip þe doute moved, whi Crist made not hunteris betere men þan fisheris, sip it is more gentil craft. Here is no greet questioun; for God mai worche as he wolte. But þit men seien here, pat fishing is þe porer craft, and more acording to men, and neer þe state of innocence; and þerfore Crist lovede it þe more. Soþeli men hunten in Lenten, and gentil men,—to have þer game, whanne þei have noon oþer

1 Markis, E.

* St. Gregory (Homil. xx.), in commenting on the text, 'He that hath the bride is the bridegroom,' says, 'ac si [Johannes] diceret: ego sponsus non sum, sed amicus sponsi sum.' But our author, possibly from imperfectly remembering the passage, calls John the Baptist the spons of our Lord, a title of dignity which I cannot find was ever conferred upon him by any of the Fathers or Doctors of the Church.
avaumente, aljif þer travaile be bisie and muche. But not so comunli falliþ þis in fishing. And fæhis ben ner þe elementis, and not so like to mannis fleish; and þerfore men holden an ordre to ete fishe and leve fleish; and þus fishe is neer to mete þat man shulde have in Paradise, and sleying of fishe is ferþer from sleying of men þan is sleying of erþeli beestis, which fleish heweris usen. And God wolde þat man hadde orrour of sleying of his broþer; but now men usen a newe craft* to slee men comunli, more þan þis craft was usid fro þe tyme þat God was born; and seien, þat preestis shulden usen þis craft betere and more meedefulli þan shulde seculer men, as preestis shulden be lordis over hem. And þis lore is tau3t bi freris bi myche merit feyned Þerto. But what men _i shulden kille, o_r _r breperen or aliens, Þei holden þþt in þeer purs; alþþ þei practisen on þer breperen. But þis peple is wyde scaterid, and sum wiþoute. And þes moo freris wiþouten seien þat men shulden moost kille English; and so lesse errour at bigynnynge growiþ to mykil and perilous.

But leve we þis doute here, and trete we of þe Chirche dowyn; for bi þis mo men travaile bi symonie. For many, bi þe fendis cast, loven to be hye prelatis, for lordship and richesse, more þan to quykene þe Chirche after þe po verte of Crist. And we supposen, as declarid bi twelve lawis of þe two testamentis, þat preestis and clerkis shulden be pore, as Crist was wip hise Apostlis. And in tokene of þis po verte, þes freris ben pore, as þei seien; and þit þei passen Scarioth in averse and worldli goodis. And herfore þes blasfemes seien þat begging is medeful, and þat Crist tauȝte hem to begge. And þus þes traitours ben maad riche. Men have proved ofte tymes þat preestis shulden not þus be riche, ne þus be dowid in temporal lordship. Bi men of resoun, or of Goddis half, it is knowun þing ynowþ þat sum tyme weren preestis pore, and þanne þei shulden, bi Cristis lawe, profite to þe Chirche after þer power; but dowyn making hem lesse of power, and þei profiten not more þan þei mai. And so bi þis dowyng þei ben more holden, and

* a newe craft. This seems to refer to the recent introduction of gunpowder, the invention or the re-discovery of a friar, Roger Bacon, into the art of war.
SERMONS.

lesse done. And if bi ben more holden bi pis dowynge is liȝt to prove bi mannis lawe; for siche a rente or benefice mot axe sum reward aȝen, but no reward is more fitting Þan spiritual office of preestis. And Þat dowyng makip hem lesse of power mai men shewe bi pis maner. Þei have no more of kyndeli witt Þan preestis hadden biferre þe dowynge; and sîp þes wittis ben moche occupied about dowynge and worldli þingis, þei have lesse witt to be occupied aboute God and hevenli þingis. And no man of witt haþ drede þat ne þe world and worldli þingis distracten a man fro God and his service in spiritual þingis. And so it semeþ þat preestis moten nede oþer seie þat þei weren ydil biferre þe dowynge, or, bi dowynge, þei ben more unablid for to serve God, and to profite to his Chirche, and helpe goostli to ony man. And here it semeþ þat þes wittis ben moche Þ unholden to seculer lordis bi þe dowynge; fo þat þei have take; for þei ben harmed so myche þerbi. And so folie on boþe partis bringip in harm in ech side; for no man doip aȝens God, but þif he have harm anoon. And it is knowun bi Goddis lawe þat traveile bi Cristis ordinance disposit a man to have grace, and to be more loved of Crist. And þif preestis lyveden as Crist ordeynede, þei shulden more encrese in vertues, and profite more to hem and to þe Chirche þan þei done reversyng Crist. And no man þat witt haþ wole seie, þat Crist þeþeþ preestis more grace, for þei ben unkynde to Crist and leven þe ordenance þat he þaf hem. And over þis, it is knowen, þat he þat loveþ his God more shulde more profite to Cristis Chirche, and betere love his neiþbour. But bileve techþ us þat God biddip men to love him of al þer herte, of al þer liif, of al þer mynde, and of al þer strengþe; so þat, after þe þiftes of God, a man is holden more to serve him. And so, sîþ preestis shulden not be idil, but do good after þeir power, þei shulden profite to þe Chirche biferre dowyng, as þei myþten. But bi double folie, brouþt in boþe in clerkes and worldli lordis, prestis ben of lesse power, boþe to serve God and his Chirche. And noo drede God axip acountis of þis foltish chaffering.

But here þe fend techþ his clerkis to seke after feyned an-

1 om. E.
swereis. And þei seien, first, þat bi þis dowyng þei ben in quiet and in pess, and so þei serven God betere, as þei bi resoun ben more holden. And þus þei ben holden in scole to lerne philosophris lore, oþer weie þan þei shulden be, þif þis dowyng wantide hem. Here Cristen men shulden wite þat þe fend medliþ sopstastnes wiþ falshede to bigile þe folk, and turne hem fro Cristis lore. Soþeli men lernen of gentil craft & bi occasioun of dowyng, but not so muche as done þese beggers; for fadir of lesingis mai more in hem. Cristene men shulde lerne Goddis lawe, and holden hem paiþ þerof; and in þis mesure, and in þis nombre, and in þis weþte, shulden þei lyven here, and abiden lore in hevene þat men shulden have over þis. For þis lore þat Crist tauþte ys ynowþ for þis liþ. And þif men lyven after him, þei shal have lore as þei have nede; and þus þis dowyng makaþ þore þat dounþ harm to Cristis Chirche, boþe lore of vanite, and þerto lore of mensis lawis. Crist þaf lore, þe which he lovede, þat he wolde teche Cristen men; and oþer lore, and more, over þis, wolde Crist þat were suspendid. But þit men replien, an seien, þat bi þis dowyng prestis ben many; and so, in multitude of clerkis, dounþ þis dowyng muche profit; for clerkes wolden not be so many but þif þis dowyng were here. God teche trewe men to graunte þat dowyng and feyned begging makaþ to multiplie prestis more þan God himself haþ ordeyned; for God coude ordeyne noo kyn þing, but in mesure, noumbræ and weþte. God wolde not þat alle wren preestis, ne alle knyþis, ne alle laboreris; but of alle þes þree partis, God wolde make his Chirche in mesure. And þif þou seist þat men fazlen witt to ateyne1 to Goddis noumbræ, lyve men wel, and God wole teche how muchel shulde be noumbræ of preestis. For defaute of Goddis lawe makaþ defaute in þis noumbræ. Lerne men wel Goddis lawe, and it shal teche mesure in þis, if men prechen wel þis lawe, and hiden it not fro þe peple. Wel I rede in Goddis lawe, whanne God wolde have myche travaile in beryng of þe tabernacle and sacrifis of many beestis, he wolde have, of twelve kynredis, but o kynrede of Leyv, to serve his folk for preestis

Earthly learning unnecessary, if we have the lore of Christ. Another objection.

1 atteyne. E.

*gentil craft* appears to mean what we call secular knowledge.
and dekenes. And 3it he wipdrowʒ many of hem and unablide
hem to serve God þus for sykenesse þat he sente hem. And to
alle þes preestis and dekenes God lymitide but dymes and
offringis. Lord 3if Cristene men wolden be paied of þe
mesure of Goddis ordenanee, and have þe twelfþe part of 1
clerkis, and þyve her dymes and offringis to hem and hyris 2
to lyve bi, 3it it were now ynowʒ, siþ Apostlis wip lesse goodis
profitiden more to Cristis Chrishere. And pus wipdrawe we
kyngis elerkis and clerkis pat ben in lordis housis,
algatis þese religious pat ben to charge of Cristis Chrishere; and passe
we not panne pe tenþe part, to dowe clerkis over oure God,
and he wole teche us, bi riʒt liif, in what noumbre we shulden
have clerkis.

þis is þe Gospel þat is rad on Cristemasse Evyn.

[SERMON LXXXIX.]

Cum esset desponsata.—Matt. i. [18.]

þis gospel telliþ of Cristis birþe, how his modir was pore
womman, and seip; Whanne Joseph was weddid to Marie, þe which
Marie was Jesus modir 3, bifoire þat þe shulden com togidere, she
was founden of her housebonde, havynge of þe Holi Goost; for
Joseph perseyved wel þat oure Ladi was wip childe. Here holy
doctors seien þat Joseph was weddid wip Marie, and, bifoire
þei shulden go to bedde, Marie was gret of þe angel, and con-
seyved, of þe Holi Goost, Jesus oure Savyour. Soþeli þe Holi
Trinite made þis concepcioun; but siþ charite is proprid to þe
Holi Goost, and moost charite was, þat God wolde make him-
silf man, it is sop þat Crist was consevyed of þe Holi Goost.
And bi þis þe two oþer Persones ben not excludid, but includid.
Crist was consevyed in oure Ladi of her clene blood wijbouten

1 om. E. 2 beris, E. 3 So in E; A includes the whole clause, except the word Marie, in the quotation.

* That is, 'if but a twelfth part of the population, as was the case among the Jews, devoted themselves
to the service of the altar.'
man, and hadde anoon mannis forme, and growide in hir as oþer done. And þus Joseph, bi lyȝt touching, or ellis bi þe lore of God, perceyvide þat she was wiþ childe, and wolde not disseyve oure Ladi. And seintis selen þat Crist was conceyved after þis weddinge; for Crist wolde be conseved in wedlok of his fadir and modir; and ellis myȝten þe Jewis forsake Crist as unlawful, and not þe greet bihiȝte prophete. And so Joseph shulde have oure Ladi more unsuspect, and more love Crist, and betere kepe him as his lawful sone, and serve him, and nurish he him. And so we ben more certified of maidenhed of oure Ladi; for Joseph, ȝif he wiste þir have knowe man biforn, for repreff he wolde have told it. And, for Joseph was a just man and loved of God, God tolde him bi an angel þat he shulde not drede to take Marie to his wif. Ech word of þis gospel shulde be take bi his sentence. And so, ȝip Joseph was a just man, God myȝte not faile to him, how he shulde do in þingis þat weren hid to him. It is seid comunli, bi processe of Lukes gospel, þat oure Ladi, fro þat she was grett of Gabriel, as Luk telliþ, wente to Elizabeth, and dwelte wiþ her a long tyme, and in al þis tyme Crist growide in her wombe. And whanne she cam hoom to Joseph, he myȝte betere knowe hir wiþ childe; but Joseph wiste, bi Goddis lawe, þat ȝif oure Ladi were corrupt in þis caas, she shulde be punishid; but he coude not prove þis, and so he wolde not defame oure Ladi, ne put hir up to mannis jugement; ȝip he trowide þat oure Ladi myȝte conceyve þus bi þe Hooli Goost. Not þat þe seed of þe Holi Goost was put in to oure Ladi, but þat God, of hir blood, gedride in place of hir wombe; and wiþouten oþer seed, God formede þis bodi, and þaf it soule. And þus, bi þe aungel's lore, Joseph was afer enfourmed, and not of alle þingis togidre, but now a litel, and now a litil; and þus he shulde betere lyve bi feiþ, and hope, and charite; for bi whiles he shulde be confortid bi speche of þis aungel, al ȝif he apperide to Joseph for þe tyme þat Joseph slepte. And þis is a beter siȝt þan ben comune dreemes of men. And Joseph was clepid Davipis sone, for he shulde þenke þat Crist was bihiȝt for to come of Davipis kynde; and

1 hadde wiste, E.
so myȝte he muse, and þenke how Marie myȝte þus be wip childe. And he hadde noon occasioun to have Marie suspect, for þis tyme, and þes wordis of þe aungel, moveden Joseph to þis treuþ: for þat þat is born in her is of the Holi Goost. Wel he wiste þat ech man is maad of þe Holi Goost, but þis aungel mente sumwhat ellis; for ellis his speche hadde be veyn. And so Joseph undirstood þat Marie hadde conceyved bi myracle; and to þis witt he was disposid, but not to no more ȝit.

De aungel seide þat Marie shulde bere a child, and he shulde clepe his name Jesus, as Gabriel hadde seid before. And siþ Jesus is savyour, bi þis Joseph þouȝte more; and speciali, siþ þis aungel seide, þat þis Jesus shulde save his þeþe fro her synnes. And þat is moche; for þanne he shulde boþe have a þeþe, and shulde save it fro synne, þat oonli God mai do. A man mai save fro bodili perili, but oonli God mai save fro synne; and speciali fro þe laste synne, þat makiþ a man be dampled in helle.

Here men douten comounli, siþ alle men shulden sue Crist, how preestis shulde not have þeþe þat were suget to hem. And siþ þe þeþe shulde serve to prestis and do hem worldli worshipis, it semeþ þat for worship of God men shulden þus yve hem rentis, and þus encreese hooli Chirche in devocioun of dowyng. Here we graunten, as we seiden next, þat ech man after Crist shulde sue him, ferþer or nerer, or ellis he comeþ never to hevene. And herfore Crist ledde comun lyf, neiþer to large ne to streit, þe which liif miȝte be ensample to alle men of þis world. But ȝit Baptist, ne ony oþer, miȝte not passe Crist in o vertue; for Cristis fasting was betere þan ony oþer fastyng miȝte be, and his passioun was more as his charite was gretter. But siþ Crist dide al þing so þat he miȝte not be amendid, he miȝte not take worldli lordship to þe worship of his Chirche, for, if he hadde, he hadde fuylyde 2 his stait, and fordone him and his Chirche. And þis wisten apostlis wel, and dwelten þerfor in þer povert. And þus pore staat of men is liker to staat of innocence þan is rich worldli staat, seme it

1 om. E. 2 So E.; A has foilid.

* See page 310.
nevere so glorious. And þus þe pope, takinge dowing, — were it Silvester or oþer.—folkide ¹ þe Chirche and dide it harm oþer weie þan Crist myȝte do. And so it is not bileve þat ne þis pope synnede myche. But men supposen þat he hadde sorewe in his ende for þis synne; and so we supposen now, þat bi grace þat Crist ȝaf him, he is a seint now in hevene, as oþer men þat token þis dowyn. But oþer apostlis, bi oure bileve, passen in heven sich staat; for it is bineþe bileve þat þes popis ben in hevene, siþ bileve of holi writt seip not þat þei ben seintis. And so for blyndenes of þis world þe token to worship þat was shame. And Crist myȝte not have do þus, for Crist myȝte not have synned. And þus, where ypocritis seien þat þis dowing doip worship, it doip myche shame to men, Þif riȝt bileve coude conceyve it. For shame of synne is þe moste þat ech man shulde eschewe, for it bringiþ to þe moste shame, þat shal be at þe daie of dome. Wel Y woot þat fendis lymes wolde argue aȝens þis sentence, and disprove oure wordis here; but jugement of þe firste treuþe, and his liif, wiþ his reule, techiþ us sumwhat here how þis is Goddis treuþe. And sich lordship of preestis, wiþ oþer synnes þat kommen after, may dis-troie rewmes here, and do harm to al þe Chirche. For, siþ sich lordship is rote of batailis and divisionis, it mai falle bi þis synne þat prestis taken fiȝting fro lordis; and so þes lordis shulden lyve as vikeris, and þes prestis shulden lyve as knyȝtis. And þus myȝte Cristis religioun be reversid for þe more part. And prelatis, boþe more and lesse, mai assente to þis sentence, and freris mai falle wiþ hem, and chide bi wordis þat it is soþ; as it falliþ in þis tyme þat prestis fiȝting is preisid, Þe, for a feyned cause, þat noon in þis world can grounde. And after þis synne mai falle, þat ladies ben taken privly, and afterward apertli, fro þer hosebondis, bi preestis. And þis wey may fiȝting falle wiþinne rewmes and distrae hem; for preestis mai coveiten to myche of rewmes, and chef lordship of hem. God shilde us fro sich perils; for Þif þei fallen in oure tyme, manȝ helpers shulden þei have of Anticristis clerkis þat darken now. For Goddis lawe seip þus; þat þei ben cursid of him þat bowen

¹ So E; A has foilide.
fro Goddis comandementis; and pis cursing is more to charge, for pis Lord mai not erre. And herfore alle men shulden defende Goddis lawe on þer manere; for litil errour in pis lawe wole growe to a greet harme.

Crist axiþ here mekenes and povert, wiþ verripees; and algatis in hise preestis þat ben hier in degree; and ever þe hijere þat þei ben, þe more þei shulde have of þes vertues. And ȝif þou seie, þat þes richessis ben goode, and Cristis prestis ben more worþi; whi shulde not þei have þes goodis passinge biore oþer men? many sich blynde resouns ben maad bi Anticristis clerkis; as sum men arguen for þeves, þat þei ben more hardi men, whi shulden þei not have þe goodis þat þei robben fro oþer men? Speciali, siþ bi Goddis lawe alle þingis shulden be comune. But here men seien, þat þeves ben hardi but to do synful dedes, and þei ben þe moste cowardis in doinge of dedes of vertue. And as a corde is a good þing, and þe tree is a good þing, but ȝit þe hanging on þe galewis is harmful to þis þef; so worldli goodis ben good, but mysuse of hem is yvel. For God haf þat alle þingis in mesure, and passyng þerof is foul and yvel; as many creaturis ben good, and habitude of hem is yvel. And Goddis lawe techiþ þis ordre, and which of þis is better þan oþer. Certis, worldli richesse is good, but not so good as ben vertues; and cloþis of þe ordris ben good, but not so good as ordre in soule. Goddis lawe techiþ in what ordre hise servantis shulde use his goodis; and mesure of þis ordre is betere þan is havynge of þes goodis. And þus we graunten þat preestis shulden have peple þat were suget to hem, but first suget to Cristis lawe; and þus þei shulden have þis peple for þe traveile and þe service þat þei shulden do to þis peple. But Crist haf in anoþer manere peple, and alle goodis of þis world; for he is boþe God and man, þat mai faile in noþing.
The Nativity.

Exiit edictum a Cesare Augusto.—Luc. ii. [1.]

Þis dai men singen þree massis in worship of þe Trinite; but þe þridde and þe moste is of þe manhede of Crist, þe which is boþe God and man for þe love of mankynde. þe gosþil of þe firste masse, and of þe secounde also, tellen what þingis bifellen in þe birþe of þis child. þe Emperor of Rome was þanne in his flouris, and in pees on ech side, as þis autour of pees ordeynede. Men seien þat þis emperor was clepid Octavian; and in þe two and fourtiþe þeer, whanne he was in moost þees, was Crist born, God and man, in þe lond undir þis emperor. Men seien also, þat þis Cesare was moost in generalte and larges, and pees of his lordship; for more generali þan oþer hadde he lordship of þis world. Of Julius he took þis name to be clepid Cesare; and August he was clepid, for he alargide a þe empire. þis emperor sente a comandement to al þe peple of his empire, to discryve alle his londis, þat was wel nyʒ al þis world. And he bigan at Sirie, for it was myddil of his empire. And so Syryne, þat was þere cheef undur þe emperor, bigan to make þis discricion, and gaderide tribute to þe emperor. And þus myȝte þe emperor wite what þeþe he hadde in his empire, and what þei myȝten helpe him in tyme of nede, in men and moneie. And þus he devidide þis rewme in þree partis, þat men shulden come in nyne þeer to Rome, and bringe tribute for her lond. But al þis is passid now; for þe pope and his covent haþ so put down þe em-

1 Restored conjecturally; the MS. (A) has only the letters e x, followed by the long stroke of a p.

2 Syryne, E.

3 ban, E.

a 'Augustus;' as if from augeo.

b In the authorized version, 'Cyrenius governor of Syria.'
perour⁸, þat litil rewmes telleñ liȝt by him. And so dukes, and eerlis, and lesse, wolen fiȝte wiþ him, and dispise him. And so wente alle of Jude, þat was ny Sirye, to make þer profession in her owne citee. Ech man hadde an heed toun þat was next to his dwelling, and þat was clepid his citee; and sum men clepen it cheping toun b.

And Joseph wente fro Nazareth þat was a toun in Galile in to þe toun of Bedleem þat was sett in Judee. For boþ Joseph and oure Ladi waken þe hous of Daviþ; and þe cite of Beedleem was Daviþis bi sum propriete, for Daviþ was borne in þat citee, as þe Book of Kingis tellip. And so Joseph wente wiþ Marie, þat was his wyf, in to Bedeleem, to make þis professioun þat þe emperour bad make. Þei brouȝten an oxe and an asse wiþ hem, as men seyen, for þis encheoun;—Marie was greet wiþ childe; þerfore she rood upon an asse; þe oxe þei brouȝten for to selle; for Jewis haten begging. And Bedleem was fullid of men bifore þei camen to þe toun; and so þei hadden noon herborwe, but dwelten in a comune stable, and þes two beestis wiþ hem, til tyme cam to use hem.

And it felle, while þei weren þere, oure Ladi bare hir child, þe which was hir firste child, for him she bar and noon oper. And þis is maner of Goddis lawe, to clepe sicch children first born,—not for oper was born; bifoere ne after Crist she bar noon oper. And she wrapple Crist wiþ cloþis, and pulte hit þen in þe craȝt, for she hadde no betere place to put him in al þe hous. And so, as men singen and trowen, Crist lai bifoere an oxe and an asse. And breeþ of þes two beestis kepte him hoot in þis cold tyme.

And herdis weren in þe same contre, wakinge, and kepyn þe houris of þe niȝt upon þer flok. For þis was maner in Judee, whanne þe niȝt was lengest, to kepe þer sheep and wake þat

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* This is an interesting allusion to the enfeebled condition of the 'Holy Roman Empire' since the fall of the Hohenstanfen dynasty, which was truly brought about, as the writer says, by the popes and their adherents. The emperor at this time reigning, Wenzel or Wenceslas, whose sister, Anne of Boemia, was married to our Richard II, was so utterly weak both in character and resources that the princes of the empire deposed him a few years later, and elected in his room his brother Sigismund.

b That is, market town; as in Chipping Norton, Chipping Campden. Chippenham, &c
nijt. And so men seien that Crist was bore at pe myddil of pis nyȝt, for pe myddil persone in Trinite lovede myddil in many pingis. And lo, pe aungel of pe Lord stood bi pes herdis, and clerenesse of God shynede aboute hem, and pei dreened bi greet drede. But pe aungel seide to hem, Wole ye not drede, for loo, Y telle you a greet joie hat shall be to al pe peple. For bis date is born to us a Saviour, hat is Crist pe Lord, in pe citee of Daviȝ. And pis shall be token to you: ye shal fynde pe child wappid wiþ clopis, and put in pe cratche, as Y shall telle you. And sudenly, he was maad wiþ pis aungel a multitude of hevenli knyȝtis, herynge God and seiynge; Glori be to God in hizeste hevenes, and pees be to men in erp which ben of good wille.

Here mai we see how Crist lovede comun povert on many maners; for he chees to be herborid in comun place, wiþouten pryde, and wiþouten worldli helpe of men and of wymmen, and he chees a pore cradil, at the child was put inne. But he hadde, passinge oþer, a pryvylegie in many lingis; for he was born wiþouten peyne or sorewe of his fadir and modir. For as he brak not Maries cloister whanne hat she was maad wiþ child, so he brak not his modirs wombe whanne he cam out of pis cloister. And so þis just folk bifo[r God weren betere þan mycȝ worldli peple, kingis or lordis and ladies, and wiþ mycȝ fare of þis world; for þis birþe was glorious, neer þe staat of innocence. þe secounde confort of Cristis birþ was of þis many aungels; for þei weren betere þan many lordis, and her song was of greet confort. Ofte tyme, in þe olde law, apperiden aungels to men, but not in siche a multitude, ne in siche a joieful speche.

And whanne þe aungels wenten fro hem, þes herdis spaken to hem sylf, Passe we into Bedleem, and se we þis word þat is maad, þat þe Lord happe maad, and shetвид to us. And þe came hastinge, and fond þes þree persones, Marie and Joseph, and þe zong child putt in þe cratche. And whanne þes herdis sawen þis þing, þei knewen of þe word þat was seid to hem of þis child bi þe aungel. And alle þe men of þe contre þat herden þis,
wondriden, and of pes pingis, pat were seid of heerden to hem. But Marie kepte alle pes wordis, and bare hem to-gidere in her herce. And no drede she hadde gret confort, and understonding over opare men. And pes heerdis turneten azen, glorifynge and heryinge God in alle pingis pat pei herden and sawen, as it was seid to hem.

We supposen pat aungels ledden hem to pis place in Beed-lem, and confortiden hem many gatis, bohe in body and in soule. And pei wisten bi pes aungelis, and bi pe good will pat pei hadden, how pei shulden have pes in erpe; and herfore pei herielen God. And so, if we taken hede, Crist hadde company of pre. First, of his fadir and of his modir, pat weren bohe holi folk; after, of herdemene pat lyvenden symple and holi lyf. And pes weren licli mo plan two, and ny3 pe state of innocence; for God lovede Abel betere plan Cayn pat was his broper. And pe first was an heerde, and pe toper a tiliyng man; and tiliyng men have more of craft plan have heerdis in per dedis. And as God lovede Jacobes sones, pat weren alle heerdemen, so he lovede pes heerdis pat camen for to visite Crist. And so pis nativite of Crist was more plan ony oper, she, and more plan Adames makyng, whanne he cam into pis world; for oure Ladi and Joseph passiden Adam and Eve, and pe company of aungelis passiden frendis pat weren wi oure firste eldris; and pes heerdis pat camen to hem passiden Adams children. And algatis pe birp of Crist passide1 oper dedis pat ever God dide; for it is more to make God man, plan to make pis world of nou3t. It is maistrie to make a virgyn bere a child, and dwelle a virgyn, more plan to make Adam of erpe, or to make Eve of Adams ribbe; but it is wi3touen mesure more to make God to be a man. For here mennis wittis moten faile. But oon ensample ha3 kynde zovun us: as pe spirit pat is mannis soule is pe same persone wi3 him, so pe secounde persone of God is pe same persone wi3 pis man. But diversite is greet here and pere, whoso wole loke. Leeve we pis and speke we of vertues. For pis child

1 So E; passiden, A.

a Literally rendered from the Vul-gate,—'omnes qui audierant mirati sunt, et de iis quae dicta erant a pastoribus.'
is Goddis virtue, and wisdom of pe Fadir of hevene. But pis is bi his Godhede; and mo redelis1 jan we can telle ben so of Crist bi his two kindis. And gif we taken good hede of him, Crist is pree kyndis, and o persone; for Crist is Godhede, and bodi, and soule, and ech oon of pes pree. And so, as sum men seien, Crist is seve ne pingis, and ech of hem: for his spirit is pree pingis, and his bodi ojer pree pingis, and Crist is, over pis, his Godhede, but oonli oo persone of it. And so, as sevne is ful nombre of universite of pingisa, so Crist is ful rewme of hevene, and of pis world; for al pis world bi him is beterid, and as who made a newe world. For ech creature of pis world is beterid bi his birp. For man is beterid sip he is bouht and maad Goddis sone and his eire, and perwij pe brofer of Crist, which is bope God and man; angelis in hevene be beterid, sip pei have more felouship, and sich felouship of seintis makip hem more glad toigidere. And pus alle pe fendis in helle ben beterid a3ens per wille; for per cumpany is maad lesse, and pei have harm of many felowis.

Al pis world bodii shulde serve to God and to man; and it wantide pis eende til pat Crist was maad man; for bifoire, pis world fauste wij God and tormentide man, but fro pat pis pees was maad, God made pis world to serve man. And herfore aun gelis in hevene, for Cristis incarnacioun, wolden not take kneling of Joon, but seiden, pat pei weren his servantis, and servantis of his breferen; and pis pei fulfillid in dede. And so ech part of pis world shulde joie for pis nativite; but pe fendis maken sorewe, for old envie, pat pei have. And for pei shulden make ioie, pei synnen in pis, and harmen hemsif. And herfore Crist is clepid a pesible kyng in je Chirche; for he made pees in al pis world, and lefte fstinge for more pees. For man fisfip wij pre enemys, to have more blessid pees in hevene. And so, as many men seien, alle pingis komen for je beste; for alle komen for Goddis ordenece, and so pei

1 ridelis, E.

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* The number seven, formed from the union of the triad, the ‘perfect’ number, with the tetractys, which Pythagoras venerated so profoundly, itself prime and masculine, marking the number of the planets, &c., &c., has been held sacred from the earliest times. See the article on ‘Arithmetic’ in the Encyclopaedia Britannica.
comen for God himself; and so alle þingis þat comen fallen for þe beste þing þat mai be. Moreover to anoþer witt men seien, þat þis world is beterid bi everyþing þat falliþ þerinne, where þat it be good or yvel; so moche, þat þis world is betere for synne þat is punishid in helle; for it falliþ to oure Lord to have a prisoun and prisoneris, and do his merci to hem, and savore more his scint in hevene. And herfore seip Gregori a, þat it was a blesful synne þat Adam synnede and his kynde, for bi þis þe world is beterid; but þe ground of þis goodnesse stondiþ in grace of Jesus Crist.

But þit men mai muse how Crist is pesible kyng, siþ he seip, he cam not to sende pees in þe erþe but swerd, and þat bitokeneþ fæþing and noo pees. Here men seien soþel, þat þer ben two peesis, verri pees and fals pees, and þei ben ful dyvers. Verry pees is groundid in God, whanne God loveþ a man, and to þat pees sueþ pees wiþ alle creaturis; for to men þat þus loven God done alle þingis good. And þis pees stondiþ in pacience, and mekenes, and oþer vertues; and þus was Crist pesible kyng, and he and hise hadden pees here. Fals pees is groundid in reste wiþ oure enemys, whanne we assente to hem wiþouten æzenstonding. And swerd æzens sich pees cam Crist to sende into erþe; for þus fouȝte Poul æzens his fleish, æzens þe world and þe fend; and þus dide Crist, partinge fleishli frendis fro þe love of oþer, for þe more love þat þei shulden have to Crist þat is her God. Þis fals pees is cowardise, and enemye of God; and auctor of þis pees is þe fend of helle. And Crist contrariede þis pees, wiþ synnes þat bringip it in, as ben pryde, envie and bateils, ydilnes, and oþer synnes. And where verry pees techiþ pacience, þis pees techiþ fæþing, and blasfemeþ in God, as it wolde be his maistir. And to þis undirstonding was not Crist pesible kyng. And herfore þe prophete seip, þat in tyme of Crist, þei shulden welle þer swerdís to sharris1, and þer

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1 A passage, not worded precisely as here stated, but with the same general meaning, may be found in Gregory’s Commentary In Primum Rægum, lib. iv. cap. 1. But there is a passage in the Sarum missal, in the office for Holy Saturday, containing precisely the same thought; ‘O certe necessarium Adae peccatum et nostrum, quod Christi morte deletum est! O felix culpa, quae talem ac tantum meruit habere redemptorem!’
speris to sykelis. For of Crist scip anoper prophete, dat Crist shulde do awei bateillis to pe ende of pe erhe, and instrumentis of bateillis, as bowe, and sheld, and swerd, and ooper engynes of bataillis. Tus shulde it be; but pe fend reversip pis.

ON SEINT STEVENYS DAL.

[SERMON XCI.]

Ecce, ego mitto ad vos prophetas.—Matt. xxiii. [34.]

Dis gospel is songen in worship of Seint Steven, dat was pe firste martir afur Cristis assencioun; for he was oon of pe sevene dekenes chosen of pe apostlis, and stood styfli to his deep for bileve azens Jewis. And so bileve techip us dat he is an hooli martir. Crist seide pes wordis to two maner of folk, dat weren pe fendis capteyns in killing of martiris; and pes weren princis of preestis, and comunte of Jewis. Crist supposip in pis speche, dat he is bope God and man; and so al tyme dat was, or shal be, is present to him. And he supposip also dat ber ben two kynredis; good kynrede, and yvel, of which ben man-sleris fro pe bigynynge of pe world to pe laste martir. And to pis kynrede shapi Crist his wordis:—Lo, I sende to you prophetis, and wise men, and scribis; and al pis is for your good, to teche you Goddis lawe: and of hem shal ze kille, and do upon pe crosse, and of hem shal ze tormenten in your synagogis. And here mai we see pe malis of pis kynrede, for a synagoge, as pei seien, is an holi place; and hereinne pei turmenten just men. And pe synne was1 pe more, and blyndenesse of witt also, for pei wenden to do wel in pis. And so pei pursuen Cristene men fro cite to citee, pei shal veniaunce come on hem2 at pe dai of jugement. And Tus pei done her fadirs work, sleyinge martiris bi pe tyme, pat al just blood come on hem, pat is shed in erhe, fro pe blood of just Abel to pe blood of Zacarie, pat was Barachies sone, slayn of hem bitwixe pe temple and pe auter.

1 So E; is, A.
2 The words And—hem are italicized in E.
SERMONS.

This is a blessed end ordained by God's law, for no sin may be done, but if justice be performed; and so, if justice is made in the world more fair than this sin may be done, but if justice be entered; and so many men have many names, and algatis in the old law; and a man is a son of a father long before; and many things are hidden from us, how they were special done. And thus we taken the word of Christ, and truen it so as believe, if each word of the gospel is true, if it is believed; if each complete reason told, the same true. Christ said to his folk:—So, Y see you, all these things shall come upon this kingdom. These Jews were a part thereof, and so this kingdom was there, and herds these words of Christ, for a part of it herds them. After, Christ declared that these malice was only in them; for God was of good, wine to do good to his kind; but some of them would not take this goodness of God. And thus said Christ:—Jerusalem, Jerusalem, how oft would ye gather these children, as an hen gathers her chickens under her wings, and not to take in vain God's grace. And here men doubt common how God's will was reversed, if the Psalm said:—that the will of God he did generally in heaven and in earth. But here it seems that Austin would say on this manner:—that God's will must necessarily be fulfilled; and so, as often as Christ would gather children of Jerusalem, as often were they gathered under his protection; and when he would not gather them, their sin was in cause, and by the witness of God, they must necessarily be punished; and so God's will was fulfilled in punishing of them. God would some thing utterly, as to what he would be; and these things were necessarily, so God is almighty. And some thing wold God upon condition; and tell it men his will, how, his law, men shall be punished if they break this general will in any part thereof, that is fulfilled in sum part. And so, if God bid to do these things, and ordained to punish for these trespasses, God would on his manner that this deede be done. And so ever God's will is ful-

a See p. 240.

b See St. Augustine's, *Enarratio in Psalmum* cxxxiv. § 10.
fillid, ouþer in dede, or penaunce. 3if a man do meedfulli þat God biddip him do, Goddis wille is riȝtli fillid in dede, as God biddip; 3if a man aȝenstondiþ God and doþ aȝens his wille, 3it Goddis wille is fillid asideli by punishinge of þis man. And God hæp ordeyned ever more siche wille to be fulfillid þus. And so, as men spaken in Latyn, 3if God biddip þee do þis dede, God wole þat þou do þis dede, al if þou doist it not; for þou art in dette to do þis dede, and in þat is Goddis wille endid. But God wole not þat þou doist þis dede, for God knowip not þis treuþe, but God wole þat þou do þis dede as God wole þat þou shuldist do þis. And so Crist doubliþ þis citees name to telle defaute of þer unkyndenesse; how þei sleen Goddis prophetis, and stoon Goddis servauntis sent to hem, as was Stephen and many oþer, þe which al þis citee killide.

And after Crist telliþ þe veniaunce þat shal be taken for þis synne. Lo, your hous shal be lette to you desert, for defaute of dwelleris. And þis þing cam after in dede, soone after þat Crist steiþ to hevene. And so Christ seiiþ to þis kinrede; Certis, I seie to you, ze shal not se me fro henns, til þat ze seien, blessid be he þat is comen in þe Lordis name. Anoon þis kynrede die þe fro Crist, and þanne þei wisten þat he was God, and how he cam to þer profit, al 3if þei weren unkynde to him. And þis knowing was peyneful to þis kynrede þat shulde be dampered; and þis folk suffride þis pey ne bifoer þat þei sawen Crist. For God is redi in peyne 3yvyng þe as he is redi to 3ythe blisse; for his justise nedip boþe to þe toon and to þe toþer.

sdely, E.

a as men spoken in Latyn. The reference in the text is probably to the great work of Archbishop Bradwardine, the ' profound Doctor,' entitled De Causa Dei contra Pelagium, in which the whole subject of free will and predestination was exhaustively handled, and the popularity of which was very great. It appeared about the year 1340, and, as Sir Henry Savile says (pref. to edition of Bradwardine's De Causa Dei, 1618) was immediately on its publication 'tanto omnium doctorum exceptus applausu, ut per omnes fere bibliothecas totius Europae describeretur.' To this work Chaucer refers in the well-known passage in the Nun's Priest's tale, and reproduces some of its subtle argumentation in the fourth book of Troilus and Criseyde.

b God does not will thee to do a particular act in obedience to his command, because he is ignorant of the truth (that thou wilt not do it); but God wills thee to do the act, in so far as he desires that thou shouldst obey his precepts, though thou in fact does it not.
**ON SEINT JHONES DAY.**

**[SERMON XCII.]**

*Dixit Jesus Petro.*—*John* xxii. [15.]

Dis gospel tellip how Crist ordeynede Joon to lyve and die, and how Crist wolde þat Joon cam to blisse wiþouten killing. Joon tellip how *Jesus seide to Petir þat he shulde sue him,*—not oonli bi paas of feet,—but in suffringe déþ as dide Crist. And Peter knew þis witt of God, and wolde fayn wite how Joon shulde die. But Joon clepiþ himsylf bi þree names and leveþ his owne propre name. For þes wordis þat Joon tellip here sounen to excellence of him; and þanne God wolde þat men be pryvy, and yeve þe soþe to grace of God. And þus seip þis gospel of Joon, *how Petir turnede him and saw Joon.* And þe firste name of þes þree sownep in to Goddis grace, and is seid in þis maner: *Peter, as he turnede him, saw þat disciple þat Jesus loveþ, how he sueþe Christ,* as Peter; but þat he wiste not of his déþ. And þis souneþ to grace of Crist, þat he loveþ þus Joon bifoře; for more grace mai not God þyve þan sich love bifoře disértis. Þe secounde name þat Joon clepiþ him, stondip in familiarite of Crist: how *Joon restide on Shir Pursdaie*¹ in þe soper on Cristis brest. Þis homlynesse was a greet grace, and meveþ men for to trowe þat þis Joon hadde witt of Crist. And al þis cam of grace of Crist. Þe pridde name þat Joon clepiþ himself, þat Peter shulde knowe bi resoun, is þis þat Joon seide to Crist, *Lord, who is he þat shal traye þee?* Þis word was seid on Shir Pursdai, whanne Crist was at his soper, for þanne tolde Crist, but comunli, þat oon of days the people would on that day *sbeþe theyr hedes, and clyþ theyr berdes, and pool theyr heedes, and so make them honest ayenst Easter day."

¹ *Scher Thursday, E.*
hem shulde traye him; and Petir wolde wite which þat he were. For, as men seien, Petre wolde have fouȝte wip him. And Petre saw þat Joon was nyȝ Crist, and homly wiȝ him, and spake to Joon þat he shulde axe Crist which was he þat shul traye Crist, as Crist hadde scied. And al þis souȝte to Cristis worship, and to wisdoom of Crist. And þus Joon nempnde þis þridde name, and leeveȝ to boste of himsilf.

Whanne Peter saw þis disciple, þat was Joon Evangelist, he axide of Jesus what shal worpe of þis Joon. But Jesus anþweride to Petir in wisdom and pacience, and seide: Y wolde þat he dwelle þus til Y come; what is þat to þee? sue þou me. And it is ynowȝ þee to cuyne, and to do at þis tyme, and axe no more. Here mai we se, how Crist wolde þat neiȝer Petre ne Joon wiste þanne Judas name, whom Crist wiste þanne to traye him. And so Crist shewide togidere boþ pacience and charite. But Crist shewide after lore more to note; how men shulden not bisien hem to knowe þingis unpertinent to þe helpe of þer soule. And þus seide Crist: What is þat to þee. And so þis word wente among þe apostlis, þat þis Joon shulde neve þe die. And so wordis þat ben wel seid mai liȝtli be taken amys; siþ apostlis token amys þis word of Crist so plainli seid. And þus Joon telliþ þis defaute, and seide, þat Jesus seide not þat Joon shulde neve þe die; but Jesus seide in þis maner: But I wolde þat Joon dwelle þus till þat Y come, what is þat to þee. And Cristis wordis myȝten be verified on þis maner, þif Joon were deed; þat Crist wolde þat Joon lyvede longe, wiþouten martirdom in bodi, til Crist cam in his owne persone, and warnede Joon to come to him and ete in hevene wiþ his breþeren in Cristis feste þat he hadde ordeyned. And þus telliþ þe storie of Joon, þat was longe after; as it bifel, Crist cam to Joon, and tolde him how he shulde come to his breþeren upon Sundai next after, and so Joon diede in his grave. Lord! siþ þes wordis

1 homely, E.
2 do þat, E.

Domini secundum Ysidorum anno LXVIII, apparet ei Dominus cum discipulis suis dicens, Veni, dilecte mi, ad me, quod tempus est ut in messa mea cum suis fratribus epulcris. Surgens autem Johannes coepit ire.

The manner of Saint John's death.
of Crist mai be wel þus undirstonden, what shulde meve ony man to take fals wite bi hem? After þese meke wordis of Joon, and comendinge of Goddis grace, tellip Joon of himsilf: how he is þat discipile þat berip witnesse of þes þingis and wroot þes þingis in þis gospel; and we witen þat his witnesse is sob. And sich a witnesse, unsuspect, shulde be trowid of trewe men and not be holden for fals, sip it is oure bileve. Prove þou þat þis gospel is fals, and after dampne it if þou canst.

ON CHILDREN MASSE DAY.

[SERMON XCIII.]

Angelus domini apparuit.—Matt. ii. [13.]

Ve Lordis aungel apperide in sleep to Joseph, and seide: Rise, and take þe child and his modir, and flee into Egipt, and be þou bere til Y seie to þee; for it is to come þat Eroude seke þe child for to lese him and his felowis wiþ him. And Joseph roos up, and toke in þe nyxt þe child and his modir, and fledde into Egipt. And Joseph was bere to þe deep of Heroude. And þis was done of Joseph, for to fulfille þat þat was seid by þe prophete, þat seide: Out of Egipt Y clepe my sone, seþ God of Crist. And þanne Heroude saw, þat he was disseyved of þe kyngis, and was ful wroþ, and sente into Bedelem, and slowþ þe children þat weren in Bedelem, and in alle þe coostis biste, þat weren of two þeer and wipinne, after þe tymþ þat he souþe out of þes kyngis, þat Crist shulde be of age. For as men seien comunli, þe same þeer þat Crist was born, Eroude wente to Rome and brente þes kyngis.

Cui Dominus, Dominica die ad me venies.’ The legend goes on to describe how St. John caused his grave to be dug near the altar in his church at Ephesus, and laid him- self down in it; from which point the story evaporates, as it were, in a cloud of miracles, and makes no mention of his actual death. This, however, our author might have found in St. Augustine, who, in Tract CXXIV In Jovanni. Evang., says that it was related in an apocryphal writing that the apostle, after his grave had been dug, ‘ibi se tanquam in lectulo collocaisse statimque cum esse defunctum.’
SHIP, and dwelte þere aboute two þeer before he cam aȝen. And þerfore he slow alle þe children þat weren two þeer, for he dredde him of Christ þat he shulde take his kingdom; sìp þis alien b was kyng bi þe graunt of Romayns, and he wiste not how Crist wolde do þat was bi kynde kyng. And þanne was fulfillid þat was seid bi Jeremye: A vois was herd in hiȝ, which vois was a weeping and a greet weiling.—Rachel was weping for hir children and she wolde not be confortid, for þei weren not, quic þis.

Þis prophecie is undirstonden on many maneres of men. Sum men undirstonden it, þat Rachel wepte in spirit þat þei weren not hir children þat weren kild in Bedleem, but hir sistris children; for þei weren kild martiris. Õþer men undirstonden by Rachel holi Chirche; and þes martiris weren hir children þat she wepte fore, not for þe martirdom þat was in hem, but for þe synne þat was done aȝens hem. And þe remenant of þe word is undirstonden 1 denyingli, þat þe Chirche wold not be confortid of þis, þat hir children weren dede. For she þouȝte it no discontent by many enchesouns; oon, þat it mut nede be, as God himself hæp ordeyned,—and he ordeyneþ evere for þe beste, þif we coudyn perseyve it. How shulde we gruntche aȝens God þat we trowen doþ so wel? Also, we trowen

1 So E; A has undirstonding.

* brente þes kyngis ship. This sin-
gular legend is not found, so far as
I can discover, in any writer of
earlier date than Petrus Comestor,
(the Mangiadore of Dante, Paradiso.
xii. 134), author of the Historia
Scbolastica, from whom De Lyra
quotes it. Peter was a priest of
Troyes in the twelfth century; the
Historia is said to have been pro-
duced in the year 1181. In the
dedication, addressed to the arch-
bishop of Sens, Peter declares that
he had written the work at the
urgent entreaty of many friends, in
order to ‘elucidate the too brief and
obscure narrative of holy scripture.’
Labbe, in his Scriptores Ecclesiastici,
thus writes of him;—‘Historiam
Ecclesiasticam consarcinavit canque
glossis tum falsissimis tum insulsis-
simis refercivit, quae tamen ita tum
ubique obtinuit, ut ipsi scripturae
sacrae nudae ac purae pene pre-
feretur.’

The story of the veracious Petrus is,
that while Herod was on his way
to Rome, whither he had been sum-
mmoned by Augustus with reference
to the quarrels between him and his
sons, he stayed for a time at Tarsus
in Cilicia, and burnt all the ships of
the people of Tarsus, in revenge for
their having provided the wise men
with a ship to return home in.
Whereby the prophecy in the forty-
eighth Psalm was fulfilled, ‘Thou
shall break the ships of Tarshish
with an east wind,’ Tarshish being
of course identical with Tarsus!

b Herod was an alien and no
Jew, being the son of Antipater
the Idumæan.
SERMONS.

That these saints were taken in the best time, so that many were slain, and many were better than they should have been married. Why should the Church sorrow for her great goodness? Many such reasons are given, that men should be patient and conform themselves to God's will, and enjoy more goodness. And thus men say that the Church is worshiped by martyrs. Christ is head of martyrs, and only by himself; but his members are martyrs upon different manner: some in will and deed — and thus was Stephen martyred; and some in will and not in deed — and thus was John martyred; and some in deed and not in will, and thus were these children martyred.

But men doubt commonly how all these were martyrs, since circumcision was taken as necessary as now is baptism. But likely many of them were killed before they entered the church, and before that, they should not be circumcised under the law. Here many men say that they were many circumcisions, as there were many baptisms, as it is known commonly. And God is not so oblied to sensible sacraments that he may, without them, give a man his grace. And as God gives grace to martyrs, without baptism of water, by baptism of the Holy Ghost and by water of Christ's side, so may men suppose of circumcision; and so all these Innocents were circumcised in soul. Thus may men suppose滨海 belyeve.

And many men suppose this more than these saints that now are canonized by the Court of Rome, for lordship, or money, or favor of partis; for thus may the Court be blinded in many such canonizingis. Also, false witness is proven not before God; why should we believe that such witnesses seem so? also, many such signs that are held myraclis may be done by the fiend, and many more than they; what evidence is of these, that their soul is in heaven? Some souls are in heaven, but witnesses of holy writ, and these witnesses are more worth than a thousand courts; and believe of Christian men is that they were saints. But men suppose滨海 belyeve that other men are saints, after evidence that they have, outer more or lesse: as sum men suppose, and sum leeven levesfulli; and sum men trowen treuly, that all such saints profit not to men but if they make them love Christ. So, if men would betere love Christ without such feestis,
it were beter to hem to wante sich seintis. But wiþ þis it is sop,þat many ben seintis in hevene, as Laurence and Kateryne a, allþif Rome canonise hem nevere. But siþ þes seintis ben not expressid in þe lawe of holí wrrit, men ben not holden to trowe it expressli þat þes ben seintis in hevene: for after þat treuþe is in holí wrrit shulden men trowe þis treuþe. And so, as it is ofte seide, holí wrrit conteyneþ al treuþe: sum treuþe expresli,—and þat shulden men þus trowe,—and sum treuþe pryvly,—and þat shulden men trowe in comune. And God woot of þat ðat shulde men trowe in comune. And þat shulden not leve þe office þat Crist bad hem expresly for sich newe ordenaunce. And it is knowun þat many harmes and many erroirs fallen bi þes festis; first, in þe purchaseyg of canonisyng of seintis at Rome; after, in coveitous occupying togedre moneie bi siche seintis; and algatis in mystrowyng þat men have of sich seintis. As sum men twrown þat Seint Thomas, Erchebishop of Cantirbirie, dieþe for dowynþ of þe Chirche, and to defende goodis þerof. And it were more licli to men, and more acording to Goddis lawe, þat men shulden be seintis in hevene for to bringe holþ Chirche to þe ordenaunce þat Crist

* At the early period (middle of the third, and early in the fourth century) at which these saints lived, no formal rules for canonization existed. Yet St. Laurence is a strange instance to choose; for though he was not formally canonized, his feast was solemnly kept in the Roman church at least ever since the fifth century; and this was the more natural, because he was a native of Rome. See his life in Alban Butler (Aug. 10).
ordeynede; and þat was pore state of preestis. And herfore
trowen many men, þat cause þat made Seint Thomas martir
was, þat he spake æzens wolves þat weren aboute to murþere
lambren; and suffrede not, for defaute of preching, Goddis
vyneþerde passe to a wortþerd. And þus bishopis and clerkis,
wiþ kingis, holden stifi æzens Thomas; and þus we redyn 1
of Seint Thomas, and trowen it betere, but lesse þan feþ. And
þus shulde we not stryve, as foolis, how hye þis Thomas is in
hevene, and what seintis in hevene he passiþ; as done þes newe
foundun ordis of her patrouns a, for whom þei stryven how
hie seintis þei ben in hevene. And þit þei can neiþer tecþ bi
resoun ne bi bileve þat þei ben seintis in hevene, ne þat þei passe
þe leste in hevene. But men mai trowe, whoso wole, þes fablis
for which foolis stryven. God ʒyve us grace to love him, and
kepe his lawe, and love it; for þat is betere to Cristene men,
þan kepe þes festis of þes seintis. For ech preier to þese
seintis moot be knytt wiþ helpe of God. For, if we loven Crist
in his ordre betere for love of siche seintis, þan þe festis
profiten to us; but comunli þei done us harm. But al oure
craft were for to knowe what we shulden take as bileve, and
what þing we shulden suppose, and what þing forsaken as fals.

1 reden, E.

a as done þes newe foundun ordis of
ber patrouns. This looks like a re-
ference to the famous Liber Con-
formitatum of Bartholomew of Pisa;
but if it be, this sermon was not
written by Wyclif, for that work,
according to Gieseler (Eccl. Hist.
vol. iv. p. 155) was not written till
1385. In it is said, (I quote from
Gieseler) that the brother Pacificus
had seen in a vision many seats in
heaven, 'inter quas vidit unam em-
inentiorem alii et prae omnibus
gloriosius fulgentem, et ornatum
omni lapide pretioso;' of which
seat it was told him,—haec sedes
fuit Luciferi, et loco ejus sedebit
humilis Franciscus.' It is, however,
probable that the exaltation of their
founder in Paradise was a favourite
theme with Franciscan preachers in
call countries, long before the ap-
ppearance of the Liber Conformita-
tum.
To sum men it plesyp for to telle þe talis þat þei fynden in seintis lyves, or wijpouten holî writ; and sich þing plesyp ofte more þe peple. But we holden þis manere good,—to leeve sich wordis and triste in God, and telle sureli his lawe, and speciali his gospelis; for we twrown þat þei camen of Crist, and so God seip hem alle. And þes wordis, sip þei ben Goddis, shulden be taken as bileve; and more wolen þei quykene men þan ðeþer wordis þat men knownen not. And þis þes festis of þes seintis han þis good biseide ðeþer, þat man mai wel telle in hem þe understanding of þe gospel.

Þis gospel telliþ a treuþe to us, how Joseph and Marie, Cristis eldris, weren woundringe of þes þingis þai weren seid þanne of Crist; for alle þes wordis weren newe to hem, and seid of God, as we bileven. And as Austin seip on þe Psalm: Trowe it not, for Y seie so; but, þif Crist seie so, wo is him þat twypiþ it not. And as we shulden have bileve þat alle Cristis wordis moten nede be trewe, so we shulden have bileve þat þis sentence was seid of Crist; which sentence is told to us bi figuris and bi mannis writing. And þis is þe leste bileve þat we shulden have in al oure feþ. And þif we ben disseyved in þis, oure owne synne is in cause. We shulden not twrowe in þis ynke, ne in þe skynnnes þat is clepid book; but in þe sentence þat þei seien, which sentence is þe book of liif. For, al if þer ben many treuþis and dyverse resouns in þe gospel, neþele ech of þes treuþis is þe substance of God himself.

Syemon was an oold man, and blessid Marie and Joseph; for he bilevede þat Jesus hir sone was togidere God and man, and so he trowide þat bi him Marie and Joseph coulden be saved.

1 a boke, E. 2 sebulfde, E.

a I have not been able to verify this reference.
Sermons.

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"Is Symeon seide to Marie, pat he trowide was Goddis modir 1: Lo, bis child is putt here into falling doun and rysyng up of many folk pat ben in Israel, and into a signe to which it shal be axenseid, of wickide men; and pi soule, which is his, shall passe swerd of compassiou. For Marie suffride in herte wi Crist and hadde myche sorewe in pis world. For to sich folk wolde Crist 3eue blisse, and 3us 3er blisse savouride more; for it is seid comunli pat man may not passe fro pis joie streigt unto 3e joie of heven, for 3anne hevenli joie savouride him not. And 3us ech man of worldli lust, 3if he shal after come to hevene, mote nedis have a litil space to purge him of his worldli lyf; and 3anne shal blisse savoure him, whanne he is purgid 3us fro 3is world. And so Crist, wi his modir and alle his apostlis, hadden here sorowe; and 3us 3ei weren disposid here to take betere 3e blisse of hevene. And it is no drede to clerkes pat ne 3e spirit of oure Ladi, 3e which is lyf of hir, and in which Crist was wlappid, was a spirit of Crist; as alle 3ingis moten nedis be hise. Lord! 3i sophistris graunten pat 3is 2 fadir of 3e 3 hound is myn, and 3it he is not my fadir 3, whi shulde we not graunte also, at oure Ladies soule is Cristis; and so myche more, as Cristis wille and hir wille was ever at oon? 3e eende whi oure Ladi suffride 3us, was herfore ordeyned of God, for she shulde be more hooli, and more disserve to Cristene men, and beter printe Cristis dedes, and telle hem hise evangelistis.

And 3us many men tellen 3is cause to dyvers ententis; pat oure Ladi shulde have sorewe, pat pouzis be shewid of many hertis. Sum men construen 3us 3us: pat oure Ladi, bi 3is sorewe, lovede more tendirli mankynde, and made hem shewe her pryvy synnes. And so, bi 3is merit of oure Ladi, pouzis of apostlis and ojer weren shewid of many hertis to God, bi confession; or ellis, pat 3us oure Ladi pouzte betere on dedes pat Crist dide, and shewide hem to Luke and ojer, to winnesse hem of many hertis.

1 So in E; A italicizes the words Goddis modir. 2 3e, E. 3 3is, E.

* On the fallacies arising from ambiguity of the middle term, see the chapter on Fallacies in Whately's Logic, §§ 8–12, and the collection of examples in the Appendix, Part II.
**Wyclif's**

And her was an oold womman, Anna, hat was a prophete in his tyme: she was douter of Fanuel, of he kynrede of Aser. His Anna wente wel in her daies, and she lyvde sevyn thee wiþ hir hosebone: hat was weddid wiþ hir fro her maidenhod. And his Anna was widewe unto foure score thee and foure, hat wente not out of pe temple, but servede perinne, bope niȝt and dai, bi fastinge and devoute preieris. And his Anna cam be same tyme, and made hir confession to God, and spake of Crist, as of God and man, to alle oper, hat camen to hir and weren in bileve, and abiden be biyng azen of mankynde. Here men douten comunli how old his Anna was, and wheþer hes foure score thee and foure ben countid in hir two eeldis bifoþ, as in tyme of hir maidenhood, and in tyme of hir wedlok. But leve we þis witt to God, and wite we wel þat þis Anna was an oold womman; and so Crist wolde have witnesse of ages and statis of folk. Crist wolde have witnesse of oþer folk, as weren Anna and Symeoun; and he hadde witnesse of þong folk, as weren Innocentis martrid for him; and he hadde witnesse of myddil folk, as weren his fadir, and modir, and herdis. But comunli Crist hadde witnesse of just folk of good name.

**And whanne þei hadden do alle þingis in þe temple, þat fel to be done bi Goddis lawe, þei turneden azen to Galile, to þe citee Nazareth.** For, siþ Crist was circumcisid, and pore offringe was maad for him, þer was no more þere to do bi Crist, of so tendir age; but whanne he was of twelfe thee, he cam azen wiþ his elders and enflourmede þe doctours of þe temple, as þe gospel of Luk seiþ. And in þe meene while, þe child wexide and was confortid, ful of witt, and þe grace of God was wiþ him.

1 So E; A reads and.
The Gospel on Newe Jerusalem Day.

[Sermon XCV.]

Postquam consummati sunt.—Luc. ii. [21.]

This gospel telliç of Cristis circumsicioun, þat was done on þe eisçte¹ daie fro þat Crist was bore. And þis religioun bigan at Abraham þe patriarch; and þis religioun was done in hem longe after þer eisçte daieæ². But þis was kept speciali among þe Jewis; but now we kepen it not, but þing þat it figurip. Þe first book of Goddis lawe telliç of Adam and Eve, how þei lyvenden nakid in tyme of þer innocence. But fro þei hadden synned, þei wisten þat þei weren nakid, and þei founden in lymes of gendure rebellion to resoun; and þei shameden herof, and hiliden þes lymes, for man shameþ kyndeli of workes of synne. And þus God bad Abraham to þenke on þis synne, þat men shulden kitte awe þe skynne of þer 3erde; and þis kitting awei is clepid circumsicioun. Many causes þer ben whi þis prophytid to Jewis; for, bi þis þouȝten betere on þe synne of Adam; bi þis þei fledden more þe foule synne of lecherie. And to þis synne wereþ þe Jewis ful redi; and herfore swynys fleish was forfendid Jewish. And bi þis obedience þat Jewis maden to God, weren þei knowen from oþer men, whanne þei weren slayn in bataile. Sip Crist myþte not synne, and algatis in lecherie, Crist was circumsicid, to fulfille þe lawe, and to telle men aftir how he clensip þer hertis fro synnes þat þei han done, in dede, in word, and þouȝt.

¹ eyaste, E.
² þe eyst days, E.

—a For (Gen. xvi. 10) Abraham was ninety years old, and Ishmael thirteen, when the rite was practised on them, and on all the men of the houshold.
—b Nicholas de Lyra (Biblia Sacra, in Levit. cap. xi.) explains that the flesh of the camel, the hare, the Hyrax Syriacus, or choerogryllus, (translated 'coney,') and the swine, was forbidden to the Jews, because by the first is mystically signified pride, by the second timidity, by the third avarice, and by the fourth filthiness,—vices which are respectively opposed to the four cardinal virtues, prudence, courage, justice, and chastity.
And pis is þe first ernest \(^1\) þat Crist þæf for mannis kynde, and seide þat he wolde save it bi blood of þis Goddis lomb. Men seien þat Crist þræs shed his blood for man: first, in circumcision of þis tendir membre; þe secounde tyme, longe after, whanne Crist swettæ his blood whanne he praieide for man, and drede to suffre deþ; þe þridde tyme, and moost, whanne þe blood of Cristis bodi was drawyn out in many maneris bi violence of turmentouris. Þe blood in his fleish was drawyn out bi scourging; þe blood in his veynes was drawyn out bi nailis; and þe blood of his herte, where Cristis lif was tresourid, was drawyn out bi persing of spere of a knyȝt. Lord! sipp Crist seip þat þe blood of just Abel shal be requyrid of Cayn, myche more þis blood of Crist. And sipp suffring bi charite is meritorie and helpyng, myche more þis suffringe of þe persone of Crist. And þus goostli circumcisioun was evermore nedeful; and it hadde vertue and ende in þe blood of Crist.

Þis gospel telliþ shortli of þis circumcisioun. Luk seip, Whanne eiȝle daies weren endid, þat þe child shulde be circumcidid, his name was clepid Jesus, þat was clepid of þe aungel biffer he shulde be conceyved in wombe. It is knowun to trewe men þat Crist was þræs clepid þus; oones, whanne he was circumcised, as we clepen children whanne þei ben baptizid\(^2\); þe toþer tyme, whanne Gabriel spak wiþ oure Ladi, and telde hir how she shulden conseythe Crist, and he shulde be clepid Jesus. Þe þridde tyme was Crist clepid Jesus in þe Trinite wiþinne; and þis was hiȝest cleping, and mooȝs t of vertu. For by\(^3\) þe ordinance of þis oþer han þer power; and bi þis seip Poul, þat in þe name of Jesus ech knee is bowid, of hevene, of erpe, and helle; and ech tunge confessip þat oure Lord Jesus Crist is in þe glorie of God his Fadir. And so þis word Jesus, seid of trewe men, is of gret vertu ægens þe fendis. And, as sum men speken, þis name is often teld, sum tyme privyli, and sum tyme apertli, and it was ofte figurid biffer þat Crist was bore. Jesus is as myche to seie as Savyour. And so Joseph in Egipt was figure of oure Jesus. Josue, þat ledde Goddis folk, and

\(^1\) ernes, E. \(^2\) baptymed. \(^3\) So E; biffer, A.

Wyclif.
partide pe lond of biheste, figuride oure Jesus bi many propor-
tees; and so dide Jesus Sidrakis sone; and Jesus Nanes sone.

And, as men seien, in pis word 'Unne pe shal pe just man be saved,' is menyd pis word Jesus, whoso coude undirstonde it. For in pis word Vix ben but tres lettris, V, and I, and X. And V bitokenep fyve; I bitokenep Jesus; and X bitokenep Crist. And so pis resoun sei that pe just man shal be saved bi pe V woundis of Jesus Crist oure Lord.

PE GOSPEL ON TWELFPE EVYN.

[SERMON XCVI.]

Defuncto Herode.—Matt. ii. [19.]

Pis gospel telli̧p how Crist cam from Egipt. For in tyme pat Crist was peere, pat is not made to us to knowe, was pe first Heroude deed, pat slou̧ pe children for Cristis sake. For in meke abiding sendi̧p God remedy; and pis sei̧p pis gospel pat, Whanne Heroude was deed, lo, pe aungel of oure Lord apperide to Joseph in sleep, and bad him ryse, and take pe child and his modir, and go into pe lond of Israel, for pei ben dede pat sou̧ten pe childis liif. It is seid bifo̧re, pat God is good maistir, pat sendi̧p siche messangers to conforte his disciplis, and telli̧p but lilat at oones, pat pei shulden not foŗyte; but evere as pei han nede, pei shulden ben newe confortid. God woot al pi̧ng bifo̧re pat it be done; and so he ordeynede his angel to come to Joseph in Egipt anoon, whanne Eroude was deed, to telle him pes tî̧̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄...
lordis seien, we wolen þat it be so. Two maneres of sekyng þer ben of men: sum men seken men to do hem good and worship; and þus þre kingis souȝten oure Lord Jesus; and sum men seken a man to do him harm and dispit; and þus Heroude and his servantis souȝten Jesus Crist; and þei wolden have kilid Crist. And þus þei souȝten Cristis liȝf; for his spirit þei myȝten not dere; and his bodi þei tolden litil bi, but þei wolden not þat his spirit hadde quiked his bodi.

And Joseph roos and took þe child and his modir also, and cam in to þe lond of Israel; but warli, as þe aungel tauȝte him. And, whanne Joseph herde þat Archelaus, Heroudis sone, rengnede in Judee for his fadir, he dredde for him to go þidir. And Joseph was amoneschid in sleep bi angel how he shulde go; and wente into Galile. And Joseph cam and deweite in a citee of þat contre, þat was clepid Nazareth; for to fulfil þe prophecie þat Jesus shulde be clepid of Nazareth. And so he was; for Pilat wroote upon his eoros pis writing, a þe gospel tellip; Jesus of Nazareth, King of Jewes. And so, as Luk tellip, oure Ladi was grett in þe circe of Nazareth, and per she conceyved Crist; and þus bi many resons was Crist clepid of Nazareth.

Beside lettre of þis gospel, mai men meeve1 doutis of scole; but me þink þat now, it is bettre to touche lore of vertues. We shal bilyve þat al þe gospel, be it nevir so literal, tech þat þing shal bifalþe, and how þat men shal lyve. And so, as Crist in his young þe was pursued by many men to dispise him and slee him in his owne persone; so, unto þe dai of dome is he pursued in his membres, and algatis in Goddis cause, bi resoun of Goddis lawe. We shulden not presume, but hope, þat we ben membris of Crist; but wel we witen, þif men haten us and pursuen us for Cristis cause, þanne þei pursuen Crist in his membres, and haten þe cause of Crist. For betere cause myȝte not Crist have þan defending of his lawe; for þis cause made Crist be deed many weies biforn þeþer; and Crist, for þe beste cause, suffride here martirdome. Studie wel Goddis lawe, and þe treuþ þat sueþ ofit, and defende it booldli,—boþ þe to preestis and to þe world,—and þou shalt have enemeys to

1 move, E.
pursue thee to their dep. And as Crist was pursued bothe of preestis and knyghtis, so thou shalt be pursued of these two of diverse resouns. Sum tyme knyghtis ben chevetaynes, as it fel of pe eemperours, and sum tyme preestis ben maistris, as it was in Cristis tyme. And so it may falle now, bothe of popis and bishopis. For if men penken Goddis lawe sharp,1 and to lette avantage of pis world, men of pis world, bi þe fend, wolten haten hem þat puplisshen it. And so slouþe and cowardise ben cause of pis fals pees; and so wanting of pis pees is signe to many þat God loveþ hem. Ech word of pis gospel mai be told to pis entent; but it suffisip to have þe roote, and go liþli to oper wittis. And muse we not how pis kingdom cam from Archilaus to Heroude; for if it hadde be profitable, God wolde have tolde it in his lawe. And so many trenþis profiten more while þei ben unknowen to men þan þei shulden profite knowyn; as Goddis lawe techip us.

PE GOSPEL ON TWELEFPE DAI.

[SERMON XCVII.]

Cum natus esset Jesus.—MATT. ii. [I.]

Pis gospel tellip, how þre kyngis camen afer out of þe eest to do worship to Jesus Crist, as þei weren taþt bi Goddis lawe. And þus seip Mathew in þis gospel, þat whanne Jesus was born in Bedeleem of þe lond of Judee, for diversite of anoþer Bedeleem, in þe daies of Heroude þe Kyng. (And þis was þe first Heroude, more þan þe two afer, and he was kyng of Judee bi þe eemperour of Rome; and he hadde it in pees, þat tyme þat Crist was bore. And þus seip þe testament of Jacob, whanne he tolde of Judas his sone: 'þer shal not be taken aweiþ þe ceptre 2 fro Judas kynde, ne a duke þat shal come of him, til þat Crist come, þat is to be sent; and he shal be abiding of heþene men,' þat he shal turne. And þus it bisef

1 to scarp, E. 2 sepre, E. 3 So E; seint, A.

Z 2
of Heroude, for þe tym þat Crist was bore; for þanne regalie of þe Jewis was taken aweie, and ȝovun to Heroude.) And þes þre kingis weren wise men, and lyveden in worship after þer astat, and tauȝten her peple Goddis lawe and resoun, as þei hadden be þree men of hevene. And fro þe tym of Balam, þat was profete of Moab, þer weren kingis in þat contre to aspie his prophecie. For he seide þat a sterre shulde springe of þe kynde of Jacob, and Gentil folk shulde loute þat child þat shulde be bore in þy me of þis sterre. And so, whanne þis sterre apperide on Cristmas se niȝt, or bifore, þes þree kingis ordeyneden hem to come and worshipe þis child. And so þei camen upon dromedis wiþinne þe þritte daie; for her weie was ordeyned redi, wiþouten lette, how þei shulden come. And, for þei wisten þat þe Child was greet, þei careen to Jerusalem, þat was þe heed citee of þe contre, and hopiden, þat Crist was bore þere. And þere þei axiden opinili, Where is he þat is bore Kyng of Jewes, as Balaim tolde in his prophecie, for we sawen þe sterre of him in þe eest, þat hap led us, and we ben comen wiþ þifþes to loute him, as we shulden. And whanne Heroude herde þes wordis, he was disturblid, bi many causis, and al þe citee of Jerusalem was disturblid wiþ him. He pouȝte þat so grete men wolden not come so fer þidir, but þif þei hadden wist bi certeyn tokenes þat a kyng of Jewes were bore; and þis kyng shulde reve him þe kyngdome þat he hadde. Men seien þat þis sterre was sich þat it was bineþe þe moone in þe overmeste part of þe eir, and movede as God wolde þat it movede. And so þes þree kingis weren meved bi liȝt and leding of þis sterre; and so þei myȝten in litil tym e come to Jerusaleem.

And Heroude gedride alle princis of preestis þat weren in Jerusalem, and alle þe scribis of þe peple, to wiþe where Crist shulde be bore. And þei seiden to him, þat he shulde be bore, In Bedeleem of Judee; for so was þe writun bi þe prophete, þat seide þus, of þis toun:—And þou, Bedeleem, in þe lond of Judea, art not lest among þe princis of Judea; for of þee shal come out a duk þat shal reule my folk of Israel. Þanne Heroude made

1 So E; not italicized in A.  
2 overmeste, E.
SERMONS.

privyli clepe þese þree kingis, and lerned of hem þe tyme of þis sterre þat apperide to hem, and sente hem into Bideleam, and seide to hem, (but falseli):—Go ye, and axe bisili of þis child, þat is bore; and whanne ze hau foundun him, telle ze me þazen, þat Y come and loute him. And whanne þei herden þe king þus speke, þei wonten out of Jerusalem; and lo, þe sterre þat þei sawen in þe eest meevde biforn hem til þat place þat it stood, evene above where þe child þesus was. And whanne þes kingis sawen þis sterre, þei hadden myche joie wipal. And þei entriden in to þe hous, and foundun þe child, wis Marie his modir; and þei fel dowen biforn þe child, and loutiden him, devouteli. And þei openeden þer tresouris, and ofriven to him þree giitis, gold and mirre and encense;—
as þei weren tawste to trowe of Crist þat he was boþe king and preest, and shulde die for mankynde. And þei tiken answere in þer sleep, þat þei shulden not turne æzen to Heroude; and so bi anþer weye þei turnaden æzen to þer lond.

Bi þis gospel mai we lerne, how Crist coveitide honest povert; for he was not tore in þe kingis citee, but in pore uplondish toun,—not in þe beste place of þe toun, but in a pore comune stable. And þes kyngis weren enfourmed bi tyme what alle þes þingis menten. And so we singen in þe chirche, þat þes þree giitis of þe kingis weren þovun of ech of hem, and bi certeyn causis ordeyneð of God. Bi þe gold þei mytet bie þingis þat was nedeful for Crist, and bi þe mirre þei mysten strengþe þe membris of Crist, and bi þe encence þei mysten putte awey þe stynke of þe stable. And Crist ordeynede bi his lawe, þat he shulde not þus begge, but lyve in an honest povert e lik to þe state of innocence. And þat þe þre kingis camen so fer to bringe þes goodis unto Crist, bitoken þe Cristis lordship þat he hadde wiþ his povert. But me þink þat þe witt is betere þat þe Chirche singþ of þis; gold is Cristis regalie, in encence his presthode, and in myrre his sepulcre. And þus alle men shulden worshippe hem. Seculer lordis shulden worshippe Crist, and þat þis gold shulde teche hem; preestis also

* The writer no doubt refers to the following passage in the festival of the Epiphany (Salern Missal):—

Hunc Magi munera deferunt praecelata,
Aurum, annul thus canam myrrha;
Tutha dunn praecelant, auro regeum magnam,
Hominem mortalem myrrha.
shulden worshipe Crist, bi þe lore of þis encence; and alle 
comunes shulden worshipe Crist, for we ben alle dedli, and 
in tym of oure deþ and afterward we haue noon helpe but 
him. And þis shulden we do in liȝt; for we shulden worche 
discretili. And, as Gregory techiþ, we shulden wenden fro þe 
fend al bi anoþer weie þan we camen into þis world. For bi 
synne we camen hidir, and contynneden here in synne; but we 
shal wende fro þe fend unto oure countre, þat is hevene, bi þe 
weic of vertuous liȝf, and þanne we suen þes þre kingis.

Þe GOSPEL ON CONVERSIOUN DAII OF SEINT POUL.

[SERMON XCVIII.]

Ecce reliquimus omnia.—Matt. xix. [27.]

Þis gospel telliþ of þe meede þat Crist bihijte to his hie 
knysîs. Petre was of greet blyve, and hardi in axing, and 
axiþ þus Crist:—Lo, we hav forsaken alle þingis, and we hav 
sued þee; what mede shal be to us for þis suynge? Here men 
douten comunli, how Petre seide soþ; siþ men forsaken not but 
þing þei have hadde, and Petre was a fishere, and hadde but 
litil þing. Also þer ben many þingis þat Petre þouȝte nevere 
on; but how shulde he forsake þing þat nevere cam in his 
þouȝt? Also, Petre forsoke nevere þe Holi Trinite, ne þe 
manheede of Crist, þat ben many þingis. How approvey Crist 
þes false wordis of Petre? Here it semþ to many men þat 
Petre undirstood þus,—þat þei forsaken alle þingis,—for alle 
þes worldli goodis; siþ þei helden þer bisynesse and þer 
wille fro þes goodis. And þis witt mente Crist, in his speche

1 So in E; A has vertues. 2 So in E; A has relinquimus. 3 The 
words þat—þingis are om. in E.

St. Gregory, Homil. X. 'A re-
gione nostra superbiendo, inobedi-
endo, visibilia sequendo, cibum 
vetitum gustando, discessimus: sed 
ad eam necesse est, ut fiendo, obe-
diendo, visibilia contemnendo, atque 
appetitum carnis refrenando, rede-
mas. Per aliam ergo viam ad re-
gionem nostram regredimur; quo-
niam qui a paradisi gaudiis per di-
lectamenta discessimus, ad haec per 
lamenta revocamur.'
after to Petre. And þus biddip Crist bi Luk and Joon to forsake and hate seven goodis. And þes wordis mai serve wel to þis undirstonding; and þis witt was sop of Petre and oþer apostlis; siþ a manere of forsakyng is to leve wille to siche goodis, and þei hadden not suyd Crist þus, but þif þei hadden left sich will. And it is liȝt to assoile objectis aȝens þis a. To þe firste we seien, þat Peter, before he suyd Crist, hadde in his affeccioun al manere of siche þing; and þis desire he lefte, and so alle siche þingis. To þe secounde word we seien, þat þer ben many þouȝtis and many desiris to þingis, as special or general. Petre hadde general desire to al manere of siche þingis, and general forsakyng axiþ sum mede. And clerkis seien, þat special mai not be wiȝtouten general, and þis forsaking makip hem to have þes þingis þe which þei forsoken,—þhe, betere þan þan hadden biffer; as, þif a man forsake for Crist his fadir and modir, he haþ hem þanne betere þan whanne he lovede hem fleishli.

The þridde obiect þat here is maad goip not aȝens oure sentence. For ech man mai wel wite þat Petre þouȝte not to leve Crist, siþ Petre scip, next aftir, þat þei suen Crist; and þat is verri tokene þat þei forsaken not þus Crist, siþ þei forsaken al manere of erþeli þingis for Crist; and þis axiþ grete mede, siþ it is myche, and wiulf; and mede bihiȝt to travelours makip hem traveile betere. Öþer chartris he nedip not but þe word of Crist; for wordis of þe firste treuþe passen alle öþer chartris.

Jesus seide to hem, to whom he spak þes wordis: Sòpeli I sete to you, þat ye þat þus haþ suyd me, in þe laste making of men¹, whanne mannis some shal sitte in sete of his majeste, þe shal sitte in twelve setes and juge twelve kynredis of Israel. Here shal we wite þat Crist spak not oonli to þes twelve, but generali to öþer seintis þat passingli suen Crist; for þif Crist bihiȝte þis to Scarioth, and lefte to geve þis mede to Poul, what truþe were in Cristis wordis, or what mede to öþer men? It semep þat Crist undirstondip his sitting at þe dai of dome; for þis seete of juging is propre to him, boþe God and man; and þerfore it is

¹ So E; A excludes making of men from the italics.

a It is easy to solve the objections raised against this text.
wel clepid, a seete of his majeste. Þis noumbre of twelve is 
noumbre of alle passinge seintis, þat nyȝ suen Crist in staat of 
apostlis, and algatis forsoken¹ þe world for the love of Crist. 
Þe noumbre of þes seintis shal be partid in twelve, and juge 
alte lesse seintis, which ben also partid in twelve. And alle 
þes ben Jacobis sones, and seen all clereli God. And þus seien 
men comunli þat þe manere of men shal come to Cristis 
jugement. Sum, passinge seintis þat sueden nyȝ Crist, as 
patriarkis, and Baptist, and oþer Cristis disciplis. And þes, 
for þei weren liȝt and ensample to oþer, shal juge oþer þat 
sueden hem to þer boȝe² worship. And þis jugement shal 
not be but þis witnessinge of treuþe. Þe secounde part þat 
shal come to Cristis laste jugement shal be seintis þat shal 
sue þes grete seintis. And it is no contrariouste ³ þat þes same 
seintis ben of þes boȝe partis, bi dyverse resouns. Þe more 
part of men, in þe laste jugement, shal be men þat shal be 
damned, and þis is a greet part. Of þes men seip þe Psalm, 
þat þei risen not up in jugement; þei shal be jugid of God, and 
of alle hise seintis, for to go to helle for her wickid liif. And 
þis mede, bihiȝt of Crist, passiþ alle þes worldli goodis. Blessid 
be þis duke of bataile, þat þus rewardiþ his knyȝtis; for þis is 
more confortable, and betere bi a þousand part, þan wages 
ʒovun in erþeli bataillis of knyȝtis or of clerkis. Lord! siþ þis 
suyng for⁴ Crist is forsaking of worldli goodis, and profiting in 
poverte after þat Crist lyvede, how myche shulden we preestis 
drede þat we failen in þis!

And for þis myddil part þat shal come to þe jugement, bihotiþ 
Crist, þat ech þat forsakiþ for him ony of þes eiȝte þingis⁵, shal 
have an hundred fold here in þis lyf, and, after, pesible possessioum 
of þe lijf of blisse. Scorne we þes foolis þat seien, bi þes Cristis 
wordis, þat ech seint shal have here a hundrid wyves at þe laste, 
and so of oþer sevene þingis þat þe gospel rehersiþ. Here 
mark we alle þes eiȝte, which ben hous and breþeris, sistren, 
and fadir, and modir, twif or children, or feldis, wiþ oþer rentis. 
And marke we þe fruyt þat man hap of worldli havynge of þes 
eiȝte, and, on þe oþer side, havynge þat just men have here; and

¹ forsaken, E. ² broþeres, E. ³ contrarioste, E. ⁴ of, E. ⁵ So Ê; om. A.
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we shal wel undirstonde þat þis secounde havyngâ passiþ an hundrid fold þe first in fruyt and profit. And here we taken two þingis as Cristyn mennys bîleve:—oon, þat sich men han al manere of þingis; anoþer, þat sich goosdy havyng passiþ worldli havyng. And þanne mai we telle scorne by sich asse argumentis:—3if a man shal have here an hundred fôld so good þing as is þis wif, þanne he shal have an hundrid wyves! Kepe we wordis of þe gospel, and witt of it þerwilþ, and alle þe fendis or false men mai not disprove a word þeroft.

ÞE GOSPEL ON CANDILMASSE DAI.

[SERMON XCIX.]

Postquam impleti sunt dies.—Luc. ii. [22.]

It is seid comunli, þat oure Ladi hâp fyve festis: Concep-
ckioun, Nativite, Annunciacioun, Purificacioun; þe fiþte is As-
sumpcioun, whanne oure Ladi was deed. Þe serþe of þes
festis is seid in þis gospel, and is clepid comunli þe feste of
Candilmasse; for Jewis hadden a lawe,—and we kepen Þit
sumwhat þeroft in purifiyng of wymmen,—þat a woman, after
þat she was deliverid of a knave child, shulde, in sîxe wokes
after, come to þe temple and be purified þere, after þat þe
law lyymitide. And al þif oure Ladi nedede not to be þus
purified, Þit, bi counseil of God, she fulliłde þus þe lawe.
For her sone seþ after, I cam not to undo þe lawe, but to
fulfillit it; and so he made his modir do. And so tellþ
Luke, þat, fro þe daies waren fulfillsid of purifying of Marie,
after þe lawe of Moises, þei brouȝt þe Jesus in to Jerusalem to
sette him bifore God. For alþif God be everywhere, þit we
seien he is in chirchis on a special manere, as he is in juste
souls. And so þei offrîden Crist to God; as þe lawe axide þat
every male þat openep wommans bodi to his issue shal be halewid
to þe Lord; and offride for him a certeyn þing,—as a þe of
turturis or two briddis of doweves. For riche folk shulden offre
for purifiyng of wymmen a 30ng lomb of 0 þeer, as Goddis
lawe telliþ; and it sufficieth to pore folk to offre a peire of turturis, or two dowre briddis, for þe child þat was born. And so we mai not denye þat ne Crist and his eldris weren pore folk, for þei chosen þe seconde.

And þer was a man in Jerusalem þat was clepid Symeon; and þis was a just man, and hadde drede of Goddis lawe. And þis man abode conforting of Israel; and þe Holi Goost was in þis Symeon. And þis man hadde answer of þe Holi Goost þat he shulde not se dep, but þys he saw first Crist. And he cam into þe temple bi leding of þe Holi Goost. And whanne þei brouȝten þe child Jesus, his eldris, into þe temple, þat þei shulden do after þe custom of þe1 lawe for him, Symeon toke him in his armes, and blessid God, and seide: Now, Lord, þou levest þi servaunþ, to be liȝt to shewing of folk, and glorie to þi folk of Israel.

To þis feeste of oure Ladi answeriþ þe fourþe vertue, þat is, hope of hevenli blisse. And it was fulli in hir; for, as bileve lastide in hir whanne it failide in apostlis, so she hopide ever more þat she shulde come to blisse of hevene. For siþ she trowide þat hir Sone shulde rise fro deep to lyve, and how and whanne he shulde rise, as God himself hadde tawȝt hir, how myȝte þis Ladi myshope þat ne she shulde come to hevene? In þis we shulden sue þis Ladi, and þenke ever on hevenli blisse, and traveile þerfore, niȝt and dai, in hope for to gete þis blisse; and what woo þat we have here, take it in ful pacience, for þe joie þat we hopen to gete in þe blisse of hevene. Lord! siþ a tiliynge man hopiþ ofte to have his fruyt, how moche more shulden we have hope to come to blisse of hevene. And þis hope is of þis kynde, þat it mote be contynuuel, and ever more meritorie, to large a mannis blisse in heven. It makþ a man mery and glad, and suffre al þat falliþ to him; for it is groundid in riȝt bileue þat God doiþ al for þe beste. No man failiþ þis hope2 but if he synne on oþer syde; and algatis but if he forgete to þenke on hevenli blisse. Men

1 So E; om. A.  2 in þis hope, E.
Sermons

Pat ben stoppid wip worldli pouȝtis, or wip lustis of her fleishe, failen to plese pis Ladi here, and folwe her in þer pouȝt; and þus þei maken not þe¹ Lord myche, ne hir spirit is glad in God. But þus dide oure Ladi Marie, as þe gospel telliþ of hir. And þus fewe men in þis liif wanten ernes of dispeire; for þei pat ben depid in synne, and þenken not but on þes worldli goodis, wanten hope of hevenli blisse, and þus þei grown in dispeire. And on þis shulden we prestis þenken; and algatis prestis of þe world, þat suen not Crist in pove[r], but þenken how þei mai be riche here. And þis synne is more in coventis pat ben groundid in her goodis, and ever ben depid in þer synne for defaute of riȝt hope.

Pe Gospel on þe chairinge of Seint Petre.

[Sermon C.]

Venit Jesus in partes Cesarie².—Matt. xvi. [i.3.]

Þis gospel telliþ how Petre apostle passide in bileve oper apostlis, for he was more sad and hardi to trowe of Crist þat he shulde. Matheu telliþ þat Jesus cam into þe contre þat siche a cite was inne sett³ pat was clepid Cesarie of Filipp⁴. And of two men it hadde þe name. Þis citee hadde þree names; first, it was clepid Lachis; and siþ it was clepid Dan, after þe kinrede of Dan; and after of Philip, Heroudis broþir, þat hadde þe fourþe part of þis rewme, it was clepid Cesarie of Philip, in worship of þe emperour and him⁵. And þis citee was divers

¹ bis, E. ² Cesaree, E. ³ sett synne, E. ⁴ Philip, E. ⁵ And þis citee was divers

If the writer had consulted St. Jerome, he would have found (see Smith’s Bible Dict.) that Dan and Cesarea-Philippi were two different places, standing about four miles apart, at two different sources of the Jordan. But perhaps his authority was F. Brocardus of Strasburg, a Dominican friar who visited the Holy Land in 1283, and whose description of his journey is given in Canisius’s Thesaurus, vol. iv. Brocardus similarly confounds the position of Dan or Laish (he calls it Lesem), with that of Paneas or Cesarea-Philippi, to which he gives the additional appellation of Balenas.
fro Cesarie of Palestine, in which dwelte Centurio. But alle 
\( \text{'s } \) weren worldli names; and \( \text{'s } \) men, to gete \( \text{'er } \) name 
lastinge here, but not in hevene, lefteh sich dedis here in erpe, 
over \( \text{'s } \) state of innocence. And \( \text{'s } \) done \( \text{'s } \) newe ordris, in 
cloistris and in o\( \text{p} \)\( \text{e} \) housis, and \( \text{'p} \)\( \text{e} \)ken to myche on hir liif 
here, and to litil on hevenli liif. We shulden \( \text{'p} \)\( \text{e} \)ken on goode 
workes, to make men to forsake \( \text{'s } \) world, and \( \text{'p} \)\( \text{e} \)ken on 
Crist and on his liif; for sich \( \text{'p} \)ou\( \text{t} \)is wolen lasten wip us. 

And \( \text{'p} \)\( \text{u} \) axide Crist here, for greet wit\( \text{' } \)at was in him, among 
his disciplis, who he was, bi his manhede. For it is seid ofte 
tymes, \( \text{' } \)at on foure maneris is man brou\( \text{\( \text{'} \) } \)t for\( \text{\( \text{'} \) } \). \( \text{'p} \)\( \text{e} \) four\( \text{\( \text{'} \) } \)\( \text{e} \) manere, and proppre to Crist, is, \( \text{' } \)at he cam of a virgine oonli. 
And so to make mede in apostlis, and to teche \( \text{'p} \)\( \text{e} \) Chirche 
after, Crist brou\( \text{\( \text{'} \) } \)t in pis questioun, and axide what men seide of 
him. As men hadden dyverse opynyouns of Baptist, what he 
was,—sum men seiden \( \text{' } \)at he was Heli, and sum men \( \text{' } \)at \( \text{' } \) 
he was Christ, and sum men \( \text{' } \)at he was ano\( \text{\( \text{'} \) } \)er prophete, as 
teche Joones gospel,—so weren many opnyouns of Crist. And 
herfore selden Cristis apostlis bi oon wit, how dyverse men 
hadden here dyverse opnyouns. For sum men seiden \( \text{' } \)at he was 
Baptist; as Heroude, and men of his opnyyon, seiden \( \text{' } \)at Joon 
was risen to liif, and he hadde vertue to do miraclis, as \( \text{' } \) \( \text{' } \) 
dedis of Crist shewiden. Ober men seiden of Crist \( \text{' } \)at he was old 
Heli, \( \text{' } \)e prophete; for Heli was taken up in a chare of fire, and 
aftir he apperide no more. \( \text{'p} \)\( \text{e} \) pridde men seiden, bi Cristis 
workis, \( \text{' } \)at he was jeremye \( \text{'p} \)\( \text{e} \) prophete, or ano\( \text{\( \text{'} \) } \)er grete prophete. 
Somme seiden oon and sum ano\( \text{\( \text{'} \) } \). But Crist axide his 
disciplis \( \text{\( \text{'} \) } \), whom \( \text{' } \)e seiden him to be. But Peter answeride 
gloriously, as a trewe man, for alle \( \text{' } \) apostlis, and seide on \( \text{' } \)pis 
maner, \( \text{' } \)ou art Crist, Sone of God lyvynge. Bi \( \text{' } \)at \( \text{' } \)at Petre 
klepid him Crist, he knowelichide \( \text{' } \)at he was \( \text{' } \)e greet prophete, 
\( \text{' } \)e which was bihi\( \text{\( \text{'} \) } \)t bi Moises to \( \text{' } \)e folk in \( \text{' } \)e oold lawe. And 
so Petre knowelichide \( \text{' } \)e manheed of Crist. In \( \text{' } \)at \( \text{' } \)at Petre 
seide after, \( \text{' } \)at Crist was \( \text{' } \)e Sone of God lyvynge, he knowe- 
lichide Cristis Godhede fro \( \text{' } \)es fals Goddis. Imagis and 

\( 'p \)\( \text{\( \text{'} \) } \) apostlis, E.

\( \text{\( \text{'} \) } \) The writer seems to have mis-
taken the 'Centurio' of the Vulgate \( \text{\( \text{'} \) } \) Cornelius.
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mawmetis ben falseli clepid Goddis, but þer is but oo lyvynge God, as þer is but oon ðis Goddis Sone oonli.

And Crist answeringe seide unto Petre, Blessid art þou, Symount Barjona, for fleish and blood tolde þee not ðis, but my Fadir þat is in hevene. Here we trowen, bi Cristis wordis, ðat Petre moot needis be blessid; and so he hadde bileve wip charite ordeyned to blisse. And so, as Petre moste nedis synne, but he myȝte not synne deadli, so þe boot 1 of Petre, þat is holi Chirche, mote nedis suffre tribulacioun, but it mai not perishe. Petre is now clepid Symount, bi his propre name, and now clepid Barjona, or sone of Johanna, and now clepid Petre, as Crist clepid him here.

And þus Crist seip to him here, þat he is Petre, and upon þis stoone shal he grounden his Chirche. Þis corner stoone is Crist, of whom Petre hap þis name; and on þis same stoone is hooli Chirche grounded. And þus Petre and ech man signifie þis stoon. And aftirward Crist telleþ þe strengþe of þe Chirche, and biðeþ first to it, þat þe zatis of helle shal not have myȝþ azens it. Cristis Chirche mai here be troublid bi þe fendis lymes, and þes lymes mai be clepid ʒatis of helle. For bi þes many fendis komen in and out, and þei ben ʒatis to many men to entre in to þe weie of helle. þese ʒatis mai kille þe membris of Crist, but þei mai not harme hem, for Crist kepþ her soule, and victorie of it is betere þan bodili deþ. And þes ʒatis in þis tormenting doen harm to hem sifl, and profit to Cristis Chirche which þei weenen to distyre.

þe secounde pryvylege of Petre stondiþ in þis; þat Crist shal þeve him þe keies of þe rewme of hevene. Þes two keies ben soþli seid witt and power, to teche men þe weie to hevene, and to opene hem þe ʒatis. And þes keies hadde Petre wip many oþer seintis, for alle men þat komen to hevene have þes keies of God. And so we shal not undirstonde þat þes ben keies of metal, þat oonli Petre berþ, to opene hevene ʒatis to men; but þei ben lore and power, þat men have goostli of God. And so þis laste word seid is nede to be undirstonden wel, þat, What kyn þing þat Petre bindþ upon erþe shal be bounden in hevene,

1 buot, E.
and what kyn þing he unbindip upon erþe shal be unbounden in hevene. And þes wordis weren not oonly seid unto Petre, but comunli to þe apostlis, as þe gospel tellip after, and, in persones of þe apostlis weren þei seid to prestis, and, as many men þenken, to alle Cristen men. For, if man have mercy on his soule, and unbinde it, or binde it, God bi his jugement in hevene jugip þe soule sich. For ech man þat shal be dampped is dampped for his owne gilt, and ech man þat shal be saved is saved bi his owne merit. And þus men seien comunli, þat wordis of Crist ben undirstonden, whanne þes keies erren not fro þe keies above. And so it were nede here to wite what is holi Chirche, and what ben þe keies of hevene, or whanne prestis bynden or unbynden. In þis þrefold disseit ben man blindid; for as bi þe firste leesyng was mankynde lost, so bi þis secounde lesyng is þe Chirche disseyved. Þe first lesyng was of þe fend, whanne he reverside God, and seide to Adam and Eve þat þei shulden not die. Þe secunde lesyng is of þe fend, and of¹ Anticrist his viker; þe which lesing is poudrid wiþ ypocrisie. He seip þat he is next Crist bi manere of lyvyng, and so whatever he seip mote nede be soþ; and bi þis foule heresie is þe Chirche disseyved.

ÞE GOSPEL ON SEINT MATHIES DAL.

[S E R M O N C I .]

Confiteor tibi, Pater, Domine.—Matt. xi. [25.]

Þis gospel tellip how Crist answereid to seyned wordis of þe peple, and telde many hie treuþis to lore of his Chirche. And þes treuþis ben pertinent to chesying of Mathi², for þis feste tellip how Mathi was chosen in þe stede of Scarioth, aftir þat he hadde hanged himsylf. And so tellip Matheu, how Jesus in þat tymé answereid to þe peple, and seide on þis manere:—

I confesse to þee, Fadir, Lord of hevene and of erþe, þat hiddist

¹ So E: om. A. ² Mathy, E.
SERMONS.

...træupis frou worldli wise men and ware, and shewidest hem to meke men, and dispisid of þe world. And þe laste caus herof is told þus of Crist: 3he, Fadir, þou didist þus, for þus it was liking to þee. We shal undirstonde here, þat not ech confession is rounyng in an eere of a mannis owne synne, but graunting of treuþe wiþ graunting of God. And þus spekp Crist, þat is of more auctorite þan alle þes popis þat ordeyneden confessioni of rounyng. And þere mai we see how God is Cristis Fadir wiþouten ende, wiþinne, bifore þat he be Lord; but he is ever Lord of þis brode world; and þis world is understonden bi hevene and bi erie. þis treuþe þat Crist confessiþ, falling to þe apostlis, stondiþ in þis word; þat þei cowden many trewpis þat weren hid to olde wise men and war of þe world, as weren Scribis and Fariseis, and oþer worldli men. And cause of þis dede of God is open to trewe men; for God wole shewe to men how al wisdom is of him, and he wole þeve it freeli to meke men þat he loveþ. So þat nouþt likiþ to God but for certein enchesoun.

And þus, for Mathi was meke, God chees him apostle. For it is not leveful, for vertue of bileve, to denye þat God wrouȝte in castinge of þes lottis, and in alle dedis of þes apostlis, þe whiche chosen Mathi. And, as it is scid bifoře, þis chesing were þit betere, for mannis affecciouþ is falsly varyed, and speciali whanne worldli wynnyng is knyttid to þe chesing. And þit men twroen þis heresie as if it were bileve, þat þif ony be chosen bi mannis lawe þanne he is treuli chosen. And þit boþe þe cheseris, and he þat is chosen, in þis displesen to God. And practik of þis heresie doit myche harm in chesing, as we mai see at eve in chesing of þes popis. Lyve þe cheseris a meke liif, and leeve þei to chese a worldli state, and kepe þei þe fourme of þes chesing, and þei shal chese wel. For, no drede, sich disturblyng cam never of chesing of þes popes, þif þei weren pore and meke, and lyveden as þe apostlis.

And, for disciplis of Crist shulden trowe to his speche, he telliþ what falliþ to him bi vertue of his Godhede. Crist seiþ,
pat alle pinger ben 3ovun him of his Fadir, and no man knewe 
fulli Goddis Sone but his owne Fadir, and no man knewe pis 
Fadir but his Sone, and ope men to whom he wolde shewe. 
De firste of pese pree wordis techip pat Crist is God, for ellis pe 
Fadir myhte not 3eve him alle pingers. For 3if we undirstonden 
bi alle pingers, alle creaturis, sit pe Sone is bifoire pat he have 
alle creaturis; and in pat beyng bifoire he mote nede be God. 
And 3if we undirstonden al ping wi3inne in God, pat Crist ha3 
ali pis ping 3ovun of his Fadir, sit Crist moot nedis be God, 
3if pis gifte be trewe; for 3anne Crist ha3 pe Holi Goost, and 
propirtees of pe persones, and pe Fadir of hevene in a manere, 
pe which mai oonli acorde to God. And so, for pe first word 
is so3, Crist mot nedis be God. And of pis wole it sue pat 
Crist is almy3ty, all witti, and al wilful, as pe Trinite is; for 
Crist is pe same God pe which is pe Trinite. Of pis wole sue 
pe to3er word after, pat no resonable ping knowip pe Sone at 
pe fulle but pe Fadir of hevene; for pei ben algati eveene. 
And after pis speche of pe Trinite, pe whiche is even in himself, 
shulde Crist speke of pis cunning, pe which is pe most pat 
mai be. Pe pridde word suep of pese: pat no man knowip pe 
Fadir but pe Sone, and pes men to which pis sone wole shewe 
pis knowing. Pe peple myhte se at ise how pat Crist was 
verri man. And so Crist come3 doun to mannis speche of 
knowing. Pe Sone, bi his Godhede, knowip evenli pe Fadir; 
and, bi pat pat he is man, he knowip as myche as man may 
knowe; and so his knowing moot be comuned to men after pat 
pei ben able. Pe Holi Goost is pe same kynde pat is pe Fadir 
and pe Sone, and perfore Crist, supposing pis, leevip to speke 
of pis Goost. 

And of pis may men gadere how men shulde trowe here 
Cristis wordis, si3 he is God pat mai not lye, ne faile to man 
in his lore. And, for Crist is bo3e God and man, and ha3 
br3peren of his lesse kynde, perfore he turne3 him to his 
br3peren and confortip hem in pe travaile. Come 3e alle to me, 
seip Crist, pat travailen and ben charged, and Y shall refete 
you. Take 3e my zok upon you, and lerne 3e of me pis lessoun,
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pat Y am mylde and meke of herte, and sue ye 3oure Fadir in 
theses two, andтанne, shal ye finde reste to 3oure soulis, in 3oure 
traveil. For my 3ok is sweete, and my charge is lyt. And theses words of Crist, to conforte religiouse men, ben betere than alle 
theses newe-reulis that ben cloutid to Cristis wordis; for, in what 
staat pat you be in Cristis religioun, lerne wel that lessoun of 
myldenes and mekenes of Crist, how he kepe him in al his 
lyf, in what troublyng pat he was inne. And 3if you be on 
Goddis half, you shalt lyve mekeli aftir Crist.

pe Gospel oure Lady Day in Lente.

[SERMON CII.]

Missus est Angelus Gabriel a Deo.—LUYK. i. [26.]

His gospel telliþ to the Chirche how he aungel grette oure Ladi, 
and how she, bi hir mekenesse, ablide hir to conseythe Crist. 
And his priddde feste of oure Ladi is a wondir hinge feste, for in 
his was Crist maad man, and Crist pasiþ alle oþer seintis. And 
so men seien comunli, pat our Lady hadde fyve joies. The firste 
was at his tyme whanne she conceyvede Crist bi mekenes. The 
secounde was whanne she bare Crist wipoutn peyne at Criste-
masse; þe priddde was whanne it was shewid to hir þat Crist 
was risen fro deep to lyve; þe ferþe was whanne she saw hir 
sone stie in to hevene; and þe fiftþe joie was whanne she was 
deed and take to blisse. And to þese fyve joies ben answerynge 
fyve vertues þat we mai have; and 3if we wolen worshipse þis 
Ladi, holde we þese vertues wel. Þese fyve vertues ben in þis 
ordre: mekenesse and chastite, bileve and hope, and charite; 
and 3if we kepen hem we plesen God. And þip Crist and his 
modir moten nedis be of oo wille, þus shal we plese to Marie, 
þe which is Goddis modir.

Luk telliþ how, Gabriel was sent fro God to grete Marie. And, 
for sum men ben clepid Gabriel, þerfore þe gospel specifieþ þat, 
þe aungel Gabriel was sent fro God to Nazareth, þat was, a citee 
of Galilee, in which citee our Lady dwelte. And þis maiden was
weddid to Joseph, pe which was of Daviþis hous, and name of pe virgyn was Marie. And wel she is clepid a virgyn so ofte in þis Gospel, for she was virgyne whanne she was weddid, and a virgyn after to her deþ. And a litil before þis wedding, þis aungel grette þis maiden þus; and so was Crist consevedy of hir in verri matrimoniæ of Joseph. It semeþ þat Ambrose, upon Luk, seïp, þat þei weren weddid before, and soone, bitwixe þat tyme and nyȝt, þe aungel cam and grette Marie þus. And algaþis, on ech wæy, oure Ladi was weddid in þe same hour, or nye þat hour þat she was greet ¹. Suppose we þat þis gretting cam after, and neiþer wordis ne resoun semeþ to æsen seie þis. Þis aungel cam in to þis maiden, and seide to hir on þis manære, Hail, ful of grace, God is wip þee; blessid be þou among wymmen. Þis aungel clepide not now Marie bi hir propir name, þat she was clepid, for common uss ² wip lordis and ladies axþ, þat comun servauþis of hem clepen hem not bi propre name, but bi name of excellence; as men þat spelen of oure Kyng leeven to clepen him Kyng Richard, but seien þat þis is þe wille of þe Kyng, or þus þe Kyng biddþ to do b. And clouting of þis word Marie to þis grettinge of þe aungel is not worþ ful myche pardone, but þif it be c two þousand þeer; as men seien þe pope haþ grauntid d for þe seiyng of an orisoun bitwixe þe sacryng and Agnus Dei. But many þenken þat þe Pater noster is þe bettere. And so it semeþ to many men þat God and þe pope varien, sip God doþ al þing upon resoun, and not but for certeyn causis.

¹ gret, E. ² use, E.

a S. Ambros. Comment. in Lucam, Lib. II, cap. 1.
b This indication of date, which confines the composition of these sermons within the years 1378–1399, has been considered in the Introduction.
c 'but þif it be' appears to be used here in the sense of 'much less.' But perhaps the sentence should be punctuated thus,—'myche pardone; but þif it be, two þousand þeer, as men seien, þe pope haþ grauntid,' &c.
d I have searched the Bullarium (that of Cocquelines, Rome, 1739), which however is very meagre for the pontificate of Urban VI, and toiled through the numerous proclamations of indulgence of that pope, which are thickly strewn over the pages of Raynaldus, the conti-nuator of Baronius, but without finding anything to support the statement in the text. The usual indulgence granted to those who took up arms against the anti-pope was a plenary indulgence, on the same conditions and with the same privileges as were customary in the case of crusaders to the Holy Land.
Oure Ladi, whanne she herde his greting, was troublid in his word, and pouste, as a wise maiden, what manere shulde be his greting. His troublinge in his gretinge puttiþ no synne or blame in Marie, siþ Crist seip þat his soule is troublid, biforn his dep. And his angel seide to hir, Drede þe not, Marie, for þou hast foundun grace biforn þe Lord of alle Lordis. And here þis aungel, for confort, clepide Marie bi hit propre name, to telle þat he knewe hir wel, and eke þe Lord þat sente him. For whoever haþ founden grace of a lord is loved of him. Lo, þou shalt conseyvede in wombe, and þou shalt here a sone, and þou shalt clepe his name Jesus. And he þis a shal be greet, and he shal be clepid þe sone of þe highest Lord; and þe Lord God shal yeve him Daviþis seete, þe which Daviþ is his fadir; and he shal rengne in Jacobs¹ hous wipouten ende² and of his rewme shal be noon ende. Bi þis mai men undirstonden þat Crist was king, as Daviþ was, but more spirituali, as his kyngdom was more spirituali. For ech worldli lordship mote nedis have an ende; and þus rengnyng wipouten eende in þe hous of Jacob, and þat of his rewme shal be noon eende, tellen how Crist rengneþ spirituali, and not contrarie to worldli lordis.

And Marie seide to þis angel, On what manere shal þis be, for I knowe no man fleishli? And þis angel answering seide to hir, þe Hooli Goost shal come above in þee, and þe vertue of alþe highest Lord shal make umbre unto þee. Þe vertue of God makiþ umbre, whanne in a lowe place it vettiþ heete³ of synne, as it fel in oure Ladi; for she was lower in kinde þan aungels, and she conseyvede wipouten synne. And þerfore þat holt þing þat shal be born of þee shal be clepid Goddis Sone, singulerli biforn ðoper. And lo, Elizabeth þi cosyn, and she hæþ conseyved a sone in hir elde; and þis moneþ is þe sixte to him þat is clepid baryne⁴.

¹ Jacobs, E. ² So in E; om. A. ³ þe beþe, E.

* 'He this' is the reading in this place of a single MS. (Bodl. 277) of the later Wycliffite version.
  b to him þat is clepid baryne. Both A and E concur in this reading, and the expression a few lines be-
  low, 'Zacharie in reprefe was clepid baryne,' leaves no doubt that it is correct. But it is not easy to
  understand why the writer adopted this most erroneus version of the original, or where he found any
  countenance for it. The very nu-
  merous MSS. of the two Wycliffite
  versions all read 'hir,' and the ren-
  dering of the Vulgate is 'illi quae
  vocatur sterilis.' Did the writer
  inadvertently read 'qui' for 'quae'?
For Zakary, Baptist fadir, hadde geten Joon sixe monepis biforn; and so bi a litil tyme Joon was man biforn Crist. But evene bi sixe monepis was Joon born before Crist; for Crist was man, but not Joon, fro þe tyme þat he was conceyved. And Zacharie in repreef was clepid bareyne, wipouten fruyte. For no word þat God seip shal be impossible to him; and so, sîp God wole have it þus, it mote algatis be so.

And Marie, as ful ripe in mekenesse, answeride þus to þe aungel: Lo, here þe handmaiden of God; Be it done to me after þi word. And, as men seien comunli, in þis tyme Marie consevye Crist. For, as Eve, for þe tyme þat she was moost proud, loste mankynde, so Marie, for þe tyme þat she was moost meke, won mankynde. And here, 3if þou wilt plesse Marie, or God hir sone, be algatis meke; for mekenes wole plese to Marie, sîp she woot it plesip to God. And herfore she seip in hir song: God bihelde þe mekenesse of his maiden, and certis, herfore, lo, alle kynredis shal seie þat I am blessid. And so, 3if þou wilt plesse oure Ladi, traveile þou to growe in mekenes. Also, sîp ech hie þing mote have a good and stable ground, and 3if þou wilt come to hevene þou moost make a tour þidir, and so, if þou wilt come to hevene, stable þee in Cristis mekenesse. And so as þe sentre is lowest of alle þingis, so Crist is þe mekeste þat mai be. Also, þe lower þat a vessel is, þe more of licour wole it take; and so þe mekere þat a man is, þe more of grace wole he take. And so, 3if þou wilt have grace of God, meke þee wele in þi soule; for mekenes meveþ to pacience, and to al oþer manere of vertues.

1 So E; for tyme, A.
Sermons.

Pe Gospel on Philippis Dai and Jacob.

[Sermon CIII.]

Non turbetur\(^1\) cor vestrum.—John xiv. [1.]

Dis gospel telliþ, how Crist confortide his disciplis upon Shire Pursdale, as he dide comunli in wordis þat he seide hem þanne. Joon telliþ in fyve capitlis wordis þat Crist spake after his soper; and, among oþer þingis, he tolde hem how he shulde be bitrayd, and how he shulde be after turmentid and deed, and how þei shulden have drede bope wipinne and wipouten. And herfore he medlide wiþ al wise wordis of confort. Crist biddiþ first in þis Gospel, þat her herte be not troublid wipinne, ne drede for perils wipouten, for confort þat þei shal have of him. Þif þei ben sad in þis bilee, þat alle þes þingis moten nedis falle, and for þer betere afterward, boþe here and in hevene, þei shulden not be troublid wipinne to leese ony vertue; for þanne þei shulden falle fro vertues, for good þat God made to hem. And, bi þis same resoun, þei shulden not drede of bodili peril; for al þis shulde turne hem to good bi þis same bilee. And, for to make hem siker of þis, Crist seip þis word, þe trowen in God, and trowe þe in me. As who seip, þe moten nedis trowe in God, or ellis you failiþ charite; and þe mai not trowe in God, but Þif þe trowen in me, for Y am þe same God, þat is God þe Fadir. And so wordis þat Y telle you moten nedis be sop. Þif God telle us a þing, who of us wolde drede þerof, siþ we ben certyn of bilee þat God mai not disseyve us? And oonhede in Godhede, wiþ Trinite in persones, is ofte seid in þis gospel, and in oþer boþe. And þis bilee shulde be ground to conforte men in þis weie.

And men shulden not muse on þis, þat ne per ben diverse meritis. For, as þer ben in ech man diverse degrees of bilee, so þer ben in Cristis apostlis diverse degrees of meritis. And

\(^1\) So in E; A has turbentur.
for to quiete hem in pis Crist seip to his apostlis, pat in pe hous of his Fadir ben many dwellingis; as who seip, Have ye sum degree of feip and hope and charite, and laste ye, creessyng perinne to your lyves eende, and your place is ordeyned in hevene after pat ye ben worpe. What man shulde herfor lette to serve God wel, but raper he shulde enforse him to encresse in Goddis service. And pes disciplis shulden truste in pis meene persone Crist; for, as he seip sopli, zif ony ping in hevenli blis were lesse, or defauty, he wolde have told hem. And in proof of pis ping, he stiep up in his tyme, to make hem a place redi here, as he dide aftherward. And sip he is bope God and man, he woot wel how it is here; and gabbing in sicch a Lord were more synne panne ever was.

And, for Crist mai not bigynne a ping but zif he make an eende perof, perfore he seip, pat zif he wende bus to hevene he shal come ayen and take pes apostlis to him. And pis shal be verified at Cristis comyng at pe dai of dome, pat where Crist is evermore, bope in stede and in blisse, pei ben here wip him after pis dai wipouten eende. And ye witen where Y go, and also ye knowe ye weie. And zif Crist certefiede hem pat pei witen ye ende, and pe weie how pei shulden come to blisse, over pat pe fadiris wisten in pe olde testament; and zif pei may truste in Crist as meene persone of God and man. But Thomas seid here to Crist, Sire, we witen here whidir you gois/ and how mai we knowe ye weie? And Jesus seide to him: I am weie, true, and lyf. As zif he wolde meene to Crystene men: Knowe ye me, and love ye me, and ye knowe alle pes pingis. For Crist wolte teche his disciplis bi litil and litil alle pes. And so pe liif pat Crist ledde here is ye weie to come to hevene; for but if we suen him in pis liif, we shal never come to blis. And pe trewe reule pat he zaf is treupe, to teche men pat wolden ellis erre. And he is liif many weies to susteyne men yn pis traveile.

And so Crist seip sopli, pat no man comep to be Fadir but bi him; for his manhede is nedeful meene to make aseep for mannis synne, and his Godhede mote nedis meeeve to come pis weie, so fer fro erpe. And muse we not of ye knowing pat

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1 So E; A includes the word in the quotation.
we moten have of his Fadir. For Crist seip soñli, hat zij he hadde knouen him, certis hei hadden knowe his Fadir. For whoso knowi Cristis Godhede, he woot how God seip al ping; for his word of God is his Sone and Crist, pat we shulden knowe þus; and þanne he knowiþ him þat seip, þe which is God þe Fadir. And after ze shal knowe þe Fadir beter þan þe zit done; and ze have sain þim, bi bilee þat bringiþ in þis knowing.

And, for þese wordis were wounded, þefore Philip seide to Crist: Sire, shewe us þe Fadir, and it is ynowþ to us. And Jesus seide to Philip þanne, So longe tyme I am wiþ þou, and zit ze knouen not me, Philip. Whoso seeþ me, he seeþ my Fadir; how seist þou, shewe us þe Fadir? Ne trouwest not þou þat I am in þe Fadir, and þe Fadir is in me? þes wordis þat I speke, I speke hem not of mysilf: but, certis, þe Fadir þat dwelliþ in me is þat ilk þat doþ þe werkes. Ne trouwe ze not þat Y am in þe Fadir, and þe Fadir is in me? ellis, trouwe ze my Godhede, for þe werkes þat Y do. Sopeli, sopli, I seie to þou, þat man þat trouwþ in me shal do þe werkes þat Y do; and þe moste of hem* shal he do, for I go to my Fadir, and my chirche, þat is my bodi, dwelliþ zit stille in erpe. And I shal not be idil in hevene, for whatever ze axen þe Fadir in my name, þat shal Y do.

Alle þes wordis þat Crist seip here axen sutil undirstonding, þhe, more þan we mai have while we lyven in þis liif. It is nedeful here to knowe, how þe Godhede of Crist is oþir in kynde þan his manhede, al if þei boþe ben oo persone. And þis Godhede is so sutil þat it is comune to þre persones. And so, whoso knowiþ þis Godhede in oon mote nedis knowe it in ech of hem; for þes þree persones ben not diverse, as þree men, or þree oþer substances, but ech of hem mai noþer be, ne ouþt do, wiþouten ech oþer. And þis mannis witt mote be clene þat shulde knowe wel þis matere.

* 'Majora horum faciet;' Vulg.
**Wyclif's**

*Pe Gospel on Ascencioun Day*.

**[SERMON CIV.]**

*Recumbentibus undecem discipulis.—MARK xvi. [14.]*

This gospel tellip in what form Crist toke his leve at his apostlis. Mark seip, pat enleven apostlis restiden after pat pei hadde eten, and Jesus apperide unto hem, and reproveden untreupe of hem, and hardnes of per herte, for pei trowiden not to hem pat sawen pat he was risen from dep. And Crist seide to hem, Go ye into al ye world, and preche ye pe gospel unto alle manner of men. He pat shal trowe and be baptisid shal be saaf; and certis he pat shal not trowe shal be dampped. And pes signes shulen folowen hem pat shulen bileve in my name: Pei shulen caste out fendis, pei shulen speke wip newe tungis, pei shulen take awei addris, and if pei drynnen ony dedeli ping, it shal not noie hem; pei shulen putte per hondis on syke men, and pes seke men shulen fare Wel. And sopele pe Lord Jesus, fro he hadde spoke bus wip hem, he was taken in to hevene and sittip on Goddis riȝt side. And pei wenten her weie, and prechiden everywhere, and pe Lord wrouȝte wip hem, and confermede her wordis wip pes signes suing.

Here men shulden note pes wordis, for ech of hem beriy greet wit; first, how Crist toke leve at his disciplis fro pe tyme pat pei hadden eten. He ȝaf pe sacrament to hem after per mete comunli, and Crist spak wip hem comunli after pat pei hadden sumwhat eten. And no drede to Cristene men pat ne Crist dide bus for certeyn cause. O cause was herfore, pat men shulden eten in good mesure, pat per wittis weren more sharp, and pei more able to serve God. And Crist wiste pat men shulden ordeyne reversingeli to Cristis dede, and herfore he ordeynede bus, to telle pat pe contrarie is leveful. And pis shulden pes men note pat proven pat pe ost is not breed; for

*This sermon is not found in MS. E (Douce 311).*
 SERMONS. 361

... panne, pei seien, man brake his fast, etinge pe oost whanne it is sacrifed, and panne he shulde not take afterward Goddis blood pat is sacrifed in pe chalis. Lord! whi witen not pes fools pat per accidentis maken men drunken whanne pei taken hem above resoun, as Poul witnessij? And witt proveij where pe man be excusid of gloterie, for he is drunken of an accident. And sif taking of pis ping in measure was no synne in Cristis tyme, what vertue hap mannis statute to make pis be synne more pan panne? Peis founed wordis fordone Cristis fredom, and bileve pat men shulden have. 3if pis be no synne to God, it is no synne for to charge to eeten in measure biforn pe masse, and after to sunge and use.

Afterward we shulden wite, how Christ reproovede unbileve and hardnes of apostlis hertis, pat weren bifore, and panne weren taken awei, for pei hadden not sorewe ynow3 for these errors pat pei weren inne. And pei shulden note pe wordis of Crist pat he spak pat tyme to hem. And pis is anoijer note, how Crist bad hem panne go and preche pe gospel freli to alle manere men. And wo be to hem pat letten pis, for jurisdictions or oijer cause; as wo is to hem pat leven pis, and prechen dremys, fablis, and gabbingis. And it is not ynow to have nakid bileve, but men moten have charite, pat shal fourme opere vertues. And pis baptisi3 men wi3 baptym of pe Holi Goost.

But 3it men douten of pes wordis pat Crist speki3 aftir. It seme3 pat alle men pat bileven moten nede have pes fyve signes; and si3 noon of us hap hem, noon of us hap bileve. Here men seien comunli, pat scintis at pe first tyme hadden alle pes fyve signes betere pan we have now. But trewe men have in a manere alle pes signes now. For whanne pei deliveren hem of synnes, pei casten out fendis in pe name of Crist. And pei speken wi3 newe tunges, for alle pingis pat men done in grace be newe bi titil of grace. And Crist seij, in Apocalips a, pei taken awei addris pat pei have of per fleish; for per will is awei to displese God bi per lust. And dedli drynke, 3if pei taken it, or oijer ping pat comep to hem, anoijep

a Is the reference to Apoc. xii. 9?
hem not, but bringip hem to blisse þat God hap ordeyneð to hem. And þif þei blessen men, or what þing þat þei done, Cristene men shulen be beterid, wheþer þei be saved or damned. And so it seneþ þat þes men yoonli trouwen þus, þat God hap ordeyneð to blisse; for oþer men ben in greet synne and in greet unblieve, aliþ þif it be flourishid for a tyme.

But men noten last here, how Crist sittip on þe riþt side of his Fadir, siþ his Fadir is yoonli Godhede, and hap no figure as man hap. And here men knownen as blieve þat Christ sittip not on þe bodili side of his Fadir in hevene, for his Fadir hap noo sicþ side; but þe Fadir hap sum men ordeyneð to dampaþacioun, as ben fendis in helle and men þat shulen be damned þere; and þes ben þe left side of þe Fadir, on which Crist shal not sitte. Sum men ben on þe riþt side; as alle men þat shulen be saved, and ordeyneð to come to blisse after Goddis firste ordenaunce. And þus Crist bi his manhede sittip on his Fadirs riþt side, for no þing mai be nerre Godhede ne more blessid þan is Cristis manhede. And so he sittip on his Fadirs riþt side on oþer manere þan ony oþer mai sitte.

þe Gospel on Mydosome Evyn.

[SERMON CV.]

Fuit in diebus Herodis.—LUC. i. [5.]

þis gospel tellip a playen1 storie how þat Joon Baptist cam forþ. Luk tellip, how þer was in daies of Heroude kyng of Jude o þrest clepid Zacarie, of þe gendrure of þe þrest Abia. And loot 2 fel to þes preestis to mynistre in þe eþtíþpe woke. And Zacaryus wif was of Aarons dowters, and hir name was Elizábeth. And boþe þes two weren just biþore God, going forþ in alle Goddis mandementis and in alle justifying of þe Lord wipouþen pleint. Fadirs of þe olde lawe weren myche chargid over men now; for þei kepten þes same ten mandementis, þat we kepén

1 pleyn, E. 2 So E; lout, A.
in thine newe lawe, and over, if thine wolden be just, thine mosten kepe cerymony, and many lawis judicialis, pat us nedip not now to kepe. And, for thses two kepeth al thys wipouen grete blame of God or man, perfore Luk preisip Baptistis eldris in keping of thine olde lawe. But woo is to hem in tyme of grace, pat bus have chargid thine newe lawe, pat we have now more to kepe thine hadden in thine olde lawe. For1 thses men have destroyed freedom, and pervertid Cristis Chirche, and so, as myche as in hem is, thine have maad Crist unfree, and thys unfredom is worse than al thine richessis of thine world.

And thine hadden noo child sit, for thine woman was bareyne, and thine weren bothe olde, passid wel in tyme of her eilde. And it fel pat Zacarie dide his preestis office in thine temple, as it fel to his tyme, and custom pat pane was. He wente herbi aloone to offer ensence in thine inner part of thine temple; and al thine peple was wipouen preiyenge in thine tyme of thine ensence. And oure Lordis aunigel apperide to him standong on thine riȝt side of thine auter. And thys preest Zacarie was disturbld, and drede herfore. But thine aunigel seide to him, Drede thee not, Zacarie, for thine preier is herd; and Elisabeth thine wyf shal bere to thee a child, and his name shal be cleepid Joon, and joie and gladnes shal be to thee, and many shal enjoe in his birpe. He shal be greete biforme God, and wyn and sidir² he shal not drynke; and he shal be fild wip thine Holi Goost siti fro his modir wombe. And he shal turne many of thses children of Israel to thine Lord God of hem. And this Joon shal go biforme Crist, in spirit and vertue of Helye; for Joon was Hely in figure, as Christ seip pat mai not lye. And this Joon shal converte his hertis of ths formere fadris in to his love of ths sones, pat tellen hem that Crist is comen; and men out of bileve Joon shal turne to prudence of juste men. For it was a greet prudence to trowe ths signes of Crist, pat he was ths prophete bihiȝt to ths fadris of ths olde lawe. And so Baptist made redi to thine Lord a perfect folk in riȝt bileve.

1 So E; And for, A, which leaves the construction incomplete.
² sidre, E.

* Both Wyklifite versions render the sicram of the Vulgate in this French cidre, whence comes our place by sidir. Ducange identifies sicera (other forms of which are sisara, cicera, and cisara) with the cider.
Here mai men douteen, and trete of þe staat and liif of prestit; how þei ben dowid and wylfeles æzens Goddis autorite; for Crist forfendid dowyng boþe in him and in hise apostlis, and approvede wedding in apostlis and many oþer. And þis is þe caste of þe fend, to kyndle ﬁr in1 heerdis; for or þei moten boþe brenne, or þe kepere mote leeve his craft and traveile to kepe þis ﬁr a. And preestis shal not do boþe wel.

**ÞE GOSPEL ON MYDSOMER DAL.**

*SERMON CVI.*

_Elizabeth impletum est tempus parieni._—*Luc.* i. [57.]

þis gospel tellip of þe forme þat Joon Baptist was born inne, and seip; _To Elizabeth was tyme fulfillid to bere child._ For þe Wise man seip þat alle þingis have þer tyme. And siþ al þing mote nedis come in tyme þat God haþ ordeyned it, muche more þe tyme of Joon, þat God ordeyned2 so speciali. And þus Elizabeth bare þis child. And her neiþboris and her coseyns herden þat she was delverid, and helden þat God hadde maad his mercy greet wip þis olde wiþ, and joisfulli þankide God wip hir. And it fel in þe eiþþ daie, þei came to circumcide þe child; and þei clepiden him Zacarie after his fadiris name. And his modir answereide and seide, Nay, but he shal be clepid Joon. And þei seiden to Elizabeth, þat no man was in hir kyn þat was clepid bi þis name; whi shulde he be clepid so? _But þei bekeneden to his fadir, what he wolde þat he were clepid, and he axide a metal pointel3, and wroote, and seide, Joon is his name._

And so miracle was wip Joon Baptist, boþe biforn his birþe and after; for, as men taken of þe gospel, Zacarie trowide not

1 and, E.  
2 So E; ordeyned, A.  
3 poynetel, E.

* The meaning appears to be—it is a wile of Satan to promote the celibacy of the clergy, because thereby he kindles the fire of unlawful passion ("melius nubere quam uri") in Christian pastors, who then either continue to burn with it (and so fall into sin), or have to leave their proper pastoral work in order to take such measures as may keep this fire under control.
to his angel, and whereas he wille of God he was doumbe til his tyme, and here he recoveride his speche, and tolde what he child shulde hadde. For bope his eldris helden in her mynde how Gabriel wolde hat he histe Joon. And herfore woundride folk al aboute. And anoon his moup was opened, and his tunge was unbound, and he spak and blesside God for he hing hat bifel pus. And drede was on alle her neizboris. And hes wordis weren publishid upon alle his coostis of Judee. And alle hat herden of his hing puttiiden in heir herte and seiden, Who, trouest pou, shal his child be? for he hond of oure Lord was wiþ him. Sacarie was a famous man, wiþ Elizabeth his wyf, and many myraclis weren bifallen aboute he birpe of his Joon; and pus he contre preiside him muche, for many causis hat weren in him. It was a miracle hat he aungel telde him in so holi a place; it was miracle hat Sacary was dombe, for he wolde not trowe his aungel; it was miracle hat so oold folk broušt for his child in her olde daies; it was miracle hat his eeldris on his manere namyde he child; and al he lyf hat Joon lyvede was ful of miraclis before and after.

And pus his fadir profeciede, bi filling of he Holi Goosl; Blessid be he Lord God of Israel, for he haþ visited and maad he biyng azen of his peple. And so Joones fadir and his modir and he himsylf weren maad prophetis. And here mai trewe preestis touche how his world is blyndid bi foli, when it sueþ men as patrouns hat weren foolish and ful of synne, and leven Crist and Baptist hat weren bigyneris of oure ordir. And herof pleynede Crist in he gospel, hat hei singen neiþer wiþ him ne wipen wiþ Baptist, but wiþ oþer foolish whos liif is beside bileve.

1 bote, E. 2 wipen, E.
Wyclif's Gospel on Petris and Poulis Evyn.

[Sermon CVII.]

Dixit Jesus Symon. —John xxii. [15.]

His gospel tellis how Petre and oth preestis shulden love God, and travailen in his chirche. And, for his love stonden in grace of God, wherfore Crist clepeth Petre, Symoun, Joones soone. For whoso precheth to pe peple and teche hem Goddis lawe, he is pat ilke in whom is Goddis grace; and juste eldris may diserve grace to per children, as it is teld biforn of eldris of Joon Baptist. Crist in his laste speche wip Petre apostle axide him pat he lovede him; and his bileve is aweie, pat troweth not4 pat Crist seide us for to prynte his love in Petre, and his successouris.

And us Christ axide first, Symount, Joones soone, lovest pou me more pan pese? And Petre seide to Crist: 3he, Lord, pou wost pat Y love pee. Petre4 was here curtseys and temprid fro presumpcioun, for he seide not pat he lovede Crist betere pan any oth apostle, but he seide, Crist wiste wele pat he lovede him. And here Petre confesside pat Crist knewe al ping. But Christ seide to Petre, in shewing of his love, hat he shulde fede his lambren, bi pe lawe of Crist; as who seip, if pou love me, pou most do his dede. Pe secoude tyme axide Christ where Symount Joones sone lovede him. And Petre seide to Crist, 3he, Lord, pou wost pat I love pee. And Christ seide to Petre, to conferme his word, pat he shulde fede his lambren, in lore of per soule. For as mannis soule is betere pan is pe bodi of him, so feeding of his soule is betere pan is feeding of his bodi. And sip lambren of Crist ben oo bodi wip Crist, more love myste no man shewe pan pus for to fede his lambren. But zil Christ axide pe pridde tyme, where Symount Petre lovede him. And Petre hadde sorne pat Christ axide pis pus ofte, and seide azen to Crist, Lord, pou

1 So E; Symon, A. 2 weper, E. 3 So E; the words hat troweth not are om. in A. 4 So E; Petre is italicized in A.
woost alle pingis, pou wost þat I love þee. And Crist bad him sheve þis in dede, and fede his sheep, þat is more þan þes ofer, as sheep passen lambren.

No man þat is in billeve dreþ of þis gospel, þat ne Crist chargide þes wordis ech bi resoun; and so he taþte apostlis to fede his sheep in pasturis of holi writt, and not in roten pasturis, as ben fabilis and lesingis and lawes of men. Þe pasture everemore grene wiþ þeþis þat nevere more failen, is þe lawe of holi writ, þat lastþ in þe toþer world. But, for a good heerde shulde kepe his sheepe fro wolves, and defende hem fro scabbis and fro rendinge, þerfore Crist bad Petre þries þat he shulde kepe his sheepe. Crist taþte not to his heerde to reise up a croyserie and kille his sheep, wiþ his lambren, and spoilen hem of þe þeþis goodis; but þis is lore of Anticrist, þat þe fend hâþ now brouþt in; and bi þis it is known þat þes ben not Petris vikeris.

And Crist techiþ Petre, and in him alle his vikeris, how it fallþ to him to do æþen his firste will. *Sobri, sobri, I scie to þee, whanne þou were zonge þou girdist þee, and wentist whidir þat þou woldist; but now, whanne þou wexist oolde, anþer shal girde þee, and shal lede þee þe weie which þou wolt not, of þi silf. And þis word seide Crist for to telle to þe Chirche bi what deþ Petre shulde clarifie God. For Crist seþ biseþ, in þe gospel of Joon, þat þe moste propiþte þat followiþ a good herde is, þat he putte his lyf for his sheep, for þus dide Crist, and wolde þat Petre þus suede him. And þe moste contrarie condicioun, þat sueþ Anticrist, is to putte his sheeþis lyves for his cursid lordship.

**On Octave of Mydsomer.**

[SERMON CVIII.]

Dixit Zacarias.—Luk i. [18.]

Þis gospel telliþ þe middil of a storie of Seint Joon Baptist. Þe vigile of Baptist telliþ how Gabriel biþiþte him, and þis
storie telliþ how Zacarie mistrowide. And so Luk telliþ, how Zacharie seide to pe aungel, Wherof shal Y wite þis, þat Y shal gete a child; for I am an oold man, and my wif is passid in eelde? Here þis Zacharie trowie not to þe aungel; but Marie trowie to þis aungel þat he seide her sop, but she wolde be certefied more of þe manere. And þus sum men reden as two wordis þis axing, On what manere shal þis be, for I knowe not man. But þis Zacarie mistrowide, and maad þerto his evy-dence; and so boþe þes were troublid, but Zacarie more, for þe troubling of hym refte him bileve. But Gabriel telde him, wherfore he shulde trowe. For I am Gabriel, þat stonde before God, and I am sent of him to telle þee þes good þipingis; and siþ it is þus, I motte nedis seie sop, for I mai not see but treuþe in þe book of liif, and an aungel þat is conforted mai not lye to a man. And þo, þou shalt be domb, and þou shalt not mowe a spake unto þe dai þat þes þipingis be done; and þis penance shalt þou have, for þou trowedist not to my wordis, which shal be fild in þes tyme. And here mai we se, bi logik of þis aungel, how al þing motte nede be; for nóþing mai ever be but þat þat God haf ordeyned to be in his tyme; for ellis hadde Gabriel seid fals, þat he myþte not speke til þanne.

And þe peple abood Zacarie, and wondride þat he tariede in þe temple. And whanne he cam out, he myþte not speke to þe peple; and þei wisten þat he hadde seen sum visiouþ in þe temple. And he was bekonyng to hem, and dwelte dombe for þe tyme. And whanne þe daies of his office weren fulfllid, he wente hoom to his hous, and þanne was Joon geten. And after þes daies conseved Elizabeth his wiþf; and she hid hir for shame fyve moneþis aftir. And she seide to hirþilf; For þus haf oure Lord do to me, in þe daies þat he caste to take away my reprofe among men. And þus cam Elizabeth hoom, whanne she feelide þat Joon was quike; and so he myþte witnesse þe comyng of Crist in þe wombe of Marie, whanne she cam to Elizabeth. For Joon made þanne joie in manere of dansing in presence of

1 So E; om. A.

&mowe& is the lost infinitive of ‘mogen.’ It occurs in this place in the verb ‘may;’ it is the English form corresponding to the German both Wycliffite versions.
Crist, as þe gospel seiþ. And so trowe not to hem þat seien, þat it is six'monepis bifore þat þe soule a be couplid wiþ þe bodi, and bfore it hap plantid soule, and siþ soule of beeestþ; but as we bileven þe wordis of þe gospel, þat Baptist was glad in comyng of Crist, so we supposen þat he was on lyve a litil bfore þat Jesus was consevayed, but we musen not how muche, siþ it is Goddis privyte.

Of þis gospel mai we take, how it is grete synne to mys-trowe to holi writt, siþ God punishide Zacarie for he trowide not to his aungel; and more ben wordis of God þan wordis of þis aungel. And þus defaute in bileve is bfore alle òjer synnes, and siþ God seiþ al treuþe, no treuþe shulde be denied; but summe may men doute, and sum trowen wiþ drede, for God seiþ þis treuþe, or ellis God seiþ it not. O how myche ben þei to blame þat seien þat Goddis lawe is fals, for mys-understonding of a fool or an heeretik! Certis, bi þe same skile þei myȝten seie þat God is fals, siþ God signifieþ to hem fals unþeundristonding, in peyne of þer former synne, bi which þei ben blindid, and þus God were þefalseste þing þat evere was in þis world. For þei seien þat falshide is no defaute in þing, whi seien þei not þat God is fals for perfeccioun of God, siþ God meveþ fals men, for þer former falshide, to undirstonde...

1 plautis of soule, E.
falsly? and þan þei seien þat God is fals. And þus God shulde meve men falseli, whanne evere þey synnen, and þus he were a fals God in punishing of sinful men. For, siþ fals-hede in God is good, þeve we him ynow þe þerof; for God mai not have a name, but þif he passe al oþer þing. Blessid be treuhe, þat made us passe alle sic fals fantasies, and wite þat alle creaturis ben trewe in þat þat þei ben of God.

ON TRANSLATION OF SEINT MARTIN*. 

[SERMON CIX.] 

Nolite timere pusilus² grex.—[LUKE xii. 32.] 

In þis short gospel Crist confortid his servantis, and biddip hem not drede; for treuþe is strengere þan alle þer enemyes. Men shulden not drede but for synne and lesing of vertues, for peyne is just and of Goddis wille; whi shulden men drede or sorewe þeþor? And þus sinful men shulden have drede and hope togidere, of diverse þingis; as þei shulden have sorewe and joie togidere of dyverse þingis. And þus synne concluid þen moost of al þing þat mai be; for it bringþ man³ to fyve markis b more noyousli þan oþer skills. Crist seip here to hise apostlis, þat þei shulden not drede, al þif þei ben a litil flok. For to rekene þe firste treuþe, and alle þe aungels þat ben wiþ him, þe part of a just man is betere þan fals part of a pousaund; and þus biddip þe prophete his child, þat þe shulde not drede him, for many moo ben wiþ hem þan wiþ þe contrarie part. Stonde a man in vertu and treuþe, and al þis world overcomeþ not him. For if þei over comen him

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1 So E; be synneb, A. 2 pusillus, E; a clerical error for pusillus. 3 om. E.

* The feast of the translation of St. Martin’s relics (July 5) is not in the Roman missal, the office for the day being of the octave of SS. Peter and Paul. The gospel which the Sarum use appropriated to this festival is found in the Roman missal among the gospels for the Common of a Confessor not a Bishop.

b bringþ man to fyve markis. This seems to be a proverbial expression, used of a person who was brought to poverty, or into any desperate strait.
wiþ þis, þei overcomen God and his aungels; and þanne þei shulden make hym \(^1\) not God, but betere þing shulde make þis.

But here men seien comunli, þat þer þen þre manere of dredis: kindeli drede, and drede of sones, and þerwiþ drede of servantis. Kindeli drede was in Crist, whanne he dredde to suffre deþ. But þis drede cam þit of synne, for ellis no man shulde have suffriad þeyne. And þus þeyne is unkindeli, for to loke to bigynnyng þerof. þe secounde drede haþ many degrees, after þat men ben betere wiþ God. Sum is bigynnyng drede, whanne men dreden to wrappe God; and þis is bigynnyng to þie synne, and rote of alle mannis wisdom. Þit, whanne man drediþ more for to synne aþens his God, and his tempting is overcomen þat shulde moove him to synne, þanne haþ he chast drede; but wel is him þat haþ þis drede. þe þridde degree is best of alle, þat men clepen holi drede; and þis dweilliþ here in erþe, and evermore wiþ man in blis. And þis drede haþ no þeyne, but unpower for to synne. And þus aungels have þis drede more þan ony oþer þing. But þe Godhede mai not drede, for it bi kynde mai not synne. Boþe þes dredis bringen not in synne. But þe þridde servant drede. Whanne a\(^2\) man synneþ aþens God, and mote nede be ponished of him, þis is oon \(^3\) unkindeli drede, as it is unkindeli to synne; and þis drede forfendiþ Crist in þes wordis þat he seþ here. And þus men seien comunli, þat man shulde not drede to fiþte 3if his cause and manere be good, for noþt but synne makiþ man coward. For 3if man fiþte wiþout cause, to be holden an herti man, he beriþ wiþ him þe synne of pride, þat makiþ him coward aþens God. And þus þingis þat loven pees ben moost hardi, as þingis in hevène.

And Crist telliþ here a cause to make his disciplis hardi, þat þei shulden not drede þus: *For it likide to her Fadir to seve hem þe reçume*. Here mai we see many treuþis in þes wordis þat Crist seþ. First, how þe Godhede of God is Fadir of alle þat he seveþ blisse. þe secounde treuþe in Cristis wordis is nede to 3yve þis blisse. For, as þingis þat ben passid nedli moten have be passid, so al þat God ordeyneþ nedeli moten

\(^1\) So E; not make him, A. \(^2\) om. E. \(^3\) an, E.
have be ordeyned. And þe þridde treuþe of þes wordis is, þat Crist shewide to þes disciplis þat þei shulde come to blisse, for he telliþ þer Fadir likede so. Here may we gadere opun resoun þat Cristis children shulden not drede; for ȝif God ȝeve a betere þing, he ȝeveþ al þat sueþ þerof; as God mai not ȝeve a bodi, but ȝif he ȝeve quantite and þigue. And so, siþ þe of þis blisse, God mote ȝeve þeþ whanne he ȝeveþ blisse. Also, siþ God is almyȝti, alwitti, and al wilful, no þing þat is aȝens God mai overcome him þat is wiþ God; for siþ God seþ þis fiȝting1, or him failiþ power or wille, ȝif his servaunt be overcome in fiȝting for Goddis cause. And þus trewe men ben confortid to þutte awei þis þridde drede; for be þei never so fewe or feble, þei bileven þat þei mai not be discounfited. And þus þe cause þat Crist here telliþ makþ his knyȝttes to be hardi.

And þus Crist confortid his apostlis, for to sue him in povert: _He biddþ hem sille þat þei have and ȝeve almes prudentiþ._ For certis, among alle cowardisis, cowardise of richesse is þe moste. For many men þat have richessis dare neiþer seie a soþ, ne defende a soþ seid, for drede of leesing of þis richesse. And so men loven richesse more þan þei loven treuþe of þer God. And in þis cowardise ben freris and oþer ordris þat ben dowid. And unneþe ony riche man wantiþ clene þis cowardise. And þis is more þan cowardise of bodi, þat comeþ to man for drede of bodi; for a man shulde kindeli love more his bodi þan his goodis, siþ goodis of kynde ben mouche betere þan ben goodis of fortune. But Crist telliþ ofte to his martirs, þat þei mai not be his disciplis but ȝif þei loven more him þat is treuþe þan loven þer owne liif. And wiþ þis feþ was Baptist armed, and oþer apostlis, wiþ Cristis martiris; for þei wisten wel þei myþten not faile in victorie, to die þus. And þus, for richesse of þis world makþ moost cowardise, Crist bad his knyȝtis be pore, and sille her possessiouns, and of þat priþ ȝeve almes, or ellis of meeblis þat þei hadden. But wite wel, it is noon almes to make ypocritis more cowardis, or to ȝeve þes newe ordris þingis þat þei ben chargid bi, for þis is not work of almes2, but work of unmercy to men.

1 God is fiȝting, E. 2 mercy, F.
And thus Crist meeve to be pore bi resoun of surete. Make ye to you sachelis bat wolen not waxe oold, but tresour bat, failiht not in hevene, whidir he beft comeb not, ne be mouze de distriep; for, certis, where is bi tresour, per is bi herte, and bi wille. Tresour is clepid comunli, precious ping bat man telliht muche bi and hidip sumwhere. And so men bat shal be saved maken per tresour in God; for pis tresour is of ope kynde pan ben pes riche men, and it is precious good, for it is good of grace. And sip Crist is al ping bat seintis have nede of, pis tresour is more nedeful pan al pis erheili tresour; for peves mai not stele pis, as jewels or moneie, and mouztis mai not feble pis, as pei mai clopis or jewellis. And so, sip pis tresour is more precious and more sikir, what man shulde not traveile moost for to have pis tresour? 3if jou traveile treuli to have pe blis of hevene, jou hidist pis tresour where it mai not faile; for God shal be pi cloping bat mai not wexe old, for he is charite; and he shal be pi peny bat mai never be rusty; and peves mai not come to hevene, ne take of hevenes blis. Pis is eende of wisdoms, to traveile for sich a tresour. And drede we not bat ne man mai bi good liif wynne him God, bat is al maner of tresour, to make him blessid in hevene. For pis is kyndeli eende to which man is ordeyned; for man is ordeyned to blisse, and to laste ever more, and have wipout defaute al bat hem nedip.

**Fe Gospel on Octave dai of Petre and Paul.**

[**SERMON CX.**]

*Fussit Jesus discipulos assendere in naviculam*—**Matt. xiv. [22.]**

Pis gospel telliht a storie that ech man shulde wite, but speciali apostlis and vikeris of hem. Crist bad his discipis stie into a bote, and go bifore him on pe water til bat he lefte pe peple. And Crist lefte pe puple and stiede in to be hil, for to prete aloone

1 So E; A om. the words for—ordeyned. 2 errors of the scribe for ascendere and naviculam.
for staat of his Chirche. *And so, whanne pe evenyng cam, he was per aalone; for his disciplis were in pe water, and pe peple hadde left him. And pe boot, anydde pe water, was shaggi1 wip wawis, for pe wynd was contrarie to hem. And pe fourpe vigile of pe nyzt, hat was ny3 pe dai, Crist cam to his disciplis walkinge on pe water. And pe disciplis, seeyng him walking upon pe water, weren troublid among hemsilfe, and seiden it was a fantum2. And for drede bei crieden. And anoon Jesus spak to hem and seide to hem pus: Have ye trust, I am; drede ye not. And Petre answereide and seide, Lord, 3if pou be Crist, comande me to come to pee upon pe waters. And Crist seide to Petre, Come. And Petre wente doun out of pe boot, and walkide3 on pe waters, for to come to Jesus. But Petre, seeyng pe wynd grete, drede him of pe peril; and whanne he bigan to drenche, he criede and seide, Lord, mak me saaf. And anoon Crist held forth his hond, and toke Petre, and seide to him, Pou of litil bileve, whi doutidist pou here? And whanne Crist stie in to pe boot, pe wynd cesside, and bei pat waren in pe boot camen and loutiden Crist, and seiden, Verrili pou art Goddis Sone.

Pis storie men tellen to pe secounde witt of Goddis word, and seien, pat pis boot travellinge in pe water is pis Chirche here pat wandri3 to pe daie of dome. Pis wending of Crist to pe hill is his styng to hevene. Pere he preiep aalone for man-kinde here; for al3if o3er seintis preien pere in spirit, nepeles in bodi and soule preiep Crist 3it aalone. And whanne pe sunne wente doun, was Crist aloone preiying pus. But he visitide his Chirche pe fourpe vigile of nyzt, whanne he shewipp perilis to his Chirche pat fallen to men here in erpe. But Crist goip upon pe water, for worldli soris4 noien him not. And pis boot is troublid here, but it drenchip not uttirli. Petre is pe moste man pat suep Crist in his Chirche; and he wolde sue Crist here, but he failip in bileve. But he mai not be drenchid, for Crist wole have his Chirche saved. Crist comep into pis boot whanne he ha3 alle pes men to hevene, and panne ceessen alle pe tempestis pat men suffren here in erpe, and pei knowen verrili how pat Crist is Goddis Sone.

1. scboggyd, E. 2. E om. the words and—fantum. 3. So E; walking, A. 4. sores, E.
And pis witt applyp pe pope, wip his cardinalis, to hem, and seien pat pei ben Cristis Chirche pat flooterip ¹ pis in pis boot; and pei mai neve re be drenchid, al if pei fallen in many perilis. But peis men shulden wite, first, pat pei sue ² Crist in lyvyng in povertie and mekenesse, and in lore of pe gospel; for ellis pei gon not bifoire Crist on pis water, to make redi to him, but ben rașer drenchid in pis water, and seken after worldli goodis; or ellis ben pe peple pat Crist leevep, pat disturbelen him and hise. Bileve techip trewe men pat pis Chirche goip not bi kyn, but bi manere of suynge of Crist in perfet weie of vertues. But as preestis waren worse til pei weren at lowest degree, as preestis of pe olde lawe pat weren fordone in Cristis tyme, so mai pis court drede for liif contrarie unto Crist, leste pei ben pe worste men pat lyven here in pis Chirche. For ypocrisie makip hem not good, but more stynke bifoire treupe. And pei ben not poreset here, making hem tresour in hevene, for al þer breek and þer liif is about worldli goodis; and þus pei lasten not in þis boot, but ben drenchid in þis see. And þus pei axen not Crist helpe, as dide Petre, whanne he sank; but al þer hope and desire is in þingis pat ben binepe. For þif pei lyven contrarie to Crist, in þis world ben no falser men. And neiþer kynrede ne place maken men Cristis vikeris, but suyng in weie of vertues, what manere men þat ever pei ben. Errour in sich wittis makiþ many dremeris to faile, for pei taken noon hede to good liif, but to fals opynyouns here.

**The Gospel on þe feeste of Sevene Briþeren.**

[SERMON CXI.]

*Loquente Jesu ad turbas.—Matt. xii. [46.]*

þis gospel tellip a storie þat touchip mouche witt, and tellip how Cristis children ben knyttid here in charite. Matheu tellip, how Jesus spake to þe peple; and to, his modir and his breþeren

¹ flooteþ, E. ² sueden, E.
siooden wiþouten to speke wiþ him. And sum men seien þat Cristis breþeren weren men of his kynrede. But his apostlis weren wiþ him, and herden him speke to þe peple, as þei weren in streitere place, and more hard to come to. And oon seide to Crist, Lo, þi modir and þi breþeren siouden wiþouten, sekyng þee. And Crist answeride to him þat tolde him þis, and axide who was his modir and his breþeren. And Crist stretching his hands to his disciplis seide þes wordis of witt: Lo, here my modir and my breþeren. For who ever doþ þe wille of my Fadir þat is in hevene, he is my broþer, and my sistir, and my modir also.

þes wordis of Crist ben scorned of gramariens and devynes. Gramariens and philosphris seien, þat Crist knewe not his gendris; and bastard dyvynes¹ seien algatis þat þes wordis of Crist ben false, and so no wordis of Crist bynden, but to þe witt þat gloseres tellen. But here we seien to þes trowaunts þat þei blaiberen² þus for defaute of witt. Leewe we þes heretikes as foolish, and seie we sum witt þat God haþ þovun us. Soþli, Crist techip here þe preciousite of his preching, þat man shulde not, for fleishli kyn, lette to teche Goddis word. And þes wordis seîþ Crist to him þat was aboute to lette his lore. And þus tellip Crist a sutilte þat is of goostli breþeren in God; for, be it man or be it woman þat serveþ God treuli, he is on þes þree maneres knitt to Crist in sibberide³. For distinction of kynde is litil to telle bi in þis matere. First, he is Cristis broþer bi⁴ his soule, þat is his spirit; siþ, he is Cristis sistir bi his fleish, þat is worse; and after, he is Cristis modir bi þis hool kynde, made of hem two. For þis modir haþ conseveyd Crist, and norisþ Crist wiþinne hir; and þis is betere cosynnage and more sutil þan is of kynde. And make þes gramariens sorewe þat þei knowe not þes gendris, and so þes founed philosophris shulden sorowe of þer error, þat þei witen not of oo man þat he is ech of þes þree þingis; he is soule, he is bodi, he is man, maad of þes two. But to þe hool man is merit or demerit proprid. Leewe we here þese trowaunt doutis, and enforce us to lerne Cristis wordis, to preche hem to þe peple, and leewe þing þat is lesse worþ, and þanne fleishli cosynnage shulde not lette us to do þis.

¹ So E: dyvynes, A. ² blaberen, E. ³ sybred, E. ⁴ to, E.
The petition of
the mother of
James and
John.

Commentary
on the gospel.

The Gospel of Maudeleyn Dai is red on Friday in \textsuperscript{1} Quarter
Tense \textsuperscript{2} in Septembre among Ferials

On Seynt James Dai.

\textbf{[Sermon CXII.]} \\
\emph{Accessit ad Jesum.—Matt. xx. [20.]} \\

\begin{quote}
\begin{footnotesize}

\textbf{\textsuperscript{1} So E; bere, A. }

\textbf{\textsuperscript{2} golden, E. }

\end{footnotesize}
\end{quote}
dignite, not for hele of þeir soule, but to have here worldli wynnyng. And all þis dampnep Crist here. For þis wille is venymous; and it falliþ ofte tyme þat sich havyng of worldli worship dampnep men ever more in helle; and so it doþ harm to þe soule. But þif men wolen be hye in hevene, þei moten lerne anoþer lessoun, to profite to þe Chirche þat þei mai, and to leeve worldli worship. And þis profit nedip ofte to suffre anoies here in þis world, þat þese prelatis fleen algatis, for þei wolden here have þe contrarie. Þerfore Crist axide of þes disciplis a questioun pertinent herto, Mai þe two drynke, seþ Crist, þe chalis þat I shal drynke? And wiþouten drede Crist undirstood bi þis chalis his passioun. And þes two disciplis myȝten not for shame denyne to drynke of þis coppe. 

And þus þei grauntiden to Crist, þat þei myȝten drynke of his coppe; for it were al aȝens skile to coveite sich a prelacie, but þif men have þe ende þerof wherefore þei shulden coveite it. And siþ Crist is al wiþs, and drinkiþ himself of þis coppe, what man shulde bi resoun forsake to drynke herof? For bi þis is þe soule fed, and disposid to come to blis, but bodili fode is for þe body, and makiþ wormes mete redi. And þus Crist grauntiþ þes aposiþis þis betere drynke, and leveþ þe toþer. But þit Crist, of his curtasie, interpretiþ þer wordis to goode; and doþ worship to his Fadir bi trewe wordis, as he shulde. Supposing þat þei undirstonden sitting in þe rewme of hevene, Crist seþ, þat it falliþ not to þim to graunte hem sich sittinge, but sich sitting shal þo men have to whom it is ordeyned of his Fadir. Here grutchen Anticristis disciplis and seien, þat Crist seþ here fals; for siþ Crist is þe same God þat is þe Fadir and þe Goost, whatever þe Fadir þeveþ or grauntiþ, þe same þing grauntiþ Crist. But here þese fools moten undirstonde, þat Crist spekeþ ofte bi his manhede; for þe peple knewe his manhede, and undirstood it speciali. And þus, whanne Crist biheetiþ to hem þat him falliþ not to þeve þem þis, he undirstood þes wordis þus, þat he shulde not, bi his manhede principali, þeve þem þis; but he shulde þeve to hem þis, to which it is ordeyned of his Fadir. And so, þif þei disserven þis, he sikerid hem þat þei shulden have þis.
And *s* spekif *A*mbrose§, saynge comun speche of Crist, 
pat *p*e sacrid oost is not breed, for it is not principali breed. 
And such error blindif many, in *p*e sacrament of *p*e auter, to 
seie pat it is an accident wiȝouten suget, and no breed, as 
*Ambrose* seip. But *p*es foolis myȝten better seie *p*at neiper 
James ne Joon ben blessid for Crist seip *p*at him fallif not 
to graunte hem ony degree of blisse. But *pis* is ful of eresie, 
as falshe de in which it is groundid. And deaute of undir-
standing *p*at shulde be of Goddis lawe and of *pis* doctour, 
Ambrose, blyndif here *p*es eretikis.

**ON ASSUMP'CIOUN EYVN.**

**[SERMON CXIII.]**

*Loquente Jesu ad turbas.—LUC. xi. [27.]*

*P*is gospel tellif how it is more to heere Goddis word and 
kepe it, *p*an to bere Crist bodili and norishe him, as Mary dide. 
And so a litil storie is told in presing\(^1\) of our Ladi; and after is 
knitt a blessid sentence bi distintioun of Crist. *P*e storie tellif 
how Crist spak to *pe* peple of soule helpe. *And a womman of 
*pe* puple* hadde devocioun in his wordis, and burst out in an 
hyze vois, and seide on *pis* manere to Crist: *Blessid be *pe* 
wombe *pat* bare *pee*, and *pe* letis *pat* *pou* didist *soke*. *And Crist 
anstweride to *pis* womman, and tolde a more preciouse treupe, 
and seide *pat*, but *bi* more resoun, *blessid be *pe* *pat* heeren Goddis 
word* and kepen it.

But we shall undirstonde here, *pat* on two maner is Goddis 
word herd,—first bodili, bi eeren of bodi, and eke goostli, bi 
eeren of soule. *P*e firste heeringe is litil worp, but in as mouche

\(^1\) *preysyng, E.*

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\(^a\) *St. Ambrose, De Sacramentis, 
lib. iv. cap. 5: ‘Antequam con-
securt, panis est: ubi autem 
verba Christi accesserint, corpus est 
Christi.’ Wyclif in his *Confessio* 
(Fasciculi Zizaniorum, p. 127) quotes 
a passage from the same work, differ-
sling slightly in words, but precisely 
to the same effect. The ‘for it is 
not principali breed’ is Wyclif’s 
gloss upon the words of St. Am-
brose.*
as it helpiþ to þe toþer; siþ Scarioth herde Crist þus, and
beestis and briddis myȝten also. On þe toþer manere heerip
no man but þif he knowe sentence of Goddis word. And on þis
wise seij þe Psalme 1 þat I shal heere what þe Lord God spekiþ
in me; but wel Y woot þat he shal speke pees and love to his
peple. And þus, on two maneris, may a man kepe Goddis
word; first, to presente þe witt in his soule, and after to reule
his līf þerbi. And þus shulde ech Cristen man heere and kepe
þe word of God. But over þis kepyng shulde preestis kepe
wiseli þe word of God, and shape hem for to preche it, for
profit of þe Chirche; and þis is þe beste work þat ony man mai
travaile here. And þus mai we liȝtli see how þis sentence of
Crist is sop; siþ no man mai come to blis but þif he heere and
kepe Goddis word; but many men and wynnemen ben saved þat
baren not Crist bodili; ne oure Ladi myȝte not come to blisse,
but þif she hadde herd and kepte þis word.

And herfore God ordeynede hir to be maistresse to his
apostlis, for she fel not fro þe feij, ne fro þe wordis of hir sone,
but kepte hem wel in her herte, and caste wel what þei menten.
And herfor it is no wondur þif she be more blessid þan oþer.
þe Chirche singiþ of oure Ladi þat she haþ distroied alle
heresies a, for she is special maistresse to distroie þes heretikes.
And siþ she is aftir þe dai of dome, whanne þei shal no more
noie þe Chirche, it is sop to þis entent þat she haþ distroied alle
heresies.

And siþ she was occasioun of þe wordis þat Crist seide
here, se we how þes wordis helpen men to distroie þes vices.
A comune heresie þat now rengneþ in þe Chirche is lettris
of fraternite, generali among þes ordis b. And herfor se we
how þes lettris stonden wij Goddis lawe. Heryng and kepyng
of Goddis word is betere þan þe birþe of Crist; þis birþe is
betere þan þes lettris; and so heeryng and kepyng of Goddis
word is algatis betere þan þes lettris. But Cristis word in no
place techiþ þat men shulden have þes lettris; and þerfore

Wycliff's

Ps. lxxxv. 8.

The privileges of Mary.

Against letters of fraternity.

1 So E; Salm, A.

a 'Gaude Maria virgo, cunctas haereses sola interemisti.' Tract. from Christmas to Easter.
used in Masses of the B. V. M.

b See p. 67, note B.
SERMONS.

shulden men reste in þes wordis, and traveile not aboute þes letrris. For as ful and sufficiant is Cristis lawe as his manhede; but his manhede is ynowʒ wiþouten oþer to come to hevene; and so his lawe is ynowʒ, to here his word and to kepe it, for to come to blisse of hevene, wiþouten ony sich letrris. And þis þing mai be confermed. For ðif a man have a þousand of sich letrris, but ðif he kepe Goddis word, he shal be dampned in helle. And ðif he kepe wel Goddis word, wiþouten havyng of sich letrris, he shal be savyd in hevene, as oure bileve techiþ us. And so havyng of siche letrris is oþer impertinent to blis, or ellis it is harmful, letting men to come to blisse. Also bi siche letrris is not sibbirede1 getun of Crist; but ðif þei brouȝten a man to hevene, þei maden þat man Cristis broþer and sister and his modir, as þe gospel beriþ winnesse. For Crist seþ, Whoeuer doiþ þe wille of his Fadir þat is in hevene, he is Cristis broþer, and his sister, and his modir. Also, ðif sich letrris diden þis good to men, brennyng or dstroiynig of hem shulden pryve þes men fro sich good, ouþer in bodi or in soule. And so, ðif we hadden þes letrris brent, or eeten wiþ myis2, or dstroiied, we shulden waive þe profite of þes letrris; þe, ðif we weren þanne betere wiþ God. Bi siche resouns jyáken many men þat þes letrris mai do good for to covere mostard3 pottis, but not þus for to wynne men blis; siþ sich men þat graunten þes letrris wyten not wheþer þei ben fendis lymes, or þat her preier shal ouȝt availe to hem sifl or to oþer. And þes resouns letten many to chaffre wiþ þeir preier. For preier of men mai profite to oþer, but not þus bi chaffaring; siþ parting of meritis of men hangiþ oonli in Goddis wille, and not in shewing of sich letrris, neiþer to God ne to man; siþ we oblishen not us bi hem to þing þat is not in oure power. And þes letrris helpen not þerto, but raþer letten, for blasþemye. And sich bropirheed of blasþemes shulden be fled, for fendis sibreden.

1 sibreden, E  
2 mys, E.  
3 mustard, E.
The Gospel on Assumption Day.

[SERMON CXIV.]

Intravit Jesus in quoddam castellum.—Luc. x. [38.]

This gospel telleth a storie of Crist, how he tauȝte to his Chirche which is þe beste stat here. Luk seeþ, þat Jesus entride in to a castel, and a womman þat hitȝe Martha toke Crist in hir hous, to fede him and his apostlis. And manye men þinken here þat þis castil was a wallid toun, for ofte tymes þe gospel clepȝiþe sych wallid touns, castels. Men supposen over þis, þat þis Martha and hir sistir, and Lazarus þer broþir, hadden al þing in comune; and þis Martha was beste hous-wyf, and best coude ordeyne for hir hous; and þus she hadde speche to men bifore hir broþir and hir sistir. Þis sister was Marie Maweþelyn, þat was a ful devout womman fro þe tyme þat she was purgid of Crist, and sett in þe weie of hevene. And so þis Marie Maweþelyn, fro þe tyme þat Crist cam to hir hous, sat mekel þat Jesus feet, to heere Goddis wordis of him. For Jesus hadde þis maner, to speke ever Goddis wordis whanne he wiste þat þei shulden profite to ony peple þat herden hem. And so Crist prechide ofte, now at mete, and now at soper, and what time þat it was covenable ony peple to heere him. And so Martha fede Crist bodili, but he fede hir sistir goostli. And so he þaf þe better for þe worse, as it falliþ God to þeye. Martha enforside her bistil to serve Crist and his disciplis, but Marie sat stille at Cristis feet to heere þe wordis þat he spake. And Marie stood before Crist, and playned to him of hir sistir 1. Sir, she seeþ, takist pou noon heede þat þis Marie, þat is my sistir, haf left me aloone to serve to þee, and to my gueestis? I preie þee, seie to hir, þat she rise and helpe me. And þus Crist, þat was taken for juge to accuse Maweþelyn, was maad avocat of þis Marie; for he holdiþ ever for trewe part 2. And þus many trewe men, boþe aprentis

1 So in E; A includes of bir sistir in the italics.  
2 be trewe part, E.
SERMONS.

and avocatis\(^1\), wolen no\(^1\) procure in a cause before \(\hat{p}at\) \(\hat{p}ei\) heeren it, and \(\hat{p}is\) cause to \(\hat{p}er\) witt \(\hat{h}ap\) \(\hat{p}e\) part of \(\hat{r}igt\)wisnes; for ellis \(\hat{p}ei\) maden hemsilf avocatis \(\hat{a}gens\) treu\(\hat{p}e\) wip \(\hat{p}e\) fend. And \(\hat{a}gens\) \(\hat{p}is\) foule synne shulden men speke upon resoun. For al \(\hat{z}if\) Goddis lawe teche \(\hat{p}at\) procuraturis shulden have hire, and jugs shulden have noon hire of men \(\hat{p}at\) \(\hat{p}ei\) travailen fore, ne\(\hat{p}e\)les \(\hat{p}is\) is mys\-turned, for \(\hat{r}igt\) is turned to coveitise. Crist spak a meene weye, and tau\(\hat{t}e\) \(\hat{p}e\) Chirche in \(\hat{p}es\) wymmen, and spak in \(\hat{p}\)es wordis: Martha, Martha, \(\hat{p}ou\) art bisie and troublid aboute ful many \(\hat{p}\)ingis; but certis, o \(\hat{p}\)ing is nedeful, and betere \(\hat{p}an\)ne \(\hat{p}es\) many \(\hat{p}\)ingis: Marie \(\hat{h}ap\) chosen \(\hat{p}e\) beste part, \(\hat{p}at\) shal not be taken from hir.

It is seid comunli, \(\hat{p}at\) \(\hat{p}es\) two wymmen ben two lyves, actif and contemplatif; \(\hat{p}e\) first is Martha, and \(\hat{p}e\) to\(\hat{p}\)er Marie. And actif liif axi\(\hat{p}\) in mesure bisynesse aboute worldli \(\hat{p}\)ingis; and a\(\hat{z}if\) \(\hat{p}is\) liif be good, \(\hat{p}e\) to\(\hat{p}\)er liif is moche better. And so, for men failen ofte in \(\hat{p}is\) liif fro love of God, Crist doubli\(\hat{p}\) \(\hat{p}is\) word Martha, for two passen fro unyte. Crist telli\(\hat{p}\) how actif liif mut nede be troublid for many \(\hat{p}\)ingis; but contemplatif liif stondi\(\hat{p}\) in oo \(\hat{p}\)ing, \(\hat{p}at\) is, God, and \(\hat{h}ap\) no bisynes aboute \(\hat{p}\)ingis of \(\hat{p}\)is world. For as a man bisi\(\hat{e}\) him not how his shadowe shal passe \(\hat{p}e\) water, so men \(\hat{p}at\) ben contemplatif bisie

\(^{1}\) not. E.

\(^{0}\) apprentis and avocatis; that is, barristers practising in the common law courts, and pleaders belonging to the church courts. By the term Apprentitus (from the French apprendre, to learn), as applied to the legal profession, was originally meant, according to Ducange, a law-student merely,—one who frequented the courts and universities in order to gain legal knowledge. But at an early period it became, in England at least, a more honourable appellation. In Fleta, the author of which wrote under Edward I, the Apprentitus appears as the lowest kind of legal practitioner admitted to the king's courts;—in curia autem regia sunt servientes, narratores, attornati, et apprenticii (lib. II. cap. 37). In the reign of Edward II, the term seems to be used much in the same way as ‘barrister’ is now-a-days; thus the jurist, Andrew Horne (on whom see Selden's Dissertatio ad Petuum), dedicates his treatise Speculum Jusitiarum (Justitiariorum?) to the ‘Apprentitiis ad barras.’ Spelman (Glossarium in voce), says that the Apprentitus, after a course of legal training extending over seven years, was permitted ‘cancellos salutare,’ i.e. to come up to the bar, and there to plead. He thus corresponded to the ‘outer barrister’ of modern times; and so completely is this the case, that Fortescue (quoted by Spelman), with Selden, Plowden, Sir Henry Finch, and Sir Edward Coke (quoted in Cowell's Interpreter), speak of Apprentitus as being only another name for barrister-at-law.
hem not aboute worldli goodis, but þei trusten and hopen in
God þat alle þes þings shal faile to hem. And oonli in swe-
tnesse of God þei bisien hem, and taken þe toþer in mekenes
and in povertë, as Crist haþ taȝt in word and dede.

But men supponen over þis, þat Crist approuþe here þree
lyves. Þe first is good, as children lyven whanne þei ben
cristened. Þe secondu lyf is þe betere; and þis is cleþid
actif lyf, whanne men travailen for worldli goodis and kepen
hem in riþtwisnesse. And þis is hard, but it is possible; and
alþatis þif coveitise be left; for Crist techþ þi Matheu þat men
shulden not be besie aboute her fode and hilyng, but bisynesse
shulde be for hevene, þat shulde be eende of mennis travelie.
And exces of þes goodis letþiþ ofte tymes þis eende. Þe þridde
liif is þe beste, as Crist seþ þat mai not lye. And þis is sum-
what here in erþe, but fulli in þe blisse of hevene. And here
douten many men wheþir of þes two lyves is betere. But men
þat biholde þe tþird biþe of Crist witen þat þis þridde liif is best;
for Crist seþ þus þat mai not lye, and chees to lyve ever þis liif.
For, aþif Crist þide erþeli workes, neþeles he þide on sich
mesure þat his soule was ever fed in contemplacioun of God.
And in þis many apes weenen to sue Crist here and þei slippen
into þe fentis weies for defaute of Cristis lore.

Þree resouns ben comune þat þis þridde is þe beste liif. Oon,
for Crist þe beste maþtir seþ þus, and mai not lye. Also, þis
liif mote nedis laste in blis of hevene wþouten ende; but þes
þoper two lyves moten nedis be eendid here. And so þis liif þat
makiþ men betere, and more lastiþ wþ þem in joie, mote nede
be betere þan þe toþer þat alþatis moot be taken from man; and
þis is þe resoun of Crist in þe laste word of þis gospel. Also,
an eende þat kinde ordeyneþ to come to men, bi certeyn
meenes, is alþatis betere þan þes meenes, þat comen nevere but
for þis eende; as, siþ mannis liif is eende of his eting and oþer
dedis, þis liif is betere þan þis eting, or ellis kynde ordeyned
amys. And so, siþ þes two firste lyves ben meenes to þis þridde
liif, alþatis þis þridde is þe beste, þat God ordeyned to ende þes
two. And in no persone ne ony stat ben þes first 2 lyves for

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1. holden, E.
2. two first, E.

WYCLIF.
to preise, but ʒif þei ben quykened bi þis þridde, þat shal laste evere perfiteli.

And ʒif þe pope haþ maad a lawe contrarie to þis sentence, or ʒif an angiel come from hevene or from helle, reversing it, trowe not to þes angels, but trowe to Crist þat seiþ þis sentence. And resouns agens Crist ben not worþi to be reherseid; as sum men seien, þat 1 ellis þe pope lyvede evere a synful liif, siþ he chesþ þe worse and þe hardere for þe betere. But here we graunten to þes men þat þis is sop whanne þei have proved þat þe pope leevëþ þe þridde liif for 2 þe seconde. For þe Chirche shulde beter be governed ʒif alle preestis lyveden þis þridde liif; for þus it was in Cristis tyme, and in tyme of his apostlis.

Þe Gospel on Seint Bartulimew Dai.

[SERMON CXV.]

Facta est contencio inter b.—Luk. xxii. [24.]

Men seien þat Seint Bertolomew was nobleste of þe apostlis b: and herfore in þis daie is þis gospel red. Men seien þat Cristis apostlis streven for a good cause; for þei wolden have a captain aftir þat Crist was deed. But I can not excuse hem of a vein wille. But however it be of þis, þis gospel semeþ to teche us þat synne of prelatis now-a-daiës passiþ þis presumpcioun. For apostles streven þanne, not who shulde be more to God, ne more to þe world, but, who shulde be holde more; for ellis miȝte strat be among hem which shulde be put biforn, and decisioun of þis myȝte oonys for ever ceesse þis discord. But

1 So E; and, A. 2 or, E.

a In the Roman Missal this gospel is assigned to the feast of St. Apollinaris (July 23); that for St. Bartholomew's day is taken from Luke vi. 12–19. The writer of these sermons, like the Prayer-book, follows the Sarum use.

b Referring to this legend, Cave says, in his Antiq. Apostolicae,—' By some [St. Bartholomew] is thought to have been a Syrian of noble extract, and to have derived his pedigree from the Ptolomies of Egypt, upon no other ground, I believe, than the mere analogy and sound of the name.'
now, among oure prelatis, we moven not who shulde be holde more, but which is more, uttirli, bope to God and to pe world. And here we synnen doubli, denyng þat we knowun not, and reversing Cristis sentence of morenesse þat he spake of. But oure goode maiþir, Crist, determynede þis discencioun; and seip þat þer is double gretnes among men here in erpe,— gretenesse among knyþtis, and gretenesse among clerkis. Cristis disciplis shulden not coveite gretnes of knyþtis, but gretenes of clerkes is morenesse of mekenesse and morenesse 1 in service, wipouten ony booste.

And þus seip Críst, þat kyngis and gentilefolk have lordship of hem, and þo þat have power on hem ben clepid goode doeris. But þe shal not þus lyve, in noon of þes þre pointis. For worldli lordshipis shal not be among þou; ne power to prisoune shal be in oon upon oþir; ne your goode dedis shal not stonde in ȝyvynge of worldli goodis; but he þat is more among þou be maad as zonger, and he þat goþ before, be he as a servere. Þat is to seie, þe mekere of þou is more of þou, and oon shal go before anoþir, not for worldli worþip, but to serve more mekeli to oþir of his felouship. And þis mai þe se, seip Crist, bi my lyf among þou: Whþþir holde þe more him þat settip, or him þat serveþ? Certein þe holde more him þat settip at þe mele. But Críst is among hem as a good servevre. On þe day before, Crist washide her feet and wipte hem wip a cloþ, as þe gospel of Joon tellip; and þanne he putte in dede soyling of þis questioun. And siþ apostlis ben þo ilke þat weren wip Crist whanne he was tempit, and Crist ordeynede siche meenes to ægenstonde pryde, preestis shulden þênke on þis lore, and traveile aboute mekenes. And þis lyf is not wipoute mede, bi winnesse of Crist. And herþore he ordeynede hem þe kingdom of hevene, as his Fadir ordeynede hym, for mekenesse þat Crist hadde. And þanne shal þei ete and drynke upon Cristis bord in his rewe; and þis is mede wipouten eende, more þan ony worldly mede. For þanne shal þei sitte upon troones and juge kynredis of Israel; whiche kynredis ben seintis in hevene, þat shal knowe bi apostlis þat more mekenesse in þis world axþ more hyenesse in hevene.

1 So E; moresse, A.
SERMONS.

And wel were him þat coude þis lore, þif þe gospel tawȝte him no more. And reversing of þis lore now, bi dowynge of þis Chirche, hæp maad al newe preestis and oper ordir fro Cristis Chirche. For more worldili lordship axiþ þe more service to preestis, and lettiþ hem to be more servauntis, and more hie in Cristis rewme. And þus, whanne Crist biddiþ þat his preestis shulden not lyve þus, þat preest is now holden betere þat lyveþ more lordli. And þis pride of þe send distriþ myche of þe Chirche; and Y can see no more mede þan to distrie þis\(^1\) preestis pride. Take awei þes brondis þif þou wolde quench þe fier.

PE DECOLLACIOUN DAI OF SEINT JOHN BAPTIST IN HERVEST, PE GOSPEL.

[SERMON CXVI.]

Misit Herodes.—Mark vi. [17.]

Dis gospel telliþ þe cause and forme whi þat Baptist was do to deþ, and seþ, how þat Heroude þe kyng sente and held Joon Baptist, and bonde hym in prysoun for a womman, Herodias, which was wiþ and wedded to Philip, Herodis broþir. For Joon seide to þis Heroude, It is not leefeful to þee for to have þi broþeris wiþ, while þe boþe ben on lyve. And herfore þis Herodias aspiþe Joon many gatís, how he myȝte be do to deþ. But alþif she wolde do þis, þit she myȝte not come þerto. Þe cause of envie to Joon was his tellinge of treuþe, þat shulde be proffitable to Heroude and eke to þis wickide womman. And þis cause shulde glorifie martirdome of a man; for it touchiþ Goddis riþt, and proft of þe yvel part, and charite of þe martir þat telliþ þis for Goddis sake. And beter cause hæp no man in suffringe of martirdome. Þis Heroude dредde Joon Baptist, for

\(^1\) þes, E.

* That is, — church-endowment, practised in defiance of the teaching of Christ, has separated the modern clergy, as well as the cloistered orders, from the true Church of Christ.*
he wiste pat he was a just man, and perto an holy man, and kepethim more tenderli. For men have kyndely drede of God andof his lawe. And þerfore Heroude herde Joon, and afþer him didemany þingis, and herde Joon wip good will, in þingis þatouchide conscience. And whan a covenable day fell to Heroudeand þis wickide womman, Heroude, in þe daie þat he was born inne, made a feste to tribunes and to princis of þe temple, and toþe gretteste maistris þat dwelten in Galile. And þus many menþenken þat Heroude was an ypocrite; for he caste to slee þisSeint Joon, and florishide it wip falschede. And as men supo-pons, al þis cast cam first of þis false womman. For aswymmen, where þei ben goode, passen oþer creaturis, so,where þei ben turned to yvel, þei passen many oþer fendis.

And whanne þe douȝtir of þis womman was entrid in to þehalle, and pleside to Heroude and his gestis bi tumblere lepyng, þiskyng seide to þis wenche þat she shulde axe what she wolde. And he swore to þis wenche þat whatever she axide him he shulde zeve it to hir, if it were half his rewe. And bi þes wordis it semep þat þis fraude was cast bi þis womman and Heroude; or ellis he were to greet a fool, to ȝyve half his rewe forlepyng of a strumpet. And þis wenche wente forþ and axide at hir modir, what she shuld aske of þis kyng Heroude. Andhir modir bad hir axe þe heed of Joon Baptist. And whanne þiswenche cam in anoon wip haste to þe kyng, she axide and seide, I wole anoon þat þou zeve me þe heed of Joon Baptist in a dishe. And þe kyng was sori; for his grete oþþ and for his gestis he wolde not make þis wenche sorowful, but sente for a man-sleere, and bad brynge to him þe heed of Joon Baptist. And he girde ofhier heed in prisoun, and brouȝte his heed in a dishe and yaf itto þis wenche, and she yaf it to hir modir. And whanne þis þingwas herd, þe disciplis of Joon camen and token his bodi and putten it in a sepulcre.

* The δρήσεις of the originalis rendered in the Vulgate 'quum saltasset,' which the first Wyclifiteversion naturally translates, 'whanne the douȝtir . . . . hadde lepiti, andthe present writer understands of a tumbler or female acrobat. Suchdisplays were common in the middle ages. Chaucer, in describing a fes-tive meeting (Romaut of the Rose,near the beginning), speaks of 'saillouris':`

'There was many a tymbester,And saillouris that I dar wel sworeCoushe her craft ful parsley.
What man wolde not suppose, þat ne al þis þing was done bi fraude of þis fals womman, for treûþe of Joon displeside hir? And doyng of Heroude was not wiþouten blame, for he shulde not swere þus to a çong strumpet; and þif þis fool hadde swore þus, he shulde not fuþille þis ooþ; for folie hepid upon folie greveþ God more. She axide þis heed in a dishe bi feyned addicioun, for so she myȝte more liȝþli brynge þis heed in to þe kyng, and wite more sikirli bi þe siȝte of many men þat it was Baptisþis heed þat she hadde in þe dishe. And men þat sawun þis done shulden not rebelle agens þe kyng, for it was done in þe prisoun pryvyly fer from men.

And feyned treûþe of þe kyng semeþ to foolis to excuse þis deed, and so it semede no help\(^1\) to venge þe dede þat was done. And sich a cautil of þe fend is in many grete synnes. For men feynen bi ypocrisie þat þis þing moste nede be done, and goodnesse wiþ treûþe of hem excusiþ hem of þe dede. And, for wymmen ben of short witt, þei ben meenes to siche dedis. But folie and lustis of men ben often more to blame þan wymmen. As, þif wymmen knewun not Goddis lawe in dowyng of preestis, and it semeþ to wymmens wit of boþe almes and merci, and þei meeven lordis herto,—as þes wymmen diden Eroude,—þis synne is in þes proctours, but more in þes lordis. And þus fendis wilis of freris aqueynten hem wiþ ladies, and þei ben meenes to lordis to have þat þes fendis axen. And þus is fiȝting brouȝt in, and Goddis lawe reversid. For who may denye þat ne lordis done aftir ladies, or þat freris conseilen wiþ ladies, or myche synne is now up bi workes of lordis? And knytte alle þes togidere, and freris ben ground þerof, more sutil and sinful þan þis leþynge strumpet. But unknowynge of Goddis lawe excusiþ hem not here, for þat shulden lordis trowe, and not þes fals meenes. For fendis and þer giles shulden be put bhinde God, and treþis of Goddis lawe shulden be taken in worshipe.

\(^1\) So in E, which has the word boote, crossed out, before help; A reads no but to venge.
The genealogy of Christ.

**Sermon CXVII.**

*Liber generationis.*—Matt. i. [1.]

This gospel tells *the genealogy* by which Christ came of Jews. For he cam of his modir, and she and Joseph weren of our kynne. Matheu 1 was taught of God to write this his booke, and in the fourtene to eende this his gendrure. He taki two bigynneris, Davip and Abraham; for to these two was speciali Jesus Goddis Sone bihiȝt. Davip was putt bifoare for worshipe and acordaunce, alȝif Abraham was bifoare and broȝte forȝ hol kynredis. *Abraham gat Isaac, and Isaac gat Jacob; Jacob gat Judas and his oper breperen,** And these patriarchis weren three holi men. Of these twelve Jacobis sones Judas was the beste; neiȝer the firste, ne the last, but cam of his first wyf. And of him tolde Jacob that Crist shulde come. *Judas gat Phares and Zaram of Thamar.* These Phares and Zaram weren boȝe getun togidere; and this Thamar was not the firste wyf of Judas. *Phares gat Esrom, and Esrom gat Aram; Aram gat Amynadab, and Amynadab gat Nasoun; Naasoun gat Salomoun, and Salomoun gat Booz,* of a womman that was Raab 2, which was an alien, and helpide mouche Jewes; *Booz gat Obeth of Ruth,* that was an alien; *Obeþ gat Gesse, and Gesse gat Davip þe king.* And in these firste fourtene ben aliens and synful folk, for Crist wolde save aliens and oper synful men. Davip the laste of these fourtene is clepid a kynge; for God made him kynge; and bifoare these Davip weren patriarches and jugis, and no kyngis of Jewis, as Goddis lawe telliȝ. Saul was the firste kyng of Jewis bifoare Davip, but he was a wickide man, and Crist cam not of him.

*Davip gat Salomon of hir þat was Uryus* 3 *wyf; Salomon gat Roboam, and Roboam gat Abias; Abias gat Asa, and Aza gat*
SERMONS.

Josephat; Josephat gat Joram, and Joram gat Osias; Josias\(^1\) gat Joaathan, and Joaathan gat Achas; Achas gat Ezechie, and Ezechie gat Manassas; Manassas gat Amon, and Amon gat Jose; Jose\(^a\) gat Jeconie, and opir breberen whanne he weren taken to Babiloyne, bi were of þe kyng. Þis is þe toþir fourtene þat Matheu tellip, and leevip here foure kyngis wipouten liynge. For he þat bigetiþ a sone bigetiþ his sones sone; and so foure kingis weren left\(^a\), sopli for greet cause.

And whanne þes kyngis weren ceessid of worship of þer kyngdom, but not of þer gendrure, Jeconie gat Salatiel; Salatiel gat Sorobabel; Sorobabel gat Abyut; Abyut gat Eliachym; Eliachym gat Azor; Azor gat Sadoc; Sadoc gat Achym; Achym gat Elyut; Elyut gat Eliasar; Eliasar gat Mathan; Mathan gat Jacob, and Jacob gat Joseph, Maries housebonde; of which Marie is Jesus born, fbe which is célpid Crist. And so, to counte Joseph Marie and Crist, is þis þridde fourtene fillid þat þe gospel spekip of. And alþip we have not þis þridde gendrure in holi writt, Þit we tröwen þat it is sop\(^3\) bi autorite of Mathew, as we tröwen þe firste gendruris boþe bi autorite of Genesis. Mathew comip dounward in rekenynge of Cristis eldris, and Luk goip upward, rekenynge of more fadris. For it sufficde to Mathew to telle how Crist bicam man bi þis þree fourtene, biginnynge at Abraham. But Luk, figure of preestis\(^b\), tellip more diffuselie how man stieþ up to God, from Adam to þe Trinite. And varyng of names, wip leevynge of sum fadris, techip how Matheu and Luk varien not in sentence\(^c\).

\(^1\) Osias, E. \(^2\) Josy, E. \(^3\) So E; A has sopip.

\(^a\) The four kings left out are—Ahaziah, Joash, Amaziah, and Elia- kim. See the note on the subject in Dean Alforde's Greek Testament.

\(^b\) Luk, figure of preestis. The figure of the calf in the Apocalypse (ch. iv.) was very early associated with St. Luke, who was thought to treat more fully than the other Evangelists of the priestly office of Christ. See Cave's Antiq. Apost., p. 169. In the Legenda Aurea, it is said, 'Lucas figuratur in vitulo, agens de Christi sacerdotio;' and it is shown at great length how this evangelist was 'recte ordinatus,' in relation to God, to his neighbour, to himself, and to his office of writing the gospel.

\(^c\) Dean Alford (in his notes on Matt. i. and Luke iii.) thinks that no attempt to reconcile the two genealogies has succeeded, laying stress at the same time on the fact that both give the line of Joseph, not that of Mary.
And this text moten preestis knowe, to undirstonde Goddis lawe, and to defende it from false men that arguen a\'gens it. For si\'p it is our bileve, we trowun fulli that it is sop\textsuperscript{1}; and many helpis per ben to undirstonde this gendrure. For we may wite how Crist cam of aliens, and how this comyng was figurid in o\'ir dedis that Crist dide; as the gospel of Luk tellip how Crist cam to Jerusalem, bo\'e pour\'3 Samarie and the cunte of Galile; and si\'p Samarie was \'anne in the hondis of gentile men, and Galile was \'anne in the hondis of Jewis, this comyng bitokenep the gendrure of Crist, how he cam bo\'e of Jewis and gentil folk. And this bitokenep over, how he wolde save hem bo\'e. Crist cam not evere of firste sone, but ofte of tour sone; to teche us the lore that spiritual gendrure is figurid by Cristis comyng, and God tellip more perof pan of kyndel gendrure. And this ech word of the gospel were lore to Cristene men, to travaile and to undirstonde the privytes of God. And this shulden preestis yve hem to contemplacioun, and leve worldli occupacioun, wi\'p vanytees of the world. For wordis of Poul techen us that what kin pingis ben writun ben writun to oure lore, and to confort of us. And so bi suche confort we shal growe in hope.

ON HOOLI ROODE DAY IN HERVEST.

[SERMON CXVIII.]

\textit{Nunc judicium est mundi.}—\textit{JOHN xii. [31.]}\textit{ }

\textit{This gospel tellip how that Crist in al his liif was a\'gens \'e fend, and speciali in his passioun that he suffride of so greet love. And this seip Crist of greet witt; }\textit{Now is jugement of the world, now he prince of his world shal be cast out.}—Here men undirstonden the world, po men that lyven worldli, and mesuren hem not bi Cristis lawe, for to go the weie to hevene. Al the folk of this soort is a world that shal be damnyed. Al the liif that

\textsuperscript{1} So E; A has sop.
Crist lyvede here was a jugement of his world, for it was an open mater to juge it at pe dai of dome. For no man may excuse his, syp God and man lyvede his to teche men pe weye to hevene and fle pe falsnesse of pe fend, and nit man leve Cristis lore, and goip pe weie nat pe fend techip, nat ne pei leden 1 a liif here to make hem dampned afterward. And so dampnacioun is taken now for dampnyng executid. And now, for cause of his dampnyng, as his gospel speki here, his world nat his shal be damyned hap a capteyn, nat is pe fend, pe which is clepid kyng and prince; for he is kyng of alle pe children of pryde, and he is prince of his world, for he ledip his lymes his weie. But Crist seip here nat his prince shal be cast out bi him. For Crist overcam his fend, and tauyte anoper good lore, how nat men shulden come to hevene, and leeve pe fendis weie nat he tauyte. For alip pe fend have children pe whiche he bigiliip his, nepeles pe ground is Goddis, syp pei have her2 kynde of God. And so pe fend, in al his werkes, is a tirant and a peef.

But here shal we undirstonde nat al nat God hap ordeyned to peyne moten nedis be damyned in helle; but many, bigild bi pe fend, weren ordeyned to turne to Crist; and pes weren ever ordeyned to blis, and neve to be damyned in helle. And to his entent speki Crist in pe word nat comeip aftir, nat yif he be hised fro pe erbe, he shal drawe alle pingis to him self. No doute Crist speki here of his passioun of pe crosse; for panne Crist is hised fro erpe to many undirstondingis. And yif Crist semede panne faile power to do ouzt, nit he was panne almytti, and his drawing was ful strong, for panne he drow3 bi his vertue alle men nat he shoop to blis. And so he drow3 fro pe fend many nat he wenede to have, and so pes nat leeven undrawun wanten pe eende nat pei shulden have, and so pei ben clepid nou3t ofstetimes in holi writt. And his speki Crist here, nat pei ben alle pingis nat he drawip. Defaute is not in his drawer whi pes fendis lymes ben not drawun, but defaute is in hem, nat pei fasten not on his drawere, sip noon is drawun but wilfulli, and he wantip good will; pei ben so slipre and so hard nat Goddis word takip not in hem.

1 and his bey leden, E. 2 pe, E.
This same gospel expounded to what extent Christ said these words. Certif Christ said these, to tell what deep he shulde die. But the people answered to Christ, and said that he had herd of the laws that Christ dwelt in without end, and how seist you that mannis Some mote he hized? who is he his mannis Some, and how shulde he suffre his depe? But Jesus saw how his peple undirstood sumwhat bileve, and said failiden on oher side of thisis that he shulde undirstonden. And perfore seip Crist pus: zit a litil li3t is in you. Walke ze while ze have li3t, pat derknesse take you not. It seemp that his peple wiste how Crist tolde that he shulde die upon the crosse for mankynde, and perbi drawe his children to him; but it seemp that wisten not now that Christ was bope God and man, and bi his soule he mai not die, as he diep not bi his Godhede; but whanne he is deed bi his fleish, his soule passip and drawip from helle. And pus Crist seip that he have a litil li3t, for that have but litil bileve. But that shulden walken in pis bileve, and so come to more li3t; for zif that walkyn in denerkenes of unbileve, that gone amys, sip al that is not of bileve mote algatis be synne. For Crist seip afterward, that, He pat walkip in derknes, he woot not whidir he goip. And so it is in gooslip walking; he that wantip bileve of Crist woot not for that tyme whever he goip to hevene or helle, for li3t of feip wantip him.

And, for Crist is bileve, that which that men shulden trowe here and se after clerli in blisse whanne that ben clene come to hevene, Perfore, seip Crist afterward, pe while ze have li3t, bileve ze in li3t, pat ze ben children of li3t; that which li3t is God himself. Here mai we se, in bileve, how feip is nedeful for to have, and how fleishli lif here is contrarie to Cristis crosse, and how that worldli lif is dirk and maki3p men go from God.
SERMONS.

ђe Gospel on Seynt Matheu Evyn.

[SERMON CXIX.]

Vidit Jesus publicanum.¹—Luc. v. [27.]

ђis gospel tellip how Matheu was chosen, and how heretikes grutchiden herfore; for treuђe haђ evere adversaries, ѕat beren hevy ѕat it shulde shyne. ѕe gospel tellip ѕat Jesus saw a popuplican ѕat hisе Levy. And ѕis Levy was Mathew², as many men have diverse names,—as ѕis Mathew², Petre, and Poul, varieden ѕer names whanne ѕei weren apostlis. And ѕis manere have ѕe popis, whanne ѕei ben newe maad popis. But God wolde ѕat ѕei changiden to vertues as dide apostlis of Crist. But sum men seien ѕei changen to synnes, for her chesyng is not of God; ѕei ben not clepid of Crist to mekenesse, but to pride and worldli liif. And ѕus al is ypocrisie, and no fruyt to ѕe Chirche ѕat ѕei done, in ѕis chesing bi ordenance of mannis lawe; and ѕis envenymeђ myche of ѕe Chirche bi process of tyme. Jesus si3 ѕis Levy sitting at ѕe tol-bopе, and seide to him, Sue me. And wiђ ѕis word he 3af him vertue.

And here ѕe fendi blyndiђ men whanne ѕei proven bi Goddis lawe ѕat ѕei shulden make siche chesing, for Crist clepid his apostlis. But certis an ape is not so blynd in knowing of diversite. It semeќ ѕat bi Goddis lawe men shulden purge first ѕe popis state, and algatis ѕat he were pore and witti, and willi³ for to profite to ѕe Chirche after Goddis lawe; and ѕanne chese him, as Mathi⁴ was chosen. And ѕis were sum similitude to sue here Crist and his apostlis. For wel Y woot ѕat alle ѕes cheseris witen not wher ѕei chesen a fendi; as ѕei witen not wher ѕei lawe be evene аЂ̇ens Goddis wille⁶. And ѕes two ben to dirke weies to lede alle Cristyndoom to hevene.

ђe storie tellip how ѕat Mathew⁶ forsok al ѕat he hadde, and

¹ So E; Vidit Џhesus publicanum, A. ² So E; Matbu, A. ³ willy, E. ⁴ Mathi, i.e. Mathias, is the reading of E, and seems preferable; A has Matbu. Compare Sermon Cl. ⁵ lawe, E. ⁶ So E; Matbu, A.
suede Jesus, bope in place and in vertues. Pis Leevy made Crist a greet feeste in his hous, wi mouche folk; for, as pe gospel tellip, her was moche puple of puplicans, and of oher men, his aquintis, pat weren come to eie wi him. And Phariseis and scribis of hem grutchiden aens Crist, seying to his disciplis, Whetin ze and dryrken bo pe puplicans and sinful men? Sich men ben puplicans pat travilen aboute comune work, to gadere tollis and comyne rentis, to pe use of pe emperour. And pis travail dampyden Jewis, as traveile of sinful men; and for using of pis work pei dampyden1 men pat comuned wi hem. And Jesus answeryng seide to hem, Hool men have noo nede of leche, but seke men in pe body. And so, siJ Crist cam to heele men, and seJ pat sich men mai be hool, he moot bi resoun comune wi hem, and maken hem hool as he disposip. For Crist cam not to clepe just men, but sinful men to do penaunce.

Here mai we see pat it is good to sum men to comune wi sinful men; but pei moten be as Crist was, not to be worsid wi pes men. But whanne pei mai do hem good, it were synne to lette pis good. But pes scribis and Phariseis magnefieden pes owne stat, pat no man shulde take from hem, but encreese in workdli goodis. And pes seien now oure Phariseis, bope religouse and preestis. But Crist tellip not bi pis sentence, for it is nest of covetise. For stat pat Crist yaf to his apostlis is now to generali dispisid, pat men shulden be apaied wi foode and wi hilyng to her body. And al mennis bisynesse shulde be sett to gete vertues to pe soule, for panne pei seken pe rewme of God, and rihtwisnes of pis rewme. And wiJ pis God mai not faile of pes two pingis to mannis bodi; as Crist proveJ bi Matheus gospel, bope bi foulis and bi lilies. For if men failen in foode or hilyng, pat is for her synne bfore. And pat is more for per profit, siJ pei ben wise and pacient; for a betere wey to hevene is algatis more profitable, and he is an overmyche fool pat wole have al his goodis here.

1 So E; dampnen, A. 2 So E; shul, A.
SERMONS.

THE GOSPEL ON SEINT MATHEUS DAY.

[SERMON CXX.]

Cum transtret Jesus.—Matt. ix. [9.]

This gospel that Mathew seip here is nyʒ al oon wip þe laste; but þit ʒo gospelere expowneþ anoþer, and varieþ sumwhat to oure lore. Matheu telliþ, þat Jesus passinge saw a man þat was clepid Matheu. And þis he meneþ bi himsif, for it sowneþ to Goddis worship and to repreef of himsif. What worship shulde þis Mathew have, þat he sat in þe tol boþe, occupied wip þe worldli workes, and þus fer fro þe liif of Crist? Grace and mercy is in Crist þat he wolde clepe þus siche a man, boþe bi vois and bi wille, to leeeve siche worldli workis, and to go riȝt þe weie to hevene in suynge þis good duke. Matheu leeeveþ of his feeste, for it sowneþ to worldli fame, and telliþ how, Jesus eet in þe hous, and pulícans and many sinful wip him. And þis word sowneþ not to boost of Matheu, but to mercy of Jesus Crist. But Fariseis of Cristis tyme hadden desdeyn of þis dede, and seide to Cristis disciplis, in repreef of him and hise, Whi et þis paphe þis good Duke and saþ, Whi saþ þis paphe þis good Duke. And Crist seide, Whi et þis paphe þis good Duke. And þis word wolde be liȝtli seid now of men þat we feynen cursid; for we holden a more synne to ete and drynke wip sich men þan us to do a cursid dede þat were aʒens Goddis worship. For Phariseis coveiten þer owne wynnyng, and leeven þe worship of God. But Jesus herde þes blynde wordis, and seide to þes Phariseis, A leche is not nedeful unto men þat faren wel, but to syke men þat faren yvel; and so it is goostli. And Crist had þese men go forþ and telle folk what it is, þat he wolde mercy and not sacrifice.

And who so cam þis dai in þe Chirche, and tolde þis ordre

1 gospeller, E. 2 So E; Matbu, A. 3 þus, E.
wiþ þis sentence, preestis wolden clepe him eretike, and moven óþer men to holden him siche, for þei tellen more bi þer wynnyng þan bi trefþe of Goddis lawe. 3if þou wolt asaie þis now, preche opinli to þe peple þat God telliþ more bi workes of mercy, þe which ben in a mannis soule, þan bi offring, or by dymes, or óþer goodis þovun to fœris, and þou shalt have enemes anoon to bere heresie on þee. For þei holden as bileve þat 3if þe ordre þat Crist ordeyned were holden streitli, as he bad, holi Chirche were distroied. But Crist seip þat he cam not to clepe just men from þer weie, but to clepe sinful men from þer errour þat þei ben inne. Here mai we wel witen þat Crist moveþ alle good men; sum yvel men Crist clepiþ from wrong weie þat þei ben inne; and sum good men Crist mooveþ to go gladlier her riþ weie. And so Crist moveþ ever to good, and from errour þat men ben ynne.

**ON MYþELMASSE DAL.**

[SERMON CXXI.]

Accesserunt discipuli ad Jesum.—Matt. xviii. [I.]

Þis gospel telliþ how Crist loveþ men þat dwellen in þis world. And we shulen take as bileve þat Crist loveþ more vertuous men, whiche he haþ ordeyned to blisse, þan all þe men þat shall be damnep, for Crist loveþ ech æþer þat it is good. And þus seip þe storie of Matheu, how, Disciplis cam to Jesus and axiden him, who, he hopiþ, is more in þe reveume of hevene? Leewe we gramariens doutiþ a wher ‘quis putas’ be two wordis or oo word, and of what part, and what is þe wit þerof; for here us þikþ it is o word and þis is þe wit þerof; What is þi jugement, which man is more here; for hope of Crist, þat

1 So E; þese, A.

a De Lyra mentions no such doubts, and it is difficult to realize the state of mind of that ‘gramarien,’ who should speculate on the possi-

bility of ‘quis putas’ being one word. Both Wycliffite versions translate, ‘Who, gessist thou.’
mai not erre, is his riȝt jugement, and pis word wantip noumbre and persone and 1 witt of wordis bi hemsilf.

And Jesus tauȝte his answere in dede, for it is profitable to men; siȝp whomever Crist jugiȝ more is more algatis, siȝp jugement of þe world and of men faillip ofte. Jesus toke a litil child, in quantite and in soule, for he was litil in bodi, and þerwip he was meke. Rekke we not who þis man was, ne trowe we not to mennis talis þat þis was Marcial, or Joon, or anoþer apostle: for þif Crist wolde þat we couden þis, he wolde have tolde þis in his gospel. But kepe we us in mekenesse þat Crist wolde put us inne. For ignorance of þis doute doip noon harm to Cristen men, and knowyng þerof shulde do no good to getting of þe blisse of hevene. Crist toke þis litil man, and putte him in myddil of apostlis, and seide to hem, Sobli, but þif þe ben convertid, and be maad as litil children, þe shal not entre into þe rewme of hevenes, for your pride. For, ever as a man is more meke, evere þe betere man he is. And so, as Crist is beste man, so is he þe mekest man. And as nouȝt mai be lowere þan centre, so noon mai be mekere þan Crist. And it is oon to suppose þat þis is þe mekest man and þat þis man is Crist, ouþer on o manere or ouþer. Alle men of þe rewme of hevene drawun to þis centre, to make þis rewme. And þis centre holdiȝ up al þing, and put 2 it in his degree. But þis centre is everywhere, and not only in oo point.

Þis word of Crist may wel be proved undirstonding sadnesse in vertues; for no man mai have ony vertue but þif he have mekenesse, ground of alle. And siȝp no man mai come to hevene, but þif he be cloþid in vertues, it is open to trewe men þat no man mai come to hevene, but þif he have mekenes to grounde his toure up to hevene. And siȝp bileve techiȝ us þat holi Chirche is a bodi, and þis noble bodi is ordeyned of Crist, bi every part and joynture þerof, it semeȝ to many men

1 as, E. 2 putte, E.

* St. Jerome, in his commentary on this passage, is silent respecting the identity of the little child. But Petrus Comestor in the Historia Scholastica (cap. xc.), and Nicholas de Lyra, both give the tradition referred to in the text, namely, that this little child grew up to be a certain St. Marcialis, who was sent into Gaul by St. Peter, and preached the faith to the people of the Li-mousin.
pat alle þes newe ordris ben rotyn postumes, and tatered cloutis. Lord! siþ freris blamen wel tatring of mennis cloþis, how myche were it to blame tatring of þe Chirche cloutis. But þat þat þes newe ordris leeven in mannis siȝte, þei fulfiillen in oure modir, þat is a betere persone. For alle þes ordris ben cloutid bi Cristis religioun wiþouten his autorite, and departid among hem sylf. And it semeþ to many men þat þei ben þe charge of þe Chirche, and enpeiren Cristis ordre his lawe and his ordenaunce. And þus þenken many men þat þei shulden be suspect, bifore þat þei hadden groundid her liif in Cristis lawe. And many men have conscience to forþere þes ordris, in word and in dede, bifore þat þei taung þat Crist approvey þes ordris; for ellis þei reversiden Crist and weren wiþ Anticrist. And so alle þes novelries, þat ben not groundid in Cristis lawe, men supposen as heresies til þat þei ben tauȝte þe eontrarie. And dyymes, and offringis, and defending of þis persone þat dôiþ ægens Goddis lawe, semen bi lawe of conscience to be aȝens Goddis wille, and so shulden men leeven hem. But leeve we þis materie, and Rowe to Cristis word, þat whoso mekiþ him, as þis zong man, he is þe more in þe rewme of hevenes. And whoso takþ siche a litil oon in þe name of Crist, he takþ Crist; at þe leste in his membre. For we supposen þat Crist preiseþ not þe fend in þis zong man. And whoso slaundriþ oon of þes litil þat trowen in me, it spediþ to him þat a myline soon be tied in his nekke, and þat he be dreint in þe depenes of þe sec. And, as Gregori seiþ a, it spediþ to þis man þat he have hevy worldis charge to depe him in worldli traveile; for þanne he shulde mekelier in caas be dampned in helle þan he now shulde. Woo be to þe world of slaundris! For it is nedeful þat slaundris comen, but nepeles woo be þat man bi whom slaundre come.

1 grete charge, E.  2 dreýnt, E.

* Commenting on this passage of St. Matthew in his Moralia (lib. vi. § 57) St. Gregory says that by the sea we must understand this world, —by the mill-stone, worldly business,—and that there are some who, forsaking the common life of the world, and betaking themselves to spiritual contemplation, not only go astray themselves, but mislead the little ones of Christ. 'Qui ergo unum de minimis scandalizat, melius illi fuerat, alligata collo mola asinaria, in mare projici; quia nimirum perversae menti expeditius esse potuisse, ut occupata mundo terrena negotia ageret, quam per contemplationis studia ad multorum perniciem vacaret.'
Slandre is wrong dede, þat makiþ man falle in synne. And þis fallþ boþe in worldli men and oþer, and speciali in ypocrisie of þes newe religiouns; for þei done woo to oþer" ordris, and jugement of oþir men for her ypocrisie makiþ many men be sclandrid. For novelries in oure lawe maken erreurs in jugeme-
ment, and so þei harmen þe Chimche boþe in soule and bodi. Crist biddþ afturward, "þif þi hond or þi foot sclaundir þee, kitte it of, and caste it fro þee. Here men seien soþli, þat bi her bodili lymes ben undirstonden mennis workes and mennis affeccions; and þes ben kittid fro men whanne þe vertue of þeir soule wantþ ich workes, and occasioun to do þus. It is beter to þee to be here feðle or crokid, and, wip þis, come to hevenli liif, þan to have here þes lymes and after be sent to helle. þis word is ful dredeful to men þat wolent here be greet, and have many servantis, or many of her ordre, and after, for parting of her synne, ben dampned to helle. And þus was Joon Baptiste wiþouten hondis or feete here a, and so he was myþty in hevene for his symple meeknesse. And to þis entent seþ Crist, "þif þin ðe slaundre þee, þyke it out, and caste it fro þee. Bi þis ðe we undirstonden yvel siþte of a mannis eye; as leecherous and coventous have ofte wickid ðen. Gaste awei þes wickide workis, and turne þee to medeful siþte. And þif þou be a greet maistir, as bishop or erchedekene, and þou have a wickide servaunt þat turneþ þee to coveitise, putte him out of his office and remeeve him fer awey. It is betere to þee to come wiþ oon ðe to þe liif, þan here have two ðen and after be sent to þe fier of helle, as it is betere to men to lyve here a simple liif, and come after to hevene for mekenesse of þe herte, þan after myche myrþe here be dampned in helle.

Be þe war þat ze dispise not oon þat is litil here; for soþli I seie to you, þat her aungels seen evere þe face of my Fadir whiche is in hevene. Alþif men seien comunli þat ech man haþ two aungels, a good and an yvel, to do him good and traveile him,
nepeles men þat shal be saaf have algatis blessid angels which in al her worching seen evere God clerely, for God is everywhere, and seeþ syche gode werkis. And þis meeeve many men to dispise not þes pore men and of simple state here; for we witen not how God loveþ hem. And among evidence þat shulde meeve men to mekenes, bileve of þis gospel shulde meeve men to flee dispite. For þif a man were ayre aparant of Englond or of France, many men wolden do him worship for þis worldli titil; myche more þif a man be eire of þe blisse of hevene. And apparaunce of þis heritage is more licli to trewe men, bi good lyf of men after þe lawe of Crist, þan apparaunce of worldli lordship bi dissence of heritage. And so wickid liif of men makiþ hem serve þe fendis children; as it is seid þat a bishop haþ a þousand izen to noie, but he haþ not half an ize to profit after Goddis lawe. And þus many men supposen þat þes ben blynde fendis children. For many men have molworpis izen, pat þinken evere of worldli goodis, and þes ben no good lederis to teche men þe weie to hevene.

**DE GOSPEL ON ALLE HALWEN EVYN.**

**[SERMON CXXII.]**

*Respiciens Jesus in discipulos.—John xvii. [II.]*

þis gospel tellip how Crist preied for his apostlis upon þe Pursdai þat he shulde die on þe morewe. And so he medliþ many trenþis, boþe hÍge and sutil. Joon seip þat, Jesus lokynge upon hise discipis seide: Holi Fadir, kepe hem in þi name which þou hast zoþun me, þat þei ben oon, as we two ben oon. And here it is seid comunli, þat ech oonhede is of sum fourme. And so þer ben foure oonhedis þat men spoken of comunli.

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1 So E; A reads *seen wip siebe workes*, which makes no sense.  
2 So E; om. A.  
3 beyr apparaunt, E.  
4 moldwarpis or mollis, E.

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* In the modern Roman missal this gospel belongs to the mass 'for the removal of Schism'; the gospel for All Hallows eve is taken from Luke vi. 17-23.
Sermons.

De leste oonhede is in peple, which ben oon in kynde; and ʒif þei ben oon in vertues þan þei ben more oon. Þe secounde oonheede is of man; þat many partis of him ben knitt in oo soule and governed bi þe vertue of it. Leée we oþer oonheedis of oþer bodies bi her fourmes. Þe þride oonhede is of þe Chirche and of her partis, oon in God; and þis is more woundirful þan ony man can her telle. Þe þerþe oonhede and þe moste, þat is rote of alle œpir, is oonhede of þe Trinite, in þe fourme of oo Godhede. And þus þree persones ben oon, and noon oþer mai þus be oon. Neþeleþ Crist preieþ þat hise apostlis ben oon, as þe Trinyte is oon; but not in þe same manere; but as þe Trinite is oon in oonhede of stubaunce, so Cristis apostlis ben oon in þe same Godhede, and mai nevere after be severid, as þes þree persones mai nevere be severid. And þis is sum similitude, al ʒif it be fer fro God. And betere preier miȝte no man preie to God for synful men. Crist seip of his apostlis: Whanne he dwelle wip hem, he kepte hem in his Fadirs name, and noon of hem perishide but þe child of lesyng, þat moste nedis be lost, for he was a quyk fend, to fulfille Holi Writt. And here men doute comunneli whi Crist chees Judas, siþ Crist wiste þat he shulde be damporn. But here we seien þat for helpe of þe Chirche þat Crist wiste þat he shulde do, and, as Crist himself seip here, to fulfille holí wright. And þe same questioun maist þou axe, whi God made men þat shulde be damporn, siþ þat God wiste of þese men al þat shulde befalle of hem? siþ God ordeyneþ good for hem, and good þat fallþ to his Chirche; for þei have levere þus to be damporn þan nevere to have be; but þei wolent not þis expresli, alþif þei wolent þis pruyli. And myche good cam of Judas, wherefore we shulde þanke God, and dampe þis traitour to Crist, and ðee siche ði ensauple of him. Lord! siþ Scarioth was ordeyned to be in Cristis religioun, þe which is þe beste þat mai be, and Crist suffride him to go out þerof, whi shulden not þes newe ordris suffre men to go from hem, and speciali whanne þei synnen

1 þe puppet, E.
2 bere, E.

* Understand, after þat, the words 'Christ chose him.'
and men wolden go out for vertues? And many of þes newe ordris passen Scarioth in coveitise, and for averise of goodis þei ben traitours to treüe.

Many þingis telliþ þe gospel of Crist and of Scarioth, þe which ben liþ to men after, þif þei wolden take hem. Crist telliþ biforn of traiterie of Scarioth, and how he shal be dampened to helle, notwipstonding his ordre. Crist seþ afterward, þat he comþ to his Fadir, and spekiþ þes þingis to his disciplis, þat þei have his joie fulsillid in hem. And, as Crist myȝte not faile of þis, so þei myȝten not faile of þis ende. And alþif Crist was evermore in wending to his Fadir,—for he myȝte not gon abak, ne erre in his weye bi synne,—nepeles, in tyme of his deþ, he wente out of þis worldli lyf. Crist zaf to his disciplis Goddis word for to preche, and þe world hatide hem, for þei ben not of þe world, as Crist is not of þis world; and þerfore weren þei goode prechours. He þat loveþ worldli goodis and worldli dwelling, as propre to him, is lettid to seie þe treüe, as we mai se in þes ordris. Crist preieþ not to take hem zit out of þe world, but to kepe hem here fro þe greet yvel, and þat þei profite to þe Chirche in þe name of þe Trinite. Crist seþ of hise apostlis, þat þei ben not of þe world as he is not of þe world. And þis men undirstonden þus; þis world is alle þo men þat ben dampened for love of þe world. And þanne þis word of Crist is open, for þei loven heven and litil þis world. For sich as is þis fadir and priour of þe ordre of Cristyn men, sich ben his children of his covert, and haten þe welþe of þis world. And bi þis mai men knowen which ben disciplis of Crist.

And Crist preieþ to þis ende, þat his Fadir stable hem in treüe, and þanne he stabliþ hem in his word; for his word is þe firste treüe. He biddiþ not stable hem in worldli wordis, as ben fablis and feyned lesingis, but in treüe of Jesus Crist, which þei shulden trowe and teche. And, to conferme þis preier, Crist spekiþ to his Fadir, As þou sentist me in to þis world, so Y sente hem in þis world. Crist cam in to þis world to witnesse treüe, and to liþte þis world; and as Crist boþe God and man cam hidir to þis entent, so alle his disciplis

1 into, E. 2 So E; in A the words As—world are not italicized.
traveilen þus unto her deep. How shulde treuœ not kepe hem þat stonden þus to defenden treuœ? Crist, and Baptist, and ðer moo hadden not here reward for þis, but in hevene blis, hid fro men, for þe world is unworthi to take it. And trowe we not þat clepid miraclis þat ben maad at þe tumbis of seintis maken hem more blessid in hevene þan ðer þat done not here sich miraclis. And to conferme þis word of seintis, seip Crist of himsilf: For hem I conferme myself, þat þei ben conformed in treuœ. Alle þe dedis þat Crist dide here weren so stabled in God, þat boþe þei and manere of hem moten nedis come as þei camen. And þes dedis of Cristis liif weren maad ensaumple to his disciplis, þat þei shulden sadli do Goddis workes, and take þerto ensaumple of Crist.

Crist þeœp us after a confort and seip, He þreip not oonli for hem, but for alle þat comen after and bileve in Crist bi her word. And þes wordis seid of Crist shulden quykene men þat ben dede, and, þif bileve stood in hem, make hem do as apostlis diden. For alle men þat shal be saf, riȝt to þe dai of dome, moten nedis in þis sue Crist, and ellis þei shal not make oo Chirche.

And þus seip Crist, þat his preier moot nedis make alle seintis oon; for o bodi, þat is holi Chirche, drawiþ1 to Crist, as erþe to þe centre. For as it is seid bifice, holi Chirche moot nedis be oon, as þe Fadir is in þe Sone, and þe Sone is in þe Fadir; and so, bi stabilnes of Cristis membris, þat þe world trave þat God sente him2. And now prelatis traveilen to litil to maken men trowe þis bileve, for þei gon not in Cristis weie, neiþer bi word ne bi dede. And Crist seip of þes membris, þat he zaf hem þe clarite3 þat his Fadir zaf hem; þat þei ben oon after oonhede of Persones; and so þis oonhede be þus maad,—
þat Crist be in his hymes, as þe Fadir is in Crist. And so þei ben endid in oon, be fillid4 in þe blisse of hevene, for þus shal þe Chirche wite how þe Fadir sente his Sone and lovede membris of þe Chirche, as he hap loved Crist. Fadir, þo þat pou zavest me, Y wole þat þei be þere þat Y am, þat þei see my clarite5 which

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1 So E; þat drawiþ, A. 2 So E; the clause is not italicized in A.
3 cbarite, E; clerenesse in both Wycliffite versions. 4 and so þey ben in one, and þis endyng in one scbal be fulfyllynge, E.
5 cbarite, E.
bou hast ȝovun me. And confermyng of þis preier is treuþe of þes wordis, þat þe Fadir lovede Crist before þe making of þe world. Juste Fadir, þis world haþ not knouþn þee, but Y have knouþn þee, and þes knouþn þat bou sentist me. And Y have maad knouþn þi name to hem, and I shal make it knouþn, þat þe love þat bou hast lovede me in hem and Y in hem. And in þis hiþe unite is endid þe blisse of þe Chirche.

þe Gospel on alle Halewen Day.

[Sermon CXXIII.]

Videns Jesus turas ascendit.—Matt. v. [1.]

Þis gospel telliþ of eiȝte blessis þat answeren to eiȝte vertues in þe weie, and bi þes shulden Cristyne men dispose hem to come to blis. Jesus seyng þe puple stiþde in to an hil, and whanne he was sett his disciplis camen to him. And he openede his mouþ and taȝte hem and seide, Blessid be pore men in spirit, for hern is þe reþume of hevene. Ech word of þis gospel is of greet wisdoom. For it is ful notable þat Jesus saw þis peple able to be lerned, and hadde mercy on hem, and þaf hem so plentenously þes ȝiftis of goostli mercy, for þes ȝiftis ben betere þan ȝiftis of bodili mercy. Crist wente into an hil, and his disciplis wenten wiþ him, to teche þat þei shulden be nyȝ hevene þat shulde teche or lerne þis lore. And þus molde-worþþ þat wroten þe erþe ben unable to þis loore. Sitting of Crist in þe hil bitokeneþ stabilnes in þis lessoun. And herfore seintis writen mouche of þis sermoun of oure Lord in þe hil, for auctorite of þe doctour, and many circumstanciis of him, makþ þis lore notable to alle Cristene men aftir. For what man of bieleve trowiþ þat Crist openede þus his mouþ, (and he is wisdom of þe Fadir and þe same God wiþ him, and as he openede his mouþ to speke, so he openede hertis of men to heere and undir-stonde þes wordis, and teche hem men þat camen aftir), þat ne

1 mollis, E.
he wolde forse 1 him to knowe hem, boþe for worshipe and for profit?

Crist seip first, Blessid ben þo þat ben pore in spirit; and here Crist techip mekenesse, ægens pride of worldli men. And here men seien soþli, þat Crist clepide povert in spirit, for bodili poverte is noþt, but þif it have þis povert. For boþe vertues and synnes ben first in þe spirit. And wanting of goodis standip wip a damned man; as beggeris and þeyes ben ofte porer þan Joob was; but povert in spirit stondip in mekenes,—whanne a man knowi þe makere above, how he is riche wipouten eende, and we ben pore beggeris,—and puttip hem 2 mekeli in þe ordenaunce of God. How þat God wole ordeyne for his servaunt ouþer do or suffre, he holdiþ him wel paiþed; siþ God is a ferour 3 and he is Goddis instrument, redi wher God wole make him hamer, or tongis, or a stþie, to suffre howevers þat God wole. And certis noon comeþ to hevene but þif he be þus pliable; for a ferrour formeþ not his metal, but þif it wole be temperid, and þis vertue lastip boþe here and in hevene. And þefore seip Crist, þat sich pore men have þe rewme of hevene. For þe blisse of hevene fallip not to a creature but þif he be þus pore; as Crist, and angels, and ouþer blessid seintis have fulli þis poverte, and þefore þei ben blessid. And no man myþte here lerne more nedeful lessoun þan bigynne at þis poverte, and grounden him wel þerinne. And so shulden men note þe firste proude noumbre a, and ægen ech part of it grounden hem in mekenesse. Sum men ben proud for holynesse þat þei feynen; and þes men ben ypocrisis moost perilous of alle ouþere. Sum men ben proud for cunnyng þat þei have; as þe laste frend of Joob seide, his beli was ful as

1 bisyen, E. 2 putten bym, E. 3 ferrour, E.

a The number 2 is probably meant by the 'firste proude noumbre.' The Pythagoreans called it τοβ θημων among other things, and assigned to it various revolutionary attributes. But no author that I have consulted speaks of the number 6 otherwise than as synonymous with perfection, as symbolizing matrimony, creation, and a hundred other excellent things. The number 9 on the other hand was treated with great indignity; Peter Bungus says that it denotes the ruin of the angels, who fell through pride, and of whom there were nine orders, that it embraces all heretics, and characterizes infidels and idolaters, &c., &c. See the Denarius Pythagoricus of Meursius in Gronovius' Thesaurus, vol. IX, and the Numerorum Mysteria of Petrus Bungus.
a toune fillid wiþ must þat wantide aventing. And þus seien wise men, þat Crist, in þe firste word, undirstondidþ bi spirit þe wynd þat a man haþ, for it falliþ to meke men to be wiþouten bostynge, for sich proude bostours hav to mouche of sich wynd. But þit oþer proude men bosten of bodili strenþe; and summe of beute of bodi, as Roboam and Absolon. Þe fisþe pride, and þe laste, is pride of worldli richesse,—as þe gospel telliþ of bosting of a proude man, how he wolde reste in his goodis and alarge his bernes. And as many þiþis as man haþ of God may he be proud of but onli of vertues. And so sum men tellen sixe þe secound proude 1 noumbræ, how sum men ben proud for nobley of her kyn. But povert of spirit is medecine for alle sich. Bigynne here þis povert and ende it in hevene. For þif pou be þus pore, pou dispisist þis world.

þe secounde vertue in þis weie nedeful to us here, is myldenes in beryng, þat sueþ of þe firste; for whoever is pore in spirit is mylde to his neiþbore, boþe in word and in dede, and not fel as a lioun. And as pride is quenchid bi povert of spirit, so bi þes two vertues ben quenchid envie and ire. And Crist seþ wiseli þat mede of þis vertue shal after be, haxyng of þe lond of lyf. And þis is for to come, as þis myldenes is here; for in hevene mai no man be austerne to oþer. And alþif sich myldenes makþ men here lordis, neþeleþe bi þis lond Crist undirstondþ þe lond of blisse. For alle þes eiþte vertues have for her mede þe blisse of hevene by diverse resouns.

þe pridde word of þis eiþte is seid in þis maner: Blessid be þei þat weilen, for þei shal be confortid. 3if a man avise him how Goddis wille is reversid by synne þat rengneþ in þe world, in persones and comynetees, he shal have mater to morne, and litil to be glad. For, siþ ech man is holden to confourme his wille to Goddis, he is not on Goddis side þat is glad of sich synne. For alþif God sorew not as men maken sorowe, neþeleþe, bi Goddis lawe, God is seid to be irefult, and algatis wiþovereyni joie God ordeynþ for peyne; and þis is mater to morne to men þat ben in charite. And þif a man be glad for

1 So E; om. A.

* See note on preceding page.
sich synne, wiþ oþer men of his lond, for him þinkþ þat hardynesse or worldli profite comeþ þerof, he assentþ on two maners to þe synne of hem. And for sich assenting God poneshiþ juste men wiþ shrewis, boþe in pestilence and werris, and oþer comyn veniauncis. For fewe or noon ben in þe rewmes þat ne þei assenten þus, ouþer faillinge in helpe to distrey siche synnes, or faillinge in repreef of men þat synnen þus. But in blisse, where we shall see þat God doëþ al for þe beste, and men shal be confortid boþe of joie and peyne, men shal be fulli confortid for sich weiling here. And þis mooveþ many men to seien her Pater noster, and preie in þe þrid word þat Goddis wille be done. And so of þe same þing men mornen and have joie. And so, þif we þenken of weiling of oure owne synne, and mornyng of oure neiþoris synne þat we dwellen wiþ, and tariyng of oure blisse þat we shal have in hevene, we have litil mater for to lauþhe, but raþer for to morne. For companies and castelis maken us not syker here.

Crist seip in þe ferþe word: Blessid be þei þat hungren and þirsten riþtwisnesse, for þei shal be fullid in þe blisse of hevene. And as þe nexte, mornyng, lettiþ slouþe in Goddis service 5, so þis fourþe, hungring, lettiþ men fro coveitise. For þif we þenken on Goddis lawe, and speciali of preestis, how þei deþoulen Cristis ordenaunce, turnynge ægen to synne of fleishe þe world and þe fend, a just man shulde hungrne and þirste þe riþtwisnesse of sich men. And more desire þat man shulde have to perfourme þis riþtwisnesse can Y not see here, þan wille þat Cristis ordenaunce were fillid in mesure and noumbre and weiþte þat Crist haj ordeyned for his Chirche; and algatis in poverte of spirit þat his prestis 4 shulden have. For þif þe state of preestis be more worldli þan knyþtis state, who drediþ þat ne pride wolþ sue, wiþ averice and lecherie, and leevyng of þe office þat Crist bad his preestis do? And so, in stede of heerdis þat shulden teche þe weie to hevene, þe Chirche is ful of wolves þat sinken and drawun men to helle. For Cristis ordenaunce was riþtwise, and speciali of preestis poverte; alþif newe sectis seien now þat Cristis ordenaunce were now ful of venym. Þis

1 om. E.  2 þridde. E.  3 servauntis, E.  4 So E; prest. A.
shulden lordis þenken on, and traveilen to amende þis; for ellis þei shal not be fillid in hevene bi blisse of þe lynes of Crist. For whoso seip þat þei consenten not to þis synne, þat is rote of oþir, he disseyveþ þes lordis in lore þat schulde¹ be her soulis helþe. But alþif sum men mornen, and crien of þis defaute in þe Chirche, þit þe fendis part is so strong þat grete and harde gobetis wolent laste to þe tyme of þe laste dome. And so we shal hungir here and after drynke softeli riþtwisnesse. For gobeþis wolen laste to þe tyme of þe laste dome. And þe Chirche helþe. But alþif sum men momen of þir, he disseþ þat shal not be fillid in hevene bi blis.

For whoso seip þat þel consenten not to þis synne

¹ So E; shulden, A. ² have, E. ³ japing, E. ⁴ scbething, E.

* japing or japing is trickery. Chaucer says of his Pardoner (Prologue to Canterbury Tales),—

  'And thus with famed fastering and japes,
   He made the persone and the peple his apes.'

And we read in Gower (Confessio Amantis, lib. II),—

  'This Geta forth þeþe þeþ ðeþ aþeþeþ.'

b to jasting, sheeting, and wrastling: in other words, to the favourite pastimes of the upper, the middle, and the lower class respectively. With regard to the first, it must be remembered that our author wrote but a few years after the death of Edward III, the reviver of the Round Table, and the founder of the order of the Garter, whose reign was the culminating period in England of the spirit of Chivalry. Justing was then, and continued to be for a century and a half afterwards, the favourite amusemen of persons of condition. It was usually practised with 'arms of courtesy,'
pe firste elde. In pe pridde elde men have fleishli willis, and wille of worldli goodis to maynteyne hem longe. And pis lastip in worldeli men wel ny3 to her eende. But sum men, after pes pre, have good wille or yvel, as men pat delitin hem in riȝtwisneses of God, or ellis in pe fendis synne, pat ben calendis\(^1\) to pe toþer liif. And peril in pis liif is moost for to flee. For whanne fleishli likyngis passen from a man, zif he shulde be dampned, he hap pride, envie, and ire, and coveteise of worldli goodis lastip ever wip him; and pis he berip in his soule aftir þat he be deed. And men of sich unclene hert ben leed\(^2\) in to tempting. And liif þat men shulde lede evere is begunne in þis eelde; and þus it were ful nedeful to lyve wel in þis laste elde. For as worldli lustis ben fer from aungels, so worldli desiris ben passid fro þis eelde. Lovynge of clenenesse and riȝtwisnesse for þis tyme shulde occupie mannis soule, as it doip in hevene: for ellis he hap a fendi liif, and occupiep him in pes foure,—in pride, envie, and ire, and coveteise, pat never is fillid.

Pe sevenþe vertue þat man haþ is for to make pees, or to procure pees, or ellis to preie for pees, or to lyve riȝli for to procure men\(^3\) to pees. And of þes pesible men, Crist setþ, þat þei ben blessid, for þei shal be clepid aftir Goddis children. And meede of alle þes sixe is markid for to come, for eende of hem

\(^1\) calendis, E. \(^2\) led, E. \(^3\) riȝtwisly for to stire men, E.
alle is first in þe toþer world. But it is ful myche to be clepid þanne Goddis child; for þanne a man is eire of Crist, and so conformed in blis; for alle þes vertues ben not fulle, but ðif blisse sue hem. 

Þe eiþtþe word and þe laste þat Crist spekiþ in þis mater is seid, þat þei ben þeþiad þat suffren pursuyng for riyþ, for hern is þe rewme of hevene, as it is of þe first men. For þe þat is pursuid to déþ for defence of riyþwisnesse hæþ here sum siþt of blis, and sum telling of sikirnesse, and so he hæþ here in eernes 1 oþer wise blisse þan þes oþer; and as men seien comunli, þei passen to hevene wipþouten peyne. And, for þis is a nedeful vertue, and more hard þan þes oþer, þerfore mede of þis vertue is wel þus joyned to it. For certis, ðif men wolde stiffe stonde, and many togidir, for riyþwisnesse, þe fendis part shulde be ful feble, and þees wiþ welfare, shulde men have. And so it were ful nedeful to moove many to þis vertue. And siþ wanting of þis vertue bringiþ in contrarie synne, drede of cowardise hereof shulde meeve men to þis vertue. For many ben traitours to God, and proctours to þe fend,—ouþer privy or apert,—þat wolen not stonde for Goddis lawe. And þus Crist applieþ his wordis speciali to hise aposþlis, and techiþ hem how pursuyng þat men dreden here moost, shulde be confortable to hem þat stonden for Cristis lawe. Blessid shal þe be, seþ Crist, whanne þat men shal curse you, and whanne men shal pursue you, and shal seie al maner of yvel æzens you; lying, for me. Joie þee and be glad; for your hire is mouche in hevenes. And þis word confortiþ men to stonde æzens Anticrist, for he wolde faste curse men and pursue hem as eretikis; but he is cursid þat leveþ herfore to telle Goddis lawe and his wille.

1 eernes, E.