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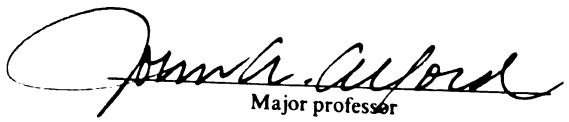
THE MIDDLE ENGLISH MIRROR:
AN EDITION BASED ON BODLEIAN LIBRARY, MS HOLKHAM MISC. 40
WITH INTRODUCTION AND GLOSSARY

presented by

Kathleen Marie Blumreich Moore

has been accepted towards fulfillment
of the requirements for

Ph.D. degree in English



Major professor

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THE MIDDLE ENGLISH MIRROR:
AN EDITION BASED ON BODLEIAN LIBRARY, MS HOLKHAM MISC. 40 WITH INTRODUCTION AND GLOSSARY

Volume I

By

Kathleen Marie Blumreich Moore

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

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ABSTRACT

THE MIDDLE ENGLISH MIRROR:
AN EDITION BASED ON BODLEIAN LIBRARY, MS HOLKHAM MISC. 40
WITH INTRODUCTION AND GLOSSARY

By

Kathleen Marie Blumreich Moore

The Middle English Mirror, a late fourteenth- to early fifteenth-century translation of Robert de Gretham's Anglo-Norman Miroir (c. 1250-1300), is a collection of sermons for Sundays throughout the year and major feast days. The present edition is based on Bodleian Library, MS Holkham misc. 40, collated with Magdalene College, Cambridge, MS Pepys 2498, and University of Nottingham Library, Middleton MS Mi Lm 4. The edition includes an introduction, the text of all sixty sermons with substantive variants recorded in the apparatus, a glossary of difficult words, and a bibliography.

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For my spouse, Dennis James Moore

ACKNOWLEDGMENTS

For their constant support and guidance, I am grateful to the members of my doctoral committee, Professors Lister M. Matheson, Douglas L. Peterson, and M. Teresa Tavormina; I owe a special debt of gratitude to my director, Professor John A. Alford, for his diligence, willingness to answer endless questions, and generosity of spirit. For their gracious correspondence and permission to print text from Bodleian Library, MS Holkham misc. 40, Magdalene College, Cambridge, MS Pepys 2498, and University of Nottingham, Middleton MS Mi Lm 4, I would like to thank respectively: the Keeper of Western Manuscripts and Dr. B. C. Barker-Benfield, Assistant Librarian; the Master and Fellows, Magdalene College, Cambridge, and Mrs. E. Mary Coleman, Acting Pepys Librarian; Mr. Michael Willoughby, the University of Nottingham Library, and Mrs. Linda Shaw, Assistant Keeper of the Manuscripts. I would also like to thank Dr. M. B. Parkes for his kind assistance during my visit to Oxford in 1984; and Mr. Thomas G. Duncan for providing me with offprints of his articles on the Mirror, and for allowing me to consult his unpublished B. Litt. thesis. Finally, thanks must go to those family members and friends who encouraged me and gave moral support, particularly Mary H. Kirkland Blumreich, Patricia Clark, Sue Johnson, Major Howard E. Moore, Jr., the late M. Patricia Boucher Moore, Roberta Simone, Susan Swartzlander, Wendy Wenner, and my spouse, Dennis James Moore.

TABLE OF CONTENTS

INTRODUCTION

The Miroir and the Mirror x

The Manuscripts

The Middle English manuscripts xvi

Genealogy xxv

The French manuscripts xxvi

Genealogy xxx

Rationale for the Base Text xxxi

The Dialects of Bodleian Library, MS Holkham misc. 40 xxxvi

Editorial Practice xl

Abbreviation and Regularization xliii

Punctuation and Capitalization xliv

Variant Conventions xlvi

THE MIDDLE ENGLISH MIRROR TEXT

Prologue 1

1. Advent 1 29

2. Advent 2 36

3. Advent 3 46

4. Advent 4 58

5. Nativity 66

6. Epiphany 78

6a. Sunday 1 after Epiphany 92
7. Sunday 2 after Epiphany 99
8. Sunday 3 after Epiphany 107
9. Sunday 4 after Epiphany 124
10. Sunday 5 after Epiphany 134
11. Sunday 6 after Epiphany 144
12. Sunday 7 after Epiphany 154
13. Sunday 8 after Epiphany 163
14. Sunday 1 in Lent 175
15. Sunday 2 in Lent 191
16. Sunday 3 in Lent 209
17. Sunday 4 in Lent 231
18. Passion Sunday 243
19. Palm Sunday 267
20. Easter Sunday 282
21. Sunday 1 after Easter 301
22. Sunday 2 after Easter 315
23. Sunday 3 after Easter 333
24. Sunday 4 after Easter 341
25. Sunday 5 after Easter 352
26. Ascension 362
27. Sunday within the Octave of Ascension 374
28. Pentecost 382
29. Trinity Sunday 396
30. Sunday 1 after Trinity 406
31. Sunday 2 after Trinity 434
32. Sunday 3 after Trinity 456

33. Sunday 4 after Trinity 472
34. Sunday 5 after Trinity 483
35. Sunday 6 after Trinity 491
36. Sunday 7 after Trinity 497
37. Sunday 8 after Trinity 511
38. Sunday 9 after Trinity 525
39. Sunday 10 after Trinity 537
40. Sunday 11 after Trinity 555
41. Sunday 12 after Trinity 565
42. Sunday 13 after Trinity 576
43. Sunday 14 after Trinity 592
44. Sunday 15 after Trinity 602
45. Sunday 16 after Trinity 624
46. Sunday 17 after Trinity 643
47. Sunday 18 after Trinity 654
48. Sunday 19 after Trinity 660
49. Sunday 20 after Trinity 668
50. Sunday 21 after Trinity 685
51. Sunday 22 after Trinity 695
52. Sunday 23 after Trinity 708
53. Sunday 24 after Trinity 717
54. In Commemoration of Our Lady 727
55. Christmas Day 759
56. Common of Many Apostles
(In nathali plurimorum apostolorum) 776
57. Common of a Martyr
(In nathali unius martiris) 798

58. All Saints
(De omnibus sanctis) 816

59. Common of a Confessor
(In nathali unius confessoris) 840

60. Shrove Sunday
(Epistola in Dominica quinquagesime) 851

GLOSSARY 859

BIBLIOGRAPHY 896

INTRODUCTION

THE 'MIROIR' AND THE 'MIRROR'

Robert de Gretham's Anglo-Norman Miroir, or Les Évangiles des Domnées, is a collection of sermons for Sundays throughout the year. Composed between 1250 and 1300, the Miroir is dedicated to one "Aline" (or Eleanor), probably the wife of a man named "Alain" (Meyer 1886, 297), and more than likely a lady of high status who had, in her chaplain's opinion, an unhealthy taste for "chançon de geste e d'histoire." To draw his spiritual charge away from such "folyes & trofles," as the Middle English translator puts it, Gretham proposed to write something more profitable: sermons on the Sunday gospels rendered in verse and titled aptly the Miroir. Gretham writes:

> Cist livres Mirur ad a nun;
> Ore oëz par quele raisun:
> Par mirur veit l'om de fors,
> E par cest escrit alme e cors;
> Li mirurs les tecches presente,
> E cist les pensers e l'entente.
> .....
> Li mirurs sul le cors aturne,
> Mais cist e cors e alme aürne;
> Pur ço est il mirur a dreit
> Kar tuz mals hoste e tuz biens fait
> (Aitken 109).

What Gretham hoped to profit from this undertaking is made quite plain throughout the long prologue to his work. Although at first reluctant to give his name for fear of "enemies" who might be envious and seek to prevent such holy writings, Gretham eventually relents, emphasizing that he seeks neither worldly praise nor glory for his efforts, but rather asks to be remembered in the prayers of those who might have occasion to read from or listen to his work.

Little more is known of either Aline or the author. There has been some speculation that Aline was a member of the de Montfort family, given "the connexion of the manor of Greatham with the de Montforts until 1264" (Deanesly 149). Aitken (19) and Meyer (1886, 296) have suggested that Gretham was probably of English extraction, noting the existence of a Greatham in Rutland, Durham, Hampshire, and Sussex. His "jingling" rhymes, as Deanesly calls them (149), lend credence to the assumption that Gretham's first language was not French. Indeed, the problems Gretham had with language and versification led Meyer to assert the probability that Robert de Gretham was likely the same Robert, chaplain of Alain, who composed the theological work the Corset in the mid-thirteenth century (1886, 296). Significantly, Gretham himself apologizes several times for his lack of sophistication as versifier, encouraging members of his audience to pay attention to the meaning rather than to the mode of presentation.

The Miroir was clearly intended for Aline's private use (Hudson and Spencer 227), but it is equally clear that Gretham had in mind a broader audience than just one fairly well off woman, for he addresses his audience in the plural, as "barons" or "seignurs" ("lordinges" in the Middle English). This, of course, might suggest that Gretham was concerned only with the edification of the upper classes, that he, like some of his contemporaries, didn't want to waste his time trying to enlighten the uneducated peasantry. And indeed, many a sermon focuses on the rich elite and how they should behave toward their social inferiors if they are to serve God and "dispend" His gifts rightly. However, the sermons tend to be directed toward people in general, including the "lewed" folk who need to hear and understand God's word if they are to live properly and attain heaven after this life is over.

Rather than grappling with complex doctrinal issues, and eschewing Latin because it is "...mult grant folie/ A lai parler latinerie...Chescun deit estre a reisun mis/ Par la langue dunt est apris" (Aitken 107), Gretham concerns himself primarily with the question of how one can be a good Christian in the world regardless of status, rank, or educational level. Servants are exhorted to obey their masters, wives are admonished to obey their husbands, and subjects are urged to obey their leaders. But the reverse is also emphasized: masters are warned against taking advantage of or harming their servants, husbands are

reminded of the love and honor they owe to their wives, and leaders are urged to remember the responsibilities that come along with such God-given positions of authority. Moreover, a certain social equality is established in that all readers/hearers are urged to do good deeds, to give alms, to love others as Christ loves them, to be free from superstition and the devil's works, to reject vice in all forms, to go to "holy chirche" regularly, to confess their sins before the priest, and to think on God rather than on the transitory delights of this world.

The sermons themselves are structured according to the "ancient" model, a mode of construction that was not only relatively simple, but "was most commonly taken to signify extended commentary secundum ordinem textus on an entire lection" (Hudson and Spencer 223). Each sermon in the Miroir is made up of three parts. A typical sermon opens with the gospel incipit in Latin which is then translated fully and precisely. Following this comes a section of exposition (the "undoing") in which the deeper sense of the text is explored, frequently in connection with other thematically related scriptures. Finally, a practical lesson drawn from the preceding exposition, and often including a "tale" or exemplum, is provided to drive home the focus of the sermon (see Aitken 24, 38-53).

In choosing the gospel text for each sermon, Gretham was hardly capricious. Without question, Gretham used one of the missals current in his day; in fact, as Aitken has

noted, a comparison of the Miroir lections against those given in the Sarum missal yields virtually no difference (24). And apparently careful not to shift the emphasis from edification to entertainment, underscoring his serious reservations about the popular literature of the day, Gretham judiciously chose his exempla from "legitimate" sources such as Bede and Saint Gregory. (The texts of all seventeen tales as well as identification of their sources can be found in Aitken's study, pp. 27-37, 161-181.)

The Middle English prose translation of the Miroir is, for the most part, a faithful rendering of its Anglo-Norman original. Because the Middle English is not bound by the exigencies of rhyme, the sermons are somewhat "looser" in style and hence more "suitable for recitation in the pulpit" (Deanesly 316); some of the rubrics differ; the specific mention of Aline is lost; and, unlike Gretham, the translator keeps his promise not to give his name, possibly because "he personally expected censure from some quarters, and was writing some time soon after 1382-84, when the controversy over English scriptures had begun" (Deanesly 316). Beyond these relatively minor differences, however, the two versions are remarkably close in form and content. Perhaps the only significant difference between the two versions is that Gretham promises only to expound the "evangelies" in the Anglo-Norman MSS, but the Middle English translator says in Bodleian Library, MS Holkham misc. 40 that he has drawn out "þe gospelles of þe Sonnendayes & a

partye of þe seyntes þat ben in heuen." But even this is not an insurmountable problem since, as Laird has shown in "Five New Gretham Sermons and the Middle English Mirrur," at least one of the French MSS also contains these sermons.

In comparison to the scholarship on other medieval sermon collections such as Mirk's Festial or the Northern Homily Cycle--a work that was likely modelled on Gretham's Miroir (Deanesly 150-51, 317)--very little has been written on either the Miroir or the Mirror. This, of course, should not be particularly surprising since only extracts from the Miroir have appeared in print, and until now the complete Mirror text has remained unedited. Despite Owst's having called the Middle English prose translation "quaint" (29), it is the hope of the present writer that readers of the text will find it quite otherwise. Even if the modern reader's aim is not to find spiritual instruction here, perhaps he or she can enjoy the Mirror "as he þat passeþ by a medewe þat many fayr floures be jn, & to alle floures he haþ gode wylle to han. Ac alle he may no3t gedre, & þerfore he takeþ a party of þat hym lykeþ best...He þat may rede it, in delyt hit scheweþ suffisawntlyche ichone þat falleþ to hym."

THE MANUSCRIPTS

The Middle English manuscripts

There are extant six manuscripts containing the Middle English translation of Robert de Gretham's Anglo-Norman Miroir.[1] As the notes to this section indicate, these manuscripts have been described in various places; however, the most complete description of all six occurs on pp. vii-xxvi of Thomas G. Duncan's unpublished B. Litt. thesis, "A Transcription and Linguistic Study of the Introduction and First Twelve Sermons of the Hunterian MS. Version of the 'Mirror'" (Oxford University, 1965).[2] Because the present edition is concerned essentially with MS Holkham misc. 40 and MS Pepys 2498, detailed descriptions of the remaining four manuscripts will not be provided here. The interested reader is instead referred to Duncan's work, from which the following information is drawn in large part, as well as to the appropriate sources referenced in the endnotes.

(1) **B. Bodleian Library, MS Holkham misc. 40.**[3] **s. xiv/xv**
257 vellum leaves, size 11 3/16 by 7 1/2 inches, written frame varies for some leaves, 8 5/8 (to 8 13/16) by 5 3/16 (to 5 1/2) inches. Double frame-lines at the top and bottom of the text, single along the sides, in brown crayon. Ruling is probably by indenting, and faint in early leaves. Pricking is still visible. Written in 38 long lines on ff. 1-16^{v}, 45 long lines on ff. 17-133; double columns on ff.

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133^{v}-257, beginning 45 lines per column and decreasing to 37. Collation is: iv, 1^{8}-32 ^{8}, plus 1, iv. Modern paper flyleaves, the first and last being paste-downs. Quire signatures (some partially shorn away by trimming) in letters and minims: a-z in brown ink (with the exception of a iiii in red), a-e in red ink, f-j in brown ink. Red signatures may have been put in to avoid confusion with the preceding sequence. Copied consecutively across quire boundaries, but changes in hand and ink color clearly indicate that the MS was not copied all at one time. Catchwords appear regularly. Early foliation in both Roman and Arabic:

ff. 1-29 numbered I-XXVIIII

f. 30 misnumbered XXIX

ff. 31-104 misnumbered XXX-CIII

ff. 105-180 misnumbered 104-179.

Early foliation breaks off at this point. Correct foliation in modern pencil on ff. 1-257.

The contents of the MS are:

1. ff. 1-133 The Mirror (including fourteen shorter pieces and sermons)
2. ff. 133-162^{v}a The Catholic and Pauline Epistles
3. ff. 162^{v}a-257b The Four Gospels with prologues in the earlier Wycliffite version.

The MS is written in five hands:[4]

1. f. 1-15^{v} line 6
2. from within line 6-f. 16^{v} foot

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3. f. 17^{r}-25^{r} line 2

4. f. 25^{r} line 2-162^{v} (end of the epistles)

5. f. 162^{v}-257.

Hand 1 is probably a formal textura; hands 2 and 3 are in an anglicana formata style; and hands 4 and 5 are in an informal textura.

With the exceptions of random flourishes on first-line ascenders and last-line descenders, and occasional letters colored-in in red ink, the MS shows very little ornamentation.

Sermon headings in the Mirror vary. Red ink is usually used for the Latin incipit, gospel reference, and rubric; in some instances, part or even all of the heading has been omitted and the sermon begins instead with a plain red initial 2-3 lines high. Such capitals are occasionally used to begin the Latin text incipit or to mark subdivisions within sermons themselves. More often, however, subdivisions are marked with small capitals. Brown ink is sometimes used for the Latin in later sermons. Primary rubricator was scribe 1, the scribe writing at the time often placing Latin directions (or single letters to indicate the required capital) in brown ink to the left of the space reserved for the heading. Such directions were not always followed, the rubricator instead inserting an English heading or failing to insert a heading at all. Red paragraph signs are used.

Major corrections are in the same hand (scribe 4 or 5),

but the system for marking changes varies (especially in the early sermons), which suggests the presence of at least one other corrector. Evidence of an indexer (probably "Iohannes Forestius") exists throughout; the index itself is not preserved in the MS. Fifteenth and sixteenth century marginalia (e. g., standard abbreviations for "amen," "nota bene," etc., no illustrations) in various hands occur throughout the MS.

The Mirror begins with a prologue on f. 1: MAny men hyt ben þat han inwylle to heren rede romaunces & gestes...; f. 2 begins: mirrour makeþ þes wymmen fayre to ben sen in þe worlde þat þey...; the final sermon ends on f. 133^{r} and is distinguished from the following item by a heading in red ink: Here beginnin þe pisteles of þe 3eer.

Binding: Nineteenth century gold tooled over wooden boards, light brown leather with gilt edges; Coke coat of arms appears on the front cover. THE MYRROUR/ & GOSPELS appears on the spine, which has been resewn.

Ownership: "Iohannes Forestius rector de Ramseton in Comitate Essex est proprius et indubitatus possesor huius libri 1592" appears on f. 7;[5] apparently the volume was later passed on to Chief Justice Sir Edward Coke (1552-1634) whose autograph appears on f. 1; the signature of William Coke appears on the first flyleaf; and the first paste-down bears a bookplate with the name and crest of Thomas William, Viscount Coke and Earl of Leicester of Holkham.[6]

This MS contains more material than any other version

of the Mirror. There are 60 sermons: those through f. 123^{r} correspond to sermons 1-59 in P; those through f. 124^{v} correspond to sermons 1-60 in H, though in H sermons 50 and 51 appear in reverse order. B sermon 7 (here numbered 6a), In die Epiphanie, was probably intended to be one sermon as it is in H, but marginal rubrics were added at the major subdivisions: f. 16^{v} at "On þat iche day..." and f. 17^{r} at "From þe baptisynge...". Ff. 124^{v}-133^{r} contain 14 shorter pieces (e. g., "Pater Noster," "Credo in deum," brief sermons for the feasts of Saint Michael and the Assumption of the Virgin) which may be numbered 61-74: similar material occurs in Har. and R.[7]

(2) **P. Magdalene College, Cambridge, MS Pepys 2498.[8]**
s. xiv^{9}

232 vellum leaves (f. 22 is a half-sheet), size 13 7/8 by 9 9/16 inches, written frame 11 1/2 by 8 3/8 inches. Ruling has faded completely on some leaves, but is consistent throughout the MS: thin horizontal lines and two parallel vertical lines drawn for each column to form a frame. Scribe begins writing below the first ruled line of each page. The tops of some first lines are missing as a result of Pepys' 'Adjustment' of his books in 1693.[10] Written in double columns of 52-54 lines per column. Collation is: 1-2^{8}, 3^{6}, 4-23^{8}, 24^{4} wants 4 blank, 25-29^{8}, 30^{8} wants 8 blank. Paper flyleaves, two at the beginning and two at the end. Catchwords appear regularly every sixteenth page (except at

the end of the third quire which contains 14 leaves, and the twenty-third quire which contains 11 leaves). Foliation in modern pencil, pages numbered 1-464. Quires are also numbered in a modern hand at the bottom of the page.

The contents of the MS are:[11]

1. pp. 1a-43a (No title) The Harmony of the Gospels
2. pp. 45a-212b (No original title[12]) The Mirror
3. pp. 212b-226b (Title in red) Here bigynnen good techinges of wise Men wib þe ten hestes afterward distinctelich expouned
4. pp. 226b-263b An English version of the Apocalypse
5. pp. 263b-370a A version of the English prose psalter
6. pp. 371a-449a (No title) The Recluse
7. pp. 449a-459b (Title in red) Of oure lefdy Marie bigynneb now here þe pleynt/ Þat of þe passion of hir son sche telde with hert feynt
8. pp. 459b-463b (No original title) The Gospel of Nicodemus
9. pp. 463b-464b Five prayers in English

The MS is written in one hand throughout, the scribe adopting a uniform book-hand[13] and using ink that ranges from deep black to dark brown. Bodleian MS Laud misc. 622 and British Museum MS Harley 874 are also by this scribe.[14]

Ornamentation of the MS is fairly simple and there are no illuminations. Items 1-6 begin with a decorated capital 4-12 lines high and colored in blue, red, and violet.

Initials on pp. 226 and 263 have been left uncolored. Subdivisions in the text are marked by small, decorated capitals 2-3 lines high. Red ink is used for titles, headings, Latin text incipits and quotations, original marginal notes, occasional English words and phrases, and paragraph signs. In the Harmony of the Gospels, the headings only are in red. In the Mirror, specific gospel references are sometimes added in black.[15]

The Mirror begins with a prologue on p. 45a: Many men þere ben þat han wil to heren rede romaunce & geste...; the final sermon ends on p. 212b and is separated from the following item by two blank lines and a heading in black ink that reads: Of þe holy omelies now j wil blynne God brynge vs to þat blysse þere ioye is euere jnne.

Binding: Bound in brown leather, the front cover bearing Samuel Pepys' crest (two anchors entwined with ropes) and the inscription:

SAM. PEPYS
CAR. ET IAC.
ANGL. REGIB.
A SECRETIS
ADMIRALIAE.

Pepys' crest and family arms appear on the back cover along with the motto:

MENS CUJUSQUE IS EST QUISQUE.

Rebacked in the twentieth century and stamped with the shelf-mark 'MS 2498' at the bottom. A panel reading

'WICKLEEF'S SERMON'S MS' is from Pepys' time. A "portrait" book-plate of Pepys bearing the inscription and motto given above is pasted on the verso of the second flyleaf. Pepys' "little" plate with the initials S. P. and decorated with anchors and ropes is pasted on the last page of the MS. The Catalogi Librorum Manuscriptorum Angliae et Hiberniae, ii (1697), 207 ff. contains the first known reference in print to the MS.[16]

This version of the Mirror contains 59 sermons corresponding to sermons 1-59 in B; sermon 60, included in the other Middle English MSS, is missing in P. One leaf (pp. 170-71) has also been lost, and as a result the beginning of Tale XVI is lacking in the MS.

(3) **C. Corpus Christi College, Cambridge MS 282.**[17] **s. xiv**

A volume of 139 vellum leaves written in a single fourteenth-century hand. Missing the first and last leaves of the first gathering. The Mirror begins imperfectly on f. 1.2: prologue endeþ. now lokeþ in þe mirour...; the final sermon ends on f. 139^{v}. The MS contains part of the introduction and sermons 1-60 as in B. In C, however, sermons 8, 9, and 10 are incorrectly headed as being for Sundays I, III, and IV after the octave of Epiphany.

(4) **H. Glasgow University Library, Hunterian MS 250.**[18] **s. xiv**

A manuscript of 131 vellum folios written in the latter part

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of the fourteenth century by a single scribe. The MS contains the prologue and all 60 sermons of the Mirror. The final sermon is incomplete owing to the loss of the last leaf of the final gathering. Sermons correspond to 1-60 in B, though in H the order of sermons 50 and 51 (for the twenty-first and twenty-second Sundays after Trinity) is reversed.

(4) **Har. British Library, MS Harley 5085.**[19] **s. xiv**

This is a MS of 211 vellum leaves written in a fairly formal book-hand by one scribe. Date of the MS is probably late fourteenth-century. The Mirror begins on f. 1; the text ending on f. 211^{v} is incomplete, breaking off in the middle of a sentence and being followed by several blank lines. The Mirror proper is unaffected, however, since Har. breaks off during a piece additional to the main text. Sermons in Har. correspond to B 1-56, B 58, B 57, B 59, B 61, B 66, B 73, B 60. Har. then includes a sermon not found in the other MSS and a sermon on the Ten Commandments possibly related to B 74.

(5) **R. Rylands Library, Manchester, MS English 109.**[20]
s. xiv/xv

A severely damaged volume of 123 leaves, both vellum and paper, and numbered 1-126 from the first medieval flyleaf. Many leaves have been lost, though medieval foliation indicates that the MS had originally at least 143 folios.

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Written in various fifteenth-century hands, the MS is in three parts:

ff. 1-17 English sermons

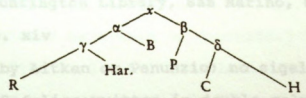
ff. 18-36 Latin sermons

ff. 37-126 The Mirror

The Mirror is written in two cursive hands: ff. 37-78 (which could be late fourteenth-century) and ff. 79-126. On f. 126 the date of writing is given as 1432.[21] The first line to the prologue is missing because the first leaf of the Mirror is misbound as f. 54. R also omits sermon 5, and owing to the loss of several leaves, there are many lacunae. A list of contents on two medieval flyleaves suggests, however, that R originally contained sermons corresponding to: B 1-4, B 6-57, B 59, B 58, B 60, B 61, B 64, B 65-67, B 70, B 71, B 72, B 69, B 73, and a sermon on the Ten Commandments possibly related to B 74.

Genealogy

The relationship among the six Middle English versions of the Mirror has been examined by T. G. Duncan in his 1983 article, "The Middle English Mirror and its Manuscripts." The stemma drawn below is from p. 118 of that study:[22]



The French manuscripts

Versions of Robert de Gretham's Anglo-Norman Miroir are preserved in a total of eight manuscripts: five contain complete or nearly complete copies; two contain only exempla from the sermons; and two are merely fragments. Of these manuscripts, all except HM 903 are described, to a greater or lesser degree, in M. Y. H. Aitken, Étude sur le Miroir ou les Évangiles des Domnées de Robert de Gretham suivie d'extraits inédits, (Paris, 1922), pp. 11-14, and Saverio Panunzio, Robert de Gretham: Miroir ou les Évangiles des Domnées, (Bari, 1967), pp. 19-24. Since most later references to the Anglo-Norman manuscripts retain the sigla originally designated by Aitken, the brief descriptions below reflect these sigla as well. Lettering used by Panunzio is indicated in parentheses.

The French manuscripts are:

(1) **Bibliotheque Nationale nouv. acq. fr. 11198.**[23] **s. xiv**
(No sigel designated by Aitken or Panunzio.)
A fragment composed of only two folios (6-8^{v}) corresponding to U ff. 198c-199c and 211b-212b. The MS, written in double columns of 42 lines per column, may have originally contained the complete text of the Miroir.

(2) **Henry E. Huntington Library, San Marino, California HM 903.**[24] **s. xiv**
(MS not known by Aitken or Panunzio; no sigel designated.)
A volume of 205 folios written in double columns of 35-44

lines per column. A copy of the Manuel des Pechiez occupies ff. 1-68; the Miroir takes up ff. 68-205. Owing to the loss of 4 leaves at the beginning, the Miroir has been misbound: correct foliation is 140-205, 68-139. An additional folio, 206, has been cut away. The MS lacks approximately 576 lines of the prologue, 170 lines from Pentecost and Trinity, and lines 15663-15968 from the sermon for the sixteenth Sunday after Trinity. Sermons for the twenty-first and twenty-second Sundays after Trinity are reversed (as in the Middle English H). The MS contains five sermons apparently not in the other French MSS,[25] but corresponding to the Middle English B 54-58.

(3) L. (D.) British Museum, MS Additional 26773.[26]
s. xii/xiii

A volume of 115 parchment folios. The MS is incomplete, beginning with the last six lines from the third Sunday of Advent (around line 1451), and ending in the middle of the sermon for the twenty-first Sunday after Pentecost (around line 17684). Moreover, the text of the Miroir is corrupt in that there are several lacunae of up to eight lines per omission.[27]

(4) Trinity College, Cambridge, MS B. 14. 39.[28] s. xiii
(No sigel designated by Aitken or Panunzio.)
Bound together with B. 14. 40, this is a volume of 180 vellum leaves (B. 14. 39: 87ff.; B. 14. 40: 93 ff.). Ff.

58-72 contain sermon exempla from the Miroir written in double columns of 33 lines per column. The text itself is very corrupt, however, the scribe replacing three of the original tales with two whose sources have not yet been identified.[29]

(5) U. (A.) Cambridge University Library, MS Gg.I.I.[30] s.xiv

A volume of 633 parchment leaves, written in an early fourteenth-century hand in double columns of 36-40 lines each. The MS is missing probably 9 leaves, but the Miroir, which occupies ff. 135-261b, is barely affected: the text is complete (through B 53) with the exception of a lacuna produced by the loss of one leaf between ff. 252-53. Unfortunately, however, this copy of the Miroir is very corrupt, the scribe being responsible for omissions from and additions to the text as well as a negligence in copying that often renders passages unintelligible.[31]

(6) W1. (C.) University of Nottingham, Middleton MS Mi Lm 3.[32] s. xiii

The best and the oldest of the Miroir MSS, W1 is a volume of 102 folios written in double columns in an early thirteenth-century hand. The Miroir text is, however, incomplete: the prologue and all of the sermon for the first Sunday of Advent (except for the last eight lines) is missing, and the text ends in the middle of the sermon for

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the eleventh Sunday after Pentecost. The MS thus begins at line 875 and ends at line 14077. Owing to the loss of several leaves, there are lacunae between lines 5651 (one leaf), 8983-9646 (six leaves), 12284-13162 (eight leaves). The scribe is responsible for several errors (e. g., at lines 1496, 1504, 1575, 2737, 3317, 8036, etc.), and omits lines 3185, 3762, 6380-85, 8660-63, 8268, and 10253.

(7) **W2. (B.) University of Nottingham, Middleton MS Mi Lm 4.**[33] **s. xiii**

A volume of 171 folios written in a thirteenth-century hand in double columns of 42 lines per column. Bound with a copy of the Manuel des Pechiez, the Miroir is the second item, occupying ff. 57-171. Although less correct than W1, this MS does contain the complete text of the Miroir (through B 53). The scribe, writing sometimes hastily and carelessly, is responsible for errors (e. g., in lines 2936-37, 6841, 7837, 15891-92, etc.); lines 6201, 6980-81, 9248-49, 9828-29, 13548, 15164 are missing; and between lines 7391-92 and 8004-45 appear additional verses probably not found in the original.

(8) **York, Cathedral Chapter Library MS 16k. 19.**[34] **s. xiii**

(No sigel designated by Aitken or Panunzio.)

A fragment of 6 parchment folios written in double columns

of 37 lines per column. The MS contains only 880 lines of the Miroir, all of which are from the sermon exempla.

Genealogy

To date, the relationship among the Anglo-Norman MSS remains undetermined. Based on an examination of the variants, Aitken (pp. 14-17) concludes that, first, "Les manuscrits sont indépendants les uns des autres," and second, "Ils ne sont pas susceptibles d'un classement rigoureux." W1 is not the original of W2, L, or U; nor is L the original of U. Evidence suggests a possible grouping of W2 L, W1 U, though such a classification has its own difficulties and is certainly not definitive. Apparently relying entirely upon Aitken's work, Panunzio arrives at the same conclusions. Laird (see especially pp. 629-31) suggests that HM 903 is probably related to W1 and U. The base text for Aitken's study of the Miroir is W2, a decision made primarily because, of the two complete copies of the Anglo-Norman Miroir, W2 is the better. Panunzio selects W1 as the base text for his short edition[35] because, though incomplete, W1 is the oldest and perhaps best MS.

Rationale for the Base Text

Concluding his article "The Middle English Mirror and its Manuscripts," Thomas G. Duncan writes:

> ...an edition of this substantial though hitherto unpublished Middle English text should be based on P or B, the choice depending on evidence from comparison with the Anglo-Norman Miroir as to which, on balance, offers the more faithful version of the original English translation. A minimal, though adequate, textual apparatus would normally need to record only substantive variants and only where P and B differed. (126)

Determining whether B or P is closer to the Anglo-Norman is, of course, no easy task: W1, the oldest and perhaps best of the French MSS, is incomplete, and W2, though complete, is often corrupt. Moreover, as Laird has suggested in "Five New Gretham Sermons and the Middle English Mirrur," HM 903 may be the exemplar for the Mirror since it is both related to W1 and contains additional sermons found in the Middle English but not in the other French MSS. The matter is further complicated for two reasons: first, beginning around sermon 45 (the sixteenth Sunday after Trinity), the number of variants between B and P drastically diminishes, thus pointing to the possibility that the B or P scribe changed exemplars; and second, there are instances to suggest that both B and P are corrupt in light of readings from W2. To cite just a few examples:

pp. 21-22: B Þe ryuer passeþ þorw þe munde
P Þe ryuere passeþ þorou3 þe mudd
W2 Le palu passe la riuere
Qui mult est bone e bele e clere

	B	fro þe munde kep 3ow wel
	P	for þe mudd kepeþ þe welle
	W2	Del palu tres bien vus gardez
p. 275	B	lilie of maydenes hond
	P	holynesse of maydenhode
	W2	lil de la virginite
p. 295	B	loueþ & bileueþ
	P	loueþ his lorde & secheþ
	W2	aime e creit e quert
p. 627	B	douten hym no3t for his sternesse
	P	do vnto hym nou3th for his goodnesse doute we mowe for his seruise
	W2	dutum par le bel Duter le deuum par le flael

Clearly, a critical edition of the Mirror would require full collation against both W1 and W2, and for sermons 54-58, collation against HM 903. For reasons to be discussed shortly, I have chosen B as the base text of the present edition; and for the purposes of the dissertation, I have followed Aitken's lead in selecting W2 as the base French MS, consulting it wherever the reading in B is questionable on a semantic or syntactic level, or where the reading in P suggests that the B scribe has neglected to copy significant material.

P often yields readings more faithful to the French than B. For example:

p. 31	B	in al þyng he schal sauen hym
	P	in al þing he schal lowen hym
	W2	Par tut se deit humilier
p. 158	B	for we were nou3t heled in þe olde lawe
	P	for we were alle elded in þe elde law3e
	W2	Kar nus fumes tuz en ueillez En la ueilz lei

p. 238

B at Jesu hou he comeþ at paskes & fedeþ þe pouer wiþ his flesch so do 3e

P of Jesu crist att Paskes whan it comeþ ffede þe pouer

W2 de Iesu crist...A la pasche quant aprochez Peissez les poures

p. 479

B Þan he leueþ in þe lore of god & man

P Þan he lyueþ in loþ of god & man

W2 Dunc est il tut asorbe Kant en het e home e de

p. 588

B wiþ gret wrong he clepeþ hym prest

P Wiþ grete wrong he kepeþ holy chirche

W2 A grant tort guarde seinte eglise

Similarly, there are numerous instances to support B as the better version of the Middle English Mirror:

pp. 221-22

B Kepeþ 3oure lymes þat 3e haue nou3th þe armes of yuel in hem

P Kepeþ 3oure synnes þat 3e ne haue þe armes of yuel in hem

W2 Guardez vos menbres n'aiez mie Armes al mal en felunie

p. 340

B & he þat kepeþ hym wiþouten wem of synne

P & he þat kepeþ hym wiþouten womman

W2 E si ele se tient bien sanz falture

B & whan he haþ wel deserued it here

P & whan he haþ wel deliuered it here

W2 Quant ci ad bien deseruie

p. 440

B & parceneres þei schul ben wiþ gupiles

P & parciners þai schull ben wiþ good pyles

W2 Od gupilz parceners serrunt

p. 507

B and þat is þe þridde day of medicyne þat li3teþ alle þe oþere

P & þat is þe þrid day of medicine þat litel is worþ all þe oþere

W2 Cist est li tierz iur de mescine Ki tuz les altres enlumine

p. 570 B whan he quickeþ þe wittes of oure herte
P whan he quykeþ þe vices of oure hertes
W2 Quant il les sons del quor auiue

p. 586 B Þe fendes bitoknen þe þeues þat ni3t & day aspyen men
P þe fendes took nou3th þe þeues ani3th schende men for men
W2 Li larruns diables signifient Ki a nuit e iur homes espient

p. 617 B pere to aungels
P þerto an aungel
W2 as angles per

Although it is not possible to state with certainty which of the two MSS is consistently closer to the Anglo-Norman (and hence closer to the original English translation), the preliminary collation provided in the present edition does suggest that B is a more reliable MS than P so far as "sense" is concerned. Without question, B is not a perfect MS: the scribes are guilty of errors and serious omissions (most of which can be attributed to eye-skip). But as the above examples show, the P scribe frequently misunderstands his exemplar altogether. On the whole, it would appear that the P scribe is little more than a copyist while the B scribes are more concerned with meaning and making judicious choices when faced with a problematic passage. This distinction is perhaps best exemplified by the following example:

p. 375 B om.
P 3if þat þou wilt ri3twiselich bileue take we vs to þe womb
W2 Si sainement creire vulez Al neutre prendre vus deuez

Significantly, while B simply omits the difficult sentence, P (as is typical) "wings it," apparently reading "neutre" as related to "uterus" and thus creating a line that makes absolutely no sense either in or out of context.

As stated above, a full collation against the Anglo-Norman is yet needed; but the evidence so far suggests that B is to be preferred over P for any edition of the Middle English Mirror.

THE DIALECTS OF BODLEIAN LIBRARY, MS HOLKHAM MISC. 40[36]

Hands 1 (ff. 1-15v), 2 (ff. 15v-16v), 3 (ff. 17r-25r), and 4 (ff. 25r-133r [end of the Mirror] were analyzed separately according to selected orthographic and other features listed in the questionnaire in the Linguistic Atlas of Late Mediaeval English, ed. Angus McIntosh, M. L. Samuels, and Michael Benskin, 4 vols. (Aberdeen: Aberdeen University Press, 1986). Examples for Hand 4 were collected from 25 folios in the middle of his stint on the Mirror. Hand 4's copy of the Pauline Epistles and Hand 5's copy of the Wycliffite Gospels were not analyzed for present purposes.

The Linguistic Profiles (LPs) for the four hands revealed that there were numerous parallel forms both among themselves and among them and the LPs for other manuscripts of the Mirror recorded in the Linguistic Atlas, namely MSS Pepys (LP 6260: South West Essex, in the area of Waltham Abbey, a major Augustinian house about twelve miles north-north-east of the City of London), Corpus Christi College, Cambridge (LP 6490: North Central Middlesex), and BL Harley (LP 6520: North East Middlesex). Such shared forms were presumably present in the exemplar of Holkham misc. 40 (although it is also possible that they were at the same time part of the individual scribes' inventories of forms). The Pepys and BL Harley manuscripts, together with the Hunterian manuscript of the Mirror, belong to a group of

texts in reasonably consistent orthography which M. L. Samuels has identified as representative of pre-Chaucerian London-area dialect (called by Samuels "Type II"); the other texts in the group are: the main hand in the Auchinleck MS; the Early English Prose Psalter in BL Add. MS 17376; two further manuscripts in the hand of the scribe of the Pepys MS of the Mirror, Bodleian Laud misc. 622 and BL Harley 874; Hand 3 of the Auchinleck MS; St. John's College, Cambridge, MS 256.[37] The following table of forms from Holkham misc. 40 is based on Samuels' table of selected outstanding features in Type II language;[38] significant forms in Holkham that are paralleled in Type II texts are indicated by *.

Hand 1

THE SAME	*þat iche (*þat ilche) ((þat eche))
NOT	no3t, *nou3t
OLD	olde
PR. PPL.	*-and, -yng(e)
DID	dyde, dide ((*dede))
SAW	*sei3, *sey3e
THEY	þey, *hy (*hij, þei, hii) ((*hi))
THOUGH	*þey (*þow) ((*þey3))
EACH	eche (*iche) ((*ich))
MUCH	*mychel, *muchel ((muche))
AGAINST	a3ens, *a3eyns, *a3eynes, a3aynes (*a3ayn) ((a3enst))
NEITHER	*noþer, neþer
SHOULD	*schold(e) (*schuld(e)
AFTER	aftur ((*efter))
THROUGH	*þorw, þoru3 (þorwe) ((þorw3))

Hand 2

THE SAME	*þat iche
NOT	no3t, *nou3t
OLD	---
PR. PPL.	-ing

DID	---
SAW	*sey3en (pl.)
THEY	hii (þei, *hij, *hi)
THOUGH	al þei3e
EACH	---
MUCH	---
AGAINST	---
NEITHER	---
SHOULD	*schulde
AFTER	after, *efter
THROUGH	*þorow3 (þorou3) ((þorow))

Hand 3

THE SAME	*þat ich(e)
NOT	no3t, *nou3t
OLD	old(e) ((*elde))
PR. PPL.	-ynge, -inge
DID	dide
SAW	*sey3e, *sei3
THEY	hii (þei)
THOUGH	*þei3(e) (*þei)
EACH	ech (eche) ((*ich))
MUCH	*michel, *mychel
AGAINST	*a3ain(s) (a3aines, a3ens)
NEITHER	*noiþer
SHOULD	*schulde
AFTER	after
THROUGH	þurgh

Hand 4

THE SAME	*þat ich(e)
NOT	no3t
OLD	old(e)
PR. PPL.	-ynge, -inge
DID	dide ((*dude))
SAW	*sey3e, *sei3(e)
THEY	þei
THOUGH	*þei3
EACH	*iche (eche) ((*yche))
MUCH	*michel, *mychel (*myche)
AGAINST	*a3eins, a3ens (*a3en, *a3ein)
NEITHER	neiþer (*noiþer)
SHOULD	*schulde
AFTER	after
THROUGH	þoru3

Type II was essentially based on Essex dialect, with some forms from other areas around London, including Kent. Each scribe of Holkham misc. 40 has preserved features of

what was probably a Type II exemplar. Dialectal features other than those of the underlying Type II layer that can be associated with Hands 2, 3, and 4 suggest that they belong to South West Essex. Some of the differences from Type II language seem to reflect the later date of Holkham misc. 40. The dialect of Hand 1, however, presents a curious combination of Essex and West Midland features. Examples of the latter are mony 'many' and the -eo- spellings in beo 'are,' preostes 'priests,' and eorbe 'earth.' A more detailed, future study of the dialects of the manuscript is warranted.

EDITORIAL PRACTICE

For reasons discussed above (pp. xxxi-xxxv), the base manuscript for this edition is B. Emendations to B have been kept at a minimum, readings from P and/or W2 being substituted only where textual evidence indicates that B is incorrect. All additions to or alterations of the base manuscript, including folio changes and Biblical citations, are surrounded by square brackets [ ] in the text. Fifteenth and sixteenth century marginalia have not been recorded. Punctuation, capitalization, and word division have been modernized, but paragraphing reflects that given in the manuscript itself. Since the scribes of B do not usually distinguish between yogh and z, words such as "3i3annie" (normally "zizannie") reflect manuscript spelling. Sermon headings appear in boldface; passages originally written in red (or more rarely, underscored in red) appear underlined. A footnote number immediately follows the word or phrase whose collation with P has been recorded in the apparatus.

In an effort to keep the apparatus as uncluttered as possible, I have recorded only substantive variants between B and P. That is, except where such differences between B and P might be considered material, thus affecting meaning and interpretation, they have not been noted among the variants. As a matter of policy, I have not recorded:

1. obvious errors in P, such as dittography or the omission

of a single letter or abbreviation mark.

2. linguistic variation, including dialectal and orthographical differences. What follows is a list of common variants between the manuscripts not provided in the apparatus:

ac/bot/but
acombred/encombred
adoune/doun
afore/bifore/tofore
aforn/biforn/toforn
al sone as/also sone as
al þei3/þei3
ali3teþ/li3teþ
apeiren/empeiren
ar/er/or
aros/ros
bileue/leue
bitokned/tokned
ernen/rennen/rinnen/vrnen
for to/to
3ouseluen/3oureseluen
hem/þem
her/þaire
in/into
in/on
into/vnto
laten/leten
meseluen/myseluen
my/myne
no man/non
on/opon
þat on/þe ton
þat oþer/þe toþer
þis/þise
tofore/toforn
unto/to
unto/until

3. contractions (e. g., ne haþ/naþ, i wott/ichott, wost þu/wostou, art þu/artou, ne wil/nyl).

4. double negatives (e. g., undurstondeþ not/ne vnderstondeþ no3t, it is no wondre/it nys no wonder, schalt not/ne schal no3t, ne reyn no more/reynen no more).

5. insertion of superfluous articles and conjunctions: a, þe, &, and (e. g., A cracche is made/Cracche is made, a synful man repenteþ/synful man repenteþ; þe bowes & þe floures/þe bowes & floures, of þe body & of þe visage/of body & of uisage; And also in anoþer stede/Also in oþer stede, And so hit fareþ/So hit fareþ). Included in this category are expanded conjunctions such as: whan/whan þat, so/so þat, hou/hou þat, for/for þat.

The variants do, however, reflect differences between the scribes' use of indefinite and definite articles (a/þe), as well as between scribes' preference for definite article or demonstrative pronoun (þe/þis). The only exception to this policy comes in the variant þis/þise where the B scribe clearly intends for "þis" to be plural; such differences between B and P are not recorded.

6. plurals, shifts in person, shifts in tense. The scribe of P frequently uses plurals and shifts in person and tense that have no real significance so far as meaning is concerned; recording all instances would unnecessarily inflate the apparatus to perhaps twice its present size. In cases where variation has seemed substantive, however, I have noted discrepancies between B and P.

7. "to" + verb constructions. In several instances in B and P, the infinitive form is clearly implied; hence the "to" is frequently elided in both manuscripts (e. g., made Peter to gon/made Peter gon, & to schewe hem/& schewe hem, lete hem to sen/lat hem sen, to ligge in synne/ligge in

synne). For this reason, such variation has not been recorded in the apparatus.

Abbreviation and Regularization

Because abbreviation in B and P is standard, consistent, and fairly minimal, all abbreviated words, both in the text and in the apparatus, have been silently expanded. Whenever doubt as to the correct expansion of the Latin has arisen, I have consulted A. Cappelli's Dizionario di Abbreviature latine ed italiane as well as the Biblia Vulgata.

So far as word division is concerned, scribal practice is inconsistent not only from folio to folio, but is frequently inconsistent within even a single short passage. For instance, "hymseluen" might also be written "hym seluen," "forþi" as "for þi," "into" as "in to," etc. In editing the sermons, I have therefore: 1) followed modern guidelines for word division, "regularizing" for the sake of clarity and sense words whose meanings are dependent upon prefixes and/or suffixes (e. g., "wiþdrawe," "heueneward," and "afornhonde"); and 2) relied upon majority evidence in B when considering words such as "no þing" and "sum tyme" which the scribe consistently, and apparently intentionally, divides.

What follows is a list of the words "regularized" in this edition. Since including every possible orthographic variation would be a tedious and not particularly fruitful

task, I have cited only the most common spellings and have put verbs into their infinitive forms.

(al-) almi3ten, almi3ty, alredy, alwey
a3einseien
bitimes
domesday
eftsones
elleswhere
forþi
(here-) hereby, hereinne, hereof
(-honde) afornhonde, bifornhonde, nerhonde, tofornhonde
inforþ
into
mankinde
(mis-) misdo, misseien, etc.
nowhar
outforþ
outri3t
(-seluen) hemseluen, herseluen, hymseluen, myseluen, oureseluen, vsseluen
(þere-) þereafter, þereby, þerefore, þereinne, þereof, þereþorou3, þereto, þereupon, þerewhiles
undernimen
unto
upon
upsodoun
(-ward) citeward, Godward, heueneward, himward, toward, etc.
wharby
wharþorou3
(wiþ-) wiþal, wiþdrawen, wiþinnen, wiþnimen, wiþouten, wiþseien, etc.

Punctuation and Capitalization

Originally, I had planned to present these sermons in the form of a diplomatic edition; that is, the text would have reflected only scribal punctuation, capitalization, word division (including end of line hyphenation), and paragraphing. In consequence, during the transcription stages I took especial care to record scribal marks. (Such marks do not appear clearly in microfilm but are perfectly

legible in the manuscript itself.) As in many medieval manuscripts, scribal punctuation is spare in B, consisting of the following conventional symbols:

/ a single thin diagonal slash (breath mark), roughly equivalent to a comma

. a punctus (or more rarely punctus eleuatus, ;), placed mid-line and approximating "harder" stops such as semi-colon, colon, or period

// a double diagonal slash (sometimes =) placed at the end of a line and indicating hyphenation

//[a double diagonal slash followed by a large red "bracket" indicating the beginning of a new paragraph.

Capitalization is also infrequent within the manuscript, large capitals usually appearing only at the beginning of a new sermon or paragraph, small capitals being scattered throughout but with no real regularity. (The only exception here is with "ff" as in "ffor" to indicate a capital F.) Occasionally a letter will be colored-in in red to indicate the beginning of a new sentence, but as Dr. M. B. Parkes pointed out during a personal interview in the summer of 1984, such practice is inconsistent and may not be contemporary with the scribe.

Given the difficulties just described, it is likely that a diplomatic edition of the Mirror would have been little more accessible to a reader than the manuscript itself: the reader would still have had to puzzle over such

fundamental matters as, for example, where to begin and end a sentence. In editing the sermons, I have therefore substituted modern for scribal punctuation and capitalization. Yet, I have aimed to remain as faithful to the manuscript as possible, creating new paragraphs only where the scribe does so, and following the scribe's intention where light and heavy pauses are suggested. It should be noted that I have not attempted to modernize P or W2 (i. e., capitals among the variants reflect MS readings, and the French is recorded without accent marks). The only concession I have made with respect to the French is to insert apostrophes where the sense might otherwise be unclear (e. g., k'il, l'alme).

Variant Conventions

The following conventions are used in the apparatus:

B MS Holkham misc. 40

P MS Pepys 2498

W2 MS Mi Lm 4

Vulg. Biblia Vulgata

[ ] square brackets surround emendations of or additions to B. Folio changes and Biblical references are also marked in this manner.

( ) curved brackets surrounding single letters, words, or phrases indicate that the reading is uncertain.

] a square bracket separates lemma from variant. Unless otherwise indicated, all variants reflect the reading in P.

; a semi-colon separates variants to the same lemma. Sigla are provided to prevent confusion.

above the line word or phrase written in by scribe or corrector above the line in manuscript

illeg. illegible

canc. cancelled, either by crossing out or subpunction

mar. word or phrase written in the margin by scribe or corrector

om. omitted

on eras. word or phrase written on an erasure

rev. word order reversed

Any other editorial remarks in the apparatus are self-explanatory (e. g., p. 181 n. 8: ouer] B oue, no abbreviation mark; P ouer).

Notes

1. Notice of the Middle English Mirror appears in J. E. Wells, A Manual of Writings in Middle English, Supplement I, (New Haven, 1923), p. 959. Anne Hudson has pointed out that the Introduction to the Mirror also appears in CUL MS Ii.6.26. See T. G. Duncan, "A Middle English Linguistic Reviser," p. 163 n.3, and T. G. Duncan, "The Middle English Mirror and its Manuscripts," p. 115 n.1.

2. Duncan also provides brief descriptions of the six MSS in "The Middle English Mirror and its Manuscripts," pp. 115-116.

3. A brief, and not wholly accurate description of this MS appears in the Bodleian Library Summary Catalogue. The compiler fails to note the change in hands on f. 15^{v}, and misrecords the seventh word of the Prologue as "inwysse" rather than as "inwylle." Dated "late 14th or early 15th century." A full description of the manuscript can be found in A. C. Paues, A Fourteenth Century English Biblical Version (Cambridge, 1902), pp. xiv-xv. Paues, however, also fails to notice the hand change on f. 15^{v}. Paues dates the MS "soon after 1400." See also Alfred J,. Horwood, The Manuscripts of the Right Honourable the Earl of Leicester, Holkham Hall, Norfolk; Ninth Report of the Commission on Historical MSS., Appendix, II (1884), pp. 364-372; and Seymour de Ricci, A Handlist of Manuscripts in the Library of Earl of Leicester at Holkham Hall abstracted from the Catalogues of William Roscoe and Frederic Madden and annotated etc. (Oxford: Bibliographical Society, 1932).

4. In a personal interview during the summer of 1984, M. B. Parkes suggested that hands 3 and 4 share striking features in common, the differences possibly resulting from a single scribe having returned to his work after a period of time. Moreover, Duncan notes in his thesis (p. xxi) that hands 4 and 5 are hardly distinguishable except that one uses oblique, the other horizontal hyphens at the ends of lines.

5. The "Ramseton" here is possibly modern Ramsey in north-east Essex.

6. See Paues, pp. xvi-xv.

7. These 14 miscellaneous pieces are are not included in the present edition.

8. For descriptions of this manuscript, see M. R. James, Bibliotheca Pepysiana, A Descriptive Catalogue of the Library of Samuel Pepys, part III (1923), 106-10; Margery Goates, The Pepysian Gospel Harmony, EETS 157 (1922), p. ii (facsimile) and pp. xi-xiv; W. H. Hulme, The Middle English Harrowing of Hell and Gospel of Nicodemus, EETS E.S. 100 (1907), pp. xxxiv-xxxvi; J. Pahlsson, The Recluse, A fourteenth-century version of The Ancren Riwle, (Lund, 1911 and 1918), pp. i-xi; A. C. Paues, "A XIVth Century Version of the Ancrene Riwle," Englische Studien, XXX (1902), pp. 344-46; A. C. Paues, A Fourteenth Century English Biblical Version (1902), pp. lxv-lxix; and A. Zettersten, The English Text of the Ancrene Riwle, EETS 274 (1976), pp. ix-xxi, with facsimiles as frontispiece and facing p. 112.

9. James dates the MS c. 1400; a note on p. 370 of the MS gives the year 1401. See Goates, p. xii. Zettersten suggests that "the writing can be attributed to the second half of the fourteenth century" (p. xix).

10. See Zettersten, p. ix.

11. The Pepys Catalogue, Magdalene College, Cambridge (in Pepys' own hand) incorrectly labels the MS a collection of Wyclif's sermons, and a panel on the volume reads: 'WICKLEEF'S SERMON'S MS'. A note by Daniel Waterland (1683-1740) on the verso of the first flyleaf, however, reads: 'These Sermons are not Wickliff's. Neither Matter, nor Style, nor Manner are at all like his: neither was the Author any Wicklevite. Indeed, the Language Seems to be older than Wickliff' (see Zettersten, p. xi). The actual contents of the volume were first made known by Paues in her 1902 Englische Studien article, and then further explored in A Fourteenth Century English Biblical Version. A list of the MS contents in Daniel Waterland's hand appears on the recto of the second flyleaf (see Zettersten, pp. xi-xii).

12. At the top of p. 45 is written: Mirror, or glasse to Looke in;. The hand is sixteenth-century, and has been identified as belonging to Stephen Batman (d. 1584). See Zettersten, pp. xii-xiii.

13. Goates (p. xiii n.1) points out, however, that "e:o, c:t, and n:u, are often ambiguous."

14. See Zettersten, pp. xvii-xviii.

15. For marginalia, corrections, and other insertions not in the original scribal hand, see Pahlsson, pp. vii-xi.

16. For a full discussion of the history of the MS, see Zettersten, pp. xvi-xviii.

17. For a description of this MS, see M. R. James, Catalogue of the MSS. in Corpus Christi College, Cambridge (Cambridge, 1912), ii. p. 48. But James fails to record sermon 55 "On cristmas dai at þe hie masse" between sermon 54 "Of our lady in þe aduent" and sermon 56 "In þe comune of on martir." See also Duncan, "A Transcription..." p. xix, and Laird, "Five New Gretham Sermons and the Middle English Mirrur," p. 637. M. Deanesly, The Lollard Bible and Other Medieval Biblical Versions, (Cambridge, 1920), p. 316, includes a brief quotation from the MS.

18. For a brief description of this MS, see John Young and P. Henderson Aitken, A Catalogue of the Manuscripts in the Library of the Hunterian Museum in the University of Glasgow (Glasgow, 1908), p. 201. For discussions of the language and reviser's alterations of the MS, see respectively, T. G. Duncan, "Notes on the Language of the Hunterian MS of the Mirror," Neuphilologische Mitteilungen, LXIX (1968), pp. 204-208, and T. G. Duncan, "A Middle English Linguistic Reviser," Neuphilologische Mitteilungen, LXXXII (1981), pp. 162-174.

19. The MS is listed and dated as belonging to the fourteenth century in A Catalogue of the Harleian MSS. in the British Museum, iii (London, 1808), p. 244. A detailed description of the MS has not yet been published. Brief extracts from the prologue and two of the tales can be found in H. E. Allen, "Two Middle-English Translations from the Anglo-Norman," Modern Philology, 13 (1915-1916), pp. 741-745. A few short quotations can be found in Forshall and Madden, eds., The Holy Bible...by John Wycliffe and his followers, (Oxford, 1850), p. xx. See also, Laird, "Five New Gretham Sermons and the Middle English Mirrur," p. 637.

20. For descriptions of this MS, see M.R. James, Catalogue of the Latin Manuscripts in the John Rylands Library at Manchester, (Manchester, 1921), i. pp. 305-306. James misrecords the MS number as "229" on p. 305. See also M. Tyson, Hand-list of...English Manuscripts in the John Rylands Library, 1928 (Manchester, 1929), p. 24. Tyson fails to notice that parts (c) and (d) both belong to the Mirror.

21. See Duncan, "The Middle English Mirror and its Manuscripts," p. 116.

22. Duncan does point out, however, that the evidence for γ is contradictory (p. 117).

23. For a brief description of the MS along with extracts from it, see P. Meyer, Romania XXXII (1903), pp. 29 and 31. Meyer dates the MS as fourteenth-century on p. 31; both

Aitken (p. 14) and Panunzio (p. 23) incorrectly give the page number as 29.

24. A complete description of the MS can be found in C. W. Dutschke, et. al., Guide to Medieval and Renaissance Manuscripts in the Huntington Library, (1989), I: 259-61. For other descriptions of and information relating to this MS, see: First Report of the Royal Commission on Historical Manuscripts, (London, 1874), p. 45b; Charlton Laird, "Five New Gretham Sermons and the Middle English Mirrur," PMLA 57 (1942) 628-37; Seymour de Ricci, Census of the Medieval and Renaissance Manuscripts in the United States and Canada, (New York, 1935), I, 77; William H. Robinson, Catalogue Number 12, (London, 1925), No. 384. Extracts from the MS also appear in Laird's article.

25. See Laird, pp. 633-37.

26. A brief and inadequate description of the MS appears in the Catalogue of Additions to the Manuscripts in the British Museum in the Years 1854-1875, (Trustees of the British Museum, 1877; rpt. 1967), II, p. 283. For a complete, though flawed description, as well as brief extracts from the MS, see H. Varnhagen, "Miscellen. I. Zur Handschriftenkunde. A. Altfranzösisch.," Zeitschrift für Romanische Philologie, I (1877), pp. 541-45. See also P. Paris, Description raisonée d'une collection choisie d'anciens manuscripts...réunis par les soins de M. J. Techener, et avec les prix de chacun d'eux, (Paris, 1862), pp. 69-75, number 51. Paris dates the MS twelfth century. J. Bonnard, in Traductions de la Bible en vers français au moyen âge, (Paris, 1884), p. 194, places the MS in the middle of the thirteenth century. P. Meyer dates the MS at the end of the thirteenth century--see Romania XV (1886), p. 298. See also P. Meyer, Romania VII (1878), p. 345.

27. See Aitken, p. 13.

28. For a complete description of the MS, see M. R. James, The Western Manuscripts in the Library of Trinity College, Cambridge: A Descriptive Catalogue, (Cambridge, 1900), I, p. 438 ff. The MS was missing from the library from 1863-1896, but in 1843 F. Madden made a transcript of nearly the entire volume; the transcript is now in the library and classed as B. 14. 40°. Extracts from this version of the Miroir appear in P. Meyer, Romania, XXXII (1903), pp. 32-37; T. Wright, Saint Patrick's Purgatory, (London, 1844), p. 11; and H. E. Allen, "Two Middle-English Translations from the Anglo-Norman," p. 743.

29. See Aitken, p. 14.

30. For complete descriptions of the MS, see A Catalogue of the Manuscripts preserved in the Library of the University of Cambridge, (Cambridge, 1856-67), III, pp. 1 ff.; and P. Meyer, Romania, XV (1886), p. 283-84. Meyer discusses the Miroir itself and provides extracts from this MS version on pp. 298-305 of the same volume. For additional, brief extracts, see also M. Deanesly, The Lollard Bible and Other Medieval Biblical Versions, p. 150; and H. E. Allen, "Two Middle-English Translations from the Anglo-Norman," p. 742.

31. See Aitken, p. 13.

32. A brief description of the MS can be found in W. K. Stevenson, Report on the Manuscripts of Lord Middleton preserved at Wollaton Hall, Nottinghamshire, (Historical Manuscripts Commission, 1911), LXIX, p. 220. See also Laird, pp. 628-31. W1 is the base text for Panunzio's edition of the following sermons: "In Die Natalis Domini," "In Die Epiphanie," "Dominica in Ramis Palmarum," "Dominica in Passione Domini," "In Die Fer. Pascha," "Dominica I Post Pascha," "Dominica II Post Pascha," "Dominica III Post Pascha."

33. A description of W2 can be found in Stevenson, pp. 220-21. W2 is the base text for Aitken's study which includes extracts from the prologue, the complete texts of the sermons for the fourth and seventeenth Sundays after Pentecost, and the complete texts of all seventeen tales. Brief extracts drawn from Aitken can be found in Duncan, "The Middle English Mirror and its Manuscripts," pp. 118-126, and in Laird, pp. 628-31.

34. A description of the MS along with brief extracts can be found in P. Meyer, Romania, XXXII (1903), pp. 29-31. Meyer notes that the material in this fragment shows similarities to the corresponding material in British Museum MS Additional 26773. A brief extract from the MS also appears in H. E. Allen, "Two Middle-English Translations from the Anglo-Norman," p. 743.

35. Duncan, "The Middle English Mirror and its Manuscripts," p. 117, calls the edition "highly inadequate." See also the review article by Linda Marshall and W. Rothwell, Medium AEvum, XXXIX (1970), pp. 313-21.

36. I am very grateful to Lister M. Matheson for having provided the dialectal analysis of MS Holkham misc. 40.

37. See M. L. Samuels, Linguistic Evolution (Cambridge: Cambridge University Press, 1972), pp. 166-69, and M. L. Samuels, "Some Applications of Middle English Dialectology," (1963), repr. in Roger Lass, ed., Approaches to English

Historical Linguistics (New York: Holt, Rinehart and Winston, 1969), pp. 409-10.

38. M. L. Samuels, Linguistic Evolution, p. 167.

THE MIDDLE ENGLISH MIRROR TEXT

[Prologue]

MAny men hyt[1] ben þat han inwylle[2] to heren rede romaunces & gestes. Þat is more þen ydelschyp, & þat I wol wel þat alle men hit wyte. Ffor þey ben controued þorw mannes wytte þat setten her hertes to folyes & trofles. As þe lyer doþ, he makeþ his speche queyntlyche þat hit may ben delysious to mannes heryng for þat hit scholde be þe better listened. Ffor Salamon seyþ he had enquered & sow3t alle þyngus undur sunne, & þen he fond[3] in al noþyng but uanyte but þat þyng þat falles to Goddes worschyp and to note of mannes sowle [Eccles. 1:13-14]. & þerfore yche haue sette my herte for to drawe owt a lytel tretyce of dyuynyte, þat men þat han wille for to here suche truyfles, þat þey mow turne here hertes þerfro and 3eue hem to þyngus þat is profitabul boþ to lyf and to soule. God hit me graunt 3yf hit be hys swete wylle.[4] And for men[5] seyn þat al þyngus þat ben ywryten hit[6] ben for to leuen, & þey gabben; for þey þat maken þes songes and þese gestes, þey maken hem

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[1] hyt] þere

[2] inwylle] wil; W2 amez

[3] he fond] ne fond he

[4] wylle] wille Amen

[5] men] hij

[6] hit] om.

aftur wenyng.[1] And men sey on olde Inglysche þat wenyng is no wysdom. Loke now to Tristrem, oþer of Gy of Warrewyk, or of ony oþer, & þu ne schalt fynde non þat þer nys many lesynges[2] & gret. Ffor þey ben nou3t drawen owt of holy wryt, but iche man þat makeþ hem enformeþ hem aftur þe wylle of his herte, & þenkeþ þat hit is al soþ. & no for þan al is[3] uanyte for to here alle suche þyngus and undurstand hem þat þe soule ne may no gode leren. Ffor alle þyng þat doþ no god to þe sowle byfore God is nou3t worþ. & mychel he lest of his time þat so settes his herte from God & trespaseþ[4] gretlyche. Ffor God bit þat he[5] schal be al attendant unto hym, and alle he wol be tendant to hym[6], alle þat he haþ 3euen to yche man. He haþ 3eue us body & life, sen[7] & heren, wytte & [speche],[8] & undurstondyng in hert, & alle for to kepe [vs][9] from harm. We ben als his spensers for to serue hym of his offices. 3yf we serue hym to wille,[10] an hunduredfold schal be owre mede. & who þat[11]

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[1] þey maken hem aftur wenyng] after wenynges

[2] lesynges] lesynges jnne

[3] al is] al it is

[4] trespaseþ] he trespasseþ

[5] he] vche

[6] he wol be tendant to hym] þat he wil be turned to hym; W2 volt ke seit a li turne

[7] body & life sen] bodilich lyf si3th; W2 cors e uie Veer

[8] speche] B heryng; P speche

[9] vs] B þe; P vs; W2 nus

[10] to wille] wel; W2 a gre bien

[11] þat] so

doþ yuel by his wille, [f]ul[1] gret schal be þe[2] vengaunce þat schal be taken of hym. & for þat we schul ben on in God, ichil fonde to draw 3ow from uanyte þat we may 3elde hym in god what þat he askeþ of cristen man & womman. Forþey iche haue mad þys bok þat 3e may reden on; for no þyng 3e schal fynde her[3] but þat God is wel payd wyþalle,[4] & þat þe soule may be comforted wyþalle[5] & þe body tau3t. Whan 3e han wylle for to reden, draweþ forþ þys bok. Þe gode gospelles[6] 3e schal fynde herin, furst þe tixt and þen þe undoyng schortlyche. Wyte 3e wel, þer nys nou3t a word wryten[7] in þat hit ne is in holy writte & owt [f. 1^{v}] of þe bokes þat þys holy men þat weren toforn us han mad.[8] Latyn ne wol ich sette non herin,[9] for hit semeþ as hit wer a pride for to telle anoþer[10] þat he undurstondeþ nou3t. And so hit is ful gret foli to speke Latyn to lewd folk, & he entermeteþ hym of a fol mister that telleþ to hym[11] Latyne. Ffor eche man schal be undurnome & aresound aftur þe langage þat he haþ lered. Now y byseche 3ow ententiflyche þat 3e

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[1] ful] B fful; P ful
[2] be þe] B above the line
[3] her] herejnne
[4] wyþalle] wiþ
[5] wyþalle] wiþ
[6] gode gospelles] godspell
[7] wryten] om.; W2 dit
[8] mad] made ydrawen; W2 fait
[9] herin] þerejnne
[10] anoþer] anoþer man
[11] hym] hem

byd to God þat he 3yue me undurstondyng so to drawe and wryte þat he for3yue 3ow and me owre trespas. For undurstonde[1] 3e wel,[2] ich afye me gretlyche in 3owre biddynggus. Þat han gode wylle to here þys boke[3] oþer to reden hit, ne 3yueþ no kepe to þe lettur, ne to þe speche, but undurstondeþ wel[4] þe resoun. Gode no geueþ no kep to þe feyre speche, ac to þe spiryt he 3eueþ kep. Bettur is[5] to sey þe soþ buystuslyche, þen for to sey fals þorw þe queyntyse.[6] Ffor alle þat acordeþ wyþ soþnes, al[7] is wel seyde byfore God. Haueþ no wondur þow y speke as schortlyche as y may, for y hit do for to wyþdrawen hem from greuaunces þat hit here oþer reden. Ffor ofte longe redyng oþer heryng saddeþ a mannes hert & makeþ hym ful þerof, þey þe þyng lykened[8] hym ful wel. Þen 3yf[9] y my3t lyue til domesday, and wyþouten lettyng alway[10] wryten, & hadde þe mowþe of yren and þe tonge of stel, and had al þe wytte þat alle men my3t haue, 3et ne my3t yche nou3t haluendel wryte þis þat falleþ to my mater. Ac better hit is to sey sumwhat

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[1] undurstonde] B undurstonde 3yf, 3yf canc.

[2] wel] B welle, le canc.

[3] boke] om.

[4] wel] wel to

[5] Bettur is] Better it is

[6] þorw þe queyntyse] þou3th queyntlich; W2 par curteisie

[7] al] om.

[8] lykened] lyke

[9] Þen 3yf] nou3t for þan þei3

[10] lettyng alway] any lettynge

of God[1] þen hold his[2] mowþ stylle; for ofte þorw lytel seggyng[3] turneþ þe hert into[4] delite. My name ne wol y not sey for þe enmys þat myten heren hit,[5] and my3t drawe 3owre hertes from God þat hit wylle heren.[6] Ffor hit is þe maner of þe enmys to ben grochant & noyus, & wolen bleþeliche[7] coniectin þe wordes of holy wryt, & wolle tellen[8] hit forþ on her maner & ne letten nou3t for to blame oþer. Þe wycked weneþ for to amenden it for to blame þe gode and coniecten hem.[9]

Þys boke is clepud Myrrour. Now hereþ þorw what resoun. In þe myrrour a man seeþ his body, & by þys wryt body & sowle. Þe myrrour schewes þe f[autes][10] wyþowten, & þys þe þoutes & þe undurstondyng. Þe myrrour scheweþ þe febles & what þat is mysdo[11] vpon hym, & þys buke schewes forsoþe what man haþ mysdo ageynes God. Þe myrrour scheweþ þe dressyng of body & of uisage & cloþyng, & þys adressit

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[1] of God] B above the line

[2] hold his] to hold my

[3] lytel seggyng] a litel wel siggeynge; W2 bon petit dit

[4] into] to

[5] heren hit] rev.

[6] hit wylle heren] han will to hen it

[7] bleþeliche] B bleþeliche glelly, glelly canc.

[8] wolle tellen] tellen

[9] amenden it for to blame þe gode and coniecten hem] amende & coniecten hem in; W2 se quident amender Par le prudome depraver

[10] fautes] B feyrest; P fautes; W2 tecches

[11] mysdo] mysmade; W2 mesassises

wele þou3te, wordes,[1] and willes. Þe mirrour is made for to teche man & womman how þat hij schulde tyffen hem, & þys scheweþ forsoþe of uertue3 alle þe tyffynge.[2] Þe [f. 2ʳ] mirrour makeþ þes[3] wymmen fayre to ben sen in þe worlde, þat þey ben þe more couaytede[4] when þey be feyre atyred, & þys scheweþ þe feyrnes þat Iesus loueþ in trewþ, & makeþ þe soule to drescen hem þat God wol cauayte hem. Þe mirrour onlyche ry3teþ þe body, &[5] þys ry3teþ boþ body & sowle.

Now bysecheþ echon[6] þat hit seeþ and hereþ, biseche þat God of hym haue[7] mercy þat hit haþ made, & þat he 3yf hym suche help and socour as he haþ don to his prechours, & for3yf hym his synne & his folye & brynge hym to þe lyf þat euer schal laste, ameN.

Þe prolouge endeþ her.[8] Now lokeþ in[9] þe mirrour, for al þu schalt sen in[10] þy figure þy clenesse & þy filleþe. 3yf þu wolt loke þerin, al þu schalt sen how þow schalt

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[1] wele þou3te wordes] wite 3e why þou3ttes & wordes; W2 co sachez Pensers e diz

[2] hij schulde tyffen hem & þys scheweþ forsoþe of uertue3 alle þe tyffynge] hij tyffen hem þat is scheweþ forsoþe of vertues als tyffyng; W2 hum se deit atiffer Cist enseigne ueraiement Des uertuz tut l'attifement

[3] þes] B above the line

[4] couaytede] coueited in þe werlde

[5] &] þan; W2 mais

[6] Now bysecheþ echon] Now I biseche 3ou vchon; W2 Ore pri chescun

[7] biseche þat God of hym haue] B biseche mar.; P þat 3e bisecheche god þat he haue of hym

[8] her] om.

[9] in] to

[10] in] om.

tiffen þe to Goddes worschyp & þy note. God sende þe[1] his grace so for to loke þerinne, þat þu may be conformed[2] to þe blysse þat euer schal laste, ameN.

Holy writte haþ lykenes unto a tree þat bereþ note oþer appel. When hit is þykke leuede, of þe fruyt it lest littel oþer nou3t; ac 3yf men schake þe tre, þe fruyt falleþ doun þykke & fare. Þen þe swetnesse þat was hyd aforn, when man eteþ hit, hit likeþ hym wel. So hit fareþ by holy wryt. Þe lettur semeþ derke and harde, ac he þat settes his entent to se þe gostlyche witte, & 3yf he schake[3] hit as þorw ondoyng þe gode þat God wold don us,[4] mychel gode fruyt he schal fynde þerin & derworþ, þat ben sentens of mony maners; & mychel þat swetnes schal turne hym to gode whyche[5] þat aforn he ne[6] undurstod not.

Ffor þe letter of holy wryt is as hit were a derk clowde. [Þe cloude][7] bycomeþ derk and dym; & men þat loken þerto, hit tropleþ her hertes. Ac þe reyn þat afturward falleþ freyscheþ alle þe erþe, & makeþ þe erbes to growen, & foules synge, & trees for to floryschen. Þe clowde þat is so derk scheweþ þe twey lawes þorw figure inwyþ.[8] No man

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[1] þe] om.

[2] conformed] confermed

[3] schake] spak; W2 escut

[4] us] his

[5] whyche] þe whiche

[6] ne] B above the line

[7] Þe cloude] B om.; P Þe cloude; W2 La nue

[8] inwyþ] in whiche

my3t se þe godenes[1] þerof but 3yf hit wer vndo and opened. Ac þe clowde 3yf[2] þe reyne when þe undoer[3] openeþ holy writ openlyche[4] to mannes understondinge þat afornhond was derke, þorw whyche mannes bodys or[5] wommans is dewed and greneþ alle in godnesse, & þe soule syngeþ to Crist abouen & floryscheþ[6] in gode werkes. Of swyche[7] clowdes Dauyþ seyþ, þat was ful of þe Holy Gost, "Derke waters ben forsoþe in alle clowdes of þe eyr" [Ps. 17:12]. Þe clowdes bytokeneþ þe old lawe & þe newe: þe olde law þat þe prophetes spak of; þe new þat þe cristen men usen, þat ben þe gospelles. Ac boþ þe ton & þe toþer ben so derk þat men my3t not undurstonden hem but 3if [f. 2^{v}] hy were undone; and þat is þe reyn þat fordos alle derkenes. & also hy ben al in a clowde þat ne undurstonde not what þat[8] hy don, ne wot what is god to don,[9] ne[10] what is forboden hem, noþer by holy wryt, noþer[11] by her wyt. & þan hy haue no reyne whan no man ne techeþ hem. & þerfore God ordeynd þreo orders in[12]

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[1] godenes] soþenesse
[2] 3yf] scheweþ
[3] undoer] mysdoer; W2 l'esspuner
[4] openlyche] openlicher
[5] bodys or] body &
[6] floryscheþ] floureþ
[7] swyche] whiche
[8] þat] B above the line
[9] to don] om.
[10] ne] B above the line
[11] noþer] ne
[12] in] of

holy chyrche, of wynnoures, and defendowres,[1] & of assailyours. God haþ set þ[e][2] wynners for to feden al wyþ her trauayle, & þat ben þe comynne pepul; þe defendours, þat ben þe kny3tes þat scholde fende hem & alle þe lond from yuel; þe[3] assaylours, þat ben men of holy chyrche þat scholde techen boþe þe ton and þe toþer wyþ feyr speche & wyþ reddure, 3yf þat þey dyden ony synne & trespast a3ens God, þey schulde redrescen[4] hem to Godward. Ac as þe worlde schapeþ now, þey ben þe mostedel rauyschours, & rauysch þe folk[5] from Godwardes boþ wyþ her ensamples 3yuyng & wyþ her werkes. Ac þo þat ben gode men and trewe & wolle kepe[6] þe lawe of God, þey ben of Goddes chesyng. & God hymself seyþ, "He[7] þat doþ[8] hem any harm, hij don[9] hymself" [Cf. 1 Para. 16:22, Ps. 104:15]. Ac alle þat ben proude, or couetous, oþer lechours[10], þes ben of[11] antecrystes chesyng & han þe cure of holy chyrche a3ens Goddes wylle but þat he suffreþ hyt. & who þat meynten

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[1] defendowres] of defendours

[2] þe] B þy; P þe

[3] þe] And

[4] schulde redrescen] it schulden adressen & turne

[5] folk] poeple

[6] wolle kepe] wel kepen

[7] He] hij

[8] doþ] B above the line

[9] don] done it

[10] lechours] leccherous

[11] of] om.

suche men, he schal go to helle[1] wyþ hem but 3yf þey amenden hem.

Þen to þe men of order hit is ful hard when þat þey schul answeren tofor God of her offys þat þey han take on honde, & þey ne wol noþer techen hemsyluen no[2] oþer men oþer þat he leueþ[3] for loue, or for wynnyng, oþer for drede. & þerfore he þat schold be ry3twislyche[4] man of ordrere, he ne most drede none of þese. & he most be conande to teche iche man & counseyl hym what[5] þat he wolde asken hym þat fel to God.[6] & þerfore þer schuld non be but 3yf he couþe[7] þe old law & þe newe. Ac y ne may not sey for sorwe how mony þat þer ben now swyche þat louen þe order for to haue her delites, & not for to don þat falleþ to þe ordere. Ac alle þat falleþ to þe ordur he scholen take,[8] ac he wol[9] noþyng do þat falleþ þerto. Of suche seyþ wel[10] Jeromye þe prophete, þat was halwed in hys modur wombe wyþ gret wepyng, Parum si petierunt panem & non erat qui

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[1] he schal go to helle] hij schull to helle

[2] no] ne non

[3] he leueþ] leteþ

[4] ry3twislyche] ri3thfullich

[5] what] om.

[6] þat fel to God] B mar.

[7] couþe] couþe boþe

[8] Ac alle þat falleþ to þe ordur he scholen take] hij wil taken it

[9] he wol] hii nylleþ

[10] wel] om.

frangeret eis, et cetera[1] [Lam. 4:4]. "Þe lyttel asked bred, ac þer was non founden[2] þat brak hit hem." Often by bred in holy wryt bytokeneþ techyng of þe soule.[3] For bred susteyneþ þe bodylyche lyf, & holy wryt quyckeþ þe soule. Þe lytelle beþ þe lewd folk. In þat iche þat þe[4] ordur falleþ hy ben lyttel, but nou3t in God. Ac in low obedyence to her soueraynes, a[c][5] for to haue hye mede in þe blysse of heuen, hii ben lytil. Whan hy fulfullen al her delytes in þe worlde, & setten al her hope in þe blysse of þys worlde & for3eten þe soule, in þys [f. 3ʳ] stede, hit scheweþ þat þey han ned of brekyng of bred; þat is, undoyng of holy wryt. Ac þer nys no þyng[6] þat brekeþ þys bred when þe prest is barain; þat is, naked of gode werkes, & of connynge[7] ne undrestondeþ nou3t holy wryt, ne 3eueþ no kep to hem þat ben undre hym; þat is, þe brekyng[8] of bred to schew wel holy wryt & Godes[9] wordes & fede þe soule wyþ gode sermouns. Þe prest ne brekeþ nou3t þe bred when he

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[1] Parum si petierunt panem & non erat qui frangeret eis, et cetera] Vulg. Adhaesit lingua lactentis ad palatum ejus in siti: parvuli petierunt panem, et non erat qui frangeret eis.

[2] non founden] rev.

[3] Often by bred in holy wryt bytokeneþ techyng of þe soule] om.; W2 Suuent pain en sainte escripture La doctrine d'alme figure

[4] þat þe] þat to þe

[5] ac] B ay; P Ac; W2 mais

[6] no þyng] non

[7] of connynge] om.

[8] brekyng] breken

[9] & Godes] þat is goddes

undoþ nou3t holy wryt as he au3t for to done to þe lewd folk and techeþ hem þat[1] þey my3t come to þe lyf þat euer schal laste. How scholde he breke þys bred þat undurstondeþ not holy wryt? & how schal he fede oþer þat can not, ne wol not[2] fede hymself? Y ne may not wytte how[3] as þe prophete seyþ, Et[4] erit populus ita sacerdos[5] [Isa. 24:2, Ose. 4:9]. Þat is, "Suche as þe lewd folk ben, suche is þe preostes." And þerfore hit schal falle on[6] hem as God seyþ in þe gospelle, "When þe blynde ledeþ þe blynde, boþ falle in þe dyche." Suche prestes suche men suche ben þey þat susteyn hem,[7] & þerfore boþ schul gon o way but 3yf þey amend her lyf, & þat is in auntre 3yf þey schul haue þat grace. Si cecus cecum ducat[8] ambo in foueam cadent[9] [Mt. 15:14]. Seynt Dauyd sore wept and seyde[10] of þese, Obscurentur

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[1] hem þat] hem hou þat

[2] can not ne wol not] ne can ne wil

[3] how] om.

[4] Et] Ut

[5] Et erit populus ita sacerdos] Vulg. Et erit sicut populus ita sacerdos

[6] falle on] fallen of

[7] Suche prestes suche men suche ben þey þat susteyn hem] Swich man(t)ilbonde swich men swich preestes hij hyren & susteynen; W2 E d'une essample de peccher Ki doust altres iustifer

[8] cecum ducat] rev.

[9] Si cecus cecum ducat ambo in foueam cadent] Vulg. Sinite illos: caeci sunt, et duces caecorum: caecus autem si caeco ducatum praestet, ambo in foveam cadunt. Cf. Luke 6:39, Dicebat autem illis et similitudinem: Numquid potest caecus caecum ducere? nonne ambo in foveam cadunt?

[10] sore wept and seyde] sorow3ande seiþ

occuli eius[1] & dorsum eorum semper incurua[2] [Ps. 68:24]. "Her y3en schul be blynde þat þey schul not se no ly3t, & her rygge be euer more croked." How þys owe to be undurstonde, hereþ now.[3] "Þe ey3e sy3t[4] schal be derk." Be þe y3en is undurstonden men of ordur þat ben set in Goddes stede for heued for to gyen and wyssen[5] al holy chyrche: þat ben cristen men. Þey schul lede hem[6] in loue, & in gode werkes, and in ry3tfulnes[7], & lyue hemself in clennes þat oþer may take ensampul of hem to don wel. "& her rygge schal be alwey[8] croked." Þat ben þe lewd folk þat þorw techyng of hem[9] and þorw ensampul of her gode werkes schulde folwen hem[10] & do aftur hem. Ac when þe y3en be blynd[11] þorw powdre of wordlyche[12] delytes, y say when þe clergy is blynd[13] þorw couetyse, it is no wondre þey3 þe lewd ben also brou3t unto suche wylle. & he may wel

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[1] occuli eius] oculi eorum ne videant

[2] Obscurentur occuli eius & dorsum eorum semper incurua] Vulg. Obscurentur oculi eorum ne videant: et dorsum eorum semper incurva.

[3] now] now he seiþ

[4] ey3e sy3t] ei3e

[5] gyen and wyssen] rev.

[6] lede hem] rev.

[7] and in ry3tfulnes] of ri3thfulnesse; W2 en iustise

[8] be alwey] rev.

[9] techyng of hem] her techinge; W2 lur dotrinement

[10] folwen hem] folowen hem þan

[11] be blynd] bende

[12] wordlyche] werldelich

[13] blynd] ablent

þe clepud croked[1] þat setteþ his hert on[2] erþlyche þyngus & for3eteþ þe heuen. & it fallet often þat þorw þe synne of þe folk, God doþ þe prechours holde[3] hem stylle þo þat ben gode men. Ac þe oþer þat lyuen aftur delytes[4] of þe worlde he may suffur hem speke [yn]ou3,[5] for few oþer non[6] schal do þe bettur for her speche, þey þey tellen hem al holy wryt. Suche prechours y undurstonde be mony now, for[7] þe folk is neuer þe bettur but euer þe lengur þe wors. Ac þe gode men þat queme God, he wol do hem holde hem stille, as he seode þorw his prophete, [Adherere][8] faciam linguam [f. 3ᵛ] tuam palato tuo quia domus exasperans est[9] [Ezek. 3:26].

"Ffor þe folk," he seyd, "þat ben scherws, y schal fasten þy tong to þy[10] palat of þy mouþ þat þu schalt not speke to hem; for þe folk þat þu wonest omange ben scherws and al contrarious a3eyns me." And also in anoþer stede he mannas þe folk þorw þe prophete, Nubibus mandabo de super

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[1] croked] blynde; W2 curberie

[2] on] in

[3] holde] B mar.

[4] delytes] delices

[5] ynou3] B and ou3; P ynou3

[6] non] now

[7] for] &

[8] Adherere] B Aldherene; P Adherere

[9] Adherere faciam linguam tuam palato tuo quia domus exasperans est] Vulg. Et linguam tuam adhaerere faciam palato tuo, et eris mutus, nec quasi vir objurgans: quia domus exasperans est.

[10] þy] þe

[ne][1] pluant ymbrem super uineam meam[2] [Isa. 5:5-6].

Þat is, "Y schal senden to þe cloudes abouen þat þey ne reyn no more up[3] my vyne for to dewen it, for it nil bryng forþ no gode fruyt." By þe cloudes þat ben abouen is undurstonde þe gode men of holy chyrche, þat ben Goddes chosyn þat[4] ben set aboue þe folk in Goddes stede to techen hem & ben fulfylde of [holy writt][5]. By þe vine is bytokend þe lewd folk þat ben undre hem, þat don fruyt of gode werkes þat þe clerkes schullen [tellen][6] & dewen þorw[7] gode prechynges. Ac when þe suggetes ben grugchand a3eyns God, and wicked, and forsaken techyng for þey wol folwe her fleyschelyche wylles and her delytes, God sendeþ wraþfulliche unto þe clerkes apertlyche þat hij ne reyn no word of techyng unto þe folk þat drawen hem[8] aweyward from hym. For þat is wraþ, forsoþe, when he wyþdraweþ his techyng þat he wol[9] no3t þat his folk be tau3t so þat he ne

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[1] ne] B om.; P ne

[2] Nubibus mandabo de super pluant ymbrem super uineam meam] Vulg. Et nunc ostendam vobis quid ego faciam vinae meae, auferam sepem ejus, et erit in direptionem: diruam maceriam ejus, et erit in conculcationem. Et ponam eam desertam: non putabitur, et non fodietur: et ascendent vepres et spinae: et nubibus mandabo ne pluant super eam imbrem.

[3] up] opon

[4] þat] &

[5] holy writt] B þe Holy Gost; P holy writt; W2 sainz escriz

[6] schullen tellen] B schullen; P schulden tellen; W2 deiuent cultiuer

[7] þorw] wiþ

[8] hem] om.

[9] þat he wol] & nyl

wyþdroue no3t his uengaunce[1] þat he toke no3t[2] wreche. & for þat he wol take wreche, he wol no3t þat þe folk be chastysd wyþ his 3erde. Destruxisti eum ab emundatione[3] [Ps. 88:45].

"Lord, þu hast stryud[4] þe unclen." Unclene is he þat God wol nou3t chastyse. Þerfore ich amoneste[5] alle þat þey wol chastyse hem in God, for unclene is he þat God wol nou3t chastys.[6] & þerfore ich haue mad þys bok þat iche man may haue delyt for to here and rede openlyche what appendeþ to God and to hym:[7] how þe clerk schal prechen & kepen hymself in God,[8] & how þe lewd schal wel worchen & loue wel[9] his techer, and how alle schal worchen & don Goddes commaundement, & what meryt þey schul haue þat serueþ God wyþ gode wylle. Þe gospelles of þe Sonnendays & a partye of þe seyntes þat ben in heuen, y haue draw hem ou3t into Englys, fyrst aftur[10] þe lettur, & þen þe ondoyng

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[1] he ne wyþdroue no3t his uengaunce] it wiþdrow3e his wraþe; W2 om.

[2] toke no3t] ne toke no

[3] Destruxisti eum ab emundatione] Vulg. Destruxisti eum ab emundatione: et sedem ejus in terram collisisti.

[4] stryud] destroyed

[5] God wol nou3t chastyse Þerfore ich amoneste] B above the line in space after verse; different hand likely

[6] for unclene is he þat God wol nou3t chastys] om.; W2 om.

[7] hym] hem

[8] God] good; W2 Deu

[9] wel] om.

[10] aftur] of

schortelyche, þat men may[1] wel undurstonden hem; & for to schew ich man his lyf & how he schuld take ensampul of holy men how[2] he schal 3elde God his soule, & rede þys boke for to amenden himseluen & for to teche oþer. Wel y wot þat alle may y no3t tellen. Ac better hit is to tellen a party for to amende me and oþer, þen[3] for to deluen Goddes tresour in þe erþe. & þerfor a party ychyl tellen[4] as he þat passeþ by a medewe þat many fayr floures be jn, & to alle floures he [f. 4r] haþ gode wylle to han.[5] Ac alle he may no3t gedere, & þerfore he takeþ a party of þat hym lykeþ best. Also do ich of þys wryt. He þat may rede hit, in delyt hit scheweþ suffisawntlyche ichone þat falleþ to hym. Y make hit no3t for losengrye, ne for pruyde, n[e][6] for to be praysed þorw clergy, ne for to haue worschyp in þys lyf. Y þenk to anoþer londe þer better 3eldyng of mede is þen[7] in þys worlde. & iche hit make[8] for to aquyten my[9] body & soule from comburment, & to speke[10] for me þere[11] me[12] ne

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[1] may] om.

[2] how] B mar.

[3] þen] þan &, þan above the line and very faint

[4] a party ychyl tellen] I telle; W2 jo ai fait tut altresi

[5] floures he haþ gode wylle to han] þe floures haþ will to haue

[6] ne] B no; P ne

[7] þen] þat

[8] hit make] rev.

[9] my] me

[10] speke] staien; W2 parfesant

[11] þere] B þere me, me canc.

may',

may r

ded &

& do

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Poule

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And

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12 m

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3 do

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5 Go

6 hi
nert ia e

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8 onl

9 Qui
congrega
petram co
aquam de

may[1], ne can. For þey þe maker endeþ his lyf, holy wryt ne may no3t ende. Ac þys wryt schal speke for hym when[2] he is ded & roten, namelyche for hem þat setteþ her hertes in God & do hit to his worschype, oþer don hit do[3] in þat iche entent þat oþer my3t be tau3t þe bettur þerþoru3. Seynt Poule hit seyþ forsoþe, "Charite schal neuer chawnge." Karitas numquam excidit [1 Cor. 13:8].

Neuer ne schal charyte changen, ne þe werk þat is fownden upon[4] charyte. & þe wryt þat is mad for to drawen men & wymmen from dedlyche fylþes, when hyt is enterlyche made in Gode,[5] þen hit is ry3t charyte. Forþy ich haue take þys werke; for charite ne may hit neuere al be ended,[6] and alle schal charyte fulfylle þat my frelte ne[7] may no3t come to. Wele ich am onknowen[8] myn oncunnyng, my febulnes, and myn onmy3t; ac he may wel techen me þat brou3t þe watur out of þe ston. Qui eduxit aquam de petra[9] [Num. 20:8].

And þat made þe asse to speken for to chastys þe

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[12] me] I

[1] may] B may may, second may canc.

[2] hym when] hem for; W2 li...Quanant

[3] do] be done

[4] upon] vpe

[5] Gode] god

[6] hit neuere al be ended] neuere al be (s)ou3th; W2 nert ia esquis

[7] ne] B mar.

[8] onknowen] biknowen

[9] Qui eduxit aquam de petra] Vulg. Tolle virgam, et congrega populum, tu et Aaron frater tuus, et loquimini ad petram coram eis, et illa dabit aquas. Cumque eduxeris aquam de petra, bibet omnis multitudo et jumenta ejus.

prophet, wherfore I schal no3t dysmayen me for to amonesten wyser þen ich am. Ffor God seyd[1] to þe prophete by hym on:[2]

Aperi os tuum et ego implebo illud[3] [Ps. 80:11].

"Open þy mouþ and [I][4] schal fulfylne[5] hit." & Dauid seyþ in þe sawter, þat þe Holy Gost spak in hym, Deus dabit uerbum euangeli3antibus[6] [Ps. 67:12].

"God schal 3eue to hym word þat þorw gret uertu he schal bere hit forþ." Þorw þese wordes ich am glad for to speken of Gode and of his uertue3, & for to techen oþer þey3 y ne can no3t reule myseluen. Ac ich hope to haue part of[7] her gode [d]edes[8] þat amenden hem þorw me; þat þorw þese wordes amenden hem, her gode dedes þey schullen part[9] wyþ me.

No man ne[10] schal prayse me for þys speche[11] þat heren hit; for of me nys[12] hit nou3t, ac of þe spyryt þat alle

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[1] God seyd] he seiþ; W2 Deus...dist

[2] on] one

[3] Aperi os tuum et ego implebo illud] Vulg. Ego enim sum Dominus Deus tuus, qui eduxi te de terra AEgypti: dilata os tuum, et implebo illud.

[4] I] B om.; P I

[5] fulfylne] fillen

[6] Deus dabit uerbum euangeli3antibus] Vulg. Dominus dabit verbum evangelizantibus, virtute multa.

[7] of] in

[8] dedes] B bedes; P dedes; W2 faiz

[9] part] departen

[10] ne] B mar.; P om.

[11] þys speche] þise sawes; W2 Cest oure orra parler

[12] nys] illeg., in binding

wysseþ. Ffor God seyd to his apostels þat þoru3 hem he taw3t al oþer þat he ne schuld not wexen proude þerþorw, ne no gode dede taken to hemseluen. Non uos estis qui loquimini & cetera[1] [Mt. 10:20; cf. Mk. 13:11, Luke 12:11, 21:14]. [f. 4^{v}] "3e ne be nou3t þat speken, ac hit is þe Holy Gost, my fadur spir[y]t [by name][2] spekeþ in 3ow." In oþer sted seyþ þe[3] Lord, "Þe spirit þer it wol spire[þ]."[4] Spiritus ubi uult spirat[5] [Jn. 3:8]. Wha[n][6] þe Holy Gost spyreþ þer he wyl, & draweþ þedur þat hym lykeþ, þan nys nou3t þe man[7] to praysen, ac þat þyng it is to praysen[8] þat doþ hym speken, no more þen þe asse þat spak & chastysed þe prophete Balaam.

Judas apostolus habint corropcionem vesanie sue brutum animal hominis nos loquens[9] [2 Pet. 2:16]. Ac he[10] þat

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[1] Non uos estis qui loquimini & cetera] Vulg. Non enim vos estis qui loquimini, sed Spiritus Patris vestri, qui loquitur in vobis.

[2] spiryt by name] B spirt; P spirytt by name; W2 L'espirit...par nun

[3] þe] oure

[4] spireþ] B spiren; P spireþ

[5] Spiritus ubi uult spirat] Vulg. Spiritus ubi vult spirat: et vocem ejus audis, sed nescis unde veniat, aut quo vadat: sic est omnis qui natus est ex spiritu.

[6] Whan] B what; P whan; W2 Quant

[7] þe man] B mar.

[8] ac þat þyng it is to praysen] om.; W2 Mais celi ki le fait parler

[9] Judas apostolus habint corropcionem vesanie sue brutum animal hominis nos loquens] Vulg. Correptionem vero habuit suae vesaniae subjugale mutum animal, hominis voce loquens, prohibuit prophetae insipientiam.

[10] he] om.

scheweþ suche wondre, he is mykel to praysen, wherþou3we no man owe to dispreyse[1] þat þe Holy Gost wol say[2], ne prayse no3t hym þat spekeþ[3] but good þat holdeþ hys scole in hym. & þey alle he be[4] of yuel lyf þat bereþ forþ Goddes wordes, men owe wel[5] here his wordes; nou3t for hym, ac for þe spyrit þat spekeþ in hym. For oft men seyþ[6] þat þorw þe goter comeþ þe cler watur & fayr. & þe goter ne drynkeþ hit no3t, ac ladeþ þe water to gode erþe. Þe gutter bryngeþ[7] forþ no[8] fruyt, ac þe erþe doþ þat dryngeþ þe watur. Also hit fareþ by þe synnere:[9] þey3 alle he be no3t clere & pure in hymseluen, ne for þan þe techyng is gode þat God spekeþ þorw his mouþe. Þorw hit hym comeþ,[10] ac hit doþ hym no profyte.[11] Ac unto þe undurstanders it doþ gret gode. In hym ne doþ hit no3t but goþ þorw hym;[12] and hy þat undrestande hit, hyt makeþ hem for to floryschen in gode werkes. Þe ryuer passeþ þorw þe mu[dd].[13] Fro þe mu[dd]

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[1] dispreyse] despise

[2] wol say] saiþ

[3] spekeþ] B ne spekeþ, ne canc.

[4] be] om.

[5] wel] ful wel

[6] seyþ] seeþ

[7] bryngeþ] ne bryngeþ nou3th

[8] no] þe

[9] synnere] W2 prechur

[10] Þorw hit hym comeþ] om.; W2 Par li uient

[11] doþ hym no profyte] ne doþe no profyt vnto hym

[12] In hym ne doþ hit no3t but goþ þorw hym] Ac in hym ne doþ it non bot goþ þorou3

[13] Þe ryuer passeþ þorw þe mudd] B Þe ryuer passeþ þorw

ke

fo

he

&5

þyr

pas

fro

to

þey

deu

als

þat

out,

pers

No ma

þe mu
passe

P for
garde

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12

kep 3ow wel,[1] & dryng of þe fayr water. No man ne[2] schal forsaken hym[3] þat spekeþ Goddes wordes, ac wyþ gode wylle heren hym, & alle her[4] wordes iugeþ wel wyþinne her hertes, &[5] leten þe yuel & take þe gode. No man ne may in alle þyng sey wel; for sum tyme, þey he be ful gode, sum word may passen from hym þat my3t ful wel be unseyd. & so it dyde from Seynt Petur when Iesus[6] seyd unto his disciples, "Gowe to Ierusalem," & Petur seyde, "Lord, what wylt þu do þer? Þey ne loueþ þe nou3t." & Iesus seyde a3eyn, "Go away deuyl" [Matt. 16: 21-23]. Lo,[7] þer þe fend spak in Petur, als holy as he was. Þerfore no man schal take 3eme[8] to hym þat spak þe word. For of[9] þe bordel may[10] a gode man com out,[11] & out of þe castyl a wycked man. What þat þe persone is, he is gode þat hereþ hit and doþ hit in dede. No man ne seyþ þe bettur for his ryches,[12] ne þe wors for

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þe munde; P Þe ryuere passeþ þorou3 þe mudd; W2 Le palu passe la riuere Qui mult est bone e bele e clere

[1] Fro þe mudd kep 3ow wel] B fro þe munde kep 3ow wel; P for þe mudd kepeþ þe welle; W2 Del palu tres bien vus gardez

[2] man ne] man men

[3] hym] om.

[4] her] om.

[5] &] om.

[6] Iesus] Jesus crist

[7] Lo] om.

[8] 3eme] kepe; W2 auiler

[9] of] out of

[10] may] may come

[11] com out] om.

[12] bettur for his ryches] lettre for his riches þe

his pouerte. It is nou3t for to dyspysen when þe Holy Gost wol spiren in hym, ac take þe rose[1] & lete þe þorn. & no man owe to haue þe swet rose[2] þat nyl no3t nurrys þe þorn þat þe rose[3] comeþ of. Men owe to loue þe prechour for [f. 5r] hym, & more for þe loue of God, for þat he techeþ us þe way to[4] heuen. For what þat he be, 3yt[5] he is Goddes messangere. For þe fendes ben sum tyme sent for to don Goddes messangers.[6] Hit telleþ þat þe deuyl com on a tyme to preche[7] in mannes lykenes to þe folk. & so he seyde unto hem whan he had prechyd þat he was a dyuel & was send þedur for to prechen hem, for þey had han so mony prechours aforn & weren þey[8] euer lengur þe more scherws, & wer so hardenned in her scherwdenes þat þey ne my3t no3t be amended; & þerfore he was send to prechen hem. No more ne may þe ryche don in þat mister þan þe poure. Oure Lord seyd þat, "Þe worcher is worþy to haue his mede." Dignus est operarius habere mercedem[9] [Matt. 10:10]. Wele he ow to

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better; W2 mielz pur richete

[1] rose] rote; W2 rose

[2] rose] rote; W2 rose

[3] rose] rote; W2 om.

[4] to] toward; W2 al

[5] For what þat he be 3yt] & for þat; W2 Quel k'il seit si est

[6] messangers] message

[7] com on a tyme to preche] preched on a tyme

[8] þey] om.

[9] operarius habere mercedem] operarius mercede sua & cetera; Vulg. Non peram in via, neque duas tunicas, neque calceamenta, neque virgam: dignus enim est operarius cibo suo. Cf. Luke 10:7 In eadam autem domo manete edentes, et

han wordeliche[1] mete þ[at][2] bryngeþ þe mete[3] of heuen. Wel he owe to han wordlyche[4] þynges þat byhoteþ þe godes[5] of heuen. [Out of heuen] he schal[6] be put out[7] þat letteþ his prechour haue nede. Seynt Poule hit seyþ, forsoþe, þat ich man þat oþer lereþ or techeþ, he schal 3yue hym of alle his godes wyþouten askyng. Communicent autem hijs qui cate3y3ant uerbo[8] [Gal. 6:6]. Now y beseche alle þat hereþ þys wryt or[9] reden hit, þat þey bysechen to God almy3ty þat he fend me from alle yueles, & so for to make þys werk þat hit may[10] plesen hym in ry3t byleue, & aftur þe passing owt of þys lyf be wyþ his holy halwen in his company. For þys werk y do, forsoþe, for me & for al men. Al[11] han no3t al holy wryt, ne alle ne undurstonde no3t lettrure.[12] Syche

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bibentes quae apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum.

[1] wordeliche] werldelich

[2] þat] B þe; P þat

[3] mete þat bryngeþ þe mete of heuen] mede þat bryngeþ þe mede of heuen; W2 aie Ki al manger de ciel en uie

[4] wordlyche] werldelich

[5] godes] godenesse; W2 la uie

[6] Out of heuen] B om.; P out of heuene; W2 Del ciel ert forsclos a estrus

[7] out] om.

[8] Communicent autem hijs qui cate3y3ant uerbo] {COnueniuert) autem his qui cate3i3atur verbo & cetera; Vulg. Communicet autem is, qui catechizatur verbo, ei, qui catechizat, in omnibus bonus.

[9] wryt or] and; W2 escrit e

[10] may] om.

[11] Al] ffor alle

[12] lettrure] þe lettrure

hereþ þe gospelle & redeþ[1] þat undurstonte no3t what he seyþ. & for to don alle undurstond it in god, ic[2] dar take[3] þys werk undre honde þat al may heren openlyche what þe godespel techeþ hym. & alle he may seen[4] in þys wryt, þat þe Latyn spelleþ[5] & seyþ suffisauntlyche, he mowe heren[6] al þat nedeþ to hem. Y say no3t for þese clerkes þat ben founded in holy wryt, ac unto hem þat ben lesse undurstondyng, as ich am myseluen þat ne may no3t serchen al [ac unneþes pare þe fruyt].[7] Warþorw y beseche hem alle comynlyche þat hit reden or heren, þat 3yf þer beo ony defawt in þat hij amende hit. God 3eue hem þe lyf þat euer schal laste þat byddeþ for hem þat hit ordeynd & made besecheþ,[8] amen.

Now iche beseche wyþ gode hert to alle þat þis wryt han þat þey leue hit wyþ gode wylle to alle þat hit wol wryten. For þe costome is of Goddes wordes, þe more þat hit spredeþ abrod, þe better hit is, & more[9] hij quemen God þat [f. 5^{v}] hit owen. For he þat heleþ Goddes worde, hit semeþ þat he

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[1] redeþ] redeþ it

[2] ic] B c above the line

[3] take] wel take

[4] he may seen] hij mowen

[5] spelleþ] spekeþ; W2 esspealt

[6] he mowe heren] heren here &

[7] ac unneþes pare þe fruyt] B canc.; P ac vnneþe þe fruytt; W2 Mais a peine li fruit parer

[8] þat byddeþ for hem þat hit ordeynd & made besecheþ] þat for hym þat it ordeyned & made bisechen; W2 Qui pur Robert de grettam prie

[9] more] þe more

haþ enuye to God. & to soules he doþ harm,[1] for he bynymeþ hem her fode. Wherefore he moste 3elde rekenyng þat may helpen & wol no3t. Of as many he schal 3elde rekenynge as ben lorn þorw his counseyl, for þorw his counseyl it is when he haþ a þyng þat he may help soules wyþ and nyl nou3t. God nyl no3t þat none wyþdraw hym þat he ne schew his wordes to alle. He þat can & may, schewe hym wyþ worde; & he þat may no3t wyþ word, schewe forþ his bokes. For certes þe more þat he scheweþ hem, þe more grace he geteþ of God, & þe better he wolle helpen hym her[2] & elleswhere. For he schal maken al rycche bo[t][3] hem þat [it][4] holden & [nyllen nou3th schewen for auarice in no place, for he ne may nou3th] stond wyþ Goddes grace. [For he] þat wyþ gode wylle 3eueþ, [wiþ good will God will 3iue hym, for he seiþ hymself,"3iue and it schal be 3ouen to þe."[5] Date et dabitur uobis [Luc. 6:38]. 3eue no3t only to þe[6] body, ac

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[1] harm] gret harme

[2] her] boþe here

[3] bot] B boþ; P bot

[4] it] B om.; P it

[5] holden & nyllen nou3th schewen for auarice in no place for he ne may nou3th stond wyþ Goddes grace For he þat wyþ gode wylle 3eueþ wiþ good will God will 3iue hym for he seiþ hymself 3iue and it schal be 3ouen to þe] B holden & may stond wyþ goddes grace þat wyþ gode wylle 3eueþ; P holden & nyllen nou3th schewen it for Auarice in no place for he ne may nou3th stonde wiþ goddes grace for he þat wiþ good will 3iueþ wiþ good will god will god wil 3iue hym for he seiþ hymself 3iue and it schal be 3ouen to þe; W2 Fors cels ki de mustrer sunt chiches Kar auarice en nule place Ne poet encuntrer la deu grace Ki uolenteis comunera E deu uolenters li durra K'il dist en uerite Dunez e il vus ert dune

[6] þe] þi

unto þe[1] soule also. Unto þe body mete & drynk and cloþes 3eueþ, & þe soule fede wyþ gode wordes. Þat[2] hymseluen and oþer þus feden,[3] his despens God schal multiplye. Þe tresore of God schal neuer fayle, ac hit multiplyeþ[4] to hym þat largelyche despendeþ. Þe more þat þu despendest of his, unto hym[5] & to þyseluen þe more schalt þu[6] wynnen. He þat wol no3t despenden of hys þat he haþ &[7] hymself, God bynymmeþ hym.[8] Þerfore leneþ and 3eueþ wyþ gode wylle, for God is a gode renter. He ne schal neuer fayle to non[9] but 3yf[10] he fayle furst to hym. & 3ut aftur, 3yf he repent hym, al þat hym fayleþ he 3eldeþ hym. For he holdeþ non for [lyþer][11] þat wol amende hym of his yuel, ne he ne forsakeþ no lyf[12] þat aftur hys[13] synnes chastys hym. Alle he

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[1] þe] þi

[2] þat] &

[3] feden] fede wiþ

[4] Þe tresore of God schal neuer fayle ac hit multiplyeþ] B fayle on eras., fay appears to be a correction; P om.; W2 Le tresor deu ne faudra mie Mais al despendant multeplie

[5] hym] his

[6] schalt þu] rev.

[7] He þat wol no3t despenden of hys þat he haþ &] for he þat nyl nou3th 3iue of þat he haþ, 3iue above the line and very faint

[8] hym] it hym

[9] to non] B mar.

[10] 3yf] om.

[11] lyþer] B yuel; P lyþer; W2 mentur

[12] no lyf] non; W2 nuli uie

[13] hys] om.

holdeþ for his gode frendes þat ententy[f]lyche[1] ben aboute for to amende hem, als 3e schul see in þys myrrour. He 3eue 3ow his grace & me so his godes for to despende þat alle godes we may take wyþ hym þat is on[2] in trinite. AmeN.

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[1] ententyflyche] B ententyslyche; P ententiflich

[2] on] B above the line

(1)

Þys is þe fyrste Sunday gospel of Aduent

secundum Mattheum XXI c[aput].[1]

Cum appropinquasset Iesus Iherosolimam.

[Matthew 21:1-9]

Ihesus cam ner a cyte þat is iclepud Iherusalem. [& whan][2] he com to Beffage þat is by þe mount of Oliuete; þen he clepud[3] twey of hys discipuls. "Goþ," he seyde, "into[4] þe cyte into þe castyl þat is rysen a3enst [3ou].[5] Þerin is an asse ybownden & her fole standyng her by.[6] When 3e han fayr & wel onbounden hem, as sone bryngeþ hem hydur to me. 3yf any man ask 3ow why 3e do so, say, 'It is þe Lordes wylle. Þe maystur schal haue his wylle,' and þey schul leten 3ow go as swyþe." Þys dede was wel done by þat was[7] prophecied[8] aforn þe chyldren[9] of Syon besthowd in pes þat

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[1] heading in P: Dominica prima aduentus dominum secundum matheum 21; heading in W2: Dominica i in aduentu dominum secundum matheum

[2] & whan] B om.; P & whan; W2 E quant

[3] he clepud] cleped he to hym

[4] goþ he seyde into] & seide to hem Goþe into

[5] 3ou] B me; P 3ou; W2 vus

[6] standyng her by] stondeþ by hir

[7] done by þat was] seen by þat þat was; W2 fait...Co que fut

[8] prophecied] B prophecid, cid canc. & corrected above the line to cied

[9] chyldren] childe

comeþ[1] in pesibulte opon an asse haþ made his sete & opon þe fole he sat on also.[2] His[3] dysciples ben gon. & þe asse & þe fole hy han ybrou3t & leyd her cloþes uppon hym, & þen Iesus sat uppon hem[4] & so hij entred into þe cyte. [f. 6ʳ]. Þe seruauntes & þe men Ebrues[5] comen a3ens hem & spred her cloþes in þe strete. & mony brou3t floures & branges of þe trewes, & han strewed þe strete wyþ hem on al[6] half hij cryden hy beforn & hij byhynd, "Osanna unto Dauyd son." "Osanna," he[7] songen, "an hy. Blessed be he þat comeþ in þe name [of] God, ameN."[8]

Now 3e han herd þe letter. Now hereþ what hit bymeneþ[9] so þat God 3eue us his blessyng, and of owre synnes for3yuenes. Þys name Jesu is as mychel to sey as saueour þat saued us þorw his godenes. & þys name Ierusalem is as muche to say as sy3t of[10] pes. Hous of mou3t is Bephage. & Olyuete is as mychel to say as mercye. Vnto Jerusalem Iesus comeþ[11] when he 3af us his[12] pes of

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[1] besthowd in pes þat comeþ] schewed þat he þat comeþ; W2 seit nuncie Ti reis uient

[2] on also] om.

[3] his] so his

[4] Iesus sat uppon hem] sette Jesus þere opon; W2 unt iesum en sun munte

[5] men Ebrues] men of Ebru

[6] al] B above the line

[7] he] be

[8] name of God amen] B name god amen; P name of god

[9] bymeneþ] meneþ

[10] of] B f above the line

[11] Iesus comeþ] rev.

saluacion. Ac furst he com to Bephage, for furst hit mote be tolde þorw holi[1] predicacioun þe fayþ þat we ow to holde. For no man ne my3t wyten how he my3t wel byleuen, ne how he my3t[2] do wele, but 3yf he hit had herd þorw resounne, oþer þorw3 wryt, oþer þorwe prechyng. Ffor þorw mouþ of prechyng comeþ mouþ of schryft. For when mannes conciens byteþ hym inwyþ & forþynkeþ[3] his synne, þen he is ner mercy. For þe tounne of Bephage stondeþ atte þe fote of þe mount of Olyuete, & no man ne may clymbyn ahye but 3yf he be furst ytau3t. & þe synner[4] wel hit wot þorw Bephage; þat sitteþ[5] in place, in alle þyng he schal [lowen][6] hym 3yf[7] he can wel speken. Ffor Iesus is rested þat alle[8] loueþ lownes.

Now 3e han herd of mowþ þat y haue touched to 3ow in to maners; þat is, þorw predicacioun & þorw schryft. Hous of mouþ is holy chyrche wher men heryeþ God in alle wyse, & hit is hows of oryson, & hous of ful 3eldyng. Vnto þys hous he owe to comen þat wyþ Iesus wol gladyn.

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[12] his] om.

[1] holi] B above the line

[2] my3t] schulde

[3] forþynkeþ] hym forþencheþ

[4] synner] W2 prechurs

[5] sitteþ] sy{ }, illeg., in binding

[6] lowen] B sauen; P lowen; W2 humilier

[7] 3yf] þei3

[8] alle] alway

Ffrom þys hous Bephage haþ send Iesus to his discipuls[1] into þe castel þat is arysen a3enst hem [f]or[2] þe asse þat wer bownden þerinne. Iesus haþ sent two disciples for þe two[3] braunches of charyte. Ac charyte is o þyng, ac in two branches hit is wel opened: þat is to loue God ouer al þyng, & aftur his euen cristen as hymseluen. No man ne ow to ben prechour but 3yf he haue þys loue. For 3yf he preche for to wynne eor[þ]lyche[4] gode, God he haþ forlorn, forsoþe. & 3yf he for drede of Gode letteþ his prechynge, he forlest his euen cristen. Forþy he most so atempur hym þat he may wynen hem boþ. & he [f. 6^{v}] þat heren hym speken, his sustinance he owe to fynden him[5] þat he ne be letted for no erþlyche þyng.[6] For 3yf[7] þe lewd dede þys unto Iesus,[8] hy deden gret wrong when he letteþ hys messanger go voyde fro hym þat haþ schewd hym his herte. For þat nys no[9] charyte when þe messagers gon[10] uoyde away.

Þe castel þat þe [two][11] discypuls 3ede vnto, þat

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[1] haþ send Iesus to his discipuls] Jesus haþ sent to his deciples

[2] for] B ffor; P for

[3] two] B above the line

[4] eorþlyche] B eorlyche; P erþlich

[5] him] B above the line

[6] þyng] werk; W2 bosoing

[7] For 3yf] ffor bot 3if

[8] Iesus] Jesu crist

[9] no] B above the line

[10] when þe messagers gon] to leten þe prechoure go

[11] þe two] B to þe; P þe two; W2 cil dous

bytokeneþ alle þe worlde þat is arysen a3enst God þorw pride & þorw yuel þou3tes. Now loke ouer alle, of kyng, of prince,[1] & [of][2] comitour: vnneþes schalt þow sen on asyse[3] þat hit ne aryseþ a3ayn[4] holy chirche þat ben gode[5] trew men. & þe dedes of þe hyest maken þe pourest lowest, wherþorw þey schul haue þe grettur turnament atte departyng of þe iugement forþy þat þey gon hemself[6] amisse & ne chastyse[7] no3t þe oþer, ac yuel ensampul 3af to h[e]m,[8] & when þey mysdeden, praysen hem.

Þe asse þat is bounden in þe castyl ben þey þat han gode wylle to don synne. Þey ben castel & þey ben asses, now þorw pride and now þorw oþer synnes. For he þat a3eyn God is proude for to do wele is ful slowe as þe asse.[9] Þat asse[10] þat is unbunden ben þey wel bytokened þat synnen so freyslyche[11] þat hem nys ry3t[12] nou3t of God. Ac [Jesu][13] þorw his gret godenes of alle synnes he wol wyþdrawen hem.

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[1] of prince] & prince

[2] of] B of of; P of

[3] asyse] arise; W2 assise

[4] a3ayn] a3ein holy wrytt &

[5] gode] goddes; W2 om.

[6] hemself] hem

[7] chastyse] B c above the line

[8] hem] B ham; P hem

[9] is ful slowe as þe asse] he is ful slow

[10] Þat asse] By þat asse

[11] freyslyche] frelich

[12] ry3t] om.; W2 om.

[13] Jesu] B Jesu þat is; P Jesus

& forþy he sendeþ hem his messagers for to unbynde þe foule hertes. For who þat hereþ prechyng & wolle 3eue his hert þerto, 3yf he repente hym, onlyche þen he is unbounden forsoþe. Ac aftur, hit byhoueþ þat he be brou3t to Iesus be þe ry3t way, [f]urst[1] þorw ry3t schryft and þen þorw amendement. For none ne may come to God þat haþ space to repente hem but 3yf he be aknowe[2] hys synne & þen amend hit by hys gode wylle. Ffor who doþ on þat manere, unto þe saueour he goþ ful ry3t. Þen schal he se wel depper þe teching of þe apostles, þat ben þe cloþes þat þey han leyd opon þe asse þat þey han brou3t. Þan[3] is Iesus lopen up when þey han lowd hem to3eynus hym. Into his herte he comeþ, forsoþ, when he in alle þyng repenteþ hym. & þen he ledeþ hym into þe cyte þat is clepud Ierusalem, þat is þe sy3t of pes, þer he schal se ioye wyþouten ony[4] ende. & here he schal se hit þorw byleue, & þer he schal[5] sen hit ueraylyche.

And hij þat ben come a3ayn Jesu for to worschype hym when he com so rydand, þat ben þe angels ioyand. & to Jesu þey maken heryyng when a synful man repenteþ hym. & þey þat castyn her cloþes, þat [f. 7ʳ] bytokeneþ þe marters when þey leyden her fleysche in pyne & in scornynge. Þey heryen God

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[1] furst] B ffurst; P ffirst

[2] aknowe] biknowen

[3] Þan] And

[4] ony] om.

[5] se hit þorw byleue & þer he schal] om.; W2 le uerrat par espeir E ilok il

alse when synful man repenteþ hym. & þey þat braken þe bowes & floures bytokeneþ þe confessowrs þat turmented hem wyþ scoriynge & ne sesed nou3t to do wel. He makeþ[1] gret ioye of a synful man þat repenteþ hym. & þey þat songen[2] on hye bytokeneþ þe synful men & wymmen þat here þorw hard penaunce amendeþ her trespas. He makeþ[3] ioye also unto Jesu, Marye sonne, when on comeþ into her companye.

Alle seyde at o uoys, "Osanna unto Dauid sone þe gode." Þis is, men seyn þus, "Saued haþ us Dauid sone."[4] For þat wyte 3e wel, forsoþ, alle þat Iesus haþ saued makeþ gret ioy when a synful man repenteþ hym. & þerfore, gode men, for Goddes loue hye we us to forsaken owre synnes, þat we may gladen þe seyntes þat ben in heuen þat ben[5] sori for owre harmes, þat we may sey wyþ hem in her blysse, "Blessed be he[6] þat comeþ in þe name of God."[7]

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[1] he makeþ] hij maken

[2] songen] seggen; W2 chanterent

[3] he makeþ] hij maken

[4] þe gode Þis is men seyn þus Saued haþ us Dauid sone] Om.; W2 al bone fiz Daui Co est cum l'em defist issi Sauue nus tu le fiz daui

[5] þat ben] & ben

[6] be he] ben hij; W2 ait ki

[7] God] god Amen

(2)

Þis is þe secunde Sunday gospel of Aduent.

Luk XXI chapi[tre].[1]

In illo tempore dixit Ihesus discipulis suis:[2]

Erunt signa in sole et luna et cetera.[3]

[Luke 21:25-33]

IN a[4] tyme Iesus Cryst seyd þus to hys discipuls, "Tokenes schul ben & grete wondurs in þe sunne & in[5] þe mone & in[6] þe sterres & crudynge in erþ of men or þat þe destruyng[7] schal come þat sees & raynes schul breston[8] & þe men schul bycomen drye for þe drede & for þe undurstondyng. Þer alle þe worlde schal 3yue her[9] entent, for þe heuenlyche vertues schullen alle be ystyred seand al men. & þen þey schul sen mannes sonne comand in þe cloudes wyþ gret my3t & wondurful[10] maieste. When suche þyngus bygynnen,

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[1] heading in P: Dominica secunda aduentus dominum secundum Lucam 21; heading in W2: Dominica ii in aduentu dominum secundum lucam

[2] dixit Ihesus discipulis suis] om.

[3] luna et cetera] luna & stellis et cetera

[4] IN a] On

[5] in] om.

[6] in] om.

[7] destruyng] destenynges; W2 confusemenz

[8] breston] kasten

[9] her] his

[10] wondurful] wiþ wonderful

lokeþ & lyfteþ 3owre [heued][1] on hij, for nerhand[2] þen ys[3] 3our raunsom." & þen he seyde on ensampul: "3e[4] chyldre,"[5] he seyþ, "lokeþ & 3eueþ kep to þe trews. When [hij][6] putten forþ her froute, þen is hit ner heruest. 3e mow wel wyten, y say 3ow, when 3e sey þys þyngus, þe kyndome[7] is ner. Þat wyte 3e wel, y say 3ow þat hit ne schal nou3t come [er][8] alle þys ben don þat iche haue seyd unto 3ow. & heuen & erþ schal passen, & my wordes schullen stonde fast."

Now 3e han herd þe lettur. Now undurstondeþ þe ondoyng to 3owr profyte. Þe swete Ihesu þat loueþ us alle & so fayre [clepeþ vs all vnto his voice, he clepeþ vs] by ensampul, by wordes,[9] by dedes þat ben so gode; þorw þe trauayles þat schal comen alle warneþ us, al he summundeþ[10] us; 3yf we wol no3t dreden[11] his mekenes & his pes, doute we þe grete dredes & þe harm þat ben [f. 7ᵛ] to comen. Al

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[1] heued] B y3e; P heued; W2 chefs

[2] nerhand] B h above the line

[3] þen ys] rev.

[4] 3e] þe

[5] chyldre] B l inserted from mar.

[6] hij] B þy; P hij

[7] þyngus þe kyndome] goddes kyngdom

[8] er] B her; P er

[9] fayre clepeþ vs all vnto his voice he clepeþ vs by ensampul by wordes] B fayre clopes by ensampul by wordes] faire clepeþ vs all vnto his voice he clepeþ vs by ensample by woord; W2 Tant bel asei tuz nus (illeg.) Il nus appelle par ensamples Par diz

[10] al he summundeþ] & alse somoundeþ

[11] dreden] douten

for owre help he seyþ us þys sermoun[1]. Þe eldur þat þe worlde wexeþ, þe ner he schal be his[2] ende, þe more wycked folk þer ben[3] in, & þe more slouþe,[4] & þe more torment. Now is þe world wel wers þan[5] hit was toforn wyþ owre elders; sertes 3et hit schal be wers to hem þat comeþ aftur us. Oweþ man for to haue gret loue unto þat þyng þat is euer þe lengur þe wers? No man may but enpeyren þorw þat þyng þat may no3t be amended. Fforþy sette owre Lord ensampul by þe worlde þat is fals & fayland by þe trees þat beren fruyt, for lytul whyle lasteþ her solace. Sone leueþ þe tree, & sone hit floryscheþ,[6] & sone hit passeþ þat comeþ out þerof. Þe pestelens & þe turmentes smyten wyþouten & putteþ wyþinnen; [so][7] hit fareþ of alle worldlyche habundance:[8] þey hit semeþ feyre, al it is uanyte.[9] It draweþ[10] to wers & wers. What is þyng worþ þat lasteþ nou3t? Be man neuer in so mychel worschyp,[11] ne

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[1] seyþ us þys sermoun] seide to þis his sermoun

[2] his] B mar.

[3] ben] schal ben

[4] slouþe] slaw

[5] þan] þat

[6] hit floryscheþ] florisscheþ

[7] so] B so þat; P so

[8] alle worldlyche habundance] al þis werldelich bobaunce;

[9] uanyte] vayn; W1 uein

[10] It draweþ] Euere it draweþ

[11] man neuer in so mychel worschyp] neuere man so mychel worshiped

so ryche, ne so wel fed,[1] þat he ne suffreþ[2] þe gret tormentes: pynes wyþouten & sorwes wyþinnen. 3yf þe men ben ryche, þey dreden[3] þefes a ny3t in her beddes, 3yf any may haue his pes. Sum tyme hit prikeþ hym in þe herte þat he schal dye & forgon alle þat ilche. For Goddes loue, lordyngus, lokeþ wel byforn 3ow & byþenke 3ow what þat þyng is worþ[4] þat schal ende. Y schal sey 3ow þe best medicyne: loueþ hym þat neuer schal ende.[5] [Leteþ þe werlde þat haþ ende][6] & secheþ þe ioy þat haþ non ende.[7] & 3yue[þ][8] kep how þey ben destrued þat loued þe blysse & þe worschyp of þys[9] worlde, & how þat þey ben so[10] hyed þat loued God in soþnes. A[11] gode werkman hit was þat loued God & drad hym. Alle þat he my3t spellen[12] ouer his sustenaunce & for to bigge hym tole wyþalle, alle [h]e[13] 3af to pore men & wymmen. And on a tyme he byþou3t hym & seyd, "Þus ne[14]

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[1] fed] ffeffed

[2] suffreþ] B reþ appears to be a correction

[3] dreden] douten

[4] worþ] B added in mar.; P worþi

[5] schal ende] ne schal haue ende

[6] Leteþ þe werlde þat haþ ende] B om.; P Leteþ þe werlde þat haþ ende; W1 Laissez le mund ke vus surduit

[7] haþ non ende] neuer haþ ende

[8] 3yueþ] B 3yues; P 3iueþ

[9] þys] þe

[10] so] B above the line; P sone

[11] A] B a tale mar.

[12] spellen] sparen

[13] he] B 3e; P he

[14] ne] B above the line

schal hit no more gon.[1] 3yf þat y fel syke, who wold[2] for nou3t helpen me? & 3yf y become olde & may no3t help[3] me, how schal y þen fare? Bettur me is for to hold myself[4] sumwhat [f]or[5] þyng þat may befalle. He þat[6] no þyng holdeþ, a gret fol he is. Þey[7] y ne haue wyf ne chylde, my godes schullen help me." & as he þou3t, so he dyde, & gedred hym syluer so þat he fulfyld a gret potte. & it was no3t leng aftur þat God toke uengawnce oppon hym, & an yuel com into his fote[8] þat he ne my3t worchen ne gon; unneþ he my3t stond oppon his o fot. He sent aftur leches many & haþ 3yuen hem mychel of his gode, & what þat þey 3yuen hym[9] & what þey byhoten[10] hym, his fot is euer þe lengur þe wors. Ac so þe fole haþ spended[11] in [f. 8r] lechecrafte þat alle his pot is empty and he is euer þe[12] lengur þe wors. For þyng þat God wole haue don, no man may[13] be þera3ens. On a tyme he byþou3t hym & sent aftur a leche and seyd unto hym

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[1] schal hit no more gon] may it no3th gon no more
[2] wold] schulde
[3] help] welde; W2 defraiz
[4] myself] me
[5] for] B ffor; P for
[6] He þat] for he þat
[7] Þey] for þei3
[8] fote] fete
[9] þey 3yuen hym] he 3iueþ
[10] byhoten] hoten
[11] spended] dispended
[12] þe] om.
[13] may] ne þar

þat he haþ no more to 3yue hym but his cloþes & bysou3t hym[1] þat he schulde say hym 3yf þat hys fot[2] my3t nou3t be heled.[3] & he seyd, "But smyten[4] of þe fot & hele a3eyn þe stumpe." & as he haþ deuysed, þe gardener haþ graunted hym. & he made[5] his tool[6] redy to smyten of hys legge. & he[7] byleft sory & sorwful & byknew his mysdedes & repented hym & cryed God mercy wyþ gode wylle. "Lord," he seyde, "schal my gode dedes ben lorn? Wel[8] wost þu how þat ich dede þey3 al ich haue now mysdon." & wyþ þe[9] wordes he fel onslep. & a man come & stod toforn[10] hym & hondled his fot & loked hit on al half. & þen he seyde unto hym, "Slepest þu, wrecche mysbylyuand? Where ben bycomen þy pans þat þu trustest more to þen to Jesu Crist for to hele þe? Þu gedred hem, now þu hast lorn hem,[11] & þu nert neuer but þe wers." & he bygan to cryen mercye in his slep for Goddes loue. & wel haþ he byhy3t him[12] 3yf þat he hele hym þat he schal neuer do so

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[1] bysou3t hym] badd

[2] fot] B above the line

[3] my3t nou3t be heled] mi3th be heled oiþer it ne mi3th

[4] & he seyd But smyten] B & above the line; P & he seide vnto hym þat it ne mi3th nou3th be heled bot smyten

[5] & he made] And þe leche 3ede hom on þe morewen & made; W1 Celui va pur ses ustilz

[6] tool] B toole, second o above the line, le canc.

[7] he] om.

[8] Wel] om.

[9] þe] þo

[10] toforn] B to above the line

[11] now þu hast lorn hem] om.; W2 Perdu les as

[12] him] B above the line

more. & he toke hym by þe hond. "Aryse," he seyde, "þy fot is hol." & þys man went away. & he wakened & roos & fond his fot al hol. & on morwe[1] he met þe man þat schulde haue[2] smyten of his fot. "Go," he seyde,[3] "hom; ic[4] am al hol," & schewd hym hys fot as hol as euer hit[5] was.

Lokeþ,[6] lordyngus, what ryches doþ destryueþ þe soule & hurteþ þe body. How may he be wys þat loueþ ony þyng[7] to his harme? Certes a fol is he[8] þat hurteþ hym by hys wylle[9]. Fforþy lokeþ to þe lessoun þat Iesus seyde in his techyng: "When þe treos ben ful of fruyt, þen wot 3e wel hit is ner heruest." By hem þat loueþ[10] gretlych þe worlde, & by þe contectes & sorwes þat ben þerin, we may wel wyte, forsoþe, þat þe kyndom[11] of heuen is nerhand. Þe [somyr][12] is wel[13] lykened to þe heuen.

Ffor þe sunne, þat[14] aryseþ on hy & doþ away þe

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[1] & on morwe] B & above the line; P And amorewen

[2] schulde haue] B schulde a haue, a canc., haue above the line

[3] seyde] seide vnto hym

[4] ic] B c above the line

[5] euer hit] rev.

[6] Lokeþ] B Blokeþ; P Lokeþ

[7] loueþ ony þyng] any þing loueþ

[8] is he] rev.

[9] wylle] om.

[10] þat loueþ] lyueþ; W2 aiment

[11] kyndom] kyngdam

[12] somyr] B sunne; P somyr; W2 Este

[13] wel] ful wel

[14] þat] þan

cloudes & makeþ hete.[1] & þey þat ben in þe kyndome[2] of heuene han þe hete of loue and charyte. Þey schul no3t haue no sorwe, ne heuynesse, ne derkenesse, for þey ben wyþ þe Lord of blysse þat neuer ne schul haue ende. & þat, wyte 3e wel, þat in helle is euer more ny3t & strong wyntur, stynke & drede, & fuyr brennand, & derkenes & gret colde,[3] & schal neuer þe fuyr of helle for þe cold be þe lesse, ne þe hete[4] for þe colde.[5] He þat þer is haþ hem boþ togedur: wyþinne he brenneþ, & wyþouten he tremblest. Certes yuel þey byþenche hem þat for þe lyf þat schal passe leseþ boþ body & soule unto þe pyne wyþouten ende. Þer neuer ne schul be no remedy for þat, wyte 3e to soþ. Iesus Crist schal come at iugement in þe cloudes. As he seyþ, "Y[6] schal iugen al þe worlde." He þat is Mary sone, þat mayden [f. 8ᵛ] is[7] & modre, þat so mychel haþ amended owr lyf 3yf we wyl, he schal come & iuge al þe world, heuen and erþe, watur and wynd.[8] He com hidder[9] for to be iuged when þat he toke owre kynde, of whyche we make mynde in þe Aduent a3ens hys beryng at[10] Crystenmesse. Anoþer tyme 3yt he schal[11] come.

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[1] hete] B above the line
[2] kyndome] kyngdom
[3] gret colde] coldere gret
[4] hete] colde
[5] colde] hete
[6] Y] &
[7] is] his
[8] watur and wynd] & water; W2 e air e mer
[9] hidder] here
[10] at] B above the line

Furst as[1] he was iuged, & þen he schal iugen. Þen he come in owre febul kynde, & now he schal come wyþ gret my3t. & alle we schul aryse & com toforn hym þer and sen how he was pynud for us. Þan þe angels schulleþ trembul for drede. Þe synful, þen, what schul hy[2] do when þe angels ne be nou3t sykur? What schulleþ hy don þat han serued þe deþ here? Þen he schal 3elde ich man aftur þat he haþ don her. Vnto þe gode he schal[3] 3yue lyf wyþowte ende, & to þe wycked pyne & turnement þat euer schal laste. Forþy y sey 3ow in gode fayþ & rede 3ow þat 3e take 3eme to 3owreseluen here. For he[4] most nede serue God þat þedur wol come to hym þorw repentaunce of hys mysdedes & aftur þorw worchyng of gode[5] werkes. A gret fol he is[6] þat afieþ hym in oþer when he for3eteþ hymseluen sumwhat.[7] 3yf þat 3e wole, be sykur to do 3owrseluen sumwhat & trysteþ no3t to no noþer. Man or womman[8] schulde better[9] þenchen on me[10] when ich were ded,

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[11] schal] B schal furst, furst canc.

[1] as] om.

[2] schul hy do] schullen hij

[3] schal] wil

[4] he] here he

[5] gode] goddes; W2 bien

[6] he is] rev.

[7] oþer when he for3eteþ hymseluen sumwhat] oþer þan hymseluen; W2 Qui le remembra quant il se ublie

[8] Man or womman] ffor a wonder þing it were þat anoþer man oiþer a womman; W1 om.

[9] better] B r appears to be a correction

[10] me] men

þen dede[1] myseluen whyl[2] y lyued. And þerfore iche man þenche upon hymseluen her whyls[3] þat þey lyuen. Ffor iche gode dede þat he doþ her, he schal receyue þer an hundredfold more.[4] & for al þat is 3yuen aftur hys day, he schal haue no blysse[5] in þe blysse of heuen þerfore. Ac 3yf he go to pyne of purgatorie,[6] he may þe sunner[7] be delyuered owt þerof for þat men doþ her for hym aftur his deþ; ac more ioye in heuene no geteþ he nou3t þen þe gode dedes wol amownt þen[8] he dede whyl þat he lyued her. 3yf 3e ne leue nou3t me[9] herof, troweþ and hereþ þe wordus þat Iesus Crist seyde: "Heuen & erþ schal passe, & my word schal stande." Þerfore bynde 3ow fast to hym[10] þat he sette[11] 3ow faste[12] in his bry3tnes. God grawnt 3ow.[13] Amen.

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[1] þen dede] þan I dude

[2] whyl] whan

[3] whyls] þer whiles

[4] more] mede; W1 om.

[5] blysse] mede; W1 om.

[6] purgatorie] helles fyre correction over erasure; W1 om.

[7] þe sunner] neuer; W1 om.

[8] wol amownt þen] willeþ amounten to þat; W1 om.

[9] nou3t me] rev.

[10] hym] hem

[11] sette] sei3e; W2 met

[12] faste] om.

[13] grawnt 3ow] it 3ou grante

(3)

Þe þridde Sunday gospel of Aduent.

Mattheum XI chapetle.[1]

Cum audisset Iohannes in carcere.[2]

[Matthew 11:2-10]

When Seynt Ion undurstod in his bondes þe werkes þat Jesu dede, twy of his dysyples he sent unto hym; & þorw þes to he asked hym, "Ertow þat schal come oþer [we][3] abyde þy desyre?" Iesus fayr answerd hem & swetlyche seyde unto hem,[4] "Goþ to Ion, & seyþ[5] hym þat 3e han sen & herd. Þe blynd sen, & þe croked gon, & þe meseles ben made clene, and þe def heren,[6] & þe ded rysen, & þe pouer ben hyed wyþ strenkeþ. He is blessud þat is not[7] sclaundred in me." & when þey han herd þys, þei wenten a3eyn. & Iesus loked to þe folk and aresounde hem what he seyde. "3ede 3e for to sen a man cloþed in soft cloþinge? &[8] hy þat ben cloþed

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[1] heading in P: Dominica tercia aduentus dominum secundum matheum; heading in W2: Dominica iii in aduentu dominum secundum matheum

[2] carcere] vinculis opera Christi & cetera

[3] we] B om.; P we

[4] hem] hym

[5] seyþ] telleþ vnto

[6] heren] B heren & þe blynd sen; P & þe blynd sen om.

[7] not] B above the line

[8] for to sen a man cloþed in soft cloþinge &] B for added in mar., a above the line, softlyche canc., in soft cloþinge & below the line; P to seen man cloþed softlich; W2 Quei alastes ueer nequedent Home a suble molement

softlyche, hy ben in [f. 9r] kyngus houses.[1] 3ed 3e for to sen a man[2] prophet? 3he, I sye 3ou, more þen prophet:[3] He is þat of whyche is cryed 'Þu art my good angel chosen &[4] þat y send byfore þy face þat schal dressen þy way þorw grace'" [Mk.1:2; cf. Luke 7:27, Malac. 3:1].

Now 3e han herd þe lettur. Now hereþ þe undurstondyng. Herodes had taken Seynt Jon & dyde hym mony harmes.[5] Þat Herodes þat was held his broþer wyf [after his broþer was ded. And siþþen þat Philippe was ded],[6] he held Herod[ia]s[7] wyþ wrong. & þe holy Baptyst spak þerof þoru3 whyche[8] he had his deþ fore.[9] Wyþ bondes he dyde bynde hym fast,[10] & [þan he sent][11] þys sonde he sende[12] to Jesu. Lokeþ,[13] lordynges, how lechorie distrueþ boþe body and

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[1] hy ben in kyngus houses] in grete kynges houses hij ben

[2] man] B above the line; P om.; W1 om.

[3] 3he I sye 3ou more þen prophet] B I above the line; P om.; W2 E ueir vus di plus que prophete

[4] &] om.

[5] harmes] harmes & scornes

[6] after his broþer was ded And siþþen þat Philippe was ded] B om.; P after his broþer was ded And siþþen þat Philippe was ded; W2 Ensun uiuant l'out toleit E pus ke mort fu la teneit Puis que filippes esteit mort

[7] Herodias] B Herodes; P Herodian; W2 Herodias; Vulg. Herodias

[8] þoru3 whyche] B þoru3 þe whyche, þoru3 mar., þe canc.

[9] fore] þerfore

[10] fast] hard

[11] þan he sent] B om.; P þan he sent; W2 Dunt il manda

[12] he sende] om.

[13] Lokeþ] B Lokeþ he sayþ, he sayþ canc.

sowle. Þe spouse breker ne wolde nou3t lete[1] his auoutrye; & forþy he dide take Jon & bynomen hym his[2] lyf for þat he chastised hem and wold haue saued hem boþe. Mony þer ben of Herodes kynde þat now don as he dyde þat my3t be vndurtaken ne war þat Jesu haþ [avaunced][3] cristendome anhy3e.[4] & 3yf hy do hit nou3t byfore þe folk, hi don hit priuelyche. And alle þat men seyþ hem for her gode, alle hi seyþ þat hit is nou3t worþe.[5] Ac al þyng þat is lykand to her foule hertes, alle hem þenkeþ gode and parfyt for hem. & for þat hi ben so afoled, hy wenen þat hy mow nou3t be deseyued.

Ffor Goddes loue, amende we owre lyf.[6] Lete we pryde and lechorye. Ffor lechorye doþ mony harmes as[7] manslaw3t and mony oþer. Ne schal neuer he þat loueþ lechorye haue part in heuene wyþ Ihesus, Marie sone. Leue 3owre wyues b[o]t[8] in gode; in iuel, ne treweþ hem no3t. A[nd][9] 3e wymmen, loueþ[10] 3owre lordes in chastyte[11] & in worschepes. Forþy [3e ben assembled for þat vchone of 3ou schulde helpen

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[1] lete] forsaken

[2] his] B above the line

[3] Jesu haþ avaunced] B Jesu haþ amended; P johanne haþ avaunced; W2 iesus ad tant auance

[4] anhy3e] so hei3e

[5] alle hi seyþ þat hit is nou3t worþe] ac al þei seien nys nou3th worþe

[6] owre lyf] vs

[7] as] om.

[8] bot] B bet; P bot

[9] And] B A; P And

[10] loueþ] loueþ wel

[11] chastyte] charite; W2 chastete

oþer][1] 3e be in God o flesch and o blod. Loke 3e fordo hit no3t. Ech þyng ow3t to[2] be praysed at þe endyng. At euen men praysen þe fayr day;[3] now is Jon in gret worschepe, & hi ben in sorwe and in[4] wo.

Þis Jon 3e here of,[5] whanne he was don in prisoun, his tway disciples he sent to Jesu; and þorw hem asked hym 3yf þat he come to saue þys[6] worlde or hi scholden abyde anoþer. He ne douted hym no3t of Jesu, þat he was come to saue þys[7] world. Ac o þyng he enquered of hym: 3yf þat he scholde wende adown into þe prisoun[8] of helle for to bringe hem owt of þat depnesse þat were þerinne seþþen þat Adam synned þat he my3t bringe hem worde þerof as he dyde furst to þe worlde. For þat, wyte 3e forsoþe, alle hem wenten to helle, Adam and alle þat aftur hym come, vnto Jhesue [f. 9ᵛ] Cryst[9] dyed on þe rode; and þanne he toke owt al his chosen þat wer his frendes and brou3t hem wyþ hym into paradys.

Jesu sent word to Jon a3ain, as þe prophetes hadden

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[1] 3e ben assembled for þat vchone of 3ou schulde helpen oþer] B om.; P 3e ben assembled for þat vchone of 3ou schulde helpen oþer; W2 co estes vus asemble Que chascun seit par altre amende

[2] to] B above the line

[3] praysed at þe endyng At euen men praysen þe fayr day] praysed þat faire doþe; W2 prise la fin L'em lo al seir le beu matin

[4] in] om.

[5] 3e here of] þat 3e hereþ of here

[6] þys] þe

[7] þys] þe

[8] prisoun] free prisoun

[9] Cryst] om.

seyd toforn, þat he schold no more be dysware, what þorw seyng,[1] what þorw heryng:[2] "Þe blynde sen, þe croked gon, and þe mesels ben mad clene." Þe blynde haþ her[3] y3en open, ac þerfore ne may he neuer þe bettur sene. Þat ben hy þat sen þe gode and no þyng doþ þeraftur. Wyse he beþ and wel vndurstonde, ac hy ne doþ no þyng þeraftur. Þe yueles hy sen wel, and to do wel[4] hy beþ al blynde[5]. Ac such come Jesu for to saue and schewen h[e]m[6] ry3t sy3t.[7]

He þat is halte, þat o fot haþ[8] ry3t & þe toþer wrong, þat ben hy þat now don þe ry3t and now don[9] þe wrong. On þat on half h[ij][10] don charyte, and on þe[11] oþer half wyckednesse. Hy ne ben neuer longe whyle in on. Now hy ben on hy3e, and now lowe. Þ[i]s[e][12] come Jesu for to amende and þorw his godenes brenge hem to þe ry3t way.

Hy ben messels þat don yuel þorw faire semblant & no3t forþynkeþ þe yuel wille þat he haþ don.[13] For mesels ben

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[1] seyng] heryng

[2] heryng] syngne

[3] her] his

[4] wel and to do wel] ri3th wel ac for to done ri3th wel

[5] al blynde] ablent

[6] hem] B hym; P hem

[7] sy3t] li3th

[8] haþ] he haþ

[9] don] B down, w canc.; P om.

[10] hij] B he; P hij

[11] þe] þat

[12] Þise] B þus; P Þise

[13] semblant & no3t forþynkeþ þe yuel wille þat he haþ don] B wille mar.; P semblaunt þorou3 þe yuel will þat he

of þis kynde: hy han þe fel whyte, ac hit is ful of felþ.[1] Þat ben þese þat speken fair and don þe[2] yuel. Þe meselle is hot wyþinnen, & wyþoute colde & stynkand. So haþ his hert þe wycked[3] brennand whanne he ne may nou3t don his wille. And þorw angwysch he bycomeþ al colde. & þ[i]s[e][4] come Jesu for to maken hem clene þorw[5] his grace.

He is def þat hereþ þe gode and doþ no þyng þeraftur. Whanne þey heren speke þe gode, hi turneþ her visage þennesward and schetten[6] her hertes þerfro. & hi ne wyl no þyng heren but þat hem lykeþ. Al hem þenkeþ hit[7] is fantem bote þat her hert falleþ to, and holden hit for gret folye whanne þat þey here speken of anoþer lyf þat hi ben busye to heren þat hi mow sen þere whyles þat hy lyuen. And whanne þey heren Goddes word, hi ben def, for hit ne profyteþ hem nou3t. Ac þ[i]s[e][8] come Jesu for to saue & 3yue hem ry3t herjnge.

Dede hii ben þat lyue in synne and in delyte of wyckednesse, þat ne þenkeþ nou3t for to amenden hem bote onlych whanne hy schullen dye. Of alle her yueles hy takeþ

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haþ

[1] felþ] whelkes; W2 ordure

[2] þe] þat

[3] haþ his hert þe wycked] haþ þe wicked þe hert

[4] þise] B þus; P þise; W1 cels

[5] maken hem clene þorw] make clene and 3eue hem

[6] schetten] B first t above the line

[7] hit] om.

[8] þise] B þus; P þise

respyte til þat her power fayleþ hem. Þanne hy seyn, "We schulle amenden vs." Ac holy wryt seyþ, forsoþe, "Yuel is to hym þat synneþ in hope."

Maledictus homo qui peccat in spe [Citation not identified].

Þe man is waried þat synneþ in hope. Whanne hi fallen in such synne,[1] her bodyes lyuen and her soules ben ded. Ac [f. 10r] suche come Jesu for to areren[2] & lade hem wyþ hym to heuen 3yf þat hy wol byden hym and nyme 3eme þerto.[3] He ne arered but þre[4] from deþ to lyue, & hym[5] was beden arere þe ferþe and he nolde.

Now, lordynges, for þe loue of God, 3eueþ kep what Jesu sent vnto Jon, and þe ry3t rewle of þe syndyng vndurstondeþ hit wel.

Blynde is þe man whanne he byleueþ nou3t ary3t; halt whanne he doþ no3t þe gode; mesel whanne he synneþ communelyche, & þan[6] holy wryt byddeþ hy[7] schul ben put out of þe commune pepul; def he is whan he dispyceþ chastyng. Þorw þat he falleþ into such deþ, þat by hymseluen ne geteþ

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[1] such synne] B such hope, hope canc., synne corrected below the line

[2] areren] B second re above the line, originally a3en

[3] þerto] herto

[4] He ne arered but þre] He ne arered non fram ded to lyue bot 3if men badde hym no more ne wil he swiche men & wymmen bot 3if þat he be boden and þat wiþ good wille for he arered þre; W2 om.

[5] hym] he

[6] þan] þe; W1 om.

[7] hy] he

he neuer comfort. Ac Iesus Crist wolde come hydur for to delyuere vs of alle yueles 3yf we wol owreseluen. He ly3teþ vs þorw ry3t byleue, & wysseþ vs by[1] ry3t worchyng. Mesel he heleþ for fine loue, & def þorw wel [lystenynge].[2] In as muchel he kepeþ[3] vs fram yuel deþ þer we scholde haf ben wyþouten comforte. For þe byleue is barayn þat ne scheweþ hym nou3t in werk. Ffide[4] sine operibus mortua est [Ja. 2:17, 20, 26]. No þyng ne may sauen man but 3yf he kepe hym fram synne. & non may haue help of synne but 3yf he here wyþ gode wylle Goddes word. [And he þat hereþ wel Goddes word][5] and aftur doþ in dede, fram deþ to lyue he goþ wyþ Jesu Criste.

And 3yf a pore man seyþ wel, 3e ne[6] schal no3t haue hym in despyte. For Jesu sent vnto Jon and seyd þat þe pouer were wel hey3ed. Wel pouerlych com Jesus Crist. Pouer he loueþ, and pouer he cheseþ. Þorw pouert he com to wynne þe worlde, & nou3t þorw ryches, ne þorw werre. Pore were al his dyscyples.[7] Pore were al[8] þes holy halwen[9] þat ouercome þe bost of þys worlde. & Jesus, þorw his pouerte,

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[1] by] þorou3

[2] lystenynge] B lyuyng; P lystenynge; W2 escuter

[3] kepeþ] casteþ

[4] Ffide] FIdes; Vulg. fides

[5] And he þat hereþ wel Goddes word] B om.; P and he þat hereþ wel goddes word; W2 E ki sermun bien ot

[6] ne] B above the line

[7] Pore were al his dyscyples] om.; W2 om.

[8] al] om.

[9] halwen] halewen all

ofte he was sclawndred & skorned. Ac he is blessed of God þat is sclaundred[1] and skorned for his loue. He come for to suffre for vs al yueles, byndyng, & skorgyng, & afturward be slayn for owre loue. Þe more þat he wold lowen hym for þe loue of[2] vs, þe more we owen for to worschupe hym; for þorwe his lowenesse we come to gret auauncement. Ac he had gret sklawndres & many þorw whuch he brou3t vs forþ, & þerfore he was schent & scorned of vnbyleuand[3] men. Ac hi þat stedfastlych byleueþ þat he is God and man, & þat he suffred deþ bodlych & alway lyueþ in his Godhede, who þat is not[4] slawndred in hym, alway he schal be saf & alway[5] blissed.

Þen seyd Jesu to þe pepul of Jon: "3ede 3e for to se þe rede, oþer man cloþed softlych?" Seint Jon nas no [f. 10^{v}] rede, for no þyng ne my3t sturye[6] hym, neþer wynde of riches, ne wynde of pouerte, ne wynde of angwysch, ne of sorwe. He prouded no3t þorw ryches, ne he sorwed nou3t þorw pouerte, and whan he nou3t ne couayt for no þing he ne dismayd hym.[7] Takeþ ensampul of Jon, 3e þat loue þe

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[1] is sclaundred] sclaundred in hym

[2] þe loue of] om.

[3] vnbyleuand] misbileuande

[4] not] B above the line; P om.

[5] alway] alway he schal be

[6] for no þyng ne my3t sturye] for here no þing mi3th stiren

[7] and whan he nou3t ne couayt for no þing he ne dismayd hym] B þing mar.; W2 E quant il rien ne cuueita De nule ren ne sesmaia

bobaunce of þis worlde, and letteþ pride & couetyse, & loueþ God and holy churche. Ne sette no3t al so[1] 3owre hope in þynge þat is in were, ne þat lasteþ bote a whyle.[2] Lettes þat þyng[3] þat is euere tremblant as þe red þat[4] stureþ wyþ eche wynde. Lettes þe worlde and þat is þerinne, for hy ben[5] euere in gret tempest. No man ne may haue God almy3tyn and þe worlde at wylle.

Jon ne was no3t wel cloþed, for he hadde[6] his fleysch in gret þraldom. For ofte þorw fayre cloþyng and ryche, þe herte falleþ into lykyng out of mesure into pryde,[7] & makeþ þe fleysche þe folehardyer, & ne seþ no3t þat hit is al stynke þat is so paynted. 3yueþ kep to þys worde þat Jesus[8] seyþ, "Hi ben[9] rychelyche cloþed, hi seruen[10] toforn kynges." Loke nowe what he seyþ: God hy ne serueþ nou3t þat draweþ hem to er[þ]lyche[11] [k]ynges.[12] For pryde of her ryche cloþyng, hi seruen ryche men to wylle; & þerfore hi ne

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[1] al so] B above the line

[2] þat is in were ne þat lasteþ bote a whyle] om.; W1 que seit en balance

[3] Lettes þat þyng] om.; W2 Laissez la ren

[4] þat] þat þat

[5] hy ben] it is

[6] hadde] held

[7] herte falleþ into lykyng out of mesure into pryde] bodi falleþ into synne and likyng out of mesure of pride

[8] Jesus] johanne

[9] hi ben] hij þat ben

[10] seruen] comen

[11] erþlyche] B erlyche; P erþlich

[12] kynges] B þynges; P kynges; W2 reis

mowe neiþer[1] folwen God ne Seynt Jon for þe foule bobaunce of þys worlde. Þerfore none may come to God bote hy þat vsen þe worlde vnlyche[2] for to lyuen, & no3t for to louen hit. Vsen hit a man may, y sey,[3] wyþoute bobawnce & pride, & loue God ouer alle þyng & lowenes, and do gode[4] werkes, & þanne may he wel[5] come to God & queme hym wel anow. Jon, he sayd, was more þan[6] prophete. For of[7] hym þat he spak of,[8] he sey3e hym afterward; for þat he tolde of in desert, he sei3 hym afterward apertlyche.[9]

He was angel þat was[10] messangere, for he schewed wel Goddes wylle.[11] Goddes wylle is for to sauen vs, & þerfore he toke fleysche & blod. God wolde owre saluacioun, & þat was al[12] Jones prechyng. & 3e may be angels also, 3yf þat 3e here of holy churche oþer in[13] ensampul oþer in[14] worde,

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[1] neiþer] B mar.

[2] vnlyche] onlich

[3] a man may y sey] I saie a man may

[4] gode] all good

[5] wel] B above the line

[6] þan] B a appears to be a correction.

[7] of] B above the line

[8] spak of] B spak of aftur, aftur canc.; P spake after

[9] afterward for þat he tolde of in desert he sei3 hym afterward apertlyche] B correction inserted from bottom of page; P for þat he tolde of in desert after he sei3 hym apertelich

[10] was] is

[11] wel goddes wylle] om.

[12] al] as

[13] in] om.

[14] in] om.

3yf þat 3e telle to oþer þe gode þat 3e han herd. Who þat berþe[1] any þyng of gode þat is to Goddes worschyp & to help of his euene cristen, þanne[2] he is angel. Þat is as muchel to say as Goddes messangere, in þat[3] he techeþ men[4] þe way to Jesu Cryste. Fforþy, lordynges, ouer al telleþ þe gode þat 3e han herd, & eche man do[5] as muchel as in hym is so þat we mowe al sene þe face of God. AmeN. [f. 11ʳ].

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[1] berþe] bereþ forþ

[2] þanne] in þat

[3] in þat] in als mychel as

[4] men] om.

[5] do] do þat

(4)

Þe fourþe Sunday gospel of Aduent.

Joon 1 chapitre.[1]

Miserunt Iudei ab Jerosolimus & cetera.[2]

[John 1:19-28]

Þee Jewes þat[3] in þat[4] tyme were in Jerusalem, prestes and dekenes, senten þen vnto Seynt Jon þe Baptyste & asked hym, "What artow? Art þu Cryste?" & he answerd & seyd, "Nay, forsoþe, y ne am no3t Criste." "What art þu, þen? Art þu Helye?"[5] & he sayd "Nay." "Art þu þanne[6] prophete?" "Nay," he seyde. "Say vs þen what we schul seye to hem þat sent vs hydur. Say vs now what þu art by þy gode wylle." & he seyd vnto hem, "y am voys criand in desert. Wete 3e wel, y com[7] for to dressen þe way of þe Lord þat schal come, as Ysaye prophecyed."[8] Þe messangers were abaysched & asked hym, "Why baptyse þu when þow nart no3t Cryst, ne Helye, ne prophete?" Jon answerd louelych and

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[1] heading in P: Dominica quarta aduentus dominum secundum johannem; heading in W2: Dominica iiii in aduentu dominum secundum iohannem

[2] Miserunt Iudei ab Jerosolimus & cetera] B above the line in margin

[3] þat] B above the line

[4] þat] þe

[5] Helye] B y on erasure

[6] þanne] þe

[7] y com] om.

[8] prophecyed] seide þe prophete

mekelyche,[1] "Y bene[2] in watur, forsoþe, & amiddes 3ow stondeþ he þat 3e note[3] nou3t of. & he is þat aftur me schal comen, þat byfore me in Gode is made of whych[4] y ne am no3t worþy to vndone þe þonges of his schon." In Betanie be3ond Jordon, þere bapty3ed Seynt Jon.

Now 3e han herd þe lettur.[5] Now hereþ þe vndurstondyng[6] so þat 3e may lete þe yuel & do þe gode. Jon lyued so holy lyf, and had suche vertues wyþ hym, þat hij helde hym alle for Criste. Ne for þan he was nou3t proud þerof, ac helde hym alway meke and lowe vnto hem þat comen for to assaye hym & for to han fordon hym[7] 3yf hij hadde my3t. He spak to hem so swetelyche & so meokelyche, for nou3t þat hij my3ten say, ne schewed he ne wretþe[8] vnto hem ac alwey spak vnto hem swoborlych. Takeþ gode kep, lordynges, prestes, clerkes, and prechours, þat 3e be nou3t to[9] proud ne mysanswerand. 3yf man aske 3ow any þyng, answereþ fayre and wyþ gode sembland. Ffor þat seyþ wel Seynt Poule þat Goddes seruaunt[10] schal no3t chyden, ac

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[1] louelych and mekelyche] B meokelyche, o canc.; P lowelich & mekelich; W1 umblement

[2] bene] lift; W2 lief

[3] note] 3af; W2 sauez

[4] of whych] of wham

[5] Now 3e han herd þe lettur] Now þe lettre haue 3e herd

[6] Now hereþ þe vndurstondyng] hereþ now what it is to vnderstonden

[7] & for to han fordon hym] om.

[8] ne wretþe] no wraþþe

[9] to] om.

[10] seruaunt] sargeaunt

schal speke meokelyche,[1] nou3t to on, ac to alle men [2 Tim. 2:24].

Many prest[2] for his fayr cloþyng weneþ wel to plesen men þerwyþ. Ac whan some sen þat hit is alle of heres þat he is so[3] proud of, & for his pride and iolyte,[4] hij wol nou3t schew hym her trespas.[5] Whanne hij comen to hym[6] for to be schryuen, hij ne schewe hym nou3t bote þe ly3test. His pryde and his nyce beryng makeþ þat hij hyden her lyf, and he þat scholde be feder and keper is wors þen a rauyschore. Ac þat ne scholde no man þenche; what[7] þat þe man be, þe ordur is clere. 3yf he be gode oþer qued, his power is gret; for he [f. 11^{v}] doþ Goddes seruyse.[8] & by ensampul y may schewe 3ow.

Hit was an holy man þat God dede mony vertues fore, & a prest was wont to come to hym[9] & to do his messe. Anoþer[10] man warned þe heremyte þat he was of wycked lyf. Þe heremyte was a wel byleuand man, & seyd vnto þe preste & þonked hym much of his seruyse, ac he nold no more charge

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[1] meokelyche] B o appears to be canc.

[2] prest] B st on erasure

[3] so] om.

[4] iolyte] for his jolyfte

[5] trespas] lyf ne her trespas

[6] to hym] B mar.; P om.

[7] what] for what

[8] he doþ Goddes seruyse] þei3 he mysdo alway goddes seruise he seiþ

[9] to hym] B mar.

[10] to do his messe Anoþer] do hym his messe & anoþer

hym. & on þe ny3t aftur, as þe hermyte lay and slep, he hadde such þruste þat he wende his herte schuld brest. In alle þe world ne fond he bote a welle,[1] & þat ry3t dep. þe watur was fer[2] from hym, and bleþelyche he wold haue fallen down þerto 3yf he had hadde ony for to han holpen hym vp;[3] for he hadde so gret þreste þat he wende for to dye. & a mesel come[4] þer, foul & orrybul & almost naked, & hadde a cheyne of gold[5] in his hond of fyne gold & a coupe of gold, and drowe vp of þe watur and dronk. & þe hermyte stod & nold no3t come ner hym for þe meselle þat helde hit in his hond. & þanne seyd a voice to hym, "Heremyte, þu þenkest folye. Nis nou3t þe coppe of fyne gold, & þe cheyne also wondurlych bry3t schynand,[6] & þe watur clere and fayr, & þe welle also? Is þanne þe watur þe wers for hym þat has drawen hit vp?" No more is Goddes seruyce þe wers for þe preste þat doþ hit. Þerfore y say þys þat 3e ne schul no3t[7] haue no preste in despyte, for suche men may sen þat ben volage[8] þat han gode[9] wylle to Gode. Whan 3e se ony

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[1] bote a welle] well bot on

[2] fer] om.

[3] for to han holpen hym vp] B to above the line; P help up {fur}

[4] come] come þan

[5] of gold] om.

[6] bry3t schynand] rev.

[7] no3t] B mar.

[8] sen þat ben volage] seme volage; W2 ke seit uolage

[9] gode] ful good

man mysdon, prest oþer ony[1] oþere, we owe to þenke vpon owreseluen. A fool is he[2] þat for oþer mannes gylt wyþdraweþ from his gode dedes. Þe wys man, þorwe oþere mennes folye he[3] can amende his lyf.[4]

Alle we be 3eten[5] bytwen man and womman nys þer none þat he ne misdoþ some tyme. Vndurstondeþ no3t þis tale bote for ensampul. Soþ hit may wel be, bote hit is no3t holy wryt.[6] And þerfore[7] y telle hit[8] now afturward,[9] for some my3t heren hit and do synne þerþorw. In þis manere as bleþlyche wold a man susteyne an iuel man as a goed, & so he my3t be lorn þerþorw. & þerfore y schal say 3ow how 3e schal vndurstonde þis by holy wryt: 3e ne schal nou3t despise no man, ne 3e schul no3t lette to here such a mannes masse 3if þat 3e note no3t by hym bote goed, for to 3ow þe masse is neuer þe wers. Ac 3yf 3e wyste hit & my3t amende hym, hit were wers for[10] 3ow, for 3e dide dedly synne for 3e maynten hym in his synne. For he is comfort[11] in his

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[1] ony] B mar.
[2] is he] rev.
[3] he] om.
[4] lyf] owen lyf
[5] be 3eten] ben bi3eten
[6] hit is no3t holy wryt] holy wrytt nys it not
[7] þerfore] herfore
[8] hit] þis
[9] afturward] & afterward
[10] for] vnto
[11] comfort] conforted

synne, as[1] 3e bere hym as goed felawschep as anoþer man. 3yf he be a goed man þat dos þe[2] masse, 3owre bedes ben þe better herd for his gode biddynges.[3] [f. 12r]. And 3if he be a synful man, þat is to say, ly in synne, his bede ne profytes nou3t, for God wol nou3t heren hym. As Jesu Crist seyþ þorw Ysaye:

Si extenderitis manus uestras et cetera[4] [Isa. 1:15].

Þat is[5], "Þey3 3e holde vp 3owre hondes & makeþ mony fold 3owre bones, y wol 3ow nou3t heren, for 3owre hondes ben blody." Þat is,[6] 3owre werkes ben ful of synne. Now Gregorye seyþ, "Al so euer[7] as 3owre mouþ [is][8] worldlych fylþ, as fer hit is fram God[9] whanne 3e spek to hym." Dauid [seiþ][10] also:

Iniquitatem si aspexi in corde meo, non exaudiet Dominus [Ps. 65:18].

"3yf wyckednes be in my herte," þat is sinne, "God hereþ me nou3t." More hereof y my3t telle 3ow muchel. Ffor

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[1] as] whan

[2] þat dos þe] þan dose he

[3] gode biddynges] biddynge

[4] Si extenderitis manus uestras et cetera] Vulg. Et cum extenderitis manus vestras, avertam oculos meos a vobis: et cum multiplicaveritis orationem, non exaudiam: manus enim vestrae sanguine plenae sunt.

[5] þat is] þat is to saie

[6] þat is] þat is to saie

[7] Al so euer] also as nei3

[8] is] B his; P is

[9] God] B god godde, godde canc.

[10] seiþ] B om.; P seiþ

God seyþ, "Drawe 3ow to holy & 3e schul be holy; drawe 3ow to scherws & 3e schul be scherws" [Citation not identified]. Herof wol y telle no more. Ffonde we to folwe þe way of Seynt Ion[1] þat ne loued no þyng þe bost of þis world. & 3yf we do any gode dede, þanke we God. 3erne of his swete grace þat we may any gode dede do to his worschyp, for of hym hit comeþ & no3t of vsseluen. Þerfore holde we vs meke and low. For who þat haþ any lykyng of priude in his herte of his wel doyng, he falleþ fro hy3e [as][2] doþ þe lef, & al his gode werkes [faren][3] as we[4] bare poudre in þe wynde.

Jon þat ne loued no pruyde,[5] he come as voyce byfore þe word. Jesu Cryst is Goddes worde[6] þorw whyche man is mad sykur and stedfast. For 3yf Jesu ne had nou3t comen, neuere ne schold man haue knowe God. Jon was Jesu voyce, for he tau3t his commyng nerhonde. He tau3t hit in his wyldernes þat is þis world þat draweþ al to wildernes.[7] Ffor alle þis worlde bytokeneþ wel þat[8] lond þat is forsaken for[9] wyldernes. Forsaken we be in þys desert for owre pruyde & for owre synnes. Forsaken vs haþ þe Holy

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[1] Ion] B above the line & appears to be erased, Ion mar.

[2] as] B so; P as

[3] faren] B om.; P faren

[4] we] who

[5] no pruyde] no þing pride

[6] is Goddes worde] goddes son worde

[7] to wildernes] þat is forlorne

[8] þat] om.

[9] for] as

Gost. Forsaken haþ vs[1] owre l[yf][2], þat is Iesus, Mary sone. Of þe fadur & þe sone & þe[3] Holy Gost we ben forsaken & [a3ein]seyde[4]. Forsake we be in[5] þ[i]s[6] wyldernes; þer nys no leder þat techeþ vs þe way. Forlorn we han þe ry3t way þorw owre synnes & our gyltes & þorwe owre pruyde þat is so foule. Take we þanne to Jesu[7] þe ry3tful way[8] þat techeþ vs þe way[9] to heuen: þat þorw þat he tok owr flesch & owre blod, he is bycomen owre broþer & owre ney3eborwe;[10] þat þorw gode dedes, priue & open, þat we mow be brou3t out of þys desert. & þat we mowe wonnen þer þat euere schal[11] be morwe & neuer[12] euen, bote euere[13] day, God grant vs.[14] AmeN. [f. 12^{v}].

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[1] haþ vs] rev.

[2] lyf] B loue; P lyf; W2 uie

[3] & þe] of þe

[4] a3einseyde] B maniseyde; P a3einseide; W2 cuntredit

[5] be in] ben

[6] þis] B þs; P þis

[7] Jesu] jesu crist

[8] way] om.

[9] way] ri3th waye

[10] owre broþer & owre ney3eborwe] oure nei3bore & oure broþer

[11] euere schal] neuere ne schal

[12] & neuer] ne

[13] euere] euermore

[14] grant vs] it vs graunte

(5)

[In die Natiuitatis Gallicantu secundum Lucam.

The feaste of Christe, his byrthe. 2 Luk.

EXiit edictum a Cesare Augusto & cetera.][1]

[Luke 2:1-14]

CEsar August had comawnded þat alle þe worlde scholde be brenned. Þis writ dide furst wryte Cimi, þat was[2] prest of Syre, þat al scholde wenden to þe cytes þere þat hij were born & norysched. & Ihoseph com out of Galile from Na3areþ þer he dwelled, & com to Iude in Bedlem þer Dauid wonned in his lyf; for he was of his kynde & of his hous & of his meygne.[3] Boþe h[ij][4] comen wyþouten any dwellyng for to ben wryten amonges her kynde.[5] Whanne þei comen into þat contre, Marie trauayled & was delyuered of her sonne; & in cloutes haþ wounden hit, & haþ leyd hym in a cracche, for sche ne hadde no better wone. & herdemen were in þat contre þat woken þer schepe. & Goddes angel come to hem & stode bysyde hem. & when hij sy3en þat angel, hy weren adrad of þe bry3tnes. & þe angel seyd to hem, "Ne dowte 3ow nou3t.

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[1] no heading in B; heading taken from P; heading in W2: In die natalis domini secundum lucam

[2] was] is

[3] meygne] meynee þat hadde wedded þe mayden; W1 maieste Marie i ad od sei mene ki aueit anceis espusee

[4] hij] B he; P hij

[5] kynde] kynreden

I bryng 3ow tydynges gladeþ[1] of gret ioye þat al þe folk schul be glad of. Born is þe[2] Lord Crist in þe cyte þere Dauyd dwelled. He is hele and medycyne[3] of alle synnes. & by þis tokene 3e schul sene hym: 3e schal fynde þe chylde wounden in þe cloutes and leyd in a cracche." & whanne þis angel had seyd þus, of angels come[4] a gret companye þat heryed God & seyden, "Hy3ed be glorie to Jesu[5] þe gret, & in eorþe pees to men þat ben of gode wylle."

Now iche mote a whyle letten of þis & tellen of þe storie. Cesar August was a gret werrour, prince of Rome, & emperour. Of alle þe worlde he was made lord. What þorwe werre, and what þorw drede, alle þey 3elden hym truage for to flen þe more harm. Forþy þat he wolde wyten how mychel he hadde of men[6] undur hym, he dede brennen al þe worlde.

Costeme hit was[7] in Iude þat eche man[8] come to his kynde. Jhoseph, þat was of Dauyes kynde, com vnto Bedlem wyþ Marye þat he had[9] take to his wyf in þe manere of her[10] lawe. For hit was þe maner of her[11] lawe þat eche man[12]

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[1] gladeþ] om.
[2] þe] oure
[3] hele and medycyne] help & medicine; W2 salueur
[4] of angels come] þere com of aungels
[5] Jesu] god
[6] mychel he hadde of men] mychel noumbre of men he had
[7] was] was þan
[8] eche man] vchone
[9] had] B mar.
[10] her] þe
[11] her] þe

scholde wedde in her[1] kynde. In þat may we be clepede Dauyes chyldre & of his kynde, þorw whuche Iesus was[2] cleped Dauyd sonne for his godnes. Ihoseph com to þat[3] cyte for to be brend þer. Ihoseph com unto his kynde for to 3elde þer his truage. & out of alle þe kyndome[4] come þe folk into þe cyte, & dwelled þer alle þe[5] ny3t for [f. 13r] to ben wryten in on þe morwen. In þat ny3t hit was Maries tyme for to han chyld wyþouten sorw, wyþouten pyne, wyþouten wepyng. Iesus was þat ny3t yborn of Marie, as þe lesson seyd us byforn.

Now is seyd þe storie and þe lesson. Now[6] vndurstonde we to owre profyt. Wel may we wytte þat hit was pees whanne o man enbrened al þe worlde, & hit semed wel þan þat he þat[7] was welle[8] of wysdom were þat iche tyme born in þis world. He þat was pees & brou3t pees, hit semed wel þat hit scholde ben[9] pees in his comyng, for he kepeþ[10] al & saueþ al[11] þat schal ben ysaued. Þe world was þen wryten whan

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[12] eche man] vchon

[1] her] his

[2] was] B was of, of canc.; P was often

[3] þat] þe

[4] kyndome] kyngdom

[5] þe] þat

[6] now] om.

[7] þat] B above the line

[8] welle] B first l above the line

[9] ben] B above the line

[10] kepeþ] sekeþ; not in W2

[11] al] om.

Iesus was born, for he wryteþ his frendes in þe ioye of paradys. A3aynes þes spekeþ þis kynge[1] of hem þat ne louen God ne pees: "Out of Goddes bok hy ben ydon [& nou3th writen wiþ þe good]"[2] [Ps. 68:29].

In Bedleem wolde Iesus be born for to feden al gode soules, for Bedlem is as muche to say as hous of brede. Þer Iesus Crist was born[3] þat al fedeþ & al formed and made. Þis is þat brede þat Dauyd seyþ of in his[4] sawter, þat spak þorw þe Holy Gost, "Þe bred of angels man ete, & gret plente of mete he 3af hem" [Ps. 77:25]. He fedeþ þe angels and þe men þat cunnen serue hym & wyl.[5] He is þe bred þat we asken when we say owre Pater Noster: "Our bred of ech day[6] 3eue vs, Lord of heuene." Eche day he is soþfast bred;[7] he schal neuere haf ende. Al he fedeþ us, & al he made vs to lasten wyþouten ende. Þis brede has 3euen vs Marye þat al fedeþ & ne seses[8] nou3t. He fedeþ his[9] angels wyþ his loue, & men þorw his gret swetnes. He þat þ[i]s[10] bred

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[1] þes spekeþ þis kynge] þis speken þise kynges; W2 co dit dauid li reis

[2] hy ben ydon & nou3th writen wiþ þe good] B hy ben ydon; P hij schulle ben done & nou3th writen wiþ þe good; W1 seient desdit Ne seient od les boens escrit

[3] þer Iesus Crist was born] þere was jesus crist borne

[4] his] þe

[5] & wyl] wel

[6] day] B above the line

[7] soþfast bred] forsoþe

[8] seses] seþ; W2 fine

[9] his] þe

[10] þis] B is; P þis

takeþ nou3t, ne byleueþ hit nou3t, fram þis lyf he gos to þe deþ. He þat takeþ hit & bileueþ hit[1] þe brede of Marie, fram þis [deþ][2] he goþ to [lyf].[3]

Of þe mayde he wolde be borne þat his[4] flesche in forme of bred he[5] 3eueþ vs. Lokeþ, lordynges, of maydenhede, what hit is priue to Goddes hert. Whan God wolde take owre kynde, he wolde onlych come into a mayden, ac þe mayden was wedded. Lokeþ, lordynges, what God haþ don: þorw maydenhede & wedlok he wolde astoren a3eyn owre harmes. Þat mayden [is],[6] kepe wel her lyf & hij schul be felaws to Jesu, Marye sone. Þat wedded is, kep wel his lawe, for he schal euere haf God wyþ hym. & 3yf he fal in wyduhede, kepe hym wel [f. 13^{v}] in clannis.[7] Ffor by þis þre[8] stages men & wymmen schul come to heuene & þorw no noþer. Þat wyþ wille lest her maydenhede, neuer more ne schul hij couer þat harm. Amende he mow wele þe mysgylt, ac neuer schul hy come a3ayn to þat degre. Lorn hy han þe feleschyp of virginis þat ben wyþ Marie. & hij þat ben ywedded, kepe hem wele wyþoute trespassyng; for 3yf hij trespasse, wyþ gret pyne he schul amenden hit, for þei han

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[1] hit] om.
[2] deþ] B lyf; P deþ
[3] lyf] B deþ; P þe lyf
[4] his] is
[5] he] om.
[6] mayden is] B maydenes; P maiden is
[7] clannis] her clennesse
[8] þre] ilche þre

wraþþed God þat made þe weddyng. & gret trespas he dos to his wyf oþer scho to hym, for þorw st[r]engþe[1] of wedlok hy ben o flesch wyþouten doute. Seynt Poule seyþ[2], forsoþe, "þe spouse[3] ne haþ nou3t his body at wylle. For þe man is al 3euen to his wyf and þe wyf al to þe husbonde" [1 Cor. 7:4]. & so hi ben ybounden togedur, þat none of hem haþ[4] pouste of hemseluen. Fforþi is þe trespas ful gret & strong for to amenden.

Amende we, lordynges, our lyf, þat we may ben in companye wyþ Jesu, Marie sone. Hit is on[5] of[6] þe synnes þat he hateþ muchel, lechorie.[7] & þat he schewd vs wel whan he toke flesche & blod of a mayden, & in þe way he wolde be born. & in þat he schewed vs wele þat al þis lyf nis bote a way þat we schul[8] passen in [oiþer to good][9] oþer to qued. & he þat wol regne in þe blysse of heuene wyþ owre Lord, he most nede take her þe way in þe gode. Ffor her ne haue we no certeyn wonyng stede. Anoþer we moten schewe.[10] In þe way Crist was born, þat is oure way, þat

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[1] strengþe] B stengþe, first e above the line; P strengþe

[2] Seynt Poule seyþ] & seint Poule it seiþ

[3] spouse] spoused

[4] of hem haþ] ne haþ

[5] is on] is wiþ on

[6] of] B of of, second of canc.

[7] muchel lechorie] most is leccherie

[8] schul] B schul schul, second schul canc.

[9] oiþer to good] B om.; P oiþer to good

[10] schewe] sechen

þorw his wordes we ben ytaw3t. He seyþ hymseluen, "Ich am way & soþenesse & y am lyf"[1] [Jn. 14:6]. Wyte 3e wel, by þis way we gon 3yf þat we don his comawndement þat is soþnesse þat neuer ne schal ly3en. 3yf we gon aftur his wordes, we schul haue þe lyf þat euere schal laste. For to drawe vs from þis lyf, Jesu Crist was born of his moder on[2] a ny3t. For as longe as we ben in þis worlde, [in ny3th] we ben [&] in [deie] derkenesse. For be þis day neuer[3] so ly3t as vnto heuene to se to, hit is al derknes. Ne be þis worlde neuere so delicious, a3aynes[4] þat hit is nou3th[5]. & þis worlde haþ ende, & þat dwelles euermore in gret blysse. Gretlyche we owe to þonke hym þat comeþ to saue vs fro þat ny3t.[6] Loue we owe his gret lowenes þat bynymeþ vs þe þing þat hurteþ vs gretlyche. He come to delyuere[7] vs out of þe trowage & þe þraldom þat[8] Adam sette vs inne. Þat eche tyme þat he was born, he schewd hym forþ for to paye trowage

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[1] & soþenesse & y am lyf] in soþenesse Ich am lyf

[2] on] om.

[3] worlde in ny3th we ben & in deie derkenesse For be þis day neuer] B worlde we ben in derkenesse For be þis day neuer; P werlde in ny3th we ben & in deie derkenesse ffor þis deie is neuer; W2 mund Nuit est e tenebrur parfund Kar ia ne seit tant clers cest iur

[4] a3aynes] as a3eins

[5] nou3th] perilous; W2 perillus

[6] comeþ to saue vs fro þat ny3t] com for to brynge vs from þis ni3th

[7] delyuere] bynyme

[8] þe trowage & þe þraldom þat] guare & þraldom þere; W1 treluage U

for vs;[1] for[2] alle þis[3] lownes he dyde for to hy3en vs.

[He][4] was cloþed in cloutes for to cloþen vs in clene werkes. Couerd he was in[5] [f. 14ʳ] cloutes for to couer vs wyþ newe godes; for we were al elded and wyþ synne al fy[l]ed.[6] Þe newe man come for to helen vs & for to cloþen vs in newe cloþyng. He 3af vs his comawndement for to wasch wyþ owre hertes þat were fyled. In þe cracche he let lygge hem[7] for to do away oure bestlyche l[o]kynges.[8] A cracche is ma[ngeoure][9] vnto bestes þat euere more put doun þer[10] heuedes, þat ne þenchen but onlych on þe eorþe how þat[11] þey mow geten her mete. & be þey nou3t wel bestes þat no þynges þenkes[12] bote yuel, & þat han sette her hertes[13] in eorþe & þenkeþ no3t of[14] paradys? Hij setten so her hertes vpon þer godes þat hij ne þynke no þink on God.[15] Ac Iesus

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[1] vs] B vs &, & canc.
[2] for] B mar.; P ffor
[3] þis] his
[4] He] B He þat; P he
[5] in] wiþ
[6] fyled] B fylled; P fyled; W2 enordiz
[7] lygge hem] leggen hym
[8] lokynges] B lykynges; P lokynges; W2 oster
[9] mangeoure] B made; P mangeoure; W2 mangure
[10] put doun þer] putten dounward þe; W1 enbrunkent les
[11] þat] B above the line
[12] no þynges þenkes] no þing ne þenchen
[13] hertes] heuedes; W2 le quor
[14] of] on
[15] ne þynke no þink on God] nylleþ nou3th knowen god

was leyd in cloutes for to don fram vs suche schenscheps.[1] In þe cracche he wold lyne for to bynymen vs of such þou3tes, &[2] for to bynymen vs from couetyse. In foul [cloutes][3] he was leid þer þer knewe þe asse his Lord & þe oxe his maker.

And we wrecches, what may we say whanne he schal come wyþ his gret wreþþe þat ne wol[4] no3t byleuen in hym ne do his comawndement? Whanne he makeþ in heuene his fest, more vile we schul ben[5] þan eny beste. Certes as man he lay in þe cracche, ac as God he schewed hym to þe schepardes. As chylde he lay in vile[6] cloutes & foule, & as God he schewd hym to þe herdemen. Þe angel wyþ gret bry3tnes brou3t þe schepardes tydynges of hym þat lay in þe foule cracche.[7] Whanne he was swyche in his chyldhede, what schal he be whanne he comeþ in his my3t? Þenke we so[8] vpon hym heere þat we ne be no3t þen[9] confounded. [Þenche][10] we in stedfast byleue & [wake we][11] in gode werkes. Þe herdemen

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[1] cloutes for to don fram vs suche schenscheps] vile cloutes swich schames

[2] &] om.

[3] cloutes] B om.; P cloutes; W2 uestuz

[4] ne wol] now ne wil we

[5] more vile we schul ben] more we schull be wiler

[6] vile] om.

[7] foule cracche] foule cloutes & in þe cracche

[8] so] now so

[9] þen] om.

[10] Þenche] B Wake; P Þenche; W2 Pensez

[11] wake we] B om.; P wake we; W2 ueillez

þat were wakyng sy3en þe angel in gret ly3t. He wakeþ wel, forsoþe, þat ne slepeþ nou3t in no wycked wylle. He wakeþ wel þat ne doþ none yuel, ne haþ no gladnes of non oþer mannes synne, þat ne doþ no synne in hymseluen, ne a3aynes God, ne his ney3borw.

Lytul[1] hit is worþe[2] for to wyþdrawen men from yuel bote 3yf he do[3] þe goode. For 3yf[4] he do yuel, he brekeþ Goddes comaundement. For God haþ forboden yuel þat he ne schal nou3t do hit, & he haþ comaunde hym[5] to do goode. & 3yf he do nou3t þe gode, he brekeþ Goddes commaundement & goþ to helle þerþorw bote 3ef he amende hym. For[6] þe schepardes þat sy3en þe angel[7] woken þer bestes. Alle we ben bestes in as mychel as we han flesche and blod, for[8] of erþe beþ communlych [f. 14^{v}] man and beste. Ac God wolde so ordeyne hem, þat he made þat on scholde kepen þe toþer body: & þat ben þes lordes ouere þe comyn pepul.[9] & some ben lordes ouer[10] þe soules: þat ben þese docturs. Alle[11] hij

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[1] Lytul] Ac litel

[2] worþe] worþi

[3] he do] men done

[4] 3yf] om.

[5] comaunde hym] comaunded

[6] for] om.

[7] angel] aungels

[8] for] ffor

[9] scholde kepen þe toþer body & þat ben þes lordes ouere þe comyn pepul] kepen þat oþer Of kepers which ben lordes of þe oþer bodies & þat ben þise lordes ouer þe commune people

[10] ouer] of

moten so kepen, boþe[1] þe lord and þe techer, þat þe folk hold hem in gode,[2] & þat hij mysdon in no þyng. & 3yf hij don so,[3] Goddes angels ben wyþ hem & ly3teþ[4] hem in ny3t[5] as long as hij don Goddes wylle. & þei3 al don hij wel her myster, 3et hij owen alwey to be in doute.

Ffor when þe herdmen sye þe angel, hij weren in gret drede. And Salamon seyþ also, "Wel he haþ don þat alwey douteþ hym" [Eccles. 8:12]. Vnto hem þat douten hem seyþ þe angel wel, "Ne drede[6] 3ow of no þyng, for gode tydynges y telle 3ow.[7] For today is born þe saueour of þe[8] worlde." Þat is to say, "Ne doute 3ow nou3t, 3e þat louen Iesus Cryst, Marye sone." Ac hij mow mychel doute hem þat ne loue hym no3t. Ffor hij þat [doute hym, hem he schal sauen; and hij þat] ne doute hym no3t,[9] he schal vengen hym vpon hem. He schal sauen hem þat ben of gode wylle, & he schal struen hem þat ben of wycked wylle. Þe angels þat comen afturward,

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[11] Alle] ac alle

[1] boþe] om.

[2] gode] godd; W2 bien

[3] so] illeg., in binding

[4] & ly3teþ] þat li3teþ

[5] ny3t] mi3th

[6] drede] doute

[7] telle 3ow] rev.

[8] þe] þis

[9] doute hym hem he schal sauen and hij þat ne doute hym no3t] B ne doute hym no3t; P doute hym hem he schal sauen and hij þat þat ne douten hym nou3th; W2 ses duturs il sauuera e des autres

forþi, hi comen for þat hi schold wel by leued.[1] For men seyþ, "He þat bryngeþ god wytnes, he is to leuen." Þat[2] song þat hij han songen is al turned to owre gode. We schal heryen God on hy3e, no3t in lowenes of synne. & we make to hem[3] gret blysse when we byleuen in[4] hym & schewe oure byleue in loue[5] and in gode werkes þat is þe gode wylle þat euere schal haue pes in God. Vndurstondeþ wel þis word þat þe angel seyþ, "To men of gode wille be pes in eorþe." Onlyche in[6] oure gode wylle fulfylleþ[7] alle þe strenkeþ of owre werkes. Þe dede nys nou3t worþe ne be hit neuere so gret but 3yf hit be don wyþ gode wille. Ffor gode wylle suffyseþ anow þat ne may non oþer don wyþ gode wylle.[8] Þerfore, lordynges, haue we[9] gode wylle and sette we owre byleue fast in God. Loue[10] Iesus Cryst þat lyf brou3t vnto vs in þis lyf. He com into þis dedlych lyf for to bryngen vs to heuene; þerfore serue we[11] hym so heere þat we may come to hym & be wyþ hym in his feleschy[p].[12] Amen.

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[1] hi schold wel by leued] hij schulden ben leued

[2] þat] þe

[3] hem] hym

[4] byleuen in] B byleuen on, on canc., in mar.

[5] loue] grete loue

[6] in] om.

[7] fulfylleþ] he fulfilleþ

[8] wyþ gode wylle] om.

[9] haue we] haueþ

[10] Loue] Loue we

[11] we] B above the line

[12] feleschyp] B feleschyd; P felawschipe

(6)

In die Epiphanie.

[CVm natus esset Jesus in Bedlem Jude & cetera.][1]

[Matthew 2:1-13]

Whanne Iesus Crist[2] was born in Jude & in Bedleem þe blyssed in þe tyme þat Herodes regned &[3] was kyng of Jude, out of þe est com þreo kynges vnto Ierusalem, [f. 15r] and þere hij askeden wher[4] þe kyng of Jewes was born. "We han sen," hy seyden, "þe[5] sterre in þe este, and we ben come for to worschypen hym." Whan Herodes herd þis, he was al trobuled in his herte & al[6] sory, & al þe land [so] was[7] ytrobuled for her wordes. Herodes dede come þen[8] al þe wysmen of þe cyte togedur[9] of Iherusalem & asked hem where Cryst schul ben yborn. & hy seyden to[10] hym, "In Bedleem

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[1] CVm natus esset Jesus in Bedlem Jude & cetera] B om.; heading in P: In die Epiphanie dominum secundum Matheum twelfe daye CVm esset Jesus in Bedlem Jude & cetera; heading in W2: In die epiphanie secundum matheum

[2] Crist] om.

[3] &] om.

[4] wher] B h above the line

[5] þe] his

[6] al] om.

[7] so was] B so he was; P so was

[8] come þen] þan comen togeder

[9] togedur] om.

[10] to] om.

Jude. Ffor þe prophetes seyde[1], 'Þu lond of Jude, in þe schal be born þe flour[2] of prynces þat my folk schul gouerne & kepen of Israel'" [cf. Mich. 5:2]. Whanne Herodes herd þis, in his hert he helde hit stille,[3] & seyd to þe kynges & bysou3t hem ententiflyche how long hit was agon þat hy hadden sen þe sterre. He sent hem into Bedleem & bysou3t hem þat whan hy hadden founde þe chylde, hy[4] schulden wyte hym to say, & sayde he wolde come þanne[5] for to honoure[6] & to don hym worschepe. & whanne þey ben departed from Herodes, þen hy founden þe sterre þat lad hem þer þe chyld was ry3t into[7] þe hous. Þe kynges, when hy sy3en þe sterre, hy maden gret ioye. & al son hy wenten into[8] þe hous, hy founden[9] Marye & here chyld. Hij fellen down on knes & toke out her tresore & offred hym gold, mirre, and ensens. [Þes weren þe 3iftes þat hij offreden hym.][10] In her slep hi ben[11] warned of þe angel þat hy scholde nou3t

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[1] seyde] so seiden

[2] þe flour] B þe lond, lond canc., flour mar.

[3] in his hert he helde hit stille] he helde it stille in his hert

[4] chylde hy] childe þat hij

[5] þanne] B added in mar., appears to be a correction

[6] honoure] honouren hym

[7] into] vnto

[8] into] to

[9] hy founden] & hij founded

[10] ensens Þes weren þe 3iftes þat hij offreden hym] B ensens; P ensens Þes weren þe 3iftes þat hij offreden hym; W2 ensens...Co sunt les duns ki li firent

[11] ben] weren

gon by Herodes. By anoþer way hy þe gon[1] hom in to her owne[2] contre.

Þis day is cleped Epyphanye: þat is as[3] mychel as schewyng of deuyne,[4] þat is, þe schewyng of God hymseluen. Today schewd God hym soþlyche in þreo maners to þe folk. Ffurst vnto þe þreo kynges of þe est, as 3e han herd schortlych; and on þat day þrytty 3er he was bapty3ed of Seynt Jon; & on þat day o 3er aftur he turned watur into wyne.[5] & in alle þis þreo [dedes][6] he schewd hym þat Iesus is boþe God and man. Now heere we þe furst dede in his chyldhede. & [aftur][7] þat he was born of his modur,[8] vpon þe þrettenþe day aftur[9] þat he was born,[10] þreo kynges ben comen from out of þe est þorw a sterre þat hy han sen. Þis sterre ne stod nou3t among þe oþer sterrus, ac byneþen[11] in þe ayr hit was, & lad hem for to sechen hit.[12] Þe sterre was gret & clere, & þe gretnes þerof made hem for to sechen

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[1] gon] went

[2] owne] om.

[3] as] B as als, als canc.

[4] deuyne] divinite; W2 diuin

[5] turned watur into wyne] made of water wyne

[6] dedes] B þynges; P dedes; W2 feiz

[7] aftur] B a aftur; P om.

[8] þat he was born of his modur] om.

[9] aftur] om.

[10] born] borne of his moder

[11] byneþen] B byferrum, ferrum canc., neþen above the line

[12] for to sechen hit] om.

hit. Of[1] þe sterre ne sy3e hy nou3t whan hy comen towardes Herodes; & whanne hij were deparded [f. 15ᵛ] fram Herodes, þenne þe sterre schewd hym to hem. Þese þreo kynges were wysmen and mychel couþe of þe sterres. For[2] þis sterre þat was so gret and kest so gret ly3t for, hij hadden neuere 3ut aforn seye[3] non suche, & þerfore hij þou3ten þat his[4] vertu was gret. And Balaham had prophecyed,[5] þat had dweld in her lond, "Of Iacob schal a sterre be born;[6] of Israel a man schal arisen. Þe strang[7] dukes he schal fordon, & of alle landes he schal be kyng" [Num. 24:17-19]. & whan þis sterre schoun so bri3t, þan hi biþou3t hem of[8] þe prophecye, & of þe sterre he maden her gyour. & alway hii sey3en it ny3t & day. Þe sterre honge in þe ayr & hii folwed it. Bi þat schewed hym Iesus Crist þat he made man &[9] witt & al þe world. For al þei3e[10] he be in fourme of man, God he is whan þat he li3teþ þe sterre. As child he lay in his cradel, & as God he ladde þe sterre.[11] Þan was

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[1] Of] Ac of

[2] For] By

[3] ly3t for hij hadden neuere 3ut aforn seye] li3th & þan for þat hij ne hadden neuere 3utt seen aforne

[4] his] lesse; W2 sa

[5] prophecyed] propheted

[6] schal a sterre be born] schal afterward be borne &; W2 une esteile nestra

[7] strang] stronge; W2 aliens

[8] of] on

[9] &] om.

[10] al þei3e] þei3 al

[11] sterre] illeg., in binding

þe wordes[1] fulfyld þat aforn had[2] seyd þe prophecye, "Þe folc þat ben in derkenes, from heuene com greet li3t; to hem þat were in schadue of deþ is born clarete of comfort" [Isa. 9:2]. Bi þes þre [k]inges wel schewed[3] he sarrain & þe paynymes þat hadden no li3t ne swettnes, for[4] hii weren in derkenes. Ac Iesus Crist li3tnd hem. & hii þat weren li3tned, he made hem blynd.[5] Hii[6] þat weren li3tned weren[7] þe Jewis þat hadden resceyued þe lawe of God. Þan hii seyden forsoþe þat Crist schulde be born in Bedleem. Ac blind þei weren al whan þat hii bileued nou3t þat hii seyden. As child he lay in þe hous, & as God he made þe sterre. & whan þei sey3en Jesu spekande & dohand many wondres, whan þat hii leued no3t þanne þat he was God,[8] weren hii nou3t blynde[9] anou3? Þerfore God almy3ten lefte hem & haþ ali3ted þe payems. We ben comen of þe saracines þat God had 3euen us her li3t.[10] [Þe li3th][11] of

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[1] wordes] soþe; W2 ueritez

[2] had] om.

[3] kinges wel schewed] B þinges wel schewed; P kynges is wel schewed; W2 reis sunt mustre bien

[4] hadden no li3t ne swettnes for] hadden no li3th ne no swetnesse forþi

[5] he made hem blynd] om.; W2 les alumez auogla

[6] Hij] om.

[7] li3tned weren] om.; W2 alumez...esteient

[8] God] god & man verray; W2 De

[9] nou3t blynde] nou3th þan blynde

[10] þat God had 3euen us her li3t] þat god haþ 3ouen his li3th

[11] Þe li3th] B om.; P Þe li3th; W2 La luiur

cristendom þorou3 his grace he haþ 3euen us. Heere we han it þorou3 bileue; in heuene we schul haue it openliche. Þis is þe sterre þat ledeþ us & to Jesu bringeþ us ri3t. Ffor no3t he is cleped cristen man þat[1] ne hopeþ efter oþer godes. For nou3t he haþ taken cristendom þat ne hopeþ nou3t vnto an oþer lyf. In hope & in stedefast bileue is al oure li3t.[2] For he þat draweþ hym from þes [two][3] he lesiþ þe li3t of God, as þe kynges whan hii wenten toward Herodes. Þe cloudes hid þe sterre. Ffor Herodes is þe fend þat ablindeþ al þorow3 synne, þat þe li3t of stedefast bileue he makeþ it derke þorow3 misbileue. & þorow3 þis[4] erþeliche loue þat he putteþ in oure hertis, he bynymeþ[5] þe heuenliche hope[6] þat we schulde haue to God. In Ierusalem Herodes was,[7] & þere þes þre kynges fond hym. Loke, lordynges, þat[8] þe fend may gretliche[9] tempte men[10] in holy stede & duelleþ þere. For þat he fel fram heuene, he scheweþ in holy stedes his delitis. By Jerusalem is schewed þe stede þat we gon to to worschupe God. Þerfore, vnneþe we

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[1] þat] þat he

[2] oure li3t] & every deel oure lyf; W2 nostre luminaire

[3] from þes two] B from þes; P from þe two; W2 de ces dous

[4] þis] om.

[5] bynymeþ] bynymeþ vs

[6] hope] hopes

[7] was] was þat tyme

[8] þat] what

[9] gretliche] om.

[10] tempte men] B mar.

schul comen in to Jerusalem; þat is vnneþe schal we[1] bydde any bede, þat þer [ne schull][2] comen yuel þou3tes vnto us ouþer for þat we seen or for þat we han seen.[3] [Summe þenchen][4] of[5] housbondrye, summe of[6] loue, summe how hii schul[7] gouerne her lond, summe how hii schul wynnen lond & riches, summe how þat hii mow bigylen her [f. 16r] nei3bore. & suche þou3tes comeþ of þe wicked gost & makeþ a man al for3eten God. Summe þinchen of[8] wicked vanites, & al þis gile is[9] of þe feend. Þe more þat we þenchen for to bidden oure bedes, þe more he is aboute for to acumbren us, for he is trobled of oure gode dedis, as was of þe newe tyding Herodes.[10] He is sory & his seruauntes[11] whan ani repenten hem in her lyue. Herodes seide wiþ fayr semblaunt: "Goþ," he seide, "& secheþ þe child." So þe feend suffreþ wel a man & womman do gode dedis whyles[12] þat hii ben in her synnes. Ffor 3if hii lefften alle her gode deedis, soone hii

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[1] schal we] rev.

[2] ne schull] B schal; P ne schull

[3] seen] om.

[4] Summe þenchen] B Þenche; P Summe þenchen ; W2 Tels pense

[5] of] on

[6] of] on

[7] how hii schul] hij schullen

[8] of] on

[9] gile is] rev.

[10] as was of þe newe tyding Herodes] as Herodes was of þe new tiþinges; W2 Cum fu de la nouele Herodes

[11] seruauntes] B erasure between u and a

[12] whyles] þerwhiles

schulden aparceyuen her werkes. & he made semblaunt as he wolde comen & offren to hem[1] whan þat he were syker where þat þe child was. Þe feend, for to bigyle more a man, he[2] makeþ greet semblaunt to louen God. Þe kynges wenten forþ & fond þe sterre. Þat is, to hem þat repenten hem, God ne hydeþ hym nou3t. For al sone as we lete oure synnes, God ali3teþ vs up[3] wiþ his grace þorou3 his gode wille þat he haþ to us. Whan we entren into ri3t bileue, God scheweþ us his li3t[4] þat is his grace. Ac þe sterre wente forþ & þe kynges folowed. Þat is, þorou3 techeing & þorou3 repentaunce we owe to holde þe ri3t waye, & go in gode werkes wiþouten faintise 3if þat we wilen come to God. Ffor þorou3 gode werkes & þorou3 bisechinge schul we come to Godes hous. Þe sterre stood abouen [þe hous & hij wenten jn & founden Jesu Crist].[5] Þe hous bytokeneþ holy chirche þat God ali3teþ in al manere. Þere stood þe sterre cleer & bri3t þat is ri3tful bileue. Fool he is þat bileueþ more þan holy chirche biddiþ hem.[6] Ac no man may wyte þe bileue but 3if he entre wiþ gode werkes doinge. Þe bileue[7] þe kynges scheweden: hii sei3 þe child & worschuped God. Þe

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[1] hem] hym

[2] he] om.

[3] up] om.

[4] li3t] ri3th; W2 lumere

[5] þe hous & hij wenten jn & founden Jesu Crist] B om.; P þe hous & hij wenten jn & founden Jesu crist; W2 la maisun Entrez i sunt trovent Iesum

[6] hem] hym

[7] Þe bileue] Of þe bileue þis is þat

bileue is þis: þat Iesus is God & man; he is soþfast God in manhed, & soþfast [man][1] in Godhede. God is no3t enpayred þorou3 þe manhede. Ac þe manhede is amended þorou3 þe Godhed. Þe þre 3iftes schewen þis þat þes kynges offred hym. Ichone 3af hym þis þre 3iftis þorou3 gret sygnficacioun. Ffor he is oon in þre & he is þre in oon. Gold hii present hym as to kynge, & rechels as to soþefast God. Mirre hii offred hym in tokene þat he was man dedliche. Þis bitokeneþ here þre 3iftes. Gold is derworþest of alle metels, and bitokeneþ þe realtes þat man schal haue in Godes seruyse, & bitokeneþ God in al manere. Mirr is an[2] oynement þat is bitter & kepeþ þe bodiis from rotynge. Þe body þat is anoynted wiþ þat oynement, neuere ne schal it roten. & þat bitokenþ þe dedliche flesche of Crist as þe kynges bileueden. He was God & man. Offre we hym so þis 3iftis, þat bitokenynge þat we[3] haue stedefast bileue. Bileue we þat he is almy3tful, & þanne offre we hym gold. Bileue we þat he is God wiþouten ende, & þanne offre we hym ensens. And we offre hym mirre 3if we bileue soþfastliche þat he is stedefast[4] man. Þes[5] 3iftes haue oþer schewynge & vndoynge [þat][6] falleþ to oure[7]

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[1] man] B god; P man; W2 hom

[2] an] as

[3] þis 3iftis þat bitokenynge þat we] þe 3iftes þe bitokenynge þat is þat we

[4] stedefast] soþfast

[5] Þes] Þe

[6] þat] B þat þat; P þat

amendement. Gold is cleer & [f. 16^{v}] schineþ bri3t, & bitokeneþ wel charite. And we offre gold bri3t schynande clere whan we loue God ouer alle þinge. And ensens we offre whan we bidde oure bedes vnto hym. And mirre offre we[1] hym whan we pine oure bodies for oure synnes. Þat is þe offrend þat God wole haue þorow3 whiche he assoileþ alle his. Ffirst he muste loue God in alle þinge, & his euen cristen in soþenesse,[2] & þanne sle wicked willes þat ben in hym. Whan man haþ wille to synne, litel oþer nou3t is worþ his preyere; tofore God ne may he no þing spede. & þerfore he þat wole spede & ben herd of God, he muste offren alle þre. & he þat doþ so, greet meede he resseyueþ of God.

In slepe ben warned þes þre kynges þat hii ne wende[3] no3t by Herodes homward. He þat haþ þe flesche slepand, he ne þencheþ no3t of þis lyf. & 3if we[4] wole so forsaken al þe loue of þis world & þe desyr, we schul be warned as þe þre kynges were, þat we ne schal nou3t come to þe fend, but we schul laten hym altogider & taken anoþer wey. We schul turnen hom into oure owne lond, þat is þe blis of heuene, as þre kynges dide.

Greet ensaumple þes kynges han schewed us þat wente by anoþer weye hom to her countre. Oure kyngdom is paradys þer

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[7] oure] B oþer, oþer canc., oure below the line

[1] And mirre offre we] Mirre we offren

[2] soþenesse] his soþenesse

[3] wende] went

[4] we] B above the line

Adam was first set. Lorn we it haue þorou3 glotonye, pride, couetyse, & leccherye, & oþer synnes. Þorow3 oure[1] grete wickednes,[2] we han lorn oure ri3t heritage. & þerfore by anoþer weye[3] we moten gon 3if þat we wole keueren it a3ain: þorou3 fastynge, & þorow3 lowenes, þorow3 almes 3euynge, & þorow3 charite, & þorow3 clennes, & þorow orisoun, & þorow3 oþer gode dedis,[4] and þorou3 schrifte & repentaunce & haue inwille to amende alle oure[5] trespas. And on þis manere we moten come þider a3ain. Certes he þat ne payneþ hym[6] nou3t þus to done, schal he neuere regne wiþ Crist. Þenche we, lordynges, to amenden vs þat we may come to þe kyngdom of heuene.[7] Now 3e han herd þe offryng to Iesus.[8] Now here 3e þe[9] baptisinge.[10]

On þat iche day þritti 3eer after þat Iesus was born[11] come Iesus Crist to þe flum Jordan vnto Ion þe Baptist, as

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[1] oure] om.; W2 nostre

[2] wickednes] wickednesses

[3] weye] B above the line

[4] gode dedis] goodes; W2 bien fait

[5] oure] B oþer, oþer canc., oure mar.

[6] hym] B appears to be added in mar., possible correction

[7] text division in W2 appears here: De baptismo iohannis eodem die secundum matheum

[8] Iesus] Jesu crist

[9] here 3e þe] hereþ þe

[10] baptisinge] B baptisinge Dominica Epiphanie, 3e schullyn fynde þe gospel þat is rad on þe sunday wyþinne þe vtas of þe twelfþe day in þe firste chapetle of jon þe sunday gospel on þe vtas of twelfþeday mathu iij chapetle mar.; P bapti3ing

[11] after þat Iesus was born] om.; W2 om.

þe gospel telliþ us. Vnto hym come oure Lord Iesus Crist for to take of hym cristeninge; nou3t for to do awey his synnes, for he ne hadde neuere noon, ac for to halwe þe water þat it schulde haue my3t for to make clene boþe[1] body & soule & schelde us from encombering. Aforn it ne wosche but onlyche þe body, & now it waschеþ boþe body & soule siþþen þat Iesus Crist was baptist & had halowed it wiþ his blessed body.

Now hereþ lytel & michel þat þe gospel seiþ: Jesus, it seiþ, come to Jon þere he baptist hym at þe flum Jordan. As soone as[2] Seynt Ion sei3e hym, he come vp & seide to hym, "Of þe, Lord, I schulde be baptised, & þou comest to me wiþ þi gode wille?" Iesus seyde, "Þus [f. 17ʳ] it mot be to fulfille al ri3twisnes." & þanne Ion spac no more but baptised Iesus Crist. Þanne Iesus Crist come up of þe water, þe heuene opened abouen & þe Holy Gost in a coluer lickenesse come adoun from heuene & li3t upon hym.[3] & a voyce seyde out of þe heuene, "Þis is my sone þat I loue michel." Iesus Crist let cristen hym of his seruaunt for to schewe vs ensaumple þat we ne schal nou3t forsaken þe[4] seruise of a simple man; for who so is þe seruaunt, God is

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[1] boþe] om.

[2] þere he baptist hym at þe flum Jordon As soone as] þe baptist atte fflum jordon & als sone as; W2 U baptizout al flum iordan Tant tost cum

[3] þe Holy Gost in a coluer lickenesse come adoun from heuene & li3t upon hym] a white culuer com adoune & þe holy gost ali3th opon hym

[4] þe] þat

þe baptiser. Jordan is as michel to seye as departinge. & bi þe flood is bitokned þe world, for þe world is passand as þe flood is euer more ernand. Now it floweþ & now it ebbeþ, & so it fareþ of þe world.[1] Iesus[2] 3ede adoun for to hei3e us & bringe us to his cite. Ffor us he let hym cristen for to halwe þe water to oure bihoue.[3] Þe heuene þat opened abouen hym, þat[4] scheweþ us apertliche þat þe heuene is redi[5] to hem þat so ben baptist. & wel may we wite þat hii ne schul nou3t comen in heuen þat ne be nou3t baptist in Crist. Þe coluer com adoun,[6] þat is bitokned þat he 3eueþ þe Holy Gost to alle þat ben baptist in[7] his name hii schul regnen. Þe voice of þe fader þat seyde,[8] "Þis is my sone þat I delite me inne," þat scheweþ þat we ben alle Goddes sonus þat ben bi3eten a3ain þurgh bapteme þurgh Iesus Crist oure fleschliche broþer, & þurgh holy chirche oure moder, & þurgh[9] þe Holy Gost þat we resceyuen whan we bicomen cristen. God of heuene is oure fader 3if we folwen hym on þis manere.[10] Ffor he þat in Iesus wole bileue, hym[11] owe

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[1] Now it floweþ & now it ebbeþ & so it fareþ of þe world] om.; W2 om.

[2] Iesus] B in þis erninge Iesus, in þis erninge on erasure and canc.

[3] bihoue] byheueþ

[4] þat] om.

[5] redi] al redy

[6] adoun] adoun to hym &

[7] in] & in

[8] seyde] haþ seide

[9] þurgh] for

[10] hym on þis manere] his manere

to gon as he dide. He owe to gon in his weyes, oþer his bileue schal faile hym. Iesus 3ede alway in goode; he misdide in no þing. & also owe cristen man to don 3if he wole drawe his name of Crist. & wiþ wronge[1] he bereþ his name[2] in wicked lyf. Of Crist be we cristned for to lete þe yuel & do þe goode. Kepe we, lordinges, cristendome þurgh goode werkes[3] in charite. God it us graunte so for to kepen þat we mowen regne wiþ hym in heuene. AmeN.

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[11] hym] he

[1] wiþ wronge] wrongfullich

[2] name] name þat lyueþ

[3] goode werkes] goddes werk; W2 boen {uneraigne} e charite

(6a)

Þe firste Sunday gospel af[ter][1]

þe vtas of tw[elf]þe[2] **day.**

[John 2:1-10][3]

From þe baptisynge a 3er[4] ri3t as þat day[5] fel in a cite of Galile, Cana it was þanne cleped, a bridale was maked. & Iesus & his moder were boden þider, & he brou3te his disciplis wiþ hym. & whan hem fayled wyn, Iesus moder seyde vnto hym, "Hii ne haue no wyn." Þanne seyde Iesus, "Womman, what is þat to us?" Marie seyde to þe seruauntes, "Do al þat my sone biddeþ 3ow." Sixe[6] pottes of ston þer weren þat þe Iewes hadden, & echone held to oþer þre of her[7] mesures. Iesus seyde to hem, "Filleþ þe pottes."[8] & hii diden as he bad hem filleþ[9] hem ful of water. & whan

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[1] after] B ter cut off by shearing

[2] twelfþe] B elf cut off by shearing

[3] no heading in P; text division in W2: De nuptiis factis in chana galilee eodem die secundum iohannem

[4] a 3er] a3ein

[5] day] B e day, e canc.; P iche day

[6] sixe] wyne; W2 sis

[7] her] his

[8] pottes] pottes wiþ water

[9] bad hem filleþ] bad & filled

þei had filled þe pottes, þan[1] seide Iesus, "Heldeþ out & bereþ vnto archedeclin." And whan archedeclyn hadde tasted of þe water þat was turned into wyn & wiste no3t whennes it come, he cleped þe spouse & seide, "First men taken þe gode wyn, & whan men ben drounken, þe wers. Ac þou hast kept þe[2] gode wyn vnto now." His disciplis sei3en þis wonder & trowed him & folwed hym.

Galile spelliþ þe passinge, & Cana is as michel to seyne as loue as for[3] passynge men owe to[4] vsen [in][5] þis world. Ffor þer loueþ men þe brigges þer þat þe ryuers ben yuel & depe. He þat ne haþ no[6] ryuer of maydenhode, þurgh þe brigge[7] of wedloc kepe hym from harm. Ffor maydenhode is þe ryuer þat[8] noon yuel þing may passen by. He þat ne may no3t holde hym in þis, a brigge þer is þat he may kepe hym inne: þat is þe ri3te wedloc þat he ne go nou3t wronge þurgh leccherie. And echon owe wel to kepen hym[9] þat hii

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[1] þan] now

[2] þe] þi

[3] as for] & loue as for

[4] to] it

[5] in] B om.; P in

[6] no] þe

[7] þe brigge] brennynge; W2 punt

[8] þat] þat þat

[9] hym] om.

mowen[1] comen mayde to wedloc. Ffor maydenhod & wedloc, whan hii ben wel kept as hii au3t for to ben, God loueþ [f. 17ᵛ] hem & God auaunceþ hem & wiþ hem he holdeþ wiþouten doute. Of maydenhode wolde Iesus be born, & þe spouseals visyte & feden. Of maydenhode he toke oure flesche, & at þe spousails God made of water wyn.[2] Ac we ne herde neuere telle þat Iesus dide good to leccherye. Neuer vnto leccherie ne[3] schal God do but yuel. Þe lengere þat he abit to take wreche, þe more it greueþ hym; & þe lengere þat he abideþ, þe grettere schal be his vengaunce. Þe apostle Seynt Poule seiþ in many stedes in his[4] wrytinge, "Lecchour ne spouse brekere schulen nou3t comen in heuene" [1 Cor. 6:9-10]. & þe prophete Osee seiþ, "Þe hore[5] schal be defouled[6] as dung" [cf. Chapter 5]. 3e ne schul fynde holy man ne prophete þat hii [ne][7] acursen horedome. Ac be þe synne neuere so foul, ne so orrible, ne so ofte don, þat he ne may amenden hym whan þat he repenteþ hym. & þe better it may ben amended 3if he repenteþ hym þer whyles þat he is in good hele. Þurgh wedloc & þurgh gode dedis þat he doþ

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[1] mowen] om.

[2] of water wyn] wyn of water

[3] neuer vnto leccherie ne] om.

[4] his] B mar.

[5] þe hore] Hores

[6] defouled] defouled in helle

[7] ne] B om.; P ne

may men amende þis yuel & drawen it to gode. Gret ensaumple 3af us Crist whan he turned water into wyn.[1] To þe brydale he come no3t for to eten, ac for to blessen it & conferme[2] þat he made atte gynning þan he confermed it[3] þer in present of[4] Adam & Eue. He made hem, & þurgh his comaundement wedded hem togider for þat hii schulden drawe to gode[5] & bringe forþ holy engendrure. Þe holy Moyses seide whan he wrot her makynge, "Fader & moder he schal forsaken & taken to his wyf, & hii bicomen boþe o flesche & o blood" [Gen. 2:24]. A fool he is þat makeþ departinge þat God made oon.[6] Þat God haþ maad oon ne owe no man to departe. Kepe ich man hym from þat folye, as God in Adam hadde maad it, & þurgh Moyses bar wittnesse þerto, & hymseluen come to confermen it þurgh myracles doinge. Vnto weddinge[7] com þat weddinge[8] made. He þat blessed spusals, he hymseluen is spouse of holy chirche, þat is cristen man & cristen[9] womman, for he kepeþ hem in ri3tfulnesse. Alle

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[1] wyn] wyne at þe bridale

[2] conferme] conferme it

[3] it] om.

[4] of] om.

[5] gode] godward; W2 bien

[6] þat God made oon] om.

[7] weddinge] B second d above the line

[8] weddinge] B second d above the line

[9] cristen] om.

þat maken spousayls is[1] his felowes, & his children hii ben. At[2] þe spusayle was Marye & Iesus & his companye. Wite 3e wel þat gret is þe sacrement þer so mychel is of holy[3] folk; & we owe to holden derworþ þe þing þat God wole so michel louen. Ffor þei3e al ne be he nou3t sen þer bodiliche, 3it he is þere in present. For al þat is don in holy chirche, al is[4] don in his present. & who þat be þe seruaunt he is þe strengþe of al þat þer is as he is atte bapteme & of spusayl he is Lord. Ffor atte weddynge he turned water into wyn. Ffor þe olde lawe ne was nou3t parfyt, wedding[5] nis nou3t maad but for sauacioun. Ffor hii þat mow nou3t kepe hem maydenes, saued [h]ij[6] may ben þurgh wedloc. For to saue fleschliche corupcioun made God[7] þis holy werk. & þe water wel it bitokneþ þat was turned into wyn. For water is þing þat is alway ernynge, & neuere bi hymself ne schal it be stabul. Swich is þe flesch þat neuere fineþ but euere it[8] draweþ to wers & wers. Iesus

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[1] is] &; W2 sunt

[2] At] Ac

[3] holy] his holy

[4] is] his

[5] wedding] B second d above the line

[6] hij] B he; P hij

[7] made God] rev.

[8] it] om.

bad do þe water in ston whan he chaunged it into wyn.[1] In þat ich[2] manere he doþ whan he wiþdrawiþ oure fleschliche[3] likynges þat we ben nou3t ouercomen & þat we ben hard a3ain þe yuel. For no man ne may haue helpe but 3if he wole wiþstonde his flesche[4] likinges for to schewe þe ri3t way. Þe wyn heteþ[5] & makeþ þe herte cleer & deliuer. So doþ þe lawe of sposayls heteþ þe herte þurgh loue & li3t for to leten þe yuel & drawiþ þe herte from yuel þou3tes. & God makeþ of þe[6] water wyn whan [f. 18r] he amendeþ oure willes. Whan þe flodes of fleschliche likinges ben amendid þurgh wedlok, þat schewed wel archetriclin. Whan he hadde drunken þe wyn þat was maad of water, ouer al oþer[7] wyn he preysed it. Ffor þer ne is no degre in þis world þat is so michel worþ as þat saue maydenhod. Ffor maydenhod is as flour, & wedlok is as tour: þat in[8] þat oon ne may nou3t flouris, in þat oþer he may sauen hymseluen.[9] Þat[10] is þe firste of þe

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[1] into wyn] om.

[2] ich] om.

[3] fleschliche] flesche{s}

[4] his flesche] in his fleschlich

[5] heteþ] in heteþ

[6] of þe] om.

[7] oþer] þe oþer

[8] in] 3if

[9] hymseluen] hym

[10] Þat] Þis

wondres þat Iesus made, wedlok. Ffor þat is wonderful greet[1] þat two men maken o flesch[2] þurgh þe makyng of God in þe wedlok. Hii ben oon also in charite þurgh loue þat haþ bounden hem. O flesch & o blood makeþ fleschliche fondinges, & o gost þurgh loue of God. Fforþi he doþ greet[3] synne þat fordoþ þis onynge. Þes ben þe þre werkes of Iesus Crist þat he made at þis feste: vnto þe þre kinges he schewed hym on þis day, he was baptist on þis day,[4] & [also][5] on þis day he turned water into wyn. In alle þes þre þinges he schewed þat he was God. God he schewed hym whan he made þe ster, & in þat he schewed hym[6] þat he was God whan þe heuene opened & þe voyce seide, "Þis is my sone." & also he schewed þat he was God whan he turned þe water into wyn. Lokeþ þanne wel þat Iesus Crist is God. He þat wolde so schewen hym, he[7] for3eue us alle oure synnes & amende us 3if it be his wille. AmeN.

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[1] greet] good

[2] o flesch] flesche of flesche hij maken

[3] greet] wel gret

[4] on þis day] om.

[5] also] B as; P om.

[6] hym] om.

[7] he] & he

(7)

Þe ij Sunday gospel after vtas of twelfþ[e][1] day.

Luk ij.[2]

Cvm factus esset Iesus annorum duodecim.[3]

[Luke 2:42-52]

Whan Iesus was of twelue 3er old, he come to þe[4] feste into Jerusalem whan men of þe cuntre wenten þider. Joseph & Marie wente þider & tok Iesus wiþ hem, for it was þe custome þanne þat alle þe folk schulden come þider to þe feste. & whan hii hadden don & wenten hom a3ain, Iesus bilefte so priueliche bihynde[5] þat his kinde ne wiste nou3t. Ac hii vnderstoden[6] þat he come wiþ þe folk, for[7] hii sou3ten hym a good while among her frendes and among her kynde. & whan hii founden hym nou3t, hii comen to Jerusalem a3ain. & so hii sou3t hym & asked after hym þat upon þe þridde day hii founden hym in þe temple among þe techers þer he satt & herd

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[1] twelfþe] B second e cut off by shearing

[2] heading in P: Dominica prima post Epiphaniam secundum Lucam; heading in W2: Dominica i post epiphaniam secundum lucam

[3] duodecim] duodecim & cetera

[4] þe] om.

[5] bihynde] om.

[6] hii vnderstoden] vnderstoden forsoþe

[7] for] forþi

hem & asked hem questiouns.[1] Þer ne was noon þat he ne was abayst of his witt & of his wordus. Marie & Ioseph hii sey3e þis, for greet wonder hii weren abayst. His moder seide to hym þanne, "Sone, why hastou þus don? Ich & þi fader sori sou3te þee[2] & sorouful." Iesus seide þanne vnto hem, "Why haue 3e sou3t me? Ne wostou wel þat I moste don my fadres wille?" & hii ne vnderstode nou3t þat Iesus haþ seid hem.[3] To Na3areth whan he come wiþ hem, Iesus[4] was to hem buxom & meke. His moder held[5] alle his wordes & kepte hem,[6] & in her herte recorded hem.[7] And Iesus wex forsoþe of elde & of witt & of wysdome & of grace [also][8] a3aines God & a3ains þe folk.

Vnderstondeþ, lordinges, þis lessoun & 3eueþ good kepe þerto. Michel[9] good 3e mowe lernen þerynne 3if 3e wolen vnderstonde it in 3oure herte. God þat is wiþouten biginnyng & duelleþ wiþouten endinge,[10] he wolde take oure

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[1] questiouns] om.

[2] sori sou3te þee] han sou3th þe sory

[3] hem] om.

[4] To Na3areth whan he come wiþ hem Iesus] Þan he com wiþ hem to na3areth &

[5] held] kepte

[6] & kepte hem] om.

[7] hem] hem wel

[8] also] B also good; P also; W2 tuz

[9] michel] for mychel

[10] endinge] end

kynde and after þe flesch[1] wexen[2] in dayes, in moneþes & 3eres & in elde for to amende oure harmes. Al þat he wolde do & seye, al[3] was for he wolde drawe us to hym. & in oure kynde he schewed bi his dedis þat he was wyse. For his holy werkes weren wordes[4] vnto hem þat wel[5] vnderstode hem. Lokeþ now he 3ede to þe feste þat feste made, & temple he 3af lawe.[6] To festes & to þe temple[7] he 3ede for to biseche for us to schewen us[8] þat we schulden vsen on holy day[9] to go to holy chirche [f. 18ᵛ] & holde þe holy dayes in Godes seruise. 3if we ne[10] may nou3t in al þe wyke, holde we þe holy dayes. & þe sonedayes owe we[11] to come to holy chirche & ich [day][12] here Goddes seruise. Ac þerbi we may witen wel þat hii ne louen nou3t God þat ne holde nou3t þe

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[1] flesch] B mar.

[2] wexen] wexinge

[3] al] B above the line

[4] wordes] wonders; W2 paroles

[5] wel] willen

[6] & temple he 3af lawe] Templers & 3auen þe lawe; W2 temple...e lei donat

[7] & to þe temple] om.; W2 om.

[8] biseche for us to schewen us] sechen for to schewe us; W2 urer E par co uolt demustrer

[9] vsen on holy day] on holy day vsen

[10] ne] B above the line

[11] & þe sonedayes owe we] On þe sonendayes we owen

[12] ich day] B ichone to; P vche day; W2 chescun iur

feste dayes, ne holy chirche ne God ne worschupe nou3t. God come to þe temple for to make his preyere & for to heren þe techers of þe lawe, & 3af us ensaumple for to biseche to hem[1] & for to here sarmoun. For [he][2] þat bisecheþ soþnes, [mouþ][3] wiþ mouþe spekeþ to God; & he þat wiþ good wille hereþ sarmoun, wite 3e, to soþe he hereþ God speken. Ffor he seiþ to his prechours,[4] "3e ne speke nou3t. Ac þe spirit spekeþ in 3ow" [Matt. 10:20; cf. Mk. 13:11]. By þe wyse men þat he 3ede to, [he][5] 3eueþ us ensaumple þat we schulde aqueynte us to[6] wyse men & kepe wel her wordes. For of fooles comeþ dedliche folye, & worschupe of wyse companie. For noon ne schal neuere wel be[7] norist þat nis nou3t priue wiþ wyse men. & also he schewed us þat iche man schulde lerne in his 3ongþe þat he mi3te speke wyseliche in his elde. Whan he[8] þat was wisdome of God com[9] so mildeliche, listened[10] wiþouten chidinge, & so swetliche

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[1] hem] hym

[2] he] B om.; P he

[3] mouþ] B nou3t; P mouþ; W2 Buche

[4] to his prechours] om.

[5] he] B om.; P he

[6] to] wiþ

[7] wel be] rev.

[8] he] om.

[9] com] om.

[10] listened] listned he

answered & asked, a fol he is þat nil nou3t do so. Ffor þe 3onge man oweþ to here so þat he may afterward gladen, & asken wel swetliche & lerne wel mekeliche. Ffor þanne is to late to [asken][1] whan þat a man schulde techen oþere; þerfore þe 3onge oweþ to lernen þerwhyles þat[2] hii ben 3onge. & 3if[3] eny fele þat he be wyse, he oweþ for to abiden his elde & ne oweþ nou3t to hei3e hym to soone,[4] ac vnto þe olde 3eue reuerence, whan he þat was Goddes sone of heuene[5] ne wolde nou3t vnto þe olde do no deshonour[6]--þþei3 he were wysere þan hii--[and] asked[7] hem ful swetliche & listned hem ful mekeliche.

Ac hou schal þis ben vnderstonden þat Marie seide to Iesus, "Gode sone,[8] in sorowe ich & þi fader han sou3t þee"? Hou was Ioseph his fader, þat neuere ne knewe his moder fleschliche? His fader he was þurgh þat[9] he nuriste hym, & nou3t þurgh by3etinge. His fader he was whan he fedde hym, ac neuere he ne knew his moder. Ffor sche was

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[1] asken] B lernen; P asken; W2 demander

[2] þerwhyles þat] til þat

[3] 3if] þei3

[4] soone] illeg.

[5] of heuene] om.

[6] vnto þe olde do no deshonour] do no dishonour vnto þe olde

[7] and asked] B asked; P Ac asked; W2 E demanda

[8] Gode sone] goddes sone; W2 Bel fiz

[9] þat] þat þat

mayden atte bi3etynge & at hir beringe. Ac Ioseph was his fader in þat he nurist hym. His fader he was þurgh wonynge[1] & [nou3th][2] þurgh fleschliche knowinge. Ffor he hadde in þis world moder wiþoute knowynge[3] of bodiliche fader. Fforþi he answered to his moder, "Ne wostow nou3t þat I mot do my fadres wille?" Ffor his fader was God almy3ten.

Þanne he come wiþ hem to Na3areth, & was to hem meke & mylde. Takeþ goode 3eme 3e goode children, 3onge men, & elde men,[4] hou Iesus was meke & buxum to his kynde. Do we most as he dide 3if we wolen regne wiþ Crist. To his kynde he was buxum wiþouten striuynge & a3ainseyenge--he þat is God almi3tful þei al he bicome a child for us, he þat is o God in þre & alwey duelleþ in mageste. Vnderstonde wel þat[5] fader oþer moder hurteþ oþer smyteþ: "Certes," God seiþ,[6] "on yuel deþ he schal deye þat misdoþ fader[7] oþer moder" [Ex. 21:15, 17; cf. Lev. 20:9, Matt. 15:4, Mk. 7:10]. He þat ne 3eueþ no kepe to his kinde, God of heuene he dishonoureþ. Fforþi he schal deye on yuel deþ; þat is, he

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[1] wonynge] wenynge; W2 quidance

[2] nou3th] B om.; P nou3th

[3] knowynge] knowlechinge

[4] men] om.

[5] þat] he þat

[6] God seiþ] B mar.

[7] fader] oiþer fader

schal go to helle. Man oweþ to worschupe his kinde & in al þinge louen hem,[1] nou3t onliche in spekynge,[2] ac in alle þinge þat[3] hii han mister: in fedinge & in cloþinge & in seruise & in all oþer gode manere whan mister is. & 3if he ne do nou3t, he disceyueþ hymseluen. And þe fadres & modres owen to kepen her children from encumbringe of alle harmes and nou3t putte hem awey from hem, ac mekeliche chastise hem. Ffor his frendes [f. 19ʳ] sou3ten Iesus whan he bi his wille hid hym from hem. And Seint Poule seiþ in his sawes, "Fadres, ne wraþ 3e[4] nou3t 3oure children" [Eph. 6:4; cf. Col. 3:21]. For whan þe fadris wraþful gruccheþ toward her children, & þe children[5] wreþþen to hemward, soone hii mowen þanne greuen God þurgh misdede, þat oon a3ain þat oþer. Vnto þe fader it falleþ to chastise þe child. & to þe child it falleþ to heren þe fader[6] & vnderstonde þe fader techinge wiþouten grucchinge, & to[7] þe fader to don it wiþouten wraþþe. & to þe child it falleþ to douten þe fader þurgh loue. Ffor Seint Poule seiþ 3et eft[8] to þe

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[1] louen hem] loue hem wel

[2] in spekynge] spekynges

[3] þinge þat] þing loue þat

[4] 3e] om.

[5] children & þe children] sones & her children

[6] þe fader] om.

[7] to] om.

[8] eft] after

children, & biddeþ þat hii ben suffrable[1] to her kinde oonliche for to suffre in good loue. Þat payeþ oure Lord in[2] alle þinge. Witt & wisdome noriseþ suffraunce & 3eueþ grace to hem þat ben buxum. Buxumnesse haþ long lyf & 3eueþ grace to do awey[3] folye. Fforþi seiþ Seint Luke of Iesus whan þat he was buxum to his kynde, "He wexe in age & in grace also, & in witt wexand to God & to þe folk" [Luke 2:52]. & we schul so wexen in grace 3if þat we wolden[4] folwen his weyes. Iesus it graunte.[5] AmeN.[6]

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[1] suffrable] suffrande

[2] in] over

[3] to do awey] & doþe away

[4] wolden] om.

[5] it graunte] it vs grante

[6] in W2 after one blank line: Dominica ii post epiphaniam secundum iohannem Nupcie facte sunt in chana galilee et erat mater Jesu ibi vocatus est autem Iesus & Require in die epiphanie post baptismum iohanis; one blank line follows to separate text here from heading of next sermon.

(8)

Þe þridde Sunday gospel after vtas of twelfþe day.

Mattheum viij chapitre.[1]

Cvm descendisset Iesus de monte.[2]

[Matthew 8:1-13]

Whan Iesus com doun of þe hil, michel folk swed hym.[3] & þere com a misel & anoured hym & seide þis[4] to hym, "Lord, 3if þou wilt, þou may make me clene." & Iesus put out his hond & touched hym & seide, "I wile be þou clene." & he was so. And Iesus seide vnto hym, "Loke þou telle nou3t þis dede to no man; but go & schewe þee to þe prest, & do þe offrande & þe present þat Moyses bad hem don." Þanne come Iesus to Capharnaum, & þer com centurioun to hym and bisou3t hym & seide, "Sire, my seruaunt liþ sike in þe palesye. Wiltow come to myn hous & hele hym?" Iesus answerde & seide to hym, "I schal comen & helen hym."

"Nay," seide centurioun & answered to Iesus: "Lord," he seide, "I ne am nou3t worþi þat þou come into myn hous. Ac oonliche sey þi word & my seruaunt schal ben hool

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[1] heading in P: Dominica tercia secundum matheum post Epiphaniam; heading in W2: Dominica iii post epiphaniam secundum matheum

[2] monte] monte & cetera

[3] swed hym] schewed hem vnto hym; W2 il siuit

[4] þis] þus

wiþouten eny lette. Ffor ich am man vnder my lord þe kynge[1] & haue kny3tes vnder me. Vnto þat on I seye 'Go' & he goþ, & to anoþer 'Come' & he comeþ, vnto my seruaunt[2] 'Do þat' & he doþ it aswiþe." Whan Iesus Crist[3] herde þis, he wondred, & seide aloude[4] vnto hem þat folwed hym, "I seye 3ou forsoþe, so michel bileue ne haue I nou3t founden in al Israel. And I seye 3ou forsoþe þat many schal comen from þe est & from þe west & schal resten wiþ Abraham & Ysaac & Iacob þer þat hii ben; þat is in heuene, forsoþe, in þe kyngdom þat may haue[5] noon ende. & þe children of þe kingdome schul be sett in þe ferþest derkenes; alwey þer[6] schal be wepinge & gneistynge of teeþ." Þanne seide Iesus to sentorioun, "Go a3ain to þin hous. & astow bileuest, so be don wiþouten lettynge." & his seruaunt was maad hool in þat iche houre.

Now hereþ, lordinges, þe vndoing[7] of þis lessoun so þat God for3eue us oure trespas as wisliche as he made clene þe mesel & heled þe seruaunt of centurioun. Tokne it is ful gret vnto alle þat ben sinnand in þe world þat God of heuene

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[1] þe kynge] om.

[2] seruaunt] seruaunt I seie

[3] aswiþe Whan Iesus Crist] And as swiþe as jesus crist; W2 sans nul delai Quant...iesu crist

[4] he wondred & seide aloude] for wonder aloude he seide

[5] may haue] ne haþ

[6] alwey þer] alway & þere

[7] þe vndoing] B mar.

wolde come from heuene adoun into þis world for to helen us of alle yuelis. Ffor þe hil þat stont on hei3e bitokneþ þe heuene forsoþe. And Iesus come adoun from þe hil for to sauen us. Whan he wolde take oure kinde & dide vertues & many wondres, michel folk þanne folwed hym þat neuere toforn ne knewe hym. 3if he ne hadde nou3t comen into oure kynde, neuere ne schulde he haue ben knowen of so manye ne worshuped.[1] Ne for þan for hymseluen ne come he nou3t, ac for to amenden [f. 19^{v}] oure trespas. Þanne what mister haþ he to us, þat to wham alle þe uertues in heuene seruen hym,[2] aungelis, archaungelis, cherubin, principes,[3] potestates, & seraphin? Al is at his comaundement, heuene & erþe, see & wynde. What mister haþ he þanne to us þat ben wrecches & synners? Ffor his nede ne com he nou3t, but for to drawe us from deþ to lyue, for to lede us wiþ hym vnto heuene. He toke oure dedliche kinde for to hele us of al oure trespas. He bicom man bi his wille. Þat is bitokned bi þe mesel þat he heled þurgh his vertu. Ffor meselrie bitokneþ synne þat holdeþ us alle in his bailie. Ffor as meselrie makeþ þe flesch knotti & runkeleþ it, so synne confoundeþ þe soule. Meselrie fordoþ þe lik[nesse] of the body,[4] & so synne draweþ þe soule to þe deþ.[5] But he þat

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[1] worshuped] so worschiped

[2] in heuene seruen hym] of heuen seruen

[3] principes] princes

[4] liknesse of the body] B likinge of the body; P lyknesse of the body; W2 le cors desfait

wot hym mesel, þat is he þat wot hym in synne, vnto God he moste crie wiþ good wille & sory herte,[1] "3if þou wilt, Lord, þou mi3t hele me." Lokeþ wel to þe crienge of þe mesel, þat onliche[2] in Goddes wille he sett his hope & al his helþe. Ffor þat is soþ, Dauid it seiþ, "What þat God wil don, he doþ in heuene & in erþe & in alle stedes" [Ps. 134:6]. Þerfore seide þe mesel first, "Lord, 3if þou wilt, þou mi3t hele me."[3] Lokeþ now,[4] lordinges, whan it is wiþouten doute: he seide, "3if þou wilt, þou mi3t hele me," & God seide he wolde, & he was hool as swiþe. Ffor þat wite 3e wel, stedefast bileue may do what he wole[5] wiþouten doute. Crist wolde [touchen][6] þe mesel, & bi þat he wolde chastise us þat we ne schulde dispise no man. Whan þat dede Iesus oure Lord, whan he[7] þat is Lord of[8] alle þinge wolde touche þe mesel wiþ his hand, what schal be of us þat fleen

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[5] synne draweþ þe soule to þe deþ] synne fordoþe þe soule & draweþ it vnto deþ

[1] wille & sory herte] herte & saie

[2] þat onliche] þat onlich he asked þe wille of crist onlich

[3] þou mi3t hele me] om.

[4] Lokeþ now] Lokeþ now what bileue may do

[5] stedefast bileue may do what he wole] B do above the line; P om.

[6] touchen] B teche; P touchen; W2 tucher

[7] Whan þat dede Iesus oure Lord whan he] whan þat god oure lorde

[8] of] ouer

hem & haue dedeyn for to seen hym? Oure flesch he[1] is þurgh kynde, & oure broþer þurgh bileue. 3if we dispise oure broþer, hou may we seie þat we loue oure flesch? & Iesus dispiseþ hem þat han dispit of her broþer. But who þat seþ þe mesel of himseluen, he owe to douten hym þat he ne be nou3t mesel þurgh synne.[2] & 3if he be, he owe to crye merci to God. Of þis mesel we owen[3] to take ensaumple of Goddes mi3t þat is so michel þat þurgh wille & þurgh touchinge may helen þe bodies and sauen þe soules. But þat is good for to haue in remembrauns þat he bad hym go to þe prest for to schewen hymseluen to þe prest[4] & for to offre þe offrand. Ffor in þe lawe it was comaunded þat þe mesels schulde be putt out of þe comune puple[5] vnto þat þei weren heled. & 3if eny mi3te haue amendement, vnto þe prest schulde[6] sone comen for to maken his offrand & schewen hymseluen, & þurgh þe prest entre into þe comune puple. Loke þat God in no manere ne wolde fordo his ordinaunce þat þe lawe hadde comaunded. Whan man was al brou3t adoun, he wolde honoure þe prestes & nou3t despisen hem. Certis he

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[1] he] om.

[2] mesel þurgh synne] þorou3 synne mesel in soule

[3] Of þis mesel we owen] of þis yuel He owe; W2 De cest leprus deit prendre

[4] for to schewen hymseluen to þe prest] om.; W2 Pur sei al prestre demustrer

[5] puple] of þe folk

[6] schulde] schulde he

seiþ in þe olde lawe, "Þat[1] þurgh pride oþer þurgh enuye misdoþ þe prest, wiþ his fol[k][2] he ne may nou3t ioysen" [citation not identified]. Wel he schewed it whan he bad þe mesel[3] schewe hym[4] to þe prest. Þe mesel þat I spak of beforn ben hii þat synnen þurgh delite whan hii synnen openliche, þat[5] ne douten God ne man. Þanne hii schulde be put out of þe comune of holy chirche þat þurgh her wicked felawschipe þe goode folk ne be nou3t filid. & as longe þei schul liggen out of þe comune of holy chirche til þat hii wolen repente hem & lete þer synnes. Þanne hii schul comen to þe prest for to schewe her synnes & her lif. Ffor þe repentaunce comeþ from God, þurgh whiche synnes [f. 20r] ben for3euen. But wite 3e wel, he þat may schewe hym[6] to þe prest & nil nou3t, his synnes[7] ne ben nou3t for3euen hym. & þei3 God for3eue hym his synne, he mot make amendis of his trespas by counseil of þe prest, & lernen at[8] þe prest hou he schal wiþstonde synne. Ffor boþe oweþ þe prest to don: 3eue hym penaunce for his synne, & teche hym hou he schal

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[1] þat] þat who þat

[2] folk] B foly; P folk; W2 pople

[3] mesel] mesels

[4] hym] hem

[5] þat] þat hij

[6] hym] his synnes

[7] his synnes] þai

[8] at] om.

kepe Goddes lawe. Ffor boþe þes fallen to þe prest. And þerfore noon ne schulde take[1] þe ordre but 3if he coude[2] þe olde lawe & þe newe & kepen hymseluen out of dedliche[3] synne. And but 3if he kepe hymseluen out of synne,[4] he[5] ne schal neuere wel techen anoþer. & 3if he lyue in dedliche synne hymseluen, he is a rauisour[6] & no kepere. Now, þe prest ne may nou3t chastyse hymseluen[7] ne teche hym but 3if he wyte of what. Ffirst oweþ a man to tellen[8] his synnes, & þanne þe manere[9] how he haþ vsed hem, [& hou longe he haþ lyne þerjnne][10] & how many he haþ drawen to synne. And þanne bi þe counseil of þe prest þat is vnder God of þe soules haþ þe power,[11] he schal aioynen hem[12] to amenden it wiþ preyeres & wiþ fastinge & wiþ goode deuocioun in God &

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[1] noon ne schulde take] þere schulde non take

[2] coude] couþe boþe

[3] dedliche] om.

[4] And but 3if he kepe hymseluen out of synne] om.

[5] he] ffor he

[6] rauisour] B our on erasure and corrected

[7] hymseluen] hym

[8] tellen] telle hym

[9] manere] man no abbreviation mark

[10] & hou longe he haþ lyne þerjnne] B om.; P & hou longe he haþ lyne þerjnne & hidd it; W2 E cum lungtens il l'ad cele

[11] þat is vnder God of þe soules haþ þe power] þat vnder god of þe soule is maister

[12] aioynen hem] enioyne hym

wiþ almes 3iftes[1] and wiþ goode dedis doinge, & wiþdrawe hym from his synne. Ffor litel oþer nou3t is worþ þe gode dede to hym þat nil nou3t leten his synnes for[2] to haue mede in[3] heuene. Þerfore, as longe as þe man haþ wille for to synne,[4] & doþ gode dedes & resteþ hym in iuel, he 3eueþ hym to þe fend & schetteþ God from hym. And[5] þerfore ne schal no man letten to do goode dedis.[6] Ffor 3if he do goode dedes, he may þe sunnere haue grace to amenden[7] hym. & þanne alle þe[8] goode dedes þat he dide þerwhiles he was out of dedliche synne schal arisen wiþ hym to lyue a3ain. Ffor whan he fel into synne, alle his goode dedes deyed wiþ hym. Ffor no goode dede ne schal be vn3olden þat he ne schal haue mede þerfore, oþer here oþer in heuene; ne noon yuel dede ne schal be vnpunyst þat he ne schal be pyned here þerfore,[9] oþer in purgatorie oþer in helle. Þat schewed Crist to centurioun þat bisou3te of Crist to helþe of his seruant. Centurioun dide gret good, but he held þe paynyms

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[1] 3iftes] 3iuynge

[2] for] as for

[3] in] of

[4] wille for to synne] wille to his synne

[5] And] Ac

[6] goode dedis] þe good

[7] amenden] repenten; W2 l'amenderat

[8] þe] his

[9] þerfore] þerfore oiþer elleswhere

lawe. & 3it þei3 al he held þat lawe, for his goode dedes & for his stedefast bileue þat he had to Crist, Iesus seide he wolde come & hele his seruaunt.

Wite 3e wel þat centurioun[1] ne com nou3t first hymseluen to Iesus, but bisou3te hym þurgh his frendes þat he wolde helen his seruaunt, & ne helde hym no3t worþi for to speke to hym; & þerfore[2] he spak by messanger. Ffor þe princes of þe Iurie he[3] bisou3te hem to speke for hym. Fforþi hii bisou3te first for hym to Iesus,[4] þo þat God[5] had 3euen þe[6] lawe, & hii seiden to Jesu: "Sire," hii seiden, "he loueþ oure folk & he haþ maad us a synagoge. Here hym,[7] Lord, it is ri3t." Lokeþ, lordinges, þat alle goode dedes bifore God ben put forþ. Þei3 al were centurioun a paynym, 3it he hadde mede for[8] his goode dede þat he hadde don for his[9] goode wille whan he asked helpe. Fforþi ne schal no cristen man þei3 al he be foule letten for to do goode dedis. Whan goode dedes helpen a paynym,

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[1] centurioun] þis centurio

[2] þerfore] om.

[3] Iurie he] jewerie and he

[4] Iesus] god

[5] God] he

[6] þe] his

[7] hym] om.

[8] for] of

[9] don for his] done wiþ

michel better[1] it is worþ to þe cristen man.

Jesus seide, "I schal comen & helen his seruaunt." Lokeþ, lordinges, what God is ner vnto alle þat wolen be clene to hym. Þat comeþ by hymseluen[2] as þe mesel dide, he ne schal nou3t faile þat he ne schal han helpe; oþere þat comeþ to hym þurgh oþere as centurioun dide, al þat hii wil han & [f. 20^{v}] asken schal comen to hem. Now mowe 3e wite forsoþe þat oþer mennes preyere ofte helpeþ. Ffor[3] he doþ greet folye þat affieþ hym to gretliche in hymseluen. We schul bisechen for to biseche for us prestes & clerkes & pore[4] men þat bidden her mete, þat hii bisechen[5] for us at þe holy auter þat God wole sende us his grace. & we schul 3euen hym largeliche mete & drink, siluer & gold as dide þis[6] centurioun of whiche God herde his biddinge. But now[7] vnderstondeþ what he seide a3ain whan Jesu seide þat[8] he wolde comen. "Lord," he seide, "I ne am nou3t worþi þat þou come into myn hous." Whan suche a word was seyd of þe

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[1] a paynym michel better] þe payen so mychel for better

[2] hymseluen] hym one

[3] ffor] forþi

[4] pore] om.

[5] bisechen] bidden

[6] þis] B mar.

[7] now] om.

[8] whan Jesu seide þat] þo jesus seide

paynym,[1] what oweþ þanne a cristen man to say whan God schal taken his flesche & his blood[2] inwiþ hym & schal[3] vsen his holy body? Gretliche he oweþ to bi[þen]chen[4] hym aforn & make hem[5] clene wiþ wepinge, wiþ fastinge, wiþ lowenesse.[6] & þei3 hii[7] ne han don noon yuel, 3it he oweþ alway to douten hym. Þei3[8] al he se hym pure & clere, he oweþ to iuge hymseluen for vnworþi to resseyuen hym þat kepeþ boþe heuene & erþe & al þat is in þis world, for to herborowe hym &[9] his baylie, þat God þat 3eueþ[10] lyf & deþ. Ffor þat wite 3e wel, who þat worþili resseyueþ his body here & in lowenesse, out of þis[11] deþ he schal go to lyf alway in Goddes companye. & he þat takeþ hym fooliche in dedliche synne wiþouten repentaunce, hii taken her dampnacioun, as Seint Poule seiþ in his techinge [1 Cor.

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[1] suche a word was seyd of þe paynym] þe payen seide swich a woord

[2] flesche & his blood] om.

[3] schal] he schal

[4] biþenchen] B bisechen; P biþenchen; W2 purpenser

[5] hem] hym

[6] wiþ lowenesse] & in lowenesse & in alle oþer good dedes

[7] & þei3 hii] þei3 al he

[8] Þei3] B 3 appears to be a correction

[9] &] in

[10] 3eueþ] 3iueþ hym

[11] þis] his

11:27, 29]. Hereþ more what centurioun seide: "Ich am a man, & þou art Crist; & ich am vnder oþer mennes power, & þou art God almy3tful. Kny3tes ich haue to my comaundement, & aungeles ben þi seruauntes. My seruaunt doþ my comaundement, & al þe world is at þi wille. My kny3tes don my biddynges, & al þe world is at[1] þi wille. Forþi I nam nou3t worþi þat þou come in myn hous. But onliche sey þi word, & my seruaunt schal ben hool as swiþe." Bileue we as dide þis[2] paynym [3if] we [wil quemen] God[3] & serue hym. & þat he askede to his seruaunt, aske we to þe soule.

Þe seruaunt þat lay syke in þe hous bitokeneþ þe soule bi skile þat þurgh synne haþ many pinynges[4] in his bodi, in his hostel.[5] Paleise[6] is an yuel þat bynymeþ a man his strengþe. [Faire ben] his lymes, [ac] hii ne mowe nou3t helpen hym;[7] for þe lymes ben in slepe þurgh þe heete[8] þat hii han forlorn whiche is þe soule. Fforsoþe whan hii han

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[1] is at] doþe

[2] þis] þe

[3] 3if we wil quemen God] B knowe we God] P 3if we wil quemen god; W2 Si uers deu nulum merir riens

[4] pinynges] B ynges on erasure and corrected

[5] his bodi in his hostel] þe body his hostel

[6] Paleise] B payleise, y canc.

[7] Faire ben his lymes ac hii ne mowe nou3t helpen hym] B of his lymes þat hii ne mowe nou3t helpen hym; P faire ben hise membres ac here ne mowe we nou3th helpen hym; W2 Bel sunt li membre k'il tient Mais ne poent aider de nient

[8] heete] herte; W2 chalur

lorn[1] þe hete of charite, þanne it is deed[2] & slepeþ al in synne; þanne it liþ in greet sykenesse whan þurgh synne he lest[3] þe loue of God. But þanne he mot crye mercy þurgh repentaunce & þurgh biddynge. Good repentaunce[4] is a strong [crieynge],[5] & bisechinge is a good messanger. 3if þat we[6] han wiþ hem stedefast bileue, soone it comeþ to Goddes ere, & soone answereþ[7] Iesus & seiþ þat saued is þe syke as he seide to centurioun & [3elde][8] hym his seruaunt hol & sound.[9]

But beholdeþ now to centurioun, how þat he was meke & milde whan he ne durste nou3t gon to Crist, but sente his holy men first what[10] þat he wolde biseche for his seruaunt, & ne durste nou3t lete Iesus come into his hous. Þe more þat he lowed[11] hym, þe more Iesus Crist praysed hym. Þe riche folk þat now ben, how schul hii answeren to

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[1] hii han lorn] it haþ lorne

[2] deed] dede & þou3thful

[3] he lest] it leseþ

[4] & þurgh biddynge good repentaunce] om.

[5] crieynge] B þing; P crieynge; W2 crier

[6] we] hij

[7] answereþ] answereþ hym þan

[8] 3elde] B heled; P 3elde; W2 rendit

[9] & sound] B added below in next line

[10] men first what] men vnto hym first

[11] lowed] loued; W2 umiliat

God þat þe more hii misdon þe soner hii wolen come into holy chirche, for hem nis no3t of God. 3if on of her tenauntes lyþ syke, hem þinkes longe til þat he be deed for þe goodes þat hii wolden han, 3if he had eny, & ne douten nou3t God. & 3if her seruaunt oþer her tenaunt[1] is seke, of hem ne schul hii[2] no þing þenche[3] þat hii schul langwischen. Ffor her riches al forblendeþ[4] hem & confoundeþ hem.[5] & þerfore, what is worþ to þe [f. 21ʳ] cristen man þat doþ wers þan þe sarasyn? Ffor Goddes loue, þencheþ her opon. 3e riche men, turne 3ou to Godward in[6] 3oure hertes. Doþ so[7] þerwhyles þat 3e ben in good poynt þat 3oure soules ben[8] ysaued. Ffor þo[9] þat han of oþer mercy, God schal han of oþere[10] also. & he þat ne haþ no mercy of oþere, he ne geteþ no mercy of God. 3if 3e han a man oþer a seruaunt, boþe 3ou & hem[11] made God almy3ten. 3if þat on be 3euen to

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[1] tenaunt] om.

[2] hii] hij haue

[3] þenche] Hij ne þenchen nou3th

[4] riches al forblendeþ] richesses ablinden

[5] hem] om.

[6] 3ou to Godward in] to god

[7] so] so mychel

[8] ben] may ben

[9] þo] who

[10] oþere] hym

[11] 3e han a man oþer a seruaunt boþe 3ou & hem] he haue man oiþer seruant boþe þenk hem

ben vnder þat oþer, God wile aske his creature; & in þat þat he is Goddes creature, þi broþer he is þurgh kinde þei3[1] God haue sett þee ouer hym. Loke þat þou ne be[2] nou3t so hardy to mysdo hym. & 3if þou do, God wole vengen hym, siker þou be.

Hereþ what[3] God is glad whan he fyndeþ a riche man wel doand, whan he findeþ a man riche wel bileuand, meke & mylde & wel doand, as he seide of centurion: he turned hym[4] aboute & seide aloud, "Forsoþe," he seide, "so michel feiþ ne fonde I[5] nou3t in Israel. Forþi[6] I seie 3ou þat many schal comen out of þe est & out of þe west þat schal be wiþ Abraham in heuene." Ffor whan þat þe riche man doþ wel & holdeþ hym in loue & in charite as hii au3te to don,[7] what þurgh ensaumple of hem & what þorw doute, alle þe folk kepen hem in goode. & 3if þe riche men[8] don yuele, þe comune puple doþ also. And wite 3e wel þat[9] hii schul answeren for alle þat hii drawen to yuel. & gret mede hii schulen

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[1] þei3] B 3 above the line

[2] be] B above the line

[3] Hereþ what] Her wiþ

[4] hym] om.

[5] I] I canc., he above the line

[6] forþi] B þi above the line

[7] holdeþ hym in loue & in charite as hii au3te to don] hem as cristen men owen to done

[8] men] om.

[9] þat] om.

han for hem þat hii chastisen.[1] Þo ben þe synful men þat[2] comen fro fer out of þe west & out of þe est. Fro fer hii comen, for God is fer from hem þat synnen nedeles þat han no nede to synne. Dauid seiþ it forsoþe, "From þe synnere helpe[3] is fer from hem" [Ps. 118:155]. Nou3t for þan, whan hii amenden hem & take[4] to God wiþ good wille, [i]n[5] þe kingdom of heuen hii schul regnen wiþ Abraham & wiþ Ysaac & wiþ Iacob. Þe children of þe kingdom ben þe[6] Iewes þat wers ben þan þe Cananees. & hii þat folwen her manere, hii schulen be cast in þe ferþest[7] derkenes. Ffor hii ne knewen nou3t her saueour neþer [in][8] bileue, ne in wel doinge, ne þurgh penaunce. Ffor hii þat ben lastande in yuel, foreuere hii schulen be waried of God. Þer hii schul wepen[9] strongliche & seþen[10] in her owne teres for þat hii folwed to michel þe lustus of her flesch. & gnastynge of teeþ þer schal be þat is brenninge of fur þat euere schal

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[1] chastisen] chastisen hem

[2] þat] &

[3] helpe] hely; W2 santez

[4] take] taken hem

[5] in] B In; P in

[6] þe] om.

[7] ferþest] ferrer

[8] in] B om.; P in

[9] wepen] wepynge

[10] seþen] seien; not in W2

laste. & of al þis[1] hii mi3ten haue ben holpen 3if þat hii hadde repented hem bitymes here in þis world whyles þat hii weren þerynne. Jesus sende us grace of suche repentaunce þat we mowe come to sauacioun, boþe body & soule. AmeN.

[1] þis] þise

(9)

Þe fourþe Sunday gospel after vtas of twelfþe [day].[1]

Mattheum viij.[2]

Ascendente Jesu in nauiculum & cetera.

[Matthew 8:23-27]

Into a schipp wente Iesus, & his disciplis ben come to hym. & þe see bigan to stire faste & þe wawes to arisen, & þe wynd put on þat on half, & þe stormes wexen grete so þat þe water couerd þe schipp & hii weren in poynt to drenchen. & hii[3] seiden, "Saue us, Lord Iesus Crist!" & he seide vnto hem, "Why ben 3e so sore adrad? Litel feiþ is in 3ow." Þanne[4] he bad þe wynd & þe water be stille, & it was[5] in pees. & þe men awondreden þerof & seiden, "What man is þis þat þe wynd & þe see ben at his comaundement?"

In þis lessoun, whoso[6] vnderstondeþ it ari3t, Iesus schewede[7] þat he was soþfast God & man; & þis is al þe

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[1] day] B om.

[2] heading in P: Dominica quarta post Epiphaniam secundum Matheum; heading in W2: Dominica iiii post epiphaniam secundum matheum

[3] hii] om.

[4] þanne] om.

[5] it was] hij weren

[6] whoso] who þat

[7] Iesus schewede] rev.

strengþe of oure lawe. As man he entred into þe schipp, [& as God he made þe stormes to arisen; & as man he sleep in þe schippe],[1] & as God he pesed þe tempest. What mister had he for to go into a schipp þat made Peter gon on þe see, & made þe Rede See drye so þat þe childer of Israel wenten þer ouer drye foot?[2] But whan he come hider to sauen us, michel he hadde tempred[3] his grete vertues. Ffor 3if [he][4] hadde schewed his grete vertues, neuere ne hadde he be don on þe rode. [f. 21^{v}]. And we ne hadden neuere þanne ben bou3t ne hadde[5] he ben don on þe rode þurgh oþere.

And þere[6] he 3af us gret ensaumple to men[7] þat ben of gret power, 3it he owen michel to lowen hym & nou3t schewen al his mi3t. Þis schipp in o manere bitokeneþ[8] holy chirche þer[9] Iesus entrede in to passen; þat [is][10] for to

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[1] & as God he made þe stormes to arisen & as man he sleep in þe schippe] B om.; P & as god he made þe stormes to arisen & as man he sleep in þe schippe; W2 Cum deus fist la mer trubler Cum home en la nef s'umillat

[2] wenten þer ouer drye foot] 3eden þer ouere

[3] hadde tempred] atempred

[4] he] B he ne; P he

[5] ne hadde] bot 3if

[6] þere] here

[7] us gret ensaumple to men] gret ensample vnto hem

[8] bitokeneþ] bitokneþ wel

[9] þer] þat

[10] is] B om.; P is

leten þis[1] world. Þe see bitokeneþ þis world þat now ebbeþ & now floweþ. It ne haþ neuer[2] pees ne stondeþ stille in o stede no more þan þe see þat alway stireþ. In þis see[3] holy chirche gretliche is[4] turmentyd & hard bisett. Þe chirche is not onliche þe hous, but alle þat bileuen in Jesu Crist. Ffor hii moten ofte suffre[5] angwisch and temptaciouns. & opon þis schipp þe wawes arisen, þe wyndes putten, & þe wawes smyten. Now it is lowe & in depnesse, & now it is hey3e.[6] Þe see ne seseþ nou3t for to smiten, & hii þat ben þerynne wenen for to deye. Ri3t so it is of holy chirche þat is sett amonges worldliche men. Þe wawes ben þe riche men. Wicked word, þat is þe wynd. Þe riche asaylen holy chirche, þat ben goode cristen men, now for to abaten her honour, now for to fordon her riches &[7] ri3tis, now for to fordo þe goode men of ordre, & now for to wiþdrawe her tyþes. And whan þe riche may haue[8] noon achesoun, he draweþ þe wylde men vnto hym. & þanne þurgh wordes of þe wicked men þat he haþ wiþ hym, and whan he

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[1] þis] þe

[2] neuer] neuer more

[3] þis see] þe cee is

[4] is] om.

[5] Ffor hii moten ofte suffre] þat hij ne moten suffren gret

[6] hey3e] seen; W2 pert

[7] riches &] om.

[8] riche may haue] riche man ne haueþ

leueþ her wordes, þanne bigynneþ þe wawes to smyten and þe wyndes to blowen & setteþ holy chirche in gret turment. And þanne whan hii ben in gret[1] angwysch, hii wenen þat Iesus Crist[2] slepeþ & haþ for3eten hem. Ffor he[3] sendeþ hem no comfort, & alle hii[4] þinchen þan þat it is lorn þat hii goon aboute for þat he ne takeþ nou3t so[5] soone veniaunce. But he it doþ for to loke what þe synful wil do &[6] for to proue þe goode. He slepeþ þurgh goode[7] suffraunce for to se þe wicked[8] wille of þe wicked & for to proue þe suffraunce of hem þat affyen hem in hym. Fforþi schal þis holy men whan þat hii ben in such turment cryen to God þurgh bisechinges, & sey to hym, "Iesus aryse; we perisen!"[9] Ffor þat wite 3e wel soþliche & ri3tfullyche wiþ ri3t goode vnderstondinge, al he schal fulfille his biddynge. & þat he schewed wel in þe see whan his disciplis wenden to drenchen whan he aros up & seide, "Whi ben 3e so adrad? Litel feiþ is in 3ow. Fforsoþe, litel feiþ was in 3ow whan 3e hadden

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[1] gret] so gret

[2] Crist] om.

[3] Ffor he] for þat he

[4] hii] hem

[5] so] om.

[6] what þe synful wil do &] whan þe wicked wil do bettere

[7] goode] goddes; W2 bone

[8] wicked] yuel

[9] perisen] B r above the line

drede and had 3oure saueour,[1] & douted þere any turment þer her lyf was in present." & [wiþ] þat word [he][2] chastiseþ alle his þat ben in þe world in turment & in[3] angwysch, þat hii ne [f]alle[4] nou3t in non mysbileue þei3 þat he ne do nou3t her wille as soone, but þat hii ben in stedefast bileue & abyden his wille in goode bisechynges & wyseliche. For þei al he make delay, ne for3eteþ nou3t 3oure[5] ri3t bileue. Ffor he seiþ, "Who þat dureþ & holdeþ his bileue stedefast vnto þe ende[6] of his lyf, þei3 þat hym come neuere so michel angwisch here, [i]t[7] schal be for his goode" [Cf. Matt. 10:22]. Þan bad Iesus to þe wyndes & vnto þe see,[8] & þanne it was al in pees. For soone he schal ouercome & wel þat abideþ his tyme.

Þe see in oþer manere bitokeneþ[9] þe croyce þat ri3teþ & wisseþ al þe world. Into þe schipp God wente up also whan

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[1] was in 3ow whan 3e hadden drede and had 3oure saueour] hij hadden whan þat hij weren in doute & hadden her saueoure wiþ hem

[2] wiþ þat word he] B þat word; P wiþ þat woord he; W2 Par co...il

[3] in] om.

[4] falle] B ffalle; P fallen

[5] 3oure] þe

[6] ende] last ende

[7] it] B It; P it

[8] see] cee be in pes

[9] in oþer manere bitokeneþ] bitokneþ in oþere manere

he pined his flesch þeronne. Þer[1] he sleep in deþ, þurgh whuche deþ gret tempest aros to hem þat hym loued of kinges, & of[2] princes, & of þe Iewes[3] of þe comune, & of þe Phariseus; alle hii putted hem & turmented hem[4] & chased hem & accused hem,[5] but þe schipp of þe[6] onhed ne my3te neuere be tobroken. Þe vessel of her ri3t [f. 22ʳ] bileue ne was nou3t sett in were, for hii leued þat þurgh Iesus deþ hii schuld comen to lyf þat euere schulde laste. & þurgh hym in whom þat hii bileueden, hii ouercomen alle her enemys as soone as Iesus waked & aros from deþ to lyue & 3af hem stedefast pees & made hem so hardy & so comforted hem & so confermed hem[7] þat hii ne douted no man, king, no prince, see, ne wynde. No more ne schulde hii þat now ben þat wil stedfastliche bileuen in Iesus Crist: hii ne schul no man douten, but sett her herte onliche on[8] God. For certes God had[9] venged hem alle þat treweliche han holden to hym.

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[1] Þer] B above the line

[2] of] om.

[3] þe Iewes] jewes &

[4] & turmented hem] om.

[5] & accused hem] om.

[6] þe] her

[7] & so confermed hem] om.

[8] on] in

[9] had] haþ

Where ben þes tyrauntes bicomen,[1] þes proude,[2] & þes yuel doers, & hii þat diden þe cristen folk to deþe[3] & þat bynam hem[4] her goodes? Certes alle ben gon to þe deuel, & Iesus haþ auaunced his into þe blis of heuene. Se also þes rauisours &[5] þes robbours of holy chirche, & þat dide it[6] so gret turment. 3it lasteþ holy chirche, & hii ben in pine & in[7] wo.

Seynt Gregori telleþ of a man þat hi3te Steuene & woned in Rome, & hadde his stede faste bi a chirche þat was of Seynt Cecile. & for to make his hous largere, he toke in a litel of þe auter. & þe prest seide ofte to hym[8] þat he schulde make[9] þe amendes; & for he was a riche man & of greet power, he nolde nou3t heren hym. But he was wont to maken gret solempnete of an holy martyr, & on his day he made gret feste & fedde þe pouer & þe feble. & it nas nou3t longe after þat he ne fel in gret sykenesse. & as he langwischede, he was rauist to þe iugement. & bifore þe

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[1] þes tyrauntes bicomen] bicomen þe tirauntz

[2] proude] proude men

[3] to deþe] to dye

[4] hem] om.

[5] &] om.

[6] it] om.

[7] in] om.

[8] seide ofte to hym] seide vnto hym often

[9] make] me

iuge he was brou3t dredeful & sory, for he was iuged to dampnacioun. & he sei3 many seintes in her floures, martyrs, & confessours, & virgynes, & amonges hem sei3[1] Seynt Cecile, [whitter þan þe snow oiþer þe lily].[2] But sche made hym yuel semblaunt & come to hymward & manaste hym gretliche.[3] & þe iuge was entendaunt for to iugen oþere. Þan come Seint Cecile bi Steuene, & as sche 3ede be hym sche toke hym bi þe arm & pincede hym þerby. & so gretliche it greued hym þat him[4] hadde ben leuer þat [his arme][5] hadde ben smyten of. & þanne he was cleped bifore þe iuge & was iuged to pyne & wo[6] wiþouten ende for [þat he][7] hadde trespast a3ain Cecile. & þe seriaunt þanne toke hym & putt hym forþ[8] for to turmente hym. But þe holy seyntes were[9] bisyden hym &[10] seiden to hym, "What, Steuene, artow abayst? Ne hastow serued Seint Proiecte? Go swiþe & bid

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[1] sei3] he sei3

[2] whitter þan þe snow oiþer þe lily] B om.; P whitter þan þe snow oiþer þe lily; W2 Plus blanche ke n'est flur de lilie

[3] gretliche] ri3th gretlich

[4] him] B above the line

[5] his arme] B hym þou3te þat it; P his arme; W2 le braz

[6] pyne & wo] pyne hym þou3th

[7] þat he] B he þat; P þat he

[8] & putt hym forþ] om.

[9] were] þat weren

[10] &] om.

hym helpen þee. Þou owest no more for to serue hym 3if[1] he for3ete þee now." & Steuene had[2] so gret þou3t þat he ne durste nou3t speke a word, but loked vpon hym. & Seint Proiect sei3[3] þat he loked upon hym, he wente[4] as swiþe bifore þe iuge & bisou3te hym þat he schulde 3elde Steuene his[5] seruice þat he had[6] serued hym, & bisou3t þe holy halowen þat hii bisou3t here Lord for hym;[7] & hii diden so wiþ good wille & þe iuge assented vnto hem. For þe loue of Seint Proiecte, he for3af it hym & sente a3ain þe soule into þe body in þat manere þat he amended hym[8] a3aines alle men & a3ain Cecile also. Whan Steuen was comen a3ein to lyue, he amended þat he hadde don a3ayn Cecile & a3ains alle men, & lyued after longe. But þe pincinge þat Seint Cecile hadde pinced hym greued hym alwey.

Bi þis ensaumple 3e may wyte[9] þat God is waraunt of holy chirche. & þerfore ne schal nou3t a man 3if[10] he

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[1] 3if] &

[2] had] was in

[3] sei3] whan he sei3

[4] wente] went hym

[5] his] þe

[6] had] om.

[7] for hym] om.

[8] hym] om.

[9] 3e may wyte] it semeþ

[10] 3if] þou3

serue o seint trespasen a3ains anoþer. & þerbi may men wyte þat þe seyntis ben wroþ whan a man trespaseþ a3ains hem, & þat hii mowe be siker, whoso[1] þat doþ hem worschupe in þis world, þat þe seintes wil 3elde it [f. 22^{v}] hem. God graunte us so þe seyntes for to seruen & mayntenen holy chirche þat we may comen vnto þe blis of heuene & dwelle wiþ his seyntes wiþouten ende. AmeN.

[1] whoso] þat who

(10)

Dominica v post Epiphania.[1]

Þe fifþe Sunday gospel after þe vtas of twelfþe day.

Mattheum xiij.

SImile[2] **est regnum**[3] **celorum homini qui seminavit semen.**[4]

[Matthew 13:24-30]

Jesus[5] seide to his disciplis: "Þe kingdom of heuene is lickned to a man þat sew his seed in his feeld, & sewe þerupon good whete. & whan þe kepere sleep, his enemye come & sewe cockel abouen his whete & wente hym þennes. & whan þe corn wax, þanne cam up among þe whete cockel. Þan come þe lordes seruauntes & seiden to hym, 'Ne sewe þou nou3t good whete? Hou is þis[6] þat þer comeþ up cockel?' And he seide to hem al soone, 'Myn enemy haþ don þis.'[7] & his seruauntes seiden[8] vnto þe lord, 'Wile 3e þat we gedre it

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[1] heading in P: Dominica v post Epiphania secundum Matheum; heading in W2: Dominica v post epiphaniam secundum matheum

[2] SImile] P SImile; Vulg. Simile factum

[3] regnum] regnorum

[4] seminavit semen] seminat semen & cetera

[5] Jesus] Jesus crist

[6] is þis] is it þan

[7] þis] þat

[8] seiden] seiden þan

out?' & he seide vnto hem, '3e ne schul nou3t; for if[1] 3e pulled vp þe cockel, so mi3te falle 3e schulde pulle up þe corn. Lete hem wexe togidere, & at heruest I schal[2] seye to my men þat þei schul first gedere[3] þe cockel & bynde it on knecches & kest hem[4] into þe fur to brennen, & brynge hom þe whete into my berne.'"

Vnderstondeþ now[5] þis lessoun, 3e þat louen God, & skile & resoun what þat it is to menen. Ffor wite 3e wel, he þat vnderstondeþ it wel & doþ þerafter, it wole profyte hym gretliche. Ffor litel or nou3t it is worþ to heren it þat wole nou3t werchen þerafter. Ffor wordes ben ordeyned þerfore, for þat man schal 3eue vnderstondynge þerto; & vnderstondynge[6] comeþ no good of[7] but 3if men don it in werk[8] to Godes worschupe. Ne men[9] may neuere more[10] se þe kirnel of þe note but 3if þe schelle be broken first. No

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[1] if] om.

[2] I schal] rev.

[3] first gedere] rev.

[4] hem] it

[5] now] now vnto

[6] vnderstondynge] of vnderstondynge

[7] of] om.

[8] men done it in werk] it be done in dede

[9] ne men] No man

[10] more] om.

more ne may Goddes word[1] ben vnderstonden ari3t[2] but 3if it be opened openlicher[3] to mennes vnderstondyng. And þerfore Iesus Crist hymseluen wolde vndo þis & open þis[4] ari3t to oure vnderstondynge for to helpen us, & for to confounden his enemyes, &[5] þat ne wole no þing 3eue hem to but for to vnderstonde þe letter. Þe seed is Iesus Crist & his wordes & his werkes þat he spac & dide. And his feeld is holy[6] chirche, þat ben alle goode cristen men þat ben sett þurgh al þis[7] world. His enemyes is þe fend & alle þat folwen his lore. And his seed is wickednesse. Goddes seruauntes ben þe aungelis & þe techers of his lawe. By þe heruest is bitokened þe [endynge][8] of þis[9] world. Þe fur þer þe cockel is leyd for to brennen[10] bitokeneþ þe pyne of helle. Þe berne þat[11] þe whete is brou3t in[12] bitokeneþ heuene.[13]

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[1] word] wordes

[2] ari3t] om.

[3] it be opened openlicher] hij ben yopened openlich

[4] þis] it

[5] enemyes &] enemyes & oures

[6] holy] al holy

[7] þis] þe

[8] endynge] B entendynge; P endynge; W2 finement

[9] þis] þe

[10] for to brennen] om.

[11] Þe berne þat] & þe berne þere

[12] brou3t in] leide

Þerfore he is vileynliche[1] disceyued þat folweþ þe fend & forsakeþ God. God is vnto man as at þe ri3t[2] half, & þe fend at þe lift half.[3] Þe man & þe woman ben sett bytwixen þes two,[4] & ayþer of hem seiþ her avys.[5] God biddeþ hem[6] do alle goode dedis & wiþdrawe his herte from alle yuelis. Þus he biddeþ & alle his: [leave all evils][7] & lyuen in almes & in charite, & in fastinges & in lowenesse, & in bisechynges & in chastite, & in suffraunce & in trewþe, in good wille & in soþnes, in pees, in goodnes. & alle þe goodes þat God biddiþ us don is[8] his seed þat is bitokened by þe whete. & God[9] biddeþ þat we schulen folwe hym, for he ne mysdide neuere.

But whan þe man or þe woman haþ herd þis & vnderstondeþ it wel, soone he for3eteþ it whan he is turned awey from his

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[13] heuene] þe blis of heuene; W2 le celestien pays

[1] vileynliche] vilelich

[2] at þe ri3t] a ri3th

[3] & þe fend at þe lift half] om.

[4] ben sett bytwixen þes two] bitwene þise two ben sett

[5] seiþ her avys] fram oþer & seiþ her voice; W2 dist ses auols

[6] hem] hym

[7] biddeþ & alle his leave all evils] B biddeþ & alle his; P biddeþ on al wise; W2 Par sei e par ses menestrals li cumande laisser tuz mals

[8] is] þis is

[9] God] he

techere. & 3if þe techere slepe[1] in slowþe, þat he ne adresseþ nou3t þe yuel þurgh techinge a3ens[2] þe fend at þe left half, þe fend fordoþ[3] al þat þe prest dide. What þurgh hymseluen, what þurgh[4] yuel counseyl of þe fend or of his limes, he chaungeþ al þe goode seed into yuel. Ffor iche man þat yuele doþ, or enticeþ oþere[5] & draweþ hem to yuel, [f. 23ʳ] wite 3e wel[6] forsoþe wiþouten any[7] fable þat he is oon of þe fendes limes. Ffor whan þe deuel ne may nou3t come[8] wiþin a man for to sowe[9] his seed, he soweþ it[10] þurgh oþere þat lyuen yuele lyf a3ens Goddes lawe, & þurgh ypocrites þat[11] don goode dedis as it semeþ good to þe world, but her herte is sett in yuel[12] & hii ne may nou3t comen to fulfille her yuel but þurgh colowrynge of goode dedis. And God seiþ, "For her herte is sett in yuel,

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[1] slepe] slepe þere

[2] a3ens] þan is

[3] þe fend fordoþ] & fordoþe

[4] þurgh hymseluen what þurgh] in hymseluen & what

[5] oþere] om.

[6] wel] om.

[7] any] nay

[8] come] entren

[9] sowe] schewe; W2 semer

[10] he soweþ it] he goþ so wiþoute; W2 fait...semer

[11] þat] &

[12] sett in yuel] yuel sett

alle her goode dedis ben yuele" [Cf. Matt. 12:34-35, Luke 6:45]. Ffor as mychel as hii don her yuel dedis priueliche þurgh hydynge of her goode dedis. & also þurgh priue heretikes þe[1] fend wercheþ, þurgh baudestrotes, & also þurgh charmers[2] & þurgh þe wicked nygramauncers.[3] & he may[4] nou3t þurgh hem, he doþ it þurgh truaundes þat maken songes[5] of storyes for to lette Goddes wordes.[6] & þurgh þat[7] þe [folk][8] fallen into foul delyte, & þurgh þat men setten her wille in folyes to fulfille her desyr. Þanne wexen synnes & grete vices: coueitise & leccherye & many maners of treccheries & gyles, pride & þefte & manslau3t & foule þou3tes & auowters & lesynges and many oþer debelries.[9] Þis is þe seed[10] of þe fend þat wole distroyen [Goddes][11] seed. & þe fend soweþ suche seed [f]or[12] to

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[1] þe] Þe

[2] also þurgh charmers] þorou3 charmes; W2 par enchanters

[3] nygramauncers] Nigromauncie; W2 nigromancers

[4] & he may] & 3if he may

[5] songes] seggeynges; W2 chansuns

[6] wordes] werkes; W2 sermuns

[7] & þurgh þat] And þan þat

[8] folk] B om.; P folk

[9] auowters & lesynges and many oþer debelries] auoutries & robberies & many oþer schrewednesses; W2 pariures e fei menties E trestut altres diablies

[10] seed] dede; W2 semence

[11] Goddes] B good; P goddes; W2 de

fordo þe good whete. Þat I clepe cockel, þe gospel clepeþ 3i3annie. & summe maystres seye þat þis 3i3annie is vecches &[1] oþer lintels. It is no force of[2] whiche it is, for ichone of þes fordoþ þe whete. Ffor þe cockel rist on hei3e & fordoþ þe whete, & þe vecches & þe lintels drawen adown þe corn.[3] Þe cockel þat wexeþ on hei3e is þe synnere þat haþ no schame of his synne. Whan he deliteþ hym in synne, he lateþ nou3t by Goddes men,[4] but haþ despyt of hem. By þe vecches & þe lintels ben hii vnderstonden þat synnen priueliche[5] & drawen oþere to hem. Ffor by þe whete is bitokened holy men; þat wicked seed, þe wickede man.[6] Þe whete is Iesus Cristes seed, & þe cockel is Belzebuc seed. But þat on & þat oþer wexen togidere. & 3if men pulde þat on from þat oþer, man my3te distroye þe ton wiþ þe toþer. So doþ þat goode man & þe wicked. & 3if God toke þe wicked from[7] þe goode, þe gode my3te falle li3tliche into synne þurgh wel late of hemseluen, & þanne my3te hii nou3t erne but litel mede for to haue eny blis in heuene.

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[12] for] B ffor; P for

[1] &] om.

[2] of] þereof

[3] corn] whete

[4] Goddes men] þe good

[5] priueliche] in priuete

[6] þat wicked seed þe wickede man] & þe wicked seed þat is þe wicked man

[7] from] away from

Þe more þat a gode[1] man wolde ben in pees, þe more is þe wicked aboute for to greuen hym. & þe more þat þe prest holdeþ hym stille, þe more is þe fend doand harm. Whan þe wickede ne han no chastisynge, ne þe goode no techinge, soone þan haþ þe wicked drawen adoun þe goode to hem þurgh þe fend þat al disceyueþ. Fforþi schulde þe prest waken þurgh orisouns & þurgh prechinge. Ffor 3if he slepe þurgh slowþe, hymseluen & hii þat ben vnder hym he sleþ. & þe more þat þe wickednesse is, þe more þe prest schal[2] prechen. Ffor no man may wyte ri3tliche[3] whiche schal be chosen & whiche ne schal nou3t[4] but God þat al seeþ & al knoweþ þat he haþ maad. Fforþi he seide to his seruauntes, "Leteþ be & pulleþ nou3t up þe wicked herbe, for soone 3e may don harm to þe whete þat wexeþ þerby."

Þurgh þis lessoun we may vnderstonde[5] hou þat we schal abyden to come to heuene. Wharby þat Iesus seide þis ensaumple þat is holy chirche wiþouten fable, for in þe kingdom of heuene abouen ne ben none but alle goode. But in þis heuene here byneþen, her[6] ben comunliche boþe wicked &

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[1] gode] om.

[2] more þe prest schal] more schal þe preest

[3] may wyte ri3tliche] ne may ri3th soþelich witen

[4] & whiche ne schal nou3t] ne whiche nou3th

[5] vnderstonde] wel vnderstonde

[6] her] om.

goode &[1] her werkes. God seyde onliche[2] he ne wole nou3t þat men do awey þe yuel for þat men ne schulden do noon harm to þe goode. Ffor 3if þe wicked were casten out, how schulde þe goode ben proued? Þerfore seiþ[3] Salamon, "Þe ouen proueþ þe gode gold, [f. 23^{v}] & þe holy men suffren þe missays" [Cf. Prov. 17:3, 27:21]. He ne may nou3t haue þe grace of God þat ne may no3t suffre þe wicked men & wymmen by hym. Ffor he þat is today synneful, tomorwen he may ben amended. & 3if þe wicked were put out, þe goode han harme for felowschipe, oþer þurgh kynreden, oþer þurgh[4] seruise, oþer þurgh loue; for þe holy men pleynen ful tenderliche þe wicked[5] & on al his kynde. & soone my3te an holy man þurgh suche tendrour fallen into harme & into hirt of soule, & lese þer þurgh þe roote of charite þat is so goode. Þis nys nou3t seyd by hem þat synnen þurgh delyt, but[6] þat synnen openliche so þat hii ne douten God ne man. Ffor þes schulde be put[7] out of þe comune puple of holy chirche vnto þat hii maden amendes[8] & repented hem openliche. But hii þat

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[1] &] Ac

[2] God seyde onliche] onlich seiþ

[3] Þerfore seiþ] ffor so seiþ

[4] þurgh] om.

[5] þe wicked] on þe wicked

[6] but] not clear if omitted, in binding

[7] put] done

[8] amendes] amendement

synnen priuyliche, þei3 al hii drawen oþer vnto hem, hii ne schul nou3t be put out of þe comune þat þe goode ne ben nou3t harmed þerþurgh whan þat hii lesen her fool frendes. Ffor þe more harme þat þe synful man doþ to þe gode, þe oftere he gildeþ[1] his croune 3if þat he take it[2] in pacience. And þerfore God wole haue hem togidere to þat her fruyt may be sene of her werkes, boþe gode & yuele, vnto þat heruest comeþ þat is þe endynge of þis world. His fruyt bitokeneþ his werkes þat ech man schal brynge forþ tofore God. Ffor ech man schal haue þe werkes redy þat he haþ don heere. Þat foloweþ þe deuel & his seed, he schal go to þe fuyr of helle wiþ þe fend. And he þat folweþ[3] Iesus Crist & his seed, he schal entren to his berne, þat is þe blis of heuene. Kepeþ, lordinges, þe wordes of þe prest þat 3e may be in þat graunge. Holdeþ 3ou on þe ri3t syde þer Iesus is, oure certeyne frend, & kepe 3ou from þe left half þer þe fend wayteþ 3ou. Þe loue of þis world is at þe left half þat draweþ al his to yuel endyng. Þe ri3t half is þe loue of God; þat he us graunte 3if it be his wille. AmeN.

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[1] gildeþ] 3eldeþ

[2] take it] rev.

[3] folweþ] haþ folowed

(11)

Dominica vj post Epiphaniam.

Þe syxþe Sunday gospel after þe vtas of twelfþe day.

Mattheum xx.[1]

DIxit Iesus discipulis suis simile est regnum celorum.[2]

[Matthew 20:1-16]

"Þe kingdom of heuene is liche to a man þat aros up on þe morwe while & hired men for to werchen in his vyne3eerd, & made couenaunt wiþ hem of a peny on þe day & sente hem in to his vine.[3] & at vnderne he wente out also & hired men[4] & sente hem into his vyne3eerd & seide, 'Þat ri3t is, I schal 3eue 3ou.' & at midday & at noon & at euesong[5] he dide also & fond[6] men stonden ydel & seide to hem, 'Why stonde 3e heere al day ydel?' & hii seyden, 'For no man ne hyred us.' & he bad hem go into his vyne3erd. & whan it was euen, þe lord seyde to his seruaunt, 'Clepe alle þe

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[1] heading in P: Dominica in septuagesima secundum Matheum; heading in W2: Dominica in septuagesimea secundum matheum

[2] celorum] celorum & cetera

[3] vine] vyne3erd

[4] hired men] hired also men

[5] & at euesong] B mar.; P om.

[6] also & fond] also And at þe elleuenþe houre of þe day þat is evensong tyme he dude also & fond

werchers & 3eue hem her seruise, & bygyn at þe last &[1] ende at þe first.' & þat[2] come atte eleuend hour token here peny & wente forþ. Þe first weren glad, for hii þou3ten[3] wel þat hii schulden haue [more. Ac hij ne tooken][4] noiþer more no lasse but þe peny þat was her couenaunt. & hii gruccheden in þe takynge to[5] þe riche man & seiden þus: 'Þes þat comen last han as mychel as we þat traueilid[6] al day & wrou3te in þe hete.' & þe lord answered to hym, 'I ne do þe no wrong. My frend, nis nou3t a peny þi couenaunt? Take þat þin[7] is & go forþ, for I wole 3euen to þe[8] laste as mychel as I wole[9] to þe firste. & why may I nou3t do þat I wole? For my goodnese ich it wole 3euen.' Þus schal þe firste ben þe laste, & þe laste be[10] þe firste. Many ben cleped, & fewe ben chosen." Leueþ þis wel, for þis seide Iesus.

Iesus Crist is þis housbonde þat gouerneþ & kepeþ al

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[1] &] B above the line

[2] & þat] And hij þat

[3] þou3ten] wenden

[4] more Ac hij ne tooken] B om.; P more Ac hij ne tooken

[5] to] a3ein

[6] traueilid] haue trauailed

[7] þin] B þyn corrected to þin

[8] þe] þis

[9] wole] do

[10] be] om.

þat he made, þat gouerneþ heuene & erþe as þe gode housbonde doþ his hous. He haþ [f. 24r] his vyne, holy[1] chirche, þat is sprad ouer al þe world, þat bygan at Abel[2] for to werchen[3] & euere siþen haþ don more & more. But it ne schal neuere enden vnto þe laste man þat schal ben saued; þat is, þe laste holy man þat schal ben saued ne schal neuere holy chirche enden. & þe mo holy men þat þer werchen,[4] þe mo braunches[5] þis vyne casteþ. Ffor to tile þis vyne, Iesus ne seceþ[6] nou3t to sende þider his werkmen in eche dyuerse tyme, & echone he 3eueþ a peny. Þe morwnynge bigan at Adam & lasted vnto þe tyme of Noe. Þat was þe morwnynge, forsoþe. Ffor[7] it was þe gynnyng of þis[8] world. And þanne from Noe vnto Abraham. And þanne from Abraham vnto Moyses,[9] þat is cleped mydday. And from Moyses vnto Jesu Crist, þat is eleuend houre of þe day. Euesong tyme þanne[10] cam Jesu in þe laste ende[11] of þe

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[1] holy] þat is holy

[2] Abel] B l above the line

[3] werchen] wexen; not in W2

[4] werchen] wexen; W2 auerat

[5] braunches] B s above the line

[6] seceþ] leteþ

[7] Ffor] om.

[8] þis] þe

[9] And þanne from Abraham vnto Moyses] & Moyses; W2 abraam...Des qu'al prophete moysent

[10] Euesong tyme þanne] þat is euen song tyme þan

world. & in ichone of þes tymes, Iesus sent summe into his vyne3erd to tilen his vyne: þat were þe patriarkes & her fadres, & þe prophetis & her breþeren. Þes two helden up þe lawe of God vnder hym, & tau3te men hou þat hii schulde tilen þis[1] vyne. And þanne Iesus Crist come after hem[2] hymseluen. He[3] tau3te men how þat hii schulden tilen þis vyne, & sente his apostelis to teche men[4] hou þat hii schulden tilen þis vyne þat is mannes soule, þurgh whiche techyng þis[5] vyne was di3t & maad clene so þat it may[6] kaste many goode braunches: þat ben þes holy men ful of grace. But hii þat last[7] comen token sonest her hire. For sonnere come þe þef to [God][8] þan dide Abel oþer Noe. Þe þef þat honged bi Iesus Crist, he herde þe voys of Iesus[9] þat seide, "Today þou schalt be wiþ me in paradis" [Luke 23:43]. Ffor neuere siþen þat Adam hadde synned ne come neuere none into blis of heuene til þat tyme þat Iesus Crist

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[11] ende] endejnge

[1] þis] þe

[2] Iesus Crist come after hem] after hem com jesus crist

[3] he] and

[4] teche men] techen hem

[5] þis] his

[6] may] om.

[7] þat last] B first t over þ, l above the line

[8] God] B heuene; P god; W2 de

[9] he herde þe voys of Iesus] & herd jesus voice

suffred deþ upon þe rode & aros from deþ to lyue. Þanne entred alle wiþ hym þat weren his frendes & had knowen hym aforn þurgh bileue. Þat is þe peny þat hii token, whanne þat[1] hii wenten alle to blis wiþ hym. Alle ben in o blis, þe newe seyntes & þe olde.

But þat hii gruccheden þat[2] hii token lasse þan hii wenden han taken, how may þis be? Ffor in heuene ne may[3] be no grucchynge ne no wraþþe. Al þat[4] iche grucchynge was þe grete[5] desyr & þe grete wille þat hii hadden for to se Crist þat hii herden of er þan[6] he come. Ffor[þi][7] hii seiden often ful tenderliche in her preyers, "Lord God, sende us þe saueour þat schal kaste us out of þe derknesse & þat schal[8] sette us in þe li3t out of þis valeye of wepynge. As wisliche as þou hi3test[9] it[10] us, visite þi seruauntes & þi frendes." Þis was her grucchynge; oþer grucchynge ne hadden hii nou3t. Ffor ichone þat schal comen

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[1] whanne þat] &

[2] þat] for

[3] ne may] ne schal neuer

[4] þat] þis

[5] grete] om.

[6] þan] þat

[7] Fforþi] B ffor þei3; P fforþi

[8] þe derknesse & þat schal] þis derknesse & schal

[9] hi3test] haste hi3th

[10] it] B above the line

into heuene of oþer ioye schal ioyen & gladen. And þat þe Lord answered as it were þurgh wraþþe, but it was no wraþþe, but it[1] was a good chastisynge þat no man schal auaunten hym þei3 al þat hii han longe[2] serued wel. For in litel tyme takeþ seruise þurgh resoun gode 3eldynge,[3] for often it falleþ þat þe laste doþ betre þan þe first. And onliche Iesus Crist[4] þat seþ alle hertes wot who doþ best & most & who doþ lest. A[5] man seiþ also, "In litel tyme God wercheþ." Fforþi ended Iesus on þis manere þis lessoun: "Many[6] ben cleped, & fewe ben chosen." But now vnderstondeþ we how þis lessoun oweþ to ben vnderstonden, & how it[7] is seid by us. Be þe fyue houres ben oure fyue eldes schewed. Þe morwenynge scheweþ oure childhode, & þe þridde houre bitokeneþ þe elde from childhode vnto þat he come to staat of 3ong man. Midday bitokeneþ mannes staat.[8] Euesong tyme [f. 24^{v}] bitokeneþ þe elde from manhode vnto þe endynge of his lyf. In echone of þes eldes haþ God kasten

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[1] it] om.

[2] hii han longe] he haue longe tyme

[3] takeþ seruise þurgh resoun gode 3eldynge] þorou3 resoun takeþ good seruise 3eldynge; W2 par raisun prent bon seruise guerdon

[4] Crist] om.

[5] A] And

[6] Many] may no abbreviation mark

[7] oweþ to ben vnderstonden & how it] om.

[8] staat] stede

sum man[1] out of synne, & echone[2] he haþ sent[3] his grace for to tile þe vyne[4] þat is holy chirche. Ffor he þat is good in his childhode, in holy chirche God auaunceþ hym. And he þat mysdoþ in his childhode, in þat oþer elde he may amenden hym & sau3ten wiþ God.[5] & he[6] þat in þes two mysdoþ, in þe þridde elde he may amenden hym & auauncen holy chirche. & he þat in þes þre[7] mysdoþ, in his manhode he may amenden hym & sau3ten[8] wiþ God. Ffor þe strengere & þe better þat a man haþ[9] his hele, þe sonnere[10] he may amenden his[11] trespas þat he haþ don. & þurgh strengþe & þurgh witt he may mychel helpen to holy chirche. & he þat in þis [foure][12] mysdoþ, in his elde he may amenden hym, & 3it may he þanne helpen to holy chirche for to counseil it wel. & 3if he amende hym wiþ good wille, soone he schal haue ended

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[1] sum man] summe

[2] echone] in vchone

[3] sent] sette

[4] vyne] B extra downstroke on v, canc.

[5] sau3ten wiþ God] sau3ttlen wiþ god and li3ten holy chirche

[6] & he] And who

[7] þes þre] þe þridde

[8] sau3ten] sau3ttlen

[9] a man haþ] he haþ

[10] sonnere] sauer; W2 tost

[11] his] þe

[12] foure] B fourþe; P foure; W2 quatre

þis[1] werk, & þanne he schal haue his peny sonnere þan þe 3onge child. For God ne lokeþ nou3t þe tyme but þe wille & þe forþenchynge of his synne. Ffor God ne takeþ nou3t so gret 3eme to þe penaunce as he doþ to þe herte þat is trubled & sory for his mysdedes[2] & is[3] in god bileue. Ffor Seynt Dauid seiþ[4] in þe sauter, "God ne dispiseþ nou3t þe herte þat is troubled & sory & meke & milde" [Cf. Ps. 50:19]. & God seiþ also þurgh his prophete, what tyme þat þe synful man repenteþ hym, 3if þat he repente hym soþfastliche & wiþ good wille, alle his synnes he schal for3eten [Cf. Jer. 31:34]. Ffor Godes loue, lordinges, doþ as þe wyse & afye 3ow nou3t to mychel in 3oure elde. Comeþ wiþouten any delay to hym þat wil resceyue alle þat wil comen in eche tyme & in ech houre þat we mowen take þe peny; þat is, þat we mowe come to þe blis of heuene. & deserue we it here þurgh oure gode dedis so þat we may amenden oure trespas. Þis world is sett as in a balaunce.[5] A fol he is þat affieþ him þerin.[6] A fool he is þat to mychel tresteþ hym[7] to his lyf. Now he is[8] man, now he is nou3t. Þe peny

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[1] þis] his

[2] mysdedes] synne

[3] is] B mar.; P om.

[4] seiþ] it seiþ

[5] balaunce] wey3e

[6] A fol he is þat affieþ him þerin] B above the line

[7] hym] om.

þat is al rownd, þurgh[1] good vnderstondynge it somoneþ us. For rownd[2] ne haþ noon ende; no more he schal haue ende þat takeþ hym to God. Þe peny haþ prent of þe kyng, & God prented us after hymseluen. & in his licknesse we schul be, forsoþe, 3if þat we amenden us here. Þanne schul we ben in þe ioye þat euere schal laste, 3if we lete þe licknesse[3] of þe fend þat þurgh synne haþ maad us vnliche to Jesu Crist[4] & liche[5] hym.

Of þis lessoun þe endyng is michel to douten, I sey 3ow forsoþe. Many[6] ben cleped of þis world, but ri3t fewe ben chosen. Þe world is ful of cristen men & wymmen, but fewe þer ben þat don þe goode. Hii ben cleped cristen men, but þei schenden Cristes name whan þat hii beren it & don nou3t as he dide. Iesus ne dide neuere but wel, & hii ne don nou3t[7] wel. Loke þerfore eche man in hymseluen þat he ne be nou3t onliche cleped & nou3t chosen. Forþi seiþ Seint Poule & warneþ us ful wel: "Kepeþ," he seiþ, "3oure clepinge" [Cf. Eph. 4:1; 1 Tim. 6:13-14]. Oure clepinge is

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[8] he is] is þe

[1] þurgh] wiþ

[2] rownd] roundehede

[3] licknesse] likynges; W2 furme

[4] Crist] om.

[5] liche] liche to

[6] Many] Many he seiþ

[7] ne don nou3t] ne duden neuere

þat we ben in charite, in almes, & in soþnesse, & in goode dedis & in þou3tes, þat þe fend ne come nou3t wiþinne us. God sende us his grace so for to do þat we may taken þe[1] peny þat is þe blis of heuene. AmeN.

[1] þe] oure

(12)

Dominica Luc.

Þe seuenþe Sunday gospel after þe vtas of twelfþe day.

Luc viij.

CVm turba plurima convenirent[1] ad Iesum & cetera.[2]

[Luke 8:4-15]

Whan þe folk were gedered[3] & past out of þe citees, & hii comen to Iesus Crist, & þis ensaumple he seide:[4] "Oon wente out & sew his seed. & a party of his seed[5] fel in þe weye, & þat was defouled wiþ mennes feet, & þe briddes of heuene comen & eete it up.[6] And a party fel upon þe ston, & whan it bigan to springe it dryed as swiþe. Ffor it ne hadde no moysture for þe flynt was so hard. And a party fel in þe [f. 25ʳ] þornes, but þer come no good þerof,[7] for þe þorn waxe up[8] wiþ þe corn and[9] hadde soone slouckned it.

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[1] convenirent] conueniret

[2] heading in P: Dominica in sexagesima secundum Lucam 8; heading in W2: Dominica in sexagesima secundum lucam

[3] gedered] gadred togedre

[4] seide] seide hem

[5] seed] seed þat he sewe

[6] eete it up] eten it

[7] þer come no good þerof] no good ne com þereof

[8] waxe up] þat wex

[9] and] om.

And a party fel in þe gode erþe, & þat 3eld an hundredfold his fruyt." Whan oure Lord had seyd þis word, he cried on hy3, "Litel þat han eres for to here wiþ, hereþ my word þoru3 grete desyre." & whan his disciplis come hom to hym,[1] hij asked hym what þis[2] was to seyn. & he seyde, "Vnto 3ow it is 3euen for to knowen þe goodis of þe kyngdom of heuene, vnto oþer þat heren & vndirstonden it[3] no3t, wenen þat hij se & ne se nou3t, ne listen ne vndirstonde nou3t. Þis ensaumple þat ich haue seyd vnto 3ow, it is[4] vndon.

"Þe seed is Goddis word, & þe sowere is God hymseluen[5] & his scole. Þe seed þat falleþ in þe weye, þat ben hij þat han herd it, & whan hij ben gon þennes, þan comeþ þe fend & eggeþ hem to lustus & to lykyngis & bynemeþ Goddis word from her hertis þat hij ne han no remembraunce þerof[6] þat hij ne ben nou3t saued þoru3 bileue. And þat falleþ on þe ston, þat ben hij þat hereþ Goddis wordis, & þoru3 delyt[7] whan hij haue herd it, hij maken gret ioye in her[8] herte. But

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[1] to hym] om.

[2] þis] þat

[3] vndirstonden it] ne vnderstonde

[4] it is] þus it is

[5] hymseluen] om.

[6] þereof] þere on

[7] hereþ Goddis wordis & þoru3 delyt] heren it þorou3 delytt &

[8] her] om.

it ne haþ no rote, for þei leuen sum tyme in God, & fallen[1] whan þei ben tempted; for hij fallen sone.

"Þat falleþ in þe þornes ben þei þat heren wel Goddis wordis, but afterward whan þei ben comen hom,[2] þei ben so coryous & so[3] riche & delicyous in her lyf[4] in þis world þat þei ne mowe not holden hem in God. & þoru3 þat þei maken hem so bisye þat þoru3 hem may come no fruyt forþ.[5]

"Þat[6] falleþ in þe good erþe, þat ben þe holy men & wymmen þat setten her herte al in God, & wiþ good wylle heren Goddis wordis &[7] holden hem[8] & bryngen forþ fruyt in pacyence."

God hymseluen wolde expounde þis for to amoneste us þat we schulden more vndirstonden þan þe letter seiþ. And eche man þat wole[9] expounde holy wryt mekeliche, he oweþ for to ordeyne his speche for to leren hymseluen & teche oþere.[10] But eche man kepe hym wel þat he ne go no3t out of þe weye,

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[1] fallen] failen

[2] þei ben comen hom] hij comen

[3] so] om.

[4] her lyf] þis lyf here

[5] forþ] om.

[6] Þat] Ffruitt þere; W2 co que

[7] wylle heren Goddis wordis &] om.; W2 uolenters deu sermun oient e

[8] hem] it

[9] þat wole] om.

[10] teche oþere] techen

for of alle he mot 3elde rekenynge. & þei3[1] al he can holy wryt, for to schewen al[2] his wyt, sone he may mysgon er euere he wyte.[3] Mychel he mot heren & seen, þe man þat schal wel prechen. Lokeþ now to Iesus Cristis disciplis þat weren ful of wysdom; [for hij weren norischt of þat wisdom] þat scheweden al manere soþnesse.[4] No3t for þan, þei ne wolden nou3t seyn[5] of þe wordus þat þe Lord had seyd, bute asked mekeliche. & he expounded it for to techen vs þat we schulde kepen it derworþliche þat holy men tellen & expounden holy wryt, her drawyng out of holy wryt,[6] & her sarmones. Ffor who wolde haue ben abouten for to haue expouned eny þing but 3if God had expounded hymself þe wordes þat he seyde, he þat al wysdom coude? What man lyuande wolde haue trowed þat þe fend hadde ben lyche[7] to þe briddes of heuene, oþir þe þornes[8] lyche to ricchesse?

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[1] þei3] B 3 above the line

[2] al] om.

[3] he wyte] rev.

[4] for hij weren norischt of þat wisdom þat scheweden al manere soþnesse] B þat scheweden al manere soþnesse; P for hij weren norischt of þat wisdom þat schewed hem al soþenesse; W2 Nurri erent de cel saueir ke lur mustra tut pur ueir

[5] nou3t seyn] noþing sayen

[6] her drawyng out of holy wryt] om.; W2 E lur traitiz

[7] hadde ben lyche] were liche

[8] þe þornes] þat þornes weren

No3t for þan, þei3 hij[1] ben so, forsoþe, as 3e schullen here her[2] afterward.

But now hereþ of þe sowere. Þe sowere is Iesus Crist, þat þoru3 his grete goodnesse toke oure kynde, þat sewe þe newe lawe[3] for to make us newe in hym. For we were [alle elded][4] in þe olde lawe & in his wordis, for[5] þe olde lawe schewed þe harmes [f. 25^{v}] & þe wreches[6] of God. It[7] ne amended none of þe harmes vnto þat he come þat had 3euen þe lawe & opened it[8] word for word, and schewed it gostliche þat aforenhonde was schewed bodilyche.[9] & al he fulfilled in hymself al þat fayled in[10] þe olde lawe. Þat was fayr[11] & good þat made body & soule newe a3eyn, þe seed of his goode[12] wordis & of his gode ensaumples. But alle his gode

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[1] hij] it

[2] here her] heren

[3] lawe] lawes

[4] alle elded] B nou3t heled; P alle elded; W2 tuz en ueillez

[5] for] ffor

[6] wreches] wreche

[7] It] Ac it

[8] it] om.

[9] bodilyche] openlich; W2 charnelment

[10] in] of

[11] fayr] seed fair

[12] goode] om.

wordes ne fel nou3t al[1] in gode lond. A party fel in þe weye & was defouled wiþ goyng.

Þe weye bytokneþ þis lyf þat is fulfilled of þou3tes. & who þat mychel þenkeþ vanyte ne may nou3t holde Goddis word. Ffor þoru3 hem comen yuel þou3tes: þat ben þe fendis þat ben ri3t swyft & doþ awey Goddis word þoru3 þe wexynge of ydel wordes and þou3tes. By þe briddis ben bytokned þe fendes, for þei ben ly3t & swyft. & bryddes han her pleyenge in þe eyr, & þe eyr[2] is [þe][3] wonying stede of þe fendes. Þer þat he fyndeþ þe herte volageouse, þere he makeþ his dwellyng. Fforþi lordynges[4] þat ben cristened, holdeþ wel by Godis word & kepeþ it derworþlyche þat þe fend bynyme it 3ow nou3t þoru3 þou3tes and þoru3 wyldenesse.

Þe ston is[5] bytokned þes[6] durnedales þat ben so harded in þe yuel þat no moysture of charyte ne may [nesschen][7] her hertes toward God. But whan þat þei heren prechynge, þei maken fayr semblaunt as þei wolden amenden hem. But as[8] sone as þei ben departed þennes, þei fallen a3eyn to

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[1] al] om.

[2] þe eyr] þat

[3] þe] B her; P þe

[4] lordynges] 3e lordynges

[5] Þe ston is] By þe stones ben

[6] þes] þe

[7] nesschen] B festen in; P nesschen; W2 amolir

[8] as] so

her delytes, & al for3eten Goddis word, & turnen hem to þe deueles scole; & þoru3 þat þei lesen þe rote of charyte.

By þe þornes ben bytokned þe ryche men & wymmen þat ben nygardes & mowen nou3t tymen to spende[1] no þing of her goodes by her lyue, so þei ben adrad þat þe world schal fayle hem. Þe þorn hirteþ þe flesch & tobrekeþ it, and rycchesse confoundeþ þe soule, what þoru3 couaytyse, what þoru3 sorewe in þe[2] gederynge, what þoru3 drede in þe holdynge, what þoru3[3] þe leteinge, what þoru3 envye þat[4] oþere han more þan he; so þat on many manere he slokeneþ Goddis seed þat it ne may brynge forþ no fruyt. Whan þe riche hereþ prechynge & sowynge of Goddis word, he receyueþ it[5] wiþ good semblaunt as doþ þe [c]orn[6] whan it bygynneþ for to wexen. &[7] þanne ariseþ couaityse & þe þornes of treccheryes & of gyles, þe grete prydes & þe 3iftes. & þes ben forsoþe wicked þornes, & wiþ yuel delyte þat þei han wiþal so þat it confoundeþ al Goddes seed. But boþe wexen togydere, þe þornes & þe whete. For þe riche makeþ a

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[1] tymen to spende] no tyme dispenden

[2] sorewe in þe] om.

[3] what þoru3] & in

[4] envye þat] envie for þat he seeþ þat

[5] it] hem

[6] corn; B þorn; P corne; W2 blez

[7] &] Ac

semblaunt of gode þei al he be yuel of wylle. &[1] þe ende þat scheweþ alle þinges putteþ forþ his yueles & [doþe away his goodes. And whan his yuels][2] ben al openliche schewed. Þan he schal be confounded wiþ his owene turn. Þis[3] good erþe, þat ben þes holy men & wymmen þat neuere ne were feynt in Goddis seruyce, þat heren prechynge wiþ good wille ententyfliche[4] abouten for to holde it & do it in werke, & wiþ good suffraunce & þolemodnesse seruen God as Iesus Crist dide þat lete don hym to þe deþ for vs. Wyte 3e wel, good erþe nys he no3t þat leueþ for deþ oþer for eny oþer[5] destresse for to do þe ri3t & for to seye þe soþe. [f. 26r] Wyte 3e wel þat his fruyt is litel worþ oþer nou3t of[6] worldliche ri3tfulnesse ne of worldliche wysdom, for al þis is fals & veyn & ydel[7] tofore God. But he þat may al suffre for Goddis loue, he schal brynge forþ muchel fruyt wiþouten eny fayle. Þat is þe fruyt þat neuer ne schal haue ende þat God haþ di3t vnto his chosen. Iesus it wan þoru3 þolemodnesse & suffraunce; & alle þat suffren in

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[1] &] Ac

[2] yueles & doþe away his goodes And whan his yuels] B yueles &; P yuels & doþe away his goodes And whan his yuels; W2 mals abate ses biens E quant sis mals

[3] Þis] þe

[4] ententyfliche] & ben ententiflich

[5] oþer] om.

[6] nou3t of] nou3th I ne seie nou3th of

[7] & ydel] þat is ydel

þolemodnesse sorewes & tenes, he avaunceþ hem wiþ hymseluen. & he sende us his grace so for to suffren þat we mowen come to hym. AmeN.

(13)

Þe viij Sunday gospel after þe vtas of twelfþe day.[1]

Luk xvj[jj].[2]

Assumpsit Iesus xij discipulis & cetera.[3]

[Luke 18:31-43]

Jesus seyde pryueliche to his xij apostelis & seyde,[4] "We schul go to Ierusalem to fulfillen þe prophecyes & al þat is wryten of mannes sone þat þoru3 prophecye was seyd: þat he schulde ben delyuered to peynes & to scourgynges[5] & to betynges, & ben byspat & of hem scorned.[6] & whan þei han beten hym & turmented hym, þei schul slen hym al at her wylle. & þe þridde day after þat he is slayn, he schal arysen from deþ to lyue." & his disciplis ne vnderstod nou3t þanne þat Iesus seyde vnto hem. Ffor þis word was hid from hem tyl afterward þat þei schulden byþenken hem what he hadde seyd.

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[1] heading in P: Dominica in quinquagesima secundum Lucam 18; heading in W2: Dominica in quinquagesima secundum lucam

[2] jj] B cut off by shearing

[3] xij discipulis & cetera] duodecim disciples suos & cetera

[4] & seyde] om.

[5] scourgynges] scornes; W2 flaele

[6] hem scorned] hem þat hij scorned

Whan Iesus come to Ierusalemward, a pouer man sat by[1] þe weye to bydde good and was blynd. & whan he herde[2] mychel folk passe forþ by hym, he asked who it was þat 3ede[3] þer for by. & þei seyden þat it was Iesus of Na3areth þat wente þer forþ. & he cried & seide þus: "Mercy, Iesus, Dauid sone." & þei þat 3eden byfore bad hym holden his pees. & he cried euere lengere þe luddere, "Haue mercy on me, Dauid sone." & þanne Iesus stood stille & bad þe men þat þei schulden[4] brynge þe blynde man to hym. & as he come to hym, Iesus asked hym, "What wy[l]tow[5] þat I do þe?" & þe blynde man seyde, "Lord, þat I mowe seen." & Iesus seyde to hym, "Loke forþ; þi bileue haþ heled þe." & he sey3 alswyþe & heried God þerof. & alle þe folk þat it sey3, herying & worschipe 3elden to God. Now 3e han herd þe lettere. Now[6] hereþ þe vndoynge.

Jesus þe Lord wel wyste, as he þat was God & man, þat his disciples schulden ben yn drede whan þat þei sey3en hym pinid. & þerfore he warnede hem þerof fer toforn þat þei ne schulden no3t ben in gret[7] drede of þe peyne of his[8]

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[1] by] biside

[2] herde] herd þat

[3] 3ede] went

[4] þe men þat þei schulden] þat men schulde

[5] wyltow] B wyttow; P wiltow

[6] now] om.

[7] gret] no grete

passyoun, & þe worschipe of his[1] resurreccyoun, þat whan þei sey3en hym dy3en þat þei ne schulden nou3t ben in doute of his vp arysyng. & 3if þat þei weren in drede of[2] his deþ, þat þei schulden haue comfort of[3] his arysynge. Whan he spac of his deþ, he cleped hym Mannes Sone. Þoru3 flesch[4] þat he dide[5] taken he was man, & þoru3 þat he mut[6] ben holden & beten & crucifyed. Ffor in als muchel as he was God he ne my3te no3t dy3e, but as man he suffred deþ. As God he ouercom þe deþ, & as man he was leyd in þe erþe, & as God he aros[7] a3eyn. & whan þat Iesus had schewed hem þis & þei ne vnderstod it nou3t, grete wonder he dide byforen her ey3en. Whan he 3af þe blynde man sy3t byforn her ey3en [f. 26^{v}] þoru3 his word, þat he dide for to conforten hem þat þei ne schulde no3t ben in doute of his arysynge from ded to lyue.

Unto Jerico[8] com Iesus whan þat he toke oure flesche.

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[8] his] þe

[1] his] þe

[2] of] þorou3

[3] of] þorou3

[4] Þoru3 flesch] ffor þorou3 þe flesche

[5] dide] hadde

[6] mut] mi3t

[7] aros] aroos to lyue

[8] Jerico] jherusalem; W2 Jerico

Þis name[1] Jerico bytokneþ þe mone þat now wexeþ & now waneþ. So doþ al mankynde: fayre it wexeþ, but litel whyle it lasteþ.[2] Þoru3 þe flesche þat Iesus toke of Marie, he had þe cours of oure lyf, þoru3 whiche he feled cold & hote & hunger & þerst as þe flesche haþ in hymseluen bote synne one þat nys no kynde but it[3] is a defaute of kynde.[4] Whan Iesus Crist com into oure kynde, he made þe blynde man to sen[5] þat was byddand his mete.[6] He toke oure derke flesche for to setten us in his li3t. We ben blynde, forsoþe, þat ne han nou3t þe li3t of God, þat is, grace.[7] Ffor alle we ben born in sorwe & in derknesse þoru3 mysbileue & þoru3 synne. Ffor wyte 3e wel, he ne seþ nou3t þat ne bileueþ nou3t þat he[8] nys nou3t God & man. & no man[9] ne may, þei3 he bileue in God, com to þe ri3t lyf but 3if he kepe hym from synne. Forþi we ben blynde whan we byleue nou3t ri3tfulliche in God. Þe blynde man sat bysyde þe weye

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[1] name] (man) in binding; W2 nun

[2] lasteþ] B lasteþ þ, second þ canc.

[3] it] om.

[4] defaute of kynde] defaute of makyng; W2 feblesce e defalture

[5] man to sen] for to seen

[6] his mete] good

[7] grace] his grace

[8] he] crist

[9] & no man] om.

biddand his mete. He sitteþ by þe weye þat wel[1] loueþ hym & þencheþ to maken hym clene of alle synnes[2] & amenden hym of alle his mysdedis þoru3 whuche we ben acumbred. By þe weye is bytokned þis world[3] þat alle men ben pilgrymes inne. & by þe weye he sit þat hateþ synne[4] in þis world. But þanne he most bydden; þat is, crien on[5] God "Mercy, mercy." He oweþ to crien mercy[6] wiþ stedefast bileue & wiþouten doute. & 3if he laste þoru3 good suffraunce, God schal fulfillen al his byleue and his hope. But kepe hym wel from fool[7] þou3tes þat he ne be no3t brou3t adoun þoru3 hem.

Þe fendes folk is bytokned[8] þat 3eden bifore Iesus & bad þe blynde man be stille & scorned hym. Ffor þe fendes whan þat þei seen þat þe synful folk draweþ hem[9] to God, & þat þei þenken to amenden hem, þan þei strengþe hem for to disceyuen hem wiþ alle þe wyles þat þei cunnen. And 3if þei

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[1] wel] om.

[2] synnes] his synnes

[3] þis world] B þis world þis world, second þis world canc.

[4] synne] þe synnes

[5] on] om.

[6] mercy] om.

[7] fool] foule

[8] is bytokned] it bitokneþ

[9] folk draweþ hem] man draweþ hym

ne mowe no3t þoru3 hemseluen, þei putten hem[1] boþe in men & in wymmen; & þoru3 hem he spedeþ[2] many tyme to brynge men to synne & hold hem þerinne. & sum tyme he putteþ[3] in her hertis hope of long lyf, & sum tyme he putteþ[4] hem in ydel þou3tes. & þe more þat þei crien mercy, þe more þe fend is[5] aboute to letten hem. But þei þat wolleþ haue mercy, holde hem faste in þe bileue. & þe more þat his þou3tes wexen, þe more loke þat he crie mercy to God. & Iesus þat[6] stode stille for sone þan he hereþ þe preyere & he þat is ner redy he is to helpen. So is Iesus vnto hem þat ben of good wylle. Ffor wyte 3e wel þat soþfast bysechynge is byfore God good and cler.[7]

Jesus dide brynge þe blynde man to hym. & þe prest schal laden [þe synful][8] þoru3 prechynge, & þoru3 prayinge,[9] & þoru3 chastysing, [f. 27ʳ] þoru3 loue, & þoru3 penaunce, vnto Iesus þat schal ali3tten hym. Ffor Iesus

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[1] hem] hem in oþer

[2] he spedeþ] hij speden

[3] he putteþ] hij putten

[4] he putteþ] putten

[5] fend is] fendes ben

[6] þat] þan

[7] good and cler] rev.

[8] laden þe synful] B laden hem; P leden þe synful; W2 quier Le peccheur

[9] prayinge] praier

Crist[1] asked þe blynde man what he wolde þat he dide hym. In þat he schewed vs þat iche man schulde schewe[2] his[3] herte vnto hym enterliche of al his trespas þat he haþ don. Nou3t for þat þat God [ne] wot[4] wel alle his giltis, but for þat he wole 3euen[5] his grace. For he þat hydeþ his synnes for schame, he ne may nou3t seruen[6] þe[7] grace of God. Þe blynd man þat asked his si3t, in þat he schewed wel þat he was blynd. & so schal we schewe oure synnes þat Iesus Crist ali3ten vs.[8] Lokeþ now what þe blynde man askeþ: neyþer siluer ne gold, ne londes ne rentes, ne no þing but onliche þe[9] sy3t. & wyte 3e wel, þat amonesteþ vs þat[10] we schul asken of God no þing but onliche þe ly3t of heuene. As he seiþ in þe gospel, "Secheþ first þe kyngdom of heuene & his ri3twysnesse in[11] soþnesse, & al þat is

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[1] Ffor Iesus Crist] ffor þat jesus

[2] vs þat iche man schulde schewe] vs þat he wil þat vche man schewe

[3] his] B his his, first his canc.

[4] ne wot] B wot; P ne wott; W2 nel sace

[5] 3euen] 3iue a man

[6] seruen] seruen after

[7] þe] B appears to be a correction

[8] ali3ten vs] wil þer þorou3 ali3tte in vs; W2 nus deint enluminer

[9] þe] his

[10] amonesteþ vs þat] he amonesteþ vs what þat

[11] in] &

nede to þee in þis world schal comen to þee" [Matt. 6:33]. Certis he þat askeþ þat ly3t, he is wys &[1] wel wiþ God. 3if he it aske in good stedefast bileue, he it schal haue sone[2] wiþouten eny let. For Iesus seyde to þe blynde man, "Þi bileue haþ maad þe hole." Whan it is stedefast wiþouten doute it li3teþ þe soule anentis God, & þe body anentis man. & whan þe folk sei3e þat þe blynde man sei3e, alle þei 3euen heryinge to God & worschipe. Ffor þoru3 on þat is wel repentaunt, many þat ben in mysbileue amenden hem. Þat is heriyng to God soþeliche for to amenden us of oure trespas. Ffor holy wryt seiþ, "Þe bone nys[3] no3t fayr in a foul mouþ" [citation not identified]. For he is fouled of alle filþes þat liþ in synne þat makeþ boþe body & soule derke but he þat wole amenden hym of his synnes so þat he ne wole don hem no more & is sory for þat he haþ don. & he þat hydeþ his synnes, he bygyleþ hymseluen, for his bisekyng is fals & ydel.

Now hereþ how God is nerhonde þere a man repenteþ hym of his synnes, & how he wiþdraweþ þe holy gost from hym þat synneþ þoru3 delyt.

A monk[4] was tempted for to do lecherye, & he[5] wente

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[1] wys &] om.

[2] haue sone] rev.

[3] bone nys] prayers ben

[4] monk] ffrere

[5] B a tale mar.

hym forþ into Egypt, & þere he louede a prestis dou3ter of her lawe þat was mayster of þe paynyms. & þis monk[1] com to þis[2] prest & asked hym his dou3ter. & he seyde vnto hym, "I dar no3t 3eue þee my dou3ter but 3if my god wole þat I 3eue þee hure." Þan he wente vnto þe wycked gost his god & asked hym counseyl of þat þinge. & he seyde þat,[3] "A monk[4] wolde haue my dou3ter; schal I 3eue hure to hym, oþer y ne schal?" & þe fend seyde, "Aske hym 3if he wole forsake his God & his cristendom & his ordre of monk."[5] & þe prest asked hym þis al, & he seyde 3if he dide so he schulde haue his dou3ter. & he graunted[6] al wiþ gret wille. & þan he sei3 a coluere flei3 out of his mouþ & wenden[7] up into heuene. & þe prest seide to þe fend þat he had graunted þes þre þinges. & þe deuel answered hym a3eyn, "Þou ne schalt no3t 3eue hym þi dou3ter; for þei3 he haue forsaken his God, his God nyl nou3t forsaken hym þat [f. 27ᵛ] he ne wole 3it haue mercy on hym." & þe prest seyde to[8] hym, "I may nou3t

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[1] monk] ffrere

[2] þis] þe

[3] & he seyde þat] and seide

[4] monk] ffrere

[5] monk] ffrere

[6] graunted] graunted it

[7] wenden] went

[8] to] om.

3eue þee my dou3ter, for þi God wole helpen[1] þee. Þei3 þou haue forsaken þi God, he wole nou3t forsaken þee." And þe monk[2] herde þis & vnderstod hym, & com to hymseluen & þou3te in his herte, "Now my Lord wole do þis grete goodnesse to[3] me, þat he wole nou3t forsaken me þei3 þat ich haue forsaken hym þoru3 my wickednesse, & al my[4] cristendom & myn ordre." "Lord," he seyde, "for3eue me þis, & I schal neuere forsaken þee more." Þan he wente hym to an holy hermyte & telde hym altogydere how þat he hadde don. & þe hermyte seyde vnto hym, "Þan dwelle here wiþ me[5] in þis caue al þis þre wokes[6] & helpe me for to bisechen to[7] God [and fast]."[8] Þe monk[9] dwelled wiþ hym as þe hermyte bad hym,[10] & þe hermyte bad for hym ententifliche.[11] He seyde, "Lord,[12] 3eue me þis synful man & resceyue his schrifte."

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[1] helpen] 3utt helpe

[2] monk] ffrere

[3] to] for

[4] þoru3 my wickednesse & al my] whan þat ich haue þoru3 my wickednesse forsaken hym and my

[5] Þan dwelle here wiþ me] dwelle wiþ me here

[6] þis caue al þis þre wokes] my caue þre wokes

[7] to] B above the line

[8] and fast] B for þee mar.; P and fast; W2 junast

[9] monk] ffrere

[10] as þe hermyte bad hym] om.

[11] ententifliche] B ti mar.

[12] He seyde Lord] & seide Lord he seide

& God herde his biddyng & fulfilled his wylle. Whan þat o woke[1] was gon, þe hermyte asked þe monk,[2] "Hastow," he seide, "eny þing seen?" & þe monk[3] answerede & seyde, "3he. Ich haue seen a coluer comen out of heuene & haþ flowen abouen myn heued." & þe hermyte herde þis & bisou3te God ententyfliche for hym. And whan þat oþer woke was gon, þe hermyte asked his broþer how he ferde & wheþer[4] he sey3e ou3t. & he seyde, "3he. A coluer com to myn heuedward." & þe hermyte[5] bad hym ben of[6] good hope & biseke to God faste. Whan þe þridde woke was gon, þe hermyte asked þe monk[7] 3if he had ou3t seen. & he seyde, "3he. A coluer I sey3 sitten vpon myn heued, & I putte forþ myn hond & wolde haue taken hym, & he ros up & wente into my mouþ." & þe hermyte seyde, "Worschiped be God, he is payed wiþ þi penaunce. Kepe þee wel[8] from þis tyme forward þat þou trespas no more."

Lokeþ, lordynges, what[9] schort penaunce quemeþ God þat

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[1] Whan þat o woke] And whan o weke

[2] monk] ffrere

[3] monk] ffrere

[4] wheþer] 3if þat

[5] hermyte] preest

[6] ben of] be in

[7] monk] ffrere

[8] wel] now

[9] what] how

is don wiþ good wylle, hou þat it quemeþ God & fordoþ al þe yuel þat a[1] man haþ don. Takeþ ensaumple at þis monk[2] & 3eue 3ow to God wiþouten eny lettyng, ne abydeþ no3t to asken mercy. But hy3eþ 3ow swiþe þerto wiþ stedfast bileue & wiþ[3] wille of herte. Ffor many ben deceyued þat haue taken respyte of her trespas. Ffor þis world ne lasteþ but lytel whyle; þerfore iche man au3te to hy3en hym swiþe to amenden hym, & owe to ben in gret doute þat he schal nou3t whan he wolde. For litel oþir nou3t is worþ þe schrifte whan þe deþ comeþ but it be þe soþfastlichere[4] maad. Amende hym iche man oweþ or þe deþ come, for after þe deþ nys þer no confort. Jesus sende us his grace so to schryue vs here[5] er þat deþ come þat we may comen to hym & dwelle wiþ hym wiþouten ende. Amen.

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[1] a] þe

[2] at þis monk] of þis ffrere

[3] bileue & wiþ] om.

[4] soþfastlichere] soþelicher

[5] here] om.

(14)

Dominica prima quadragesime.

Þe firste Sunday gospel of clene Lentyn.

Mattheum iiij.[1]

Ductus est Iesus in desertum ut temptaretur a diabolo & cetera.[2]

[Matthew 4:1-11]

Þe Holy Gost lad Iesus into desert for to ben tempted of þe fend, & þe fend hym temptede. & whan he had fasted fourty dayes and fourty ny3tes, þan hym hungrede. & þan com þe fend vnto hym & seyde, "3if þou be Goddis sone of heuene,[3] byd þes stones turnen to [f. 28ʳ] bred." And Iesus answered[4] & seyde, "It is wryten in holy wryt þat no3t onliche in bred lyueþ man, but in iche word þat comeþ out of Godus mouþ." Þan toke þe fend Iesus & bar hym into an[5] holy cyte & sette hym vpon a pynacle of þe temple. & he[6]

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[1] heading in P: Dominica prima quadragesima secundum matheum; heading in W2: Dominica i in quadragesima secundum matheum

[2] desertum ut temptaretur a diabolo & cetera] desertum a spiritu vt temptaretur & cetera

[3] of heuene] om.

[4] answered] answered hym

[5] an] þe

[6] he] þan

seyde vnto hym, "3if þou be Godus sone of heuene,[1] come adoun. Ffor it is wryten in holy wryt þat þe aungelis ben at þi comaundement to bere þee þat þou ne spurne nou3t þi foot vpon þe harde ston." Iesus answered[2] & seyde, "It is writen þat þou ne schalt tempte þi Lord þi God." Þe fend toke hym þan & bar hym to an hy3 mounteyne & sette hym þeronne, & schewed hym þe kyngdom[3] of þis world & þe blisse þat þei han alle, & seyde, "Al þis I wole 3euen þee 3if þat þou wolt fallen adoun & worschype me." And þan Iesus seyde,[4] "Go awey, Sathanas; for it is writen þat þou schalt honouren þi God & onliche seruen to[5] hym." Þan þe fend wente awey from hym, & his aungelis comen & serueden hym.

Many han herof[6] doute of whyche spirit Iesus was lad for to ben ytempted in þe desert, for it telleþ eftsones[7] þat þe fend bar hym into þe cyte & into þe hy3e hylle. Bote forsoþe in þe stedefaste[8] byleue wiþouten doute, þat[9] Holy

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[1] of heuene] om.

[2] Iesus answered] And jesus ansuered hym

[3] kyngdom] kyngdoms

[4] Iesus seyde] rev.

[5] to] B above the line

[6] herof] þereof

[7] eftsones] after sone

[8] in þe stedefaste] & in stedfast

[9] þat] þe

Gost lad hym þider to þe fend to fonde hym.[1] Þoru3 þat iche spirit he was lad þoru3 whyche[2] he ouercom þe fende: his owene goost lad hym þider þer þe fend fonded hym. & no man ne schal ben awondred þerof þat he lete þe fend tempte hym so,[3] & þat þe fend bar hym & sette hym so[4] in dyuerse stedes, whan þat he wolde after lete pynen his body upon þe rode.

Herodes was on of þe deueles limes þat dide al schendschip to God,[5] & þe Iewes also þat iuged Crist to turment & to pyne. [And Pilate vnderfenge hym][6] & after iuged hym to þe deþ. & so were þe kny3tis þat nayled hym vpon þe rode whan he lete hem don hym to þe deþ. Wel he au3te þanne for to suffren her heued þat is þe fend.[7] But no3t for þan for hymseluen ne suffred he it nou3t, but al for to amenden oure lyf. He it dide for to techen us for to ouercomen wiþ goode[8] suffraunce & wel lastand al oure temptacyouns þoru3 fastyng & þoru3 answere of holy wrytt. But non ne may onlyche wiþ fastynge ouercomen his

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[1] to þe fend to fonde hym] þere þe fende fonde hym

[2] whyche] þat

[3] tempte hym so] so tempten hym

[4] so] om.

[5] to God] om.

[6] And Pilate vnderfenge hym] B om.; P And Pilate þat vnderfenge hym; W2 E pilates ki lessaia

[7] þat is þe fend] B mar.; P om.

[8] wiþ goode] þorou3

temptacyouns but 3if he haue helpe & vnderstondynge of holy wryt. Loke to Iesus þat may do his wille,[1] hou he ouercom þe fend þoru3 suffraunce, & þoru answere of holy writ he ouercom his fondynges. As man he lete tempte hym, & as God he ouercom hem.[2] Þe fastynge he dide þoru3 þe Godhed, & hunger he had þoru3 his manhede. & þoru3 þe hunger þat he feled, þe fend was hardy to com to hym for to tempten[3] hym. Loke hou þe deuel 3eueþ good kepe to hem þat fasten. Ffor more he assayleþ on þat fasteþ þan þritty þat fasteþ nou3t. He assayleþ hem wiþ[4] wyldenes, & þoru3 þou3tes & vanytes, & þoru3 pryde of his fastynge whan he holdeþ hym better[5] þan he þat fasteþ nou3t, oþir þoru3 glutinge of mete, & makeþ hym to chargen hym[6] so mychel for þat he fasteþ. & summe he putteþ in herte for to fasten [f. 28 ᵛ] for to spelen his good[7] þat it may helpen[8] anoþer tyme: "Man ne may nou3t al 3euen; anoþer tyme he mot eten. 3if þou 3eue al to pouere, wherwiþ schaltow lyue & þi children?" In as mychel he makeþ

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[1] may do his wille] al my3th do

[2] hem] hym

[3] for to tempten] & tempte

[4] wiþ] þorou3

[5] better] om.

[6] to chargen hym] charge

[7] good] B above the line

[8] spelen his good þat it may helpen] sparen fast he seiþ for to sparen þi good it may helpen þe

hem for to hyden her goodis &[1] faste for to bycomen ryche. But wel whyten[2] þei þat fasten[3] for to spelen,[4] of as many soules þei ben coupable as þei my3te helpen & wolen no3t. & sum tyme he makeþ þat þei þat[5] fasten to[6] chyden & pleden & irous & chalangen oþer men & smyten & wiþholden & stelen & consenten[7] to yuel werkes. Vnder heuene þer is no filþe ne vyce þat he ne tempteþ hem þat fasten þerof.[8] And 3if he ne may nou3t ouercomen hem þoru3 oþer vices, he wole maken hem to fasten for to hyden her oþer yuelis, þat whan þei[9] schulde schryue hem[10] of her[11] synnes, for to ben holden goode he nyl no3t tellen alle his synnes, but telliþ þe li3ttest & leteþ þe grete ben, & ne may nou3t seye hem out for schame. & in as mychel he is peere to þe fend þat euere fasteþ[12] in yuel. But Iesus Crist wolde faste for to halwe

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[1] &] B above the line

[2] whyten] witen

[3] fasten] so fasten

[4] spelen] sparen

[5] þat þei þat] hem þat

[6] to] om.

[7] consenten] coniecten; W2 consentir

[8] þereof] þere wiþ

[9] þei] a man

[10] hem] hym

[11] her] his

[12] fasteþ in yuel] falleþ in yuel; W2 dis uiuat tuz dis en mal

oure fastynge. & after his fastynge he was tempted. & by þat he scheweþ vs þat þe more þat we pyne oure flesche, þe mo[1] temptacyouns we schul suffren. & Iesus ouercom þoru3 holy writ. & we schul setten oure hertes to do so þat whan we hauen temptacyouns for to ouercomen hem þoru3 Goddis[2] wordis. Ffor 3if[3] þe fend assayle us, make we scheld of holy wrytt & seye,[4] "God haþ defended me[5] al þinge to do þat eny[6] yuel falleþ to." Take we ensaumple of hym þat al yuel[7] ouercom þoru3 holy writ, whan þat[8] he toke ensaumple & scheld of holy writ þat it made & al þinge. Wel may we wyte þan[9] forsoþe þat þer nys no falsnesse inne, & þat he ne may no3t schewen wel[10] ne come to no good ende þat werchiþ no3t by holy writ. & his yueles ne may he no3t ouercomen þat ne seþ no3t holy writ ne hereþ.[11] And also

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[1] mo] B mo t, t canc.

[2] Goddis] good

[3] Ffor 3if] Þif

[4] seye] seie we

[5] me] vs

[6] eny] om.

[7] yuel] om.

[8] whan þat] om.

[9] wyte þan] rev.

[10] schewen wel] wel {cheben}

[11] ne seþ no3t holy writ ne hereþ] holy wrytt ne seeþ ne hereþ

wel may we wyten þat þe fend[1] wole tempten vs þat ben but [f]ebel[2] wrecches & synful,[3] whan þat he tempted Iesus Crist oure Lord þat al goodnesse couþe & non yuel dede.[4] He tempted hym in þre manere as he dide Adam oure fader: þat was þoru3 glotonye & þoru3 pryde & þoru3 coueytyse. Þe fend tempted Adam þoru3 glotonye whan he dide hym ete of þe fruyt þat God hadde forboden hym. He tempted hym of veynglorye, þat is pride, whan he sende in his mynde þat he schulde boþe knowen[5] yuel & good. He tempted hym of coueytyse whan he seide he schulde be as God. [Couetise nys nou3th onlich in couetise of good. Ac it is also][6] for to haue power ouer[7] oþere. Nys he nou3t coueytous ynow þat desyreþ lordschipe oue[r][8] oþer? & it is bygynnynge of rauyschynge. Ffor Seynt Poule seiþ in his pistel, "Ne be þou nou3t rauysour to desyre to ben euene wiþ God" [Cf. Phil. 2:3-7]. Fforþi was Adam ouercomen whan þe [f. 29ʳ] fend had seyd hym þat he

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[1] fend] B fend w, w canc.

[2] febel] B rebel; P feble; W2 freels

[3] synful] B synful w, w canc.

[4] dede] couþe ne dude

[5] boþe knowen] rev.

[6] Couetise nys nou3th onlich in coueitise of good Ac it is also] B om.; P Couetise nys nou3th onlich in couetise of good Ac it is also; W2 Auarice n'est sul d'aueir Einz est als

[7] ouer] of

[8] ouer] B oue, no abbreviation mark; P ouer

schulde be as God þoru3 pride þat he[1] hadde bysette hym, & coueityse of hei3enesse þat al hirteþ þat he nei3eþ. Ffor þoru3 þes þre synnes þe fend[2] ouercomeþ alle þat ben in þis world; þat is, pride of þis lyf of flesche & of [ei3e þe][3] coueityse. Wyte 3e wel þat fleschliche coueityse is al þat þe flesche desireþ, delices[4] to fulfillen al his flesches wille þat ben metes, drynkes, fayr cloþinge, & leccherie & many oþer willes þat man doþ for to haue his flesche likynges of eyen. Þe foule coueityse, þat is in[5] many oþer manere for to cunne: art of song, for to loke to foul leccherie, for to purchase more þan nede is, & for to cunne witt for to anoyen oþere wiþ alle. Pride of lyf,[6] whan a man auaunteþ hym[7] þe hey3ere þerfore & many oþere[8] comen to hym what þoru3 his ricches & þoru3[9] his witt. & by alle oþere he holdeþ þe lasse[10] þan by hymseluen. Þoru3 þes þre was Adam ouercomen whan he ete of þe appel þat was forboden

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[1] he] om.

[2] fend] deuel

[3] ei3e þe] B om.; P ei3e þe; W2 oilz la

[4] desireþ delices] lykeþ desireþ delites

[5] in] om.

[6] lyf] lyf þat is þis

[7] hym] hym of his richesse & bereþ hym

[8] oþere] men

[9] þoru3] what þorou3

[10] þe lasse] lesse by

hym, whan þat he wolde boþe cunnen yuel & good,[1] & whan he wolde ben euene wiþ[2] God. & in þes þre Iesus was tempted whan þat he had fasted fourty dayes & fourty ny3t. Þe fende wende for to han bygyled hym as he dide Adam, & destruyed hym[3] in þat manere þat he ouercom oure formeste fader Adam. Ffor þei3 þat hym hungred, he nolde haue no bred þat harm my3te comen of, ne he ne wolde no3t comen adoun of þe[4] pinacle for to ben preysed of veynglorie þoru3 myracle, ne he ne wolde haue no maystrye of þis[5] world þoru3 pride ne þoru3 lordschipe. & in þat he wolde techen vs how þat we schulde ouercomen þe fende þoru3 goode dedis & þoru3 [Goddis][6] wordis.

But loke we[7] now þe manere how Iesus was tempted. It seiþ[8] he was lad of þe Holy Gost to ben ytempted. Al[9] by his good wylle he was lad into desert of þis world whan he toke oure kynde. Desert is lond þat is forsaken, & þat

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[1] boþe cunnen yuel & good] cunne boþe good & yuel

[2] wiþ] to

[3] destruyed hym] destruyed hym as he ouercom hym

[4] þe] om.

[5] þis] þe

[6] Goddis] B goode; P goddis; W2 deu

[7] we] 3e

[8] seiþ] seiþ hou

[9] Al] þat was al

bytokneþ wel his lyf þat God putt[1] awey from him[2] þoru3 pride & coueityse þat was in Adam. But his gost ladde hym hyder[3] whan he visyted us wiþ his mercy, whan he toke flesche & blod of þe mayden for to maken vs hole of oure sykenesse. In oure flesche he was tempted, and ouercome þoru3 his Godhede. Þe fende ne wist no3t þat he was God, bote wende þat he had ben a man & lad hym as a man. But þerof he had gret wonder whan he fasted so mychel[4] wiþouten mete oþir drynke.[5] & þoru3 bred he wende haue[6] ouercomen hym[7] as he dide Adam þoru3 þe appel, but first he wolde wyten 3if he hadde power of God.[8] & for to setten hym in pride, he bad hym make of þe stones bred þoru3[9] þat pride þat he was Goddes sone, þat he schulde þoru3 þat hey3enesse haue ouercomen hym. But God þat makeþ þat out of þe harde erþe comeþ out[10] corn & pasture, & out of þe harde [f. 29^{v}]

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[1] wel his lyf þat God putt] þis lyf þat god haþ putt

[2] him] B mar.

[3] hyder] þider

[4] fasted so mychel] hadde fasted fourty dayes

[5] oþir drynke] om.

[6] haue] for to haue

[7] hym] þat man

[8] of God] om.

[9] þoru3] and þorou3

[10] out] om.

tre þe tender fruyt, he nolde not schewen hym[1] in þat manere for non hunger þat he hadde, þat his aduersarye ne schulde no3t wyte þat he dide it for hunger, & toke[2] his answere of holy[3] writ so þat þe fende was ouercomen wiþ his owene tourn, so þat he schulde no3t wene þat he had þat iche word of hymseluen but of þe wordes þat God seyde: "No more þan þe body may be kept wiþouten bred, no more may þe soule lyuen wiþouten Goddis wordes." Þe body loueþ þe mete, & þe soule þat God comaundeþ. But be þe body neuere so wel fed,[4] 3it he[5] schal dye. But þe soule ne may no3t dye; it mot lyuen[6] oþir in gode oþir in yuel. Fforþi he doþ an yuel dede þat so filleþ[7] his wombe þat he sleþ his soule. Þis vyce ouercom Adam, & so it doþ now þis worldliche men & wymmen. But Crist þat ouercom hym þoru3 wysdom, he 3eueþ vs his power to ouercomen hym.[8] Whan Sathanas sey3 þat he was ouercomen, he byþou3te hym of more harme, & toke & bar hym þennes & sett hym vpon an hy3e pynacle.[9] Þat pynacle[10] was

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[1] hym] hym þerejnne þere

[2] & toke] Ac toke

[3] holy] B holy w, w canc.

[4] fed] om.

[5] he] it

[6] But þe soule ne may no3t dye it mot lyuen] om.; W2 E l'alme n'ert iames mortal Tut dis uiuerat

[7] so filleþ] rev.

[8] hym] om.

[9] an hy3e pynacle] a pynacle

a stede þer men redden[1] Goddes lawe, & was of fiftene grece on hy3e for þat he schulde be wel herd þat red þe lawe on hy3e for þe hy3e God þat it made. Ffor alle þat heren prechynge also in tokene þat þei schulde liften vp her eyen & her herte to God and drescen her eren to heren & her vysage for to desyren. And[2] þe fende seyde to Iesus þat sat vpon þe pynacle, "Come adoun; for it is wryten þat aungeles of God schullen bere þee so þat þou schalt not hirt þee." Loke þe fend what he casteþ fer byfore his queyntyse to holy men in stede þere þei schul prechen, makeþ[3] þe techere to þenken yuel þou3tes, makeþ[4] hym proud in his þou3t oþer for to heren þe preysynge oþer for to haue erþeliche goodes. & in as mychel he lest his mede for his prechyng. Þei þat heren it ne lesen it no3t, but[5] he it lest þoru3 coueytyse. [Whan he secheþ nou3th after þe loue of God, al he leseþ his trauile.][6] Þe fende seyde, "Come adoun; 3if þou be Goddis sone, þou ne schalt haue non yuel." But Iesus, þat wel wiste þat he was Goddis sone & God

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[10] pynacle] priuelich; W2 pinacles

[1] þer men redden] þat men ledd

[2] And] þat

[3] makeþ] he makeþ

[4] makeþ] he makeþ

[5] but] as

[6] Whan he secheþ nou3th after þe loue of God al he leseþ his trauaile] B om.; P þat he secheþ nou3th after þe loue of god al he leseþ his trauaile; W2 Quant il quert el ke deu amur Quant asei tut perd sun labur

hymseluen, ne wolde no3t come adoun out of þe pulpit, for it[1] hadde ben a temptynge to God. [Ffor he þat affieþ hym so mychel in God þat he doþe] his[2] body in auenture for to dyen or for to lyuen, he tempteþ God.

But now vnderstondeþ how þat þe wicked gost presenteþ holy writ. He schewed forþ þe prophecye for to hyden his yuel wylle. So don alle þes fals men & wymmen: sum soþ þing þei wole seyen byforen for to payen hem þat heren hem, & in þat þei don al her desyre. But he þat vnderstondeþ Iesus answere, sone he schal[3] ouercomen hym. Ffor no man ne schal tempte his God for to sette hymseluen in peryl. Adam foliliche tempted hym whan[4] þat he ete of þe appel for to be conand[5] as God. Ffor þoru3 coueytyse of þat witt, he bycom a fool, & al þat com of hym. But al þat harm þat Adam dide us, al[6] Iesus Crist restored us þe goode a3eyn. Ffor us he suffrede þe fende tempten hym, & ouercom[7] hym for to delyueren us. After,[8] Sathanas sette hym[9] vpon an hy3

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[1] it] þat

[2] Ffor he þat affieþ hym so mychel in God þat he doþe his] B 3if he had don his; P ffor he þat affieþ hym so mychel in god þat he doþe his; W2 Kar ki en deu tant sa seure ke

[3] schal] schal haue

[4] whan] what

[5] conand] cunnande in al þinge

[6] al] haþ

[7] ouercom] he ouercom

[8] After] After þat

hylle [f. 30r] & schewed hym alle þe goodes of þe world, & seyde þat he[1] wolde 3euen hem hym al[2] 3if þat he worschipen[3] hym.

Now byholdeþ, lordynges, of þe fende, how he haþ þe world in bandoun, how þat he þoru3 ricches of þis world ablyndeþ men & hirteþ hem. Þo þat he ne may no3t þoru3 glotony ne þoru3 pryde, al he blendeþ[4] þoru3 coueityse. By þis may we[5] wel wyten þat þoru3 coueityse & lordschipe he ouercomeþ al þis world. Vnneþes schal man fynde on þat he ne loueþ ricches oþer lordschipe. And whan þei comen[6] þerto, þei nyl no3t leten it for no pyne þat þei schul han, ne þei nyl no3t leten[7] for þe loue of God neiþer. In as mychel þei honouren þe fend þat þei eny þing louen a3eyns Goddis wille, & ne worschipeþ no3t God more þan his peny[8] þat is adrad to 3eue it for Goddis loue, & ne dar[9] no3t

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[9] hym] jesus

[1] he] alle he

[2] al] om.

[3] worschipen] wolde worschipen

[4] blendeþ] ablyndeþ hem

[5] we] 3e

[6] comen] mowen comen

[7] han ne þei nyl no3t leten] han so gret coueitise hij han þat hij nyllen nou3th it leten ne

[8] worschipeþ no3t God more þan his peny] worschipeþ he nou3th his peny

[9] & ne dar] he ne dar

lassen his hep, but alwei makeþ it more & more. Whan he ne dar no3t put it forþ, ne is it no3t þanne by good skile his God & his mayster? Ri3t also it is of lordschipe þat wole no3t leten it as longe as he lyueþ, but alwey[1] regne in pryde & in maystrye & dispise pouer men & no þing louen but þat herte[2] falleþ to. Ffor his wille is al sett in erþe, & þerfore he wile no3t[3] seche non oþer þing. And God seiþ in þe gospel, "He þat doþ synne is seruaunt to synne" [Jn. 8:34]. & þerfore Dauid seiþ in his prechyng, "3if ricchesse falle upon þe, ne sett no3t þin herte þervpon" [Ps. 61:11], þat þou ne loue[4] it no3t to mychel. Þer[5] Iesus answerid in þat manere þat þoru3 þat answere þe fend was ouercomen: "Þi Lord God þou schalt honoure & hym onliche seruen." Þou ne owest no3t to seruen[6] ricchesse ne lordschipes þat doþ so many harmes, ne loue no ricchesse þoru3 desyre, but onliche to susteyne þe flesch. Þat þou hast more, 3eue it for þe loue of God in loue & in charite. He þat doþ þus[7] wiþ good wille, sone he schal[8] ouercome Sathanas, & þe aungelis

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[1] alwey] om.

[2] herte] his hert

[3] he wile no3t] for he nyl

[4] þat þou ne loue] þat is þat þou loue

[5] Þer] Þerfore

[6] seruen] serue vnto

[7] doþ þus] rev.

[8] he schal] schal haue

schul kepen hym[1] from alle yuelis. Iesus þat was for us tempted, & he[2] for us ouercom þe fend, he[3] sende us his grace so for to fasten & ouercome oure enemyes þat we may comen to hym, & þoru3 hym ioyen wiþ hym. AmeN.

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[1] kepen hym] kepen hym & defenden hym

[2] he] om.

[3] he] om.

(15)

Dominica ii quadragesime.[1]

Þe secunde Sunday gospel of clene Leyntyn.

Mattheum xv.

EXiens Iesus in partes venit[2] **Tyre & Sydonis.**[3]

[Matthew 15:21-28]

Jesus com on a tyme in þat half þat þes[4] two cytees weren in Tyre & in[5] Sydonye. & þer com a womman out, þat in Chanaan was norist, & folwed hym wiþ gret cry: "Haue mercy on me, Dauid sone. My dou3ter is gretliche traueyled & turmented wiþ þe fend."[6] Iesus ne answerd hure no word, but his disciples seyde vnto hym, "Lete hure, Lord, for her cry." & he as sone answerd hem, "Ich am onliche sent for þe scheep of Israel þat ben mysgon." & sche com & honoured hym[7] & bysou3t hym of helpe; & he answerd hure sone[8] &

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[1] heading in P: Dominica secunda quadragesime secundum matheum 15; heading in W2: Dominica ii in quadragesima secundum matheum

[2] in partes venit] venit in partes

[3] Sydonis] Sidonis & cetera

[4] þat þes] þere þe

[5] in] om.

[6] traueyled & turmented wiþ þe fend] trauailed wiþ þe fende & tourmented

[7] hym] hem

[8] sone] om.

seyde, "It nas no3t good to take þe bred from children & 3eue it to þe houndes." & sche seyde hym alsone & seyde,[1] "Lord, þe whelpes eten[2] þe crommes þat fallen from þe lordes bord þer þat þe lordes ben at þe mete." & Iesus [f. 30^{v}] answerd[3] & seyde, "A womman, þi bileue is mychel. As þou wilt, so be it." And hure dou3ter in þat tyme was hol.

Þis name Tyre is as mychel to seye as loth,[4] & Sydonie huntynge. Vnto Tyre & to[5] Sydonie com[6] Crist whan he toke oure kynde for to delyuere mankynde from þe fende & his pouste; for to delyuere us from loth[7] þat draweþ to þe deþ wiþouten ende, & out of þat wicked[8] venerie þer[9] Sathan hadde us alle[10] in baylye.[11] Ffor vnderstondeþ þis, þat[12] vnder heuene ne is such an huntere as þe fend is ny3t & day.

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[1] & seyde] om.

[2] eten] eten of

[3] answerd] ansuered hir

[4] loth] Lot

[5] to] B mar.; P om.

[6] com] B com to; P com

[7] loth] þat loth

[8] wicked] yuel

[9] þer] þorou3 which

[10] alle] om.

[11] baylye] his baillye

[12] vnderstondeþ þis þat] om.

His bowe is iche yuel þou3t, & þe cord is a mannes[1] wylle. He bendeþ[2] his bowe whan man haþ delyt, & draweþ whan he doþ his wille. His houndes ben eggeinges.[3] His nettes ben holdynges in synne þoru3 whuche man is ouercomen. Ffor al þat we han in þis world, al is ydel huntynge. Þerfore Dauid seiþ in þe sauter, þat was fulfilled of þe Holy Gost, "Oure 3eres passen as þe lob,[4] þat so gret traueile doþ in vayn" [Ps. 89:9]. Þe lob traueileþ[5] for to make his web, al for to chasen þe fly3es, þat foule prey. Ri3t so doþ þe[6] worldliche man whan þe fend haþ taken hym into his nett. He ne leteþ neuere gaderynge til[7] he haue gaderid gret[8] tresor togidere. He ne douteþ see, ne deþ, ne tempest for to fulfillen his[9] coueityse, ne hym nis no3t of synne but þat he may fulfille his wylle; &[10] he takeþ þe foul fli3e, þat is þis worldliche tresor. Siluer [&] gold: [what nys it bot a vile þing? Al it is bot dunge as vnto þe worschipp þat

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[1] a mannes] B first a above the line, s above the line

[2] bendeþ] bedeþ

[3] eggeinges] his eggynges

[4] lob] Loppe

[5] lob traueileþ] lopp trauaileþ al

[6] þe] þis

[7] til] til þat

[8] gret] om.

[9] his] om.

[10] &] & þan

God] 3eueþ to hem þat louen hym.[1] For he þat loueþ þe coueityse of þis world, it schal bryngen hym to þe pyne of helle. Þat I seye but 3if he[2] forsake it here[3] & turne hym to God wiþ good[4] wille & wiþ al his herte.

Ffor Iesus com by Sydonie for to bynymen us from suche huntinge, & for to bynymen þe fend his chase & clepen us to his grace. His grace is for to dispise þis[5] world & haue al oure[6] delit in hym. His grace is for to suffre wo of þis world & setten onliche al oure desyre in hym.[7] Þat bitokneþ þe womman þat com out for to bidde hym[8] mercy. Ffor no man may come to God but 3if he come[9] out & forsake þe delit[10] of þis world. Þe[11] womman þat crieþ þus

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[1] Siluer & gold what nys it bot vile þing Al it is bot dunge as vnto þe worschipp þat God 3eueþ to hem þat louen hym] B siluer gold he 3eueþ to hem þat louen hym; P siluer & gold what nys itt bot vile þing Al it is bot dunge as vnto þe worschipp þat god 3iueþ to hem þat louen hym; W2 Or e argent dun est il fens Fens est uerraiment quant al {hous} Ke deus dunat ses amaturs

[2] he] he amenden hym here &

[3] here] om.

[4] good] al his

[5] þis] þe

[6] oure] his

[7] setten onliche al oure desyre in hym] in hym onlich setten al oure desire

[8] hym] om.

[9] come] go

[10] delit] delices

[11] Þe] þis

bitokneþ wel holy chirche þat crieþ wiþ gret desyre nou3t for her dou3ter, bute[1] for hureseluen. Holy chirche crieþ & biddeþ for hem þat þe fend deceyueþ. Ffor þat is sorwe to holy chirche whan eny soule falleþ into synne.

By þat þat Iesus[2] Crist wolde no3t answere, he amonesteþ us for to be suffrand & abyden. Ffor he þat may not abyden & suffren, byfore God he may not speden.

His disciplis seyden to hym, "Let her, Lord, for greuaunce." Þei ne seyden nou3t so for þat he schulde leten hir gon, but for þat he schulde hele hir dou3ter &[3] toke more hardinesse[4] for to bysechen. & so owen þes holy men for to do. Whan þat eny man[5] anoy3eþ hem, oþer ben in anoye hemseluen, vnto God þei owen to schewen her anoyes, nou3t for þat he schal vengen her harmes, bote þat he amende hem & sette hem in good wille. Iesus seyde, [f. 31ʳ] "Ich am sent for þe scheep of Israel, þat þei ne perische nou3t." In þat he scheweþ us ful fayre þat he com for to sauen hem þat synnen sympeliche; for a scheep is a symple best & þat non yuel resteþ inne. Þider it goþ þat men dryueþ[6] wiþoute

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[1] bute] as

[2] Iesus] om.

[3] &] ac

[4] hardinesse] B i above the line

[5] man] men

[6] Þider it goþ þat men dryueþ] for it goþ þider men dryuen to

grucchynge & wiþouten manace. Ri3t also don þes symple men[1] þat don as men techen hem. & whan þei mysdon sympeliche, her yuel is sone for3euen hem. But þei þat synnen þoru3 malyce, & wot wel þat he doþ yuele,[2] & seþ wel & knoweþ his synne, to God ne may he neuere come wiþoute gret peyne. Israel weren[3] þe Iewes þat Iesus hadde norissed soþeliche.[4] For þoru3 his lawe he had lad hem þat twyes he 3af hem: þe lawe[5] of circumcisyoun þat he 3af to Abraham [and then][6] þe lawe writen þat he 3af to Moyses þat wel vnderstode it. As longe as þe Iewes diden his wille, þei weren scheep of his floc.[7] Scheep þei weren, forsoþe, as longe as þei kepten his comaundement. Ffor Israel is as mychel to seyn as is man God lyuande. & þe Iewes sei3e hym man lyuande[8] amonges hem more þan eny oþer, for more he schewed to hem his wille þan eny oþer kynde.[9] & þat ich God com for to sauen hem as he wolde schewe hym here to hem, ac þei taken al a3ens his lawe; & forþi þei weren lorn.

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[1] men] folk

[2] yuele] B y yuele, first y canc.

[3] weren] ware

[4] soþeliche] softlich; W2 suef

[5] he had lad hem þat twyes he 3af hem þe lawe] om.; W2 les out mene Ke dou feiz lur aueit done

[6] and then] B in; P om.; W2 E puis

[7] floc] folk

[8] lyuande] om.

[9] þan eny oþer kynde] om.

How my3te þei þanne[1] ben his sones, þat for Goddes lawe ne for his sone[2] þei nolde nou3t leten her errour, ne knowen her sauyour? Bote þe womman, þat is holy chirche þat God haþ taken of þe sarecenys, wel mekeliche sche bisecheþ to God. Sche ne let nou3t for no leue 3ifinge þat sche ne biddeþ alwey faste. For it[3] is wel þe grace of God for to prouen oure wille. Now by hym, now by his seruauntes, he leteþ us as it were alon,[4] nou3t for þan þat he ne wole helpen us, bute for to make us stedefast for to haue ful grace. In as mychel as þat, he nolde nou3t here þe womman, & in þat licknede þe womman[5] to an hounde þat sche knewe her lord whan sche dide hym worschipe wiþ þe children of Israel.[6]

Now lokeþ hou skilfulliche þe paynyms ben lickned to houndes. Þe hounde ne knoweþ nou3t his fader, bute forsakeþ hym & bi[t]eþ[7] his moder. Ri3t also doþ þe payens. Ffor of God, her fader, þei ne holde no tale[8] þat al made & al fedeþ & al norisseþ whan þei ne knewen nou3t his werkes, ne

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[1] þei þanne] þat be þat þan

[2] sone] sones

[3] it] þat

[4] alon] to anoy3e

[5] þe womman] hir

[6] of Israel] om.

[7] biteþ] B bideþ; P biteþ; W2 mord

[8] tale] tale of god þe fader

his techynge, ne had nou3t herd it, ne his[1] moder grace. Þei ne helde nou3t a3eyn her fader &[2] her moder, bute diden yuele. & now doþ a false[3] cristen man wers þan doþ saracynes oþer houndes whan þei vnworschipe her fader & ne helpe nou3t her moder. & in as mychel þei wraþþen hym þat is fader of alle my3tful. & in as mychel þei ben houndes as þei wraþþen God & grucchen a3eyn fader & moder. Jesus clepede þe womman hounde, & in þat he scheweþ us wel þat we ne schul nou3t wraþþen vs, but mekeliche cryen hym mercy whan he repreueþ us of oure mysdedis. Ffor he it doþ [for][4] oure goode, for to schewe us þat he wot hem, & for to amenden[5] þat he hateþ. & þat schal þe prest don whan [f. 31^{v}] a man[6] comeþ to schrifte; &[7] he oweþ to reprouen hem of[8] alle þinge þat may encumbren þe soule, & rehercen[9] 3if þat þe man haue ou3t for3eten oþer heleþ it for schame, & also[10] þan he schal ioynen[11] hym to[12] penaunce for to

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[1] his] om.

[2] &] ne

[3] false] om.

[4] for] B þoru3; P for; W2 pur

[5] amenden] amenden hem

[6] a man] he

[7] &] al

[8] hem of] om.

[9] rehercen] rehercen hem

[10] also] for alle

amenden hym.[1] Take[2] we kepe to þe womman. Whan Iesus lickned hire to an hounde, sche graunted it wiþ good wille & bisou3te hym mekeliche of helpe. & for þat sche lowed hire,[3] sche sped of hire preyere. Loke how sone he schal haue for3ifnesse þat mekeliche schryueþ hym, & is aknowen[4] his tre[s]pas[5] by hymseluen & by þe[6] reprocheinge, & good hope haþ[7] in Goddes sone he may ben amended. Ffor Iesus seyde vnto þe womman, "Þi bileue makeþ me to don þi wille." & by þat may we wel wyte, þat he þat schryueþ hym wiþouten hope of for3euenesse, it is nou3t worþ to hym, ne vayleþ[8] hym nou3t.

It bifel[9] on a tyme in[10] Yngelond þat þe kyng hadde a seruaunt good & wyse & strong; in Yngelond ne was founden his peere. But o vice he hadde þat no [one could believe

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[11] ioynen] enioyne

[12] to] om.

[1] hym] hem

[2] Take] 3iue

[3] lowed hire] loued hym; W2 ele s'umiliat

[4] aknowen] biknowen

[5] trespas] B trepas; P trespas

[6] by þe] þorou

[7] & good hope haþ] & haþ good hope

[8] ne vayleþ] ne it ne availeþ

[9] bifel] bifel so

[10] in] B in e, e canc.; P & in

it]: ne[1] he nolde no þing purchasen[2] hymseluen. He ne douted wraþþinges,[3] ne false pledynges,[4] ne false iugementes, ne for to deseriten[5] þe ri3te eyres, but onlyche for to[6] plesen to þe kyng. He ne 3af neuere tale of loue of[7] no man, but onliche[8] þat he my3te plesen þe kyng[9] his lord, ne of God, ne of holy chirche. It byfel so þat he lay[10] syke & languissed longe in his bed. Þe king visyted hym often & bad hym schryuen[11] hym & repenten hym of his synnes, & he schulde 3euen hym his warysoun 3if þat he wolde leten his synnes. & he answered hym alwey þat he wolde don it whan þat he were hool,[12] þanne he wolde taken hym al to God, & seyde, "Wolde neuere God þat ich were[13] so mychel a coward þat I schulde amende me in my sykenesse, for

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[1] no one could believe it ne] B no my3te reuen hym ne; P non ne mi3th do hym leuen Ac; W2 nuls hom creire nel poeit

[2] purchasen] purchacen vnto

[3] wraþþinges] waryinges

[4] pledynges] plotynges; W2 plaiz

[5] deseriten] dishereten

[6] for to] þat he mi3th

[7] of] B f above the line

[8] onliche] one

[9] þe kyng] to

[10] lay] fel

[11] schryuen] þat he schulde schryuen

[12] hool] om.

[13] ich were] I schulde now be

drede of þe deþ þat I schulde repente me tyl[1] þat I be hool. It schulde be sone vpbreyded me þat I sente after þe prest for doute of deþ. [Þi] counseyl [wil schelde me]."[2] Þe kyng my3te do no more to hym at no tyme þat he com to hym, but 3it he nolde[3] nou3t[4] leten þerfore þat he ne com eft[5] vnto hym, for he loued hym ri3t wel. Ffor þat is þe manere of a riche man for to louen hem þat wel[6] multiplyen her tresour. Be it wiþ yuel, be it wiþ goode, þat þei gadren[7] hym þei louen ri3t wel, & maken no[8] forse of hys synne. & he ne wole not aparceyuen þat he is parcener[9] of his synnes whan þat he my3te chastyse hym, & letteþ[10] for wynnynge þat he haþ, & doute nou3t[11] þat chastisynge þat comeþ late[12] at þe endynge. Þis king[13] com to his seruaunt

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[1] tyl] ac I schal abiden til

[2] Þi counseyl wil schelde me] B þe counseyl of; P Þi conseil he seide to þe kyng wil schelde me; W2 vostre conseil me uolt hunir

[3] he nolde] rev.

[4] nou3th] B n nou3th, first n canc.

[5] eft] ofte

[6] wel] wel cunnen

[7] gadren] it gadren

[8] maken no] ne maken neuer

[9] parcener] partynere

[10] & letteþ] & he nyll nou3th

[11] nou3t] it is of

[12] late] B a slightly blurred

& bysou3te hym þat he schulde repenten hym & schryue hym. & he seyde, "Syre, now it is[1] to late for to repenten me. Ffor ri3t at þe tyme of mydday as ich lay here,[2] þer com two 3onge men þat were ri3t fayr & bry3t. & me þou3te whan[3] I sei3e hem þat I feled non yuel[4] of my sykenesse. Longe þei stoden here byfore me & loked to my semblaunt. & þan þei setten hem adoun a litel whyle vpon my bedsyde[5] & drowen forþ a litel book þat was whit[6] & clene, &[7] leyden þe [f. 32r] book bifore me, & maden me to reden alle my goode dedis þer on þat euere ich hadde don siþþen þat ich was born. I þat neuere koude rede letter red it. & whan ich had red it[8] & vnderstonden, þer was[9] so litel good þou3t þat euere I dide þat it was wryten þere;[10] & al I red in þat book þat ich euere þou3te, oþer[11] seyde, oþer dide.

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[13] king] king corouned; W2 reis Conred

[1] Syre now it is] sir it is now

[2] here] þere

[3] whan] þan

[4] feled non yuel] ne feled noþing

[5] bedsyde] syde

[6] whit] fair & white

[7] &] And hij

[8] had red it] it hadde redde

[9] was] nas

[10] euere I dide þat it was wryten þere] it ne was þereinne writen þat ich euer þou3th

[11] þou3te oþer] om.

But þe book was so litel þat þer my3te nou3t mychel þing ben wryten ynne.[1] And whan ich had red it, þan þei schetten it & wente hem forþ wiþal.

"But a litel whyle after,[2] oþer two comen to my bed, blake & orryble & stinkend, wiþ brennend ey3en & scabbed visage. For to sen hem ich was adrad so þat me were leuere han ben ded. On alle[3] half ich turned me for angwis for to loke 3if ich my3te han hyd me from hem, bote whiderward[4] þat ich turned me, þei weren byfore me. & whan I sei3 non oþer but, ich lay stille in pees. & þei setten hem þanne[5] adoun, & token forþ a gret book & orryble.[6] Þer was ynne more letter þan in two bibles. & þerynne, wold ich nold ich, I redde[7] alle myn yuel dedis &[8] myn þou3tes þat were yuel þat ich[9] hadde don. Ne þe leste þou3t þat euere ich þou3te nas nou3t for3eten þat it was þerynne writen. Wyte 3e wel, sire, þat many þer were. Ffor þe book was gret, &

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[1] ynne] þereinne

[2] after] þereafter

[3] alle] vche

[4] whiderward] B whider w ward, second w canc.

[5] þanne] om.

[6] & orryble] Gret was þe book & oryble

[7] þerynne nold ich wold ich I redde] nolde ich wolde ich Ich it redde þerejnne

[8] &] and all

[9] ich] B ich h, second h canc.

nold ich wolde ich, I red it[1] ouer euerich word. & þanne þei diden up þe book & byhelden[2] vnto me. & þanne þei token two[3] knyues of yren þat were al brennand & wel keruand. Þe ton seyde to þe toþer, 'Do we smertliche þat we schul don.'[4]

"Þan smot þe ton me[5] in þe heued abouen, & þe toþer vnder my foot. Þes yueles ben comen into my body, & whan þat þei ben[6] comen togideres boþe[7] to myn herte, þanne wot I wel þat I schal dye & gon[8] to helle. & what is it worþ to me for to repenten me whan þat ich schal[9] also sone[10] dyen? Þei3 al I lyued longe, I ne my3te nou3t amenden it. Myn synnes ben so grete & so foule þat I ne may neuere[11] haue for3euen[e]sse[12] of hem." Þe kyng[13] wente hym þan

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[1] nold ich wolde ich I red it] wolde ich nolde ich Ich it redde

[2] & byhelden] & tooken gre keep

[3] two] om.

[4] schul don] schulde

[5] Þan smot þe ton me] & þan smott on me

[6] ben] om.

[7] boþe] om.

[8] dye & gon] be ded & go adoune

[9] schal] B s schal, first s canc.

[10] sone] om.

[11] neuere] om.

[12] for3euenesse] B for3euensse; P for3iuenesse

[13] kyng] kyng corouned; W2 reis Conred

þennes. & he dyed as he seyde. Loke now to þis: for his wanhope, he ne my3te cryen mercy, ne haue it in herte.[1] Certis 3if he hadde repented hym & hadde had stedefast hope in God, he ne my3te nou3t han fayled þat he schulde han had it þei3 al he were in poynt for to deyen. & þerfore he schewed hym his goode dedis for þat he ne schulde nou3t han douted hym þat he ne wolde certeynliche haue had mercy of hym whan alle[2] his goode dedis were writen, þei3 al þer were fewe.[3] For he seiþ forsoþe, "What tyme þat þe wicked repenteþ hym, alle his synnes I schal for3eten & he schal haue good[4] mercy" [cf. Jer. 31:34].

But[5] þe fend seþ þat þe wicked wolde[6] amenden hym. He makeþ hym so[7] aschamed so þat he forheleþ his synne.[8] & sum tyme he makeþ hym for to ben[9] in doute þerof, þat he may nou3t amenden hym & for to put[10] hym in wanhope. He

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[1] in herte] om.

[2] of hym whan alle] on hym whan þat

[3] fewe] bot fewe

[4] good] ful good

[5] But] Ac whan

[6] wolde] schul

[7] so] om.

[8] forheleþ his synne] heleþ

[9] for to ben] om.

[10] put] setten

schewed hym þe gretnesse of his synnes [f. 32ᵛ] [f]or[1] þat he schulde falle in wanhope þat he my3te haue no mercy. Þerfore seiþ holy writ: whan þe synnere is depe in his[2] synne, þan he is in despeir for to amenden hym. & þerfore he nil nou3t amenden hym, ne[3] wiþdrawen hym of his wickednesse. & also þei douten for[4] gret penaunce, & þoru3 þat þei fallen in gret[5] wanhope. Þerfore Dauid seiþ in þe sauter book þat[6] was fulfilled of þe Holy Gost, "Þe fool seiþ in his herte, I may nou3t stere me for[7] yuel" [cf. Ps. 10:6]. Þat wyte 3e, forsoþe, þat more is þe fend aboute for to do a man for to forhele his synnes[8] þan for to drawe hym to synne. Ffor he wot wel[9] þat þer may[10] no man born[11] lyue wiþouten synne. & also he wot wel[12] þat þer is non so

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[1] for] B ffor; P for

[2] his] om.

[3] amenden hym ne] om.

[4] for] for to haue

[5] in gret] into

[6] book þat] þas

[7] for] wiþouten

[8] for to forhele his synne] helen his synnes

[9] wel] om.

[10] may] om.

[11] born] þat is borne

[12] wel] om.

foul synne þat man may don þat he may haue for3euenesse,[1] 3if þat he wole repenten hym & schryue hym þerof. & be þe synne neuere so litel, & man wot it & forheleþ[2] it & nil no3t seye it, þat his soule schal be pyned þerfore. & þe more þat he forheleþ it,[3] þe more it is stynkand bifore God & þe more it is plesand bifore[4] þe fend þat he it hydeþ. & 3if he falle in sekenesse, & þoru3 þe grete sykenesse[5] þat he haþ he[6] for3eteþ it, oþer he is harded þerynne & hopeþ to lyue lengere & amenden hym[7] anoþer tyme. But whan he haþ lorn his speche & it comeþ in his mynde, þanne scheweþ he it[8] to þe man his mysdedis for to holden hym in[9] his yuel. Ffor wyte 3e wel, þer is no man in þis[10] world þat þe fend appereþ vnto hym er he dye for to desturblen al his wille.[11] & þe lasse þat he haþ serued hym, þe more he wole

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[1] for3euenesse] for3iuenesse þereof

[2] forheleþ] heleþ

[3] he forheleþ it] it is heled

[4] bifore] to

[5] sykenesse] anguissch

[6] he] om.

[7] hym] it

[8] it] om.

[9] holden hym in] ben alegged of; W2 agreger...aguaiz

[10] þis] þe

[11] wille] willes

schewe hym to hym. & þere he may nou3t haue,[1] þere he is[2] more abouten to make disturbance; for he wot ful wel [þat] þe ende [proueþ][3] alle þinge. Take we þan[4] ensaumple of þis man for to delyueren us of[5] his bandoun þat repenteþ hym. For he[6] whan he is in hele,[7] saueliche he is abydand good endyng.[8] For þat is Goddis[9] curteysye þat chastiseþ hym þoru3 oþer mennes[10] harme. God sende us his grace so for to chastyse us þat we mowen dwellen wiþ hym wiþouten ende. Amen.

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[1] þere he may nou3t haue] þere þat he ne may haue nou3th

[2] he is] rev.

[3] þat þe ende proueþ] B þe ende of; P þat þe ende proueþ; W2 la fin proue

[4] þan] om.

[5] of] out of

[6] For he] om.

[7] hele] good hele

[8] is abydand good endyng] abideþ his endynge

[9] Goddis] good

[10] oþer mennes] oþers

(16)

Dominica iij quadragesime.

Þe þridde Sunday gospel of Lentyn.

Luk xi.[1]

Erat Iesus eiciens demonum.

[Luke 11:14-28]

Iesus heled a man þat þe fend had maad deef. & whan þe deef man was hool & spak, þe folk hadde[2] wonder, & þe maystres &[3] þe clerkes seyden it was[4] þoru3 Bel3ebuk þe mayster deuel, & kest out þe fendes þoru3 hym;[5] & anon he tempted hym in his flesch & asked[6] tokne of heuene. &[7] he sey3e her wille. He seyde vnto hem, "Iche kyngdom departed in hymseluen is gretliche myscomforted & sory. & hous vpon hous schal fallen whan it is departed in hymseluen. & 3if Sathan be departed in hymseluen, hou schal his kyngdom stonde? For 3e seyn þat ich do out deueles of men þoru3

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[1] heading in P: Dominica tercia quadragesime Secundum Lucam; heading in W2: Dominica iii in quadragesima secundum lucam

[2] hadde] hadde þereof

[3] &] of

[4] it was] þat he it dude

[5] fendes þoru3 hym] deuels

[6] asked] askeden hym

[7] &] whan

Belsabuc þe fend. & 3if I caste out deueles þoru3 Belsabuc & þoru3 her maystres, þoru3 whiche þei turmenten 3oure children, forþi 3oure iuges þei schul ben. & 3if I[1] caste hem out þoru3 helpe of God, in 3ow is comen his kyngdom. Þe wel armed holdeþ his lond in pees. But 3if þe strongere[2] [f. 33ʳ] com upon hym & ouercomeþ hym, þan he takeþ þat he held & bynymeþ hym alle his armes þat[3] he affyed hym inne,[4] & his wynnyngis he departeþ. He þat nys nou3t wiþ me is on þat oþer half. & he þat gedreþ nou3t togider wiþ me, al he[5] disparpleþ vnto yuel. Whan þe wicked gost wendeþ out of þe man þer he dwelled in, he goþ aboute to[6] holy stedes & aspyeþ[7] 3if he my3te haue[8] entre & 3if he may fynde no restyng stede. & whan he fyndeþ non, he seiþ to hymseluen, 'Ichil gon a3eyn to þe stede þer ich com fram.' & whan he comeþ to þe stede,[9] he fyndeþ his stede þere he was aforn[10] voied þoru3 ydelnesse of worldliche clennesse. Þan he goþ &

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[1] I] hij

[2] strongere] B tops of letters ger cut off

[3] þat] in which þat

[4] inne] om.

[5] al he] om.

[6] to] into

[7] & aspyeþ] for to aspyen

[8] haue] oþer whare haue

[9] to þe stede] om.

[10] aforn] jnne toforne

takeþ wiþ hym seuen[1] fendes þat ben wers þan he is.[2] & whan þei ben entred, þer þei maken her woniyng & don awey alle her[3] goode dedis. & þan is þis man wers at þe laste þan at þe ferst."[4] Whan Iesus Crist seyde[5] þis, a womman cried aloud & seyde, "Blessed be þe wombe þat þee bar þat so wel spekeþ,[6] & þe tetes þat noryst þee." & Iesus seyde, "Blessed be þo[7] þat heren Goddis word & kepen it."[8]

Þis man þat Seyn Luke telleþ of, wiþ þre yuels he was gretliche acumbred.[9] He was blynd & dombe & def, & lorn þoru3 þe fendes seruyce,[10] & bitokneþ al mankynde þat com of Adam & of[11] Eue. Man was fulfilled of þe fendes whan he forsok God of ri3t lyf, whan he bycom þe fendes man & forsakeþ þe lord þat hym made. Blynd was Adam whan he sei3e þe nedder & bileued hi[s][12] entysement. Ffor þe serpent

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[1] seuen] seuen oþer

[2] is] om.

[3] her] his

[4] wers at þe laste þan at þe ferst] atte last wers þan he was atte first

[5] seyde] hadde seide

[6] wel spekeþ] spekes

[7] be þo] ben hy

[8] word & kepen it] B written below in next line

[9] acumbred] tourmented

[10] fendes seruyce] fende

[11] of] om.

[12] his] B hir; P his; W2 son

was þe fende þat com for to bigylen hym. & def he was whan he herd hym and brake þe comaundement of God. & dombe he was whan he spak to þe nedder & left Goddis word. Ffor no man þat is in synne may wel herye God.

Ze[1] lordynges owen wel[2] to þenchen herupon þat were lorn þoru3 Adames synne. & we do now wers þan Adam dide þat han þe techyng of Crist, & han many ensaumple for to flen al wickednesse. He ne had non ensaumple of[3] no man þat he my3te wyten what it ware to agilten God. He ne had but o comaundement þat he schulde vnderstonden,[4] þat he schulde onliche be[5] buxum to God & haue gouerned al erþe.[6] Fforþi we ben þe more to blamen þat haue ensaumple of Iesus Crist, & of alle þat han ben seþen,[7] & han holy writt, boþe þe olde lawe[8] & þe newe, & sen þe dedis & þe stedes, boþe þe foule[9] & þe fayre;[10] & 3it we ben blynde.

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[1] Ze] we

[2] wel] om.

[3] of] ne

[4] but o comaundement þat he schulde vnderstonden] onlich bot on comaundement to vnderstonden

[5] onliche be] haue been

[6] & haue gouerned al erþe] þorou3 al þe erþe; W2 E tute terre guuerner

[7] han ben seþen] siþen han ben

[8] lawe] om.

[9] foule] faire

[10] fayre] foule

Blynde we ben, forsoþe, þat han holy writt þat we heren whan we 3eue non vnderstondyng þerto. Nys he nou3t blynd anou3 þat may leten to don yuele[1] & neuer þe later doþ it? & in God ne seþ he ri3t[2] nou3t þat doþ þe yuel & leteþ þe goode. Nys he no3t more þan blynd þat seþ & knoweþ a stede þat is perelous,[3] & falleþ þerinne whan he may wel flen it?

And we don so, forsoþe, þat sen oure harme[4] & þe peyne of helle þat alwey lasteþ þat[5] oure yuel[6] bryngeþ us to. & 3it we gon þerto & wot wel þat we don yuele. Now we gon[7] to leccherye, now [f. 33ᵛ] to gloterye[8] of mete & of drynke, now to pride, now[9] to coueityse, now to wraþþe, now to envye, now to gyle, now to treccherye & to many oþere yuel vices þat oure flesch loueþ & entyceþ us to. & we sen ri3t openlyche þat we gon foliliche.[10] & forþi we ben more þan blynde whan we sen þe yuel stedes & neuer þe lattere gon

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[1] to don yuele] om.

[2] ri3t] om.

[3] a stede þat is perelous] alle foule stedes & perilous

[4] harme] harme & þe filþe

[5] þat] & þat

[6] yuel] yuel will

[7] Now we gon] We gon now

[8] gloterye] contrariouste; W2 manger

[9] now] &

[10] foliliche] ri3th folilich

þerto. We ben dombe of alle goodnesse[1] whan we speke no3t of God in bysechynge oþer in techinge,[2] & amenden oþer defautes 3if we mowen, ne conseyl nou3t usseluen for to knowen oure synnes & to schewe hem to þe prest. & nis he nou3t dombe & wers þat may schewe his grete synne[3] & amenden hym þerof & nil nou3t, but leseþ hymseluen þoru3 his yuel wille? Def þei ben þat my3te heren goddis word & nil nou3t. Ri3t[4] it is of þe synnere þat nil nou3t byknowen[5] his synnes. Ffor þe more þat a man forheleþ his synne, þe fastere he byndeþ hym to þe deuel[6] & goþ to þe deþ þat euere lasteþ.

Whan þat we wile[7] nou3t leuen in Crist & loue hym feiþliche[8] & kepe his comaundementes, whan we nil nou3t leuen holy wrytt ne heren prechynge, but al þinge we don wiþ good wille þat he[9] haþ forbeden us, & nys it nou3t a[10] gret

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[1] goodnesse] goodes whan þat

[2] oþer in techinge] noiþer in techinge no in spekynge

[3] synne] yuel

[4] Ri3t] Ri3th so

[5] byknowen] be biknowe

[6] a man forheleþ his synne þe fastere he byndeþ hym to þe deuel] he heleþ hem þe more he fasteneþ hem & byndeþ hem to þe fende

[7] þat we wile] we ne wil

[8] feiþliche] faiþfullich

[9] he] god

[10] it nou3t a] nou3th þis

deuelschipe for to loue deþ & hate lyf? Oure lyf is Iesus Crist 3if we don þat he byddeþ us; & þe fend is oure deþ 3if we gon[1] his weyes. Iesus ledeþ vs to heuen 3ates; & þe fend ledeþ us to þe 3ate of deþ þat is helle.

Now nis he nou3t fulfilled of þe fend anow3 þat lateþ Iesus & folewiþ þe fend? But Iesus ali3teþ þe blynde man & made hym to sen. So he doþ us whan he 3eueþ us stedefast bileue in hym.[2]

Two manere of eyen þer ben þat holy writt spekeþ of: þat o peire is wiþouten[3] þat ly3teþ & ledeþ þe body; þat oþer two ben in[4] þe inwytt[5] þat is his[6] resoun & inwytt.[7] Wiþ þe first a man oweþ[8] to byþenken hym,[9] & after iuge it by skile. & whan þes two acorden þus, þan han[10] boþe her eyen in þe forheued. & þes two eyen com Iesus to ali3ten & maken hem to sen clerliche. & þat bitokneþ þe blynde man.

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[1] gon] gon in

[2] in hym] om.

[3] þat o peire is wiþouten] þat open is; W2 La une paire est par dehors

[4] in] om.

[5] inwytt] B in above the line

[6] his] B above the line; P om.

[7] inwytt] his Inwytt

[8] oweþ] B o oweþ, first o canc.

[9] hym] om.

[10] han] han hij

He li3teþ us[1] whan he 3eueþ us vnderstondynge of holy writt & werchen þerafter, & forsaken synne & folewe[2] þe ri3t bileue & makeþ us stedefast þerinne, & whan he bynymeþ us fol likynges & makeþ us to lifte[3] up oure hertes. Wyte 3e wel þat he lokeþ clerliche þat onliche holdeþ hym to God. Oure defhede[4] he dide awey whan he tau3te us his[5] grace, hou þat we schulde loue hym[6] & herien hym, & hou þat we schulde amenden us þoru3 schrifte and repentaunce,[7] & sende us good wille & stedefast.[8] 3if þat we wile alle be saf, ne turne we nou3t a3eyn as þe hound doþ whan he haþ cast his mete & turneþ a3eyn & eteþ it eftsones,[9] & þan it is foulere þan it was afornhonde.

Ri3t so it is[10] of þe synnere þat repenteþ hym & turneþ[11] a3eyn to hys[12] synne:[13] þan is he[14] wers & ferþer

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[1] us] vs forsoþe

[2] synne & folewe] synne & al filþe and al folowe

[3] to lifte] þat we lyften

[4] defhede] Deef ere

[5] his] þorou3 his

[6] loue hym] louen hym & blissen hym

[7] repentaunce] þorou3 repentaunce

[8] good wille & stedefast] grace & stedfast will

[9] & turneþ a3eyn & eteþ it eftsones] and þan eteþ it tyttest

[10] is] fareþ

[11] & turneþ] and afterward goþ

[12] hys] B hys s, second s canc.

from God & hardere in þe [f. 34r] fendes seruyce & in his bondes.[1] & he[2] þat schryueþ hym in[3] þat manere, he scorneþ God & disceyueþ hymseluen. But he þat is wel[4] repentaunt, kepe hym from fallyng[5] a3eynward.[6] & telle we oure trespas mekeliche,[7] & þan makeþ God us spekand þat were dombe. God casteþ out of us þe wicked gost whan þat he setteþ charite in us, & whan he techeþ us to louen God & oure euen cristen as usseluen; whan he put in vs ri3t byleue of his birþe here on erþe, of his passyoun,[8] & of his vprisynge from deþ to lyue, & of his blisful assencyoun, & þe 3euynge[9] of þe Holy Gost; & þat he is man[10] fleschliche & neuer þe latere God almy3tful; & þat he dyed in his manhede, & alwey lyueþ in his Godhede; & þat he is on wiþ þe Fader & wiþ þe Holy Gost,

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[13] synne] synne & fulfilleþ his wicked will; W2 pecche

[14] is he] rev.

[1] fendes seruyce & in his bondes] fendes bondes

[2] & he] om.

[3] in] on

[4] is wel] wil wel be

[5] hym from fallyng] hym wel from falling adoun

[6] a3eynward] B r above the line

[7] mekeliche] mekelich & debonerlich

[8] passyoun] holy passioun

[9] þe 3euynge] of þe hei3eynge; W2 la duneisun

[10] man] in on

& þat þei ben[1] þre persones in o God; & þat he schal cõme & iuge al[2] þe world as he lete iuge hym here; & þat al schal arysen from deþ to lyue & be iuged of hym,[3] Iesus Goddis sone;[4] & þat þis lyf nys nou3t but fantom a3eyn þe[5] lyf þat euere schal lasten; & þat in[6] holy chirche is o[7] bapteme & o bileue. Whan Iesus tau3t us þis, þe fend he caste out of oure hertes. Ffor wyte 3e wel, alle þat þis bileueþ[8] & haþ in hym parfyt loue to God, neuere ne schal þe[9] fend han power ouer hym.

Þan þe folke were awondred whan þat þei herd þe dombe man speken. By þe folke is bitokned þe yuel[10] gostes þat han gret wonder whan[11] þei sen a synful man kaste out of his synne. Ffor þat wite 3e forsoþe, whan þe synnere repenteþ hym, soþeliche[12] God schal for3e[t]en it[13] as

[1] þei ben] he is

[2] al] om.

[3] hym] om.

[4] sone] son of heuene

[5] þe] þat

[6] in] om.

[7] o] & o

[8] alle þat þis bileueþ] þat who þis bileueþ al

[9] þe] om.

[10] yuel] wicked

[11] whan] þat

[12] soþeliche] om.

[13] for3eten it] B for3euen it; P for3eten all his sinnes; W2 n'ert remembraunce

longe as he [holdeþ his][1] repentaunce. & þerfore þe fend dismayeþ hym gretliche whan he[2] so sone forgoþ[3] al his prey. & often it bifalleþ þat[4] a man repenteþ hym of oþer he is scorned[5] wiþ many wordes, & seyn þat God ne haþ nou3t don þis, bot þe fend haþ don þis.[6]

And so seyden þe Iewes to Jesu, þat he kest out þe deuelis þoru3 Bel3ebuc þe deuel; & þat þei wolden prouen on þis manere, 3if þat he ne my3te schewen on þis manere[7] toknes of heuene. Bute Iesus þat al coude, wiþ[8] good ensample he ouercom hem & seyde:[9] "Whan a kyngdom is departed in hymseluen & on hous falleþ upon anoþer, & 3if Sathan disceyueþ[10] hymseluen & doþ men out of synne, hou schulde his kyngdom stonde whan he putteþ out hymseluen?" Here God scheweþ þat þer ben two kynges & two kyngdomes for to gyen. Þat on is þe kyngdom of heuene, þer holy[11] ben

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[1] holdeþ his] B haþ; P holdeþ his; W2 tient sa

[2] whan he] þat he haþ

[3] forgoþ] lorne

[4] bifalleþ þat] falleþ þus whan

[5] scorned] scorned & hij reprouen hym

[6] haþ don þis] it haþ don

[7] on þis manere] om.

[8] wiþ] þorou3

[9] seyde] seide þat

[10] disceyueþ] deserteþ

[11] holy] þe holy halewen

glad & bliþe;[1] & þat oþer is þe kyngdom of helle,[2] þere þe[3] synful ben dampned. In þes two kyngdomes ben boþe þe goode & þe yuele,[4] þat on in peyne & þat oþer in ioye. But Iesus is kyng of þe goode, & þe fend of wicked. & Crist ledeþ us þat hym seruen[5] to heuene þere is blisse & ioye;[6] & þe fend ledeþ his to pyne & to[7] wo. Bote be þe man oþer þe womman neuere so synful, 3if he wole comen a3eyn to his sauyour & repenten hym of his yuel, þat wole[8] maken hym clene & dwellen in[9] hym [f. 34ᵛ] & wonen wiþ[10] hym. Fforþi he seyde, "3if I kaste out þoru3 Goddes fynger fendes of men." Wyte 3e mowen þan, forsoþe, þat in us is þe kyngdom of God. Þe fynger of God is þe Holy Gost, þat is o God wiþ þe Fader & wiþ þe Sone. He is cleped Goddes fynger onliche for þe trinite. In on hond ben many fyngeres, & þre persones makeþ o God. And many tyme a man scheweþ wiþ his fynger þing þat

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[1] þer holy ben glad & bliþe] B mar.

[2] helle] þe fende

[3] þe] þat

[4] yuele] quede

[5] us þat hym seruen] hise

[6] is blisse & ioye] ioie is & blisse

[7] to] om.

[8] wole] Jesus ne wil

[9] in] om.

[10] wiþ] in

men not[1] nou3t wel where is. So doþ þe Holy Gost in þe herte þere[2] he makeþ his dwellyng. Alle he scheweþ hym his yuelis & makeþ hym to repenten hym. & whan he haþ alle[3] cast out his yuelis, þan he is forsoþe in[4] þe kyngdom of heuene &[5] of God. Ffor þe yuelis, forsoþe,[6] comen of þe fend. Þat he clepeþ þe stronge armed is casten out, for non ne may passe from[7] hym bote it be þoru3[8] strengþe of armes of loue. For strong it is to þe flesch for to forsaken his desyre. As longe as man loueþ his[9] synnes, his hous holdeþ þe strong armed.[10] Þe hous of þe soule is þe synner as longe as he loueþ his synnes.[11] His[12] armes ben alle his membris þoru3 whiche man doþ[13] his synne. Þerfore seiþ Seynt Poule ful wel in a pistel þat he made, "Kepeþ 3oure

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[1] not] vnderstonden

[2] þere] þat

[3] alle] om.

[4] in] nere

[5] of heuene &] om.

[6] forsoþe] om.

[7] from] for

[8] þoru3] for

[9] his] B above the line

[10] his hous holdeþ þe strong armed] B mar.

[11] Þe hous of þe soule is þe synner as longe as he loueþ his synnes] B mar.

[12] His] Her

[13] doþ] doþe al

lymes[1] þat 3e haue nou3t þe armes of yuel in hem" [Cf. Rom. 6:13]. Now, nys nou3t þan þat lyme[2] armed of þe fend þat wiþ good wille doþ his synne?[3] Certis þe more yuel þat we don, þe strengere we armen us wiþ þe fendes armes. He[4] ne may bote egge us[5] to harm. 3if he egge[6] us to leccherie, kepe us[7] wel þat we[8] ne do it nou3t, ne loke nou3t þertoward; wiþholde þi tunge þat þou ne speke nou3t þerof, & þin hond from fol[9] handlyng, & þin ere from fol[10] hereinge. Holde þi membres; kepe hem armed in goode werkes. What schal þan þe fend do to þee? Certis he schal departen awey & ben[11] ouercomen whan he non helpe ne haþ of usseluen.[12] But þat ne may þou nou3t don bote 3if þou haue[13] a

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[1] lymes] synnes; W2 menbres on eras.

[2] lyme] lyuen

[3] wiþ good wille doþ his synne] willes doþ his synne & his wickednesse

[4] He] ac he

[5] egge us] eggen vs & enticen vs

[6] egge] enticeþ

[7] us] hym

[8] we] he

[9] fol] foule

[10] fol] foule

[11] & ben] om.

[12] usseluen] þiseluen

[13] haue] B h haue, first h canc.

strengere helpe:[1] þat is þe Holy Gost þat ich oforseyde[2] Goddis fynger. He comeþ upon hym whan he putteþ in [þin][3] herte repentaunce. He ouercomeþ whan he doþ þe schryue þee wiþ mouþe.[4] Þe armes he bynymeþ þee whan he doþ þee pynen hem whiche þat þou wrou3test yuel wiþal.[5] Þe fend [þ]e despuyles[6] he departeþ whan he helpeþ þee[7] for to amenden hem. Whan on is chastist wiþ anoþer, þan ben þe despuyles delyuered to oþere. He þat doþ nou3t þus, he nys nou3t wiþ Crist. & he þat gedereþ nou3t þus, al he forleseþ hymseluen. For þat he holdeþ hym nou3t in goode dedis, al þat he gedreþ nys nou3t. Þerfore seyde Iesus after of þe wicked gost whan he is sent out, þat he comeþ a3eyn to hym þat had cast hym out toforn þoru3 schrifte & repentaunce. Bute litel is worþ þe repentaunce[8] but 3if he do þe goode & lete þe yuel. & þan bycomeþ þe body al voyde aboute[9] whan man haþ anoye to do wel. He þat greueþ hym[10] to do wel

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[1] a strengere helpe] of a stronge help þe strongere

[2] oforseyde] aforn cleped

[3] þin] B his; P þin

[4] mouþe] B m mouþe, first m canc.; P þi mouþ

[5] wiþal] wiþ alle

[6] Þe fend þe despuyles] B þe fend he despuyles; P þe despules; W2 Des espuilles

[7] þee] to oþer

[8] repentaunce] repentynge

[9] aboute] om.

[10] þat greueþ hym] þat is greued

þe[1] goode dede ne stont hym at[2] litel oþer at nou3t. A man is as[3] a braunche þat is drye, & bitokneþ wel þe fend.[4] Þe tre þat is drye[5] ne bereþ no fruyt,[6] ne no goode dede þat þat[7] man doþ nys nou3t[8] wiþouten loue. Ffor loue þat is charite [&][9] comeþ of þe herte;[10] for þing þat[11] [f. 35ʳ] a man holdeþ dere, þat loueþ man[12] wiþouten anoye. & neuere no good dede wiþouten charite nys nou3t plesaund to God. Fforþi he þat pyneþ hym ne loueþ nou3t, voyd he is of God & falsliche he cleymeþ to ben his seruaunt, & is faire atyred wiþouten and wiþinnen foul & vnclene, wharþoru3[13] he is after more encumbred whan in hym ben[14] entred after vij

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[1] þe] his

[2] hym at] hym in no stede ac

[3] as] om.

[4] & bitokneþ wel þe fend] B mar.

[5] Þe tre þat is drye] B mar.

[6] no fruyt] nou3th

[7] þat þat] þat þat, second þat canc.

[8] nou3t] nou3th worþ

[9] &] B þat; P &

[10] þe herte] charite

[11] þing þat] rev.

[12] man] a man

[13] þoru3] B 3 above the line

[14] ben] om.

fendes. For he þat doþ wel feyntliche, he[1] loueþ nou3t þing þat schulde hym[2] helpen. Ffor he haþ in despyt þe vij graces of þe Holy Gost; he haþ herburd vij fendes, þat is alle vanytes. By vij dayes goþ oure lyf; & forþi vij al bytokneþ. & whan man[3] is al[4] ydel of God, he is wers þan he was aforn. For whan he goþ to schrifte, he[5] byhoteþ þe prest þat he wole[6] leten his synnes & amenden hym. & whan he holdeþ nou3t þat he haþ vndertaken, he is wers þan he was toforn.[7]

Þenke we, lordynges, to amenden us & louen oure penaunce; for we han loued[8] foliliche & synned wiþ gret wille & likynge of herte.[9] And loue we wiþ[10] good herte ful of pite. 3eue we us to wakynges for[11] to helen us as we diden synne[12] for to hirten us, & wiþ as good wille to[13]

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[1] he] & ne

[2] schulde hym] rev.

[3] man] B above the line

[4] al] om.

[5] he] &

[6] þat he wole] he schal

[7] he is wers þan he was toforn] om.

[8] loued] lyued; W2 ame

[9] of herte] om.

[10] wiþ] wiselich wiþ

[11] for] als mychel for

[12] synne] om.

amenden us as we hadde[1] to synne. & certis þei3 al oure wille be lasse,[2] God wole fulfille it þoru3 his goodnesse. Ffor he þat neuere bygan to do wel, neuere ne cheued[3] he wel in gode. & often by[4] a litel bygynnyng þat a man vseþ hym to do wel may brynge hym to good endynge. Men it seyn & ich it wole seyn,[5] "At þe gynnyng þe weye is lengest."[6] & þe wyse seiþ in his book, "Half he haþ don þat þat[7] wel haþ bygunnen."[8]

It bifel so þat it was an hore & had[9] a broþer þat was a good man þat[10] longe had ben[11] in hermytage & serued God wiþ good wille.[12] He com for to visyten his suster & for

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[13] to] om.

[1] hadde] han will

[2] lasse] lesse þerto

[3] cheued] leued; W2 acheuat

[4] by] om.

[5] wole seyn] saie

[6] lengest] li{þ}est

[7] þat] om.

[8] haþ bygunnen] bigynneþ

[9] it was an hore & had] B a tale written in mar.; P an hore hadde

[10] þat] &

[11] ben] om.

[12] & serued God wiþ good wille] serued god wel & wiþ good wille

to sauen hire. Bote ar he come,[1] sche was warned toforn; & whan sche herde þis, sche lefte alle hire lemmanes & wente out a3eyns hire broþer & welcomed[2] hym wiþ good semblaunt. & he bygan for to prechen his[3] suster. He seyde, "Leue[4] þis lyf þat is so[5] foul & abhominable to God. Ffor many soules ben lorn þoru3 þee, & þin is also lorn. My swete suster, hou may þou suffre þis turment &[6] þis bitternesse & þe[7] sorwes þat ben ordeyned to þe synners? For þe fend schal be fulfilled of hem þat he draweþ to synnes, & þei schul ben his fode. & ichone þat folweþ his desyre, into þe fuyr of helle he most comen. & þere wiþ þe fend þei schul brennen, alle þat don his wille here." & sche trembled whan sche herd þis & answered to hire broþer, "Ne canstow nou3t, broþer, telle me[8] hou I my3te comen to sauacioun?" & he seide wiþ good wille to hire,[9] "God ne wole nou3t wiþdrawen his goodnesse to[10] non þat wole aske mercy."[11] & sche fel

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[1] come] com to hir of his comynge

[2] welcomed] resceyued

[3] his] hir

[4] Leue] lete

[5] so] B mar.

[6] turment &] tourment3 and þis filþe

[7] þe] þise

[8] broþer telle me] telle me broþer

[9] to hire] B above the line

[10] to] fro

adoun to hire broþer feet & seyde, "Gode broþer, lede me wiþ þee into desert." & he seyde þan,[1] "Go[2] take þin hood & go wiþ me."[3] & sche seyde, "Ich haue[4] leuere to ben schent of alle men þan go[5] a3eyn into þat stede þer[6] ich haue don so mychel synne[7] inne." & hire broþer bad hire[8] þat sche[9] schulde ben of stedefast bileue & faste cryen mercy vnto [f. 35ᵛ] God.[10] & sche wente hire forþ wiþ hym. & men comen a3eyns hem in þe weye, & he seyde vnto his suster, "For Goddes loue, wiþdrawe þee & wende[11] by anoþer weye. For þis folke wolen ellis seyn þat þou art my lemman 3if þou go in my compenye." & so sche dide.[12] & whan þe folke[13]

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[11] wole aske mercy] wil it asken

[1] þan] þan vnto hir

[2] Go] goo þan &

[3] me] me þan

[4] haue] B h haue, first h canc.

[5] go] for to gon

[6] þer] þat

[7] synne] harme

[8] hire] om.

[9] sche] B mar.

[10] ben of stedefast bileue & faste cryen mercy vnto God] stedfastlich bileue in god & crie hym mercy

[11] þee & wende] þee fro me & goo

[12] & so sche dide] om.

[13] þe folke] hij

weren passed, he cleped his suster & sche answered[1] nou3t. & whan he com to hire, he fond hire ded & hire feet al blody, for sche had folwed hym barfoot. & hire broþer, whan he had biryed hire, he wente & telde it to holy hermytes.[2] Ffor he was in doute wheþer[3] sche was saued oþer sche nas. But God schewed hem þe soþe & seyde to[4] an hermyte þat þe womman was saued[5] for þat sche lefte al þat sche hadde, & 3ede so naked awey & 3af no kepe to hire body, & hadde al in despyt þat sche hadde wonnen wiþ hire body, & had so gret sorwe for hire synnes whan sche herde þe turment of helle, & folwed hire broþer wiþ so good wille.

Loke hou[6] sone he may amenden al þat he haþ mysdon a3ens God þat bygynneþ to amenden hym wiþ good wille. Bot þei3 bygynne we to amenden us bytyme for al þis,[7] for to drawen it along it[8] is gret folye. Ffor who wot 3if he schul haue repentaunce whan þat he lyþ on[9] ded bed? Hool &

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[1] answered] ne anwered hym

[2] holy hermytes] þe holy Ermyte

[3] doute wheþer] were wheþer þat

[4] to] B above the line, to also in mar. at end of line

[5] þe womman was saued] þat penaunte was saued; W2 sa penance fut recue

[6] hou] so

[7] bygynne we to amenden us bytyme for al þis] we bigynne for al þis to amenden vs bityme

[8] it] om.

[9] on] in his

sound he oweþ to repenten hym þat sikerliche wole come to God. Þanne schulde a man amenden hym þan whan[1] he my3te do penance for his synnes. He þat abydeþ[2] to þe laste ende, þe yuel lateþ hym & he nou3t it. What mede oweþ he for to han þat leteþ his synne whan he may no more don it?[3] Þat man ne doþ nou3t wyseliche þat repenteþ hym nou3t or þe deþ come. Ffor certis þanne doute it is þat he schal haue no grace[4] to repenten hym. Þerfore such grace of[5] repentaunce God 3eue us 3if it be his wille, þat we mote comen[6] to his blisse wiþouten ende.[7] Amen.[8]

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[1] þan whan] whan þat

[2] abydeþ] abideþ hym

[3] don it] synnen

[4] þanne doute it is þat he schal haue no grace] doute it is þan þat he ne schal nou3th haue grace

[5] Þerfore such grace of] Swiche

[6] comen] comen to hym

[7] wiþouten ende] om.

[8] ende Amen] B written below in next line

(17)

Dominica iiii in quadragesima.

Dominica iiij secundum Johannem.

Þe fourþe Sunday gospel of Leyntyn.[1]

Abiit Iesus trans mare Galilee.[2]

[John 6:1-15]

Ouer[3] þe see of Galilee wente[4] Iesus wiþ his meyne, & mychel folk folwed hym.[5] & Iesus[6] wente up to an hyl[7] & sat among his disciplis. & Paskes was nerhonde, o day þat þe Iewes helden her feste.

Whan Iesus lifte[8] up his eyen & sei3 þe gret multitude of folk þat hym folwed, to Philip he seyde, "Where schul we haue bred to þis folk?" Ffor to assayen hym he it seide,[9]

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[1] heading in P: Dominica quarta quadragesime secundum johannem; heading in W2: Dominica iiii in quadragesima secundum iohannem

[2] Abiit Iesus trans mare Galilee] Ibat Jesus trans mare galilee quod est & cetera

[3] Ouer] Nere; W2 Ultre

[4] wente] B w wente, first w canc.

[5] hym] hym & cried vpon hym

[6] Iesus] crist

[7] hyl] hei3 hyll

[8] lifte] helde

[9] it seide] seide so

for he wiste what he had to don.[1] & Philip answered & seyde,[2] "Two hundred [pens][3] ne sufficede nou3t to 3euen ichon a litel for to eten."

Þan seyde Andreu Petres[4] broþer, "Here is a grom þat haþ v loues of barlich[5] & two fisches; but what is þat to[6] so many men?" Iesus bad hem[7] sytten & þer was gret hunger amonges hem. & þe men setten hem adoun, v þousande & vj be[8] tale ytolde. Iesus toke þan þe loues, & whan had[9] seyd his graces, he dide his disciplis departen it to þe folk þat sat. & of þe fisches also [f. 36ʳ] þei eten as mychel as þei my3ten.[10] & whan þei were fulfillid,[11] he bade his disciplis gadren up þe relyf þat it be nou3t lorn. & þei gedred up þe relyf & filled ful xij lepes of þe[12] fyue

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[1] what he had to don] what þat he schulde do

[2] & seyde] hym

[3] pens] B loues; P pens; W2 deners

[4] Andreu Petres] Andrew Peters; W2 phelippes

[5] loues of barlich] barlich loues

[6] to] amonges

[7] hem] do hem

[8] & vj be] by

[9] had] he hadde

[10] þei eten as mychel as þei my3ten] om.

[11] fulfillid] fulle

[12] þe] þise

loues & of þe[1] two fisches. & alle þe folk whan þei sey3en þis dede don, ichone seyde in hymseluen, "Þis is a trewe prophete þat schulde comen in to þis world."

Þis is þe letter; hereþ now þe vnderstondinge þerof.[2] Galilee is as mychel to seye as passynge here. & by þe see is bitokned þis world þat is fulfilled of many pereiles. Iesus Crist passed þe see, for þer touched hym neuere no synne. He passed alle oure trespaces, for he mysdide neuere[3] in no þing. & þer nas neuere no man byforn ne after þat he ne synned. Nou3t onliche he was wiþouten[4] synne, but he amended oure synnes. Þat is wel bitokned by þe hil þat he wente upon; for hi3e he owe to clymben þat wole amenden oþer mennes trespasses.[5] For Crist in goodnesse haþ no peere. & his disciplis were wiþ hym þat þoru3 his vertu folwed hym. & þo[6] Paskes þat was nerhonde is as mychel to seye as passynge out of peyne whan þe Iewes passeden quyt[7] out of þe peynes[8] þat were in Egypt. & for

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[1] of þe] om.

[2] vnderstondinge þerof] vndoyng

[3] mysdide neuere] ne mysdide

[4] wiþouten] B wiþ o outen, first o canc.

[5] þat wole amenden oþer mennes trespasses] om.

[6] þo] þe

[7] quyt] conuicte; W2 quite

[8] peynes] payens

þei passed þanne so, on[1] þat day þei maden gret feste for to han mynde of þat passynge for[2] to heryen God for þat dede. Iesus[3] lift up his eyen & mychel folk com to hym. By þe openynge of his[4] eyen is bitokned his grace & his goodnesse þat he doþ to us, þoru3 whiche he li3teþ alle folk þat hym byddeþ wiþ good wille. For þer may no man seke to hym þat he ne is redy at his hond. By þe fedynge he schewed it wel, & þoru3 þe helpe þat he 3af. &[5] alle þat hym wole folwen, mete & [helþe][6] þei schul han. & in what elde þat a man is whan a man wole[7] turnen his herte[8] vnto hym, & non ne schal dismayen hym [þei3 þat he ne haue nou3th gret plente. Ffor][9] þei3[10] Goddes 3ifte be litel, [þer][11] is inne gret fuysoun, & to iche man he setteþ his herte wel

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[1] on] vche 3ere on

[2] for] & for

[3] Iesus] Jesus it seiþ

[4] his] om.

[5] &] þat

[6] helþe] B drynke; P helþe; W2 sante

[7] a man is whan a man wole] hij ben whan hij

[8] his herte] B his h herte, second h canc.; P her hertes

[9] þei3 þat he ne haue nou3th gret plente Ffor] B om.; P þei3 þat he ne haue nou3th gret plente ffor; W2 Si il a grant plente n'en ad Kar

[10] þei3] B 3 squeezed in next to i

[11] þer] B For þer; P þere; W2 par est

after þat it comeþ to hym.[1] He[2] þat wiþ good wille resceyueþ it schal[3] haue wiþ hym gret fuysun; & he þat haþ litel hope in hym, of his[4] helpe he schal haue litel. Lokeþ now, Iesus þat was man fed v þousande men wiþ v barly loues. Þis was a[5] gret myracle, 3it it is more wonder of þat þat lefte whan þei weren alle fulle: þan lefte xij lepful of relef. Þat was wel more[6] þan þe loues amounted to.[7] Lokeþ now hou þat þing wexeþ þat men 3euen for Goddis loue,[8] hou sone it is multiplyed[9] þat is 3euen in ri3t charite. He ne schal neuere fynde defaute þat setteþ holly[10] his herte in God. & he þat ne haþ non hope in God, al[11] þat he haþ schal faylen hym.

A good ensample ich wole sey 3ow þat I fynde writen of two breþeren þat were dwelland togeder. Two[12] briþeren

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[1] man he setteþ his herte wel after þat it comeþ to hym] man it comeþ after þat he setteþ his hert in hym

[2] He] om.

[3] schal] it schal

[4] his] goddes

[5] Þis was a] And þei3 þis be

[6] more] more relyf

[7] to] om.

[8] Goddis loue] god

[9] multiplyed] B m multiplyed, first m canc.

[10] holly] al

[11] al] om.

[12] Two] Þe

dwelleden togedres & hadden alle her goodes togedere. Þe ton was large & 3euand; þe toþer was hard & haldand[1] & nolde nou3t 3euen. & gret hunger [f. 36ᵛ] com into þe lond, & many 3eden abouten her mete. & he þat[2] was large wiþ alle men, he[3] departed of his good wiþ good wille. Þe toþer, whan he sey3 þis, com to his broþer & seyde, "3eue me my part of þe bred & do wiþ þi part[4] what þou wolt." He dide as he bad hym. & of his owene he 3af[5] alle þat euere[6] comen; & many come to hym for he 3af alle þat euere wolden come.[7] & God sey3 wel his wille, & dide his fuysun in his bred. & he þat nou3t 3af, his loues were sone wasted & aweye. And þanne he com to his broþer & seyde, "Gode broþer, take me a3eyn wiþ þis litel þat me is left, & be we as we weren afornhond togedere." & his broþer graunted hym his[8] wille & dwelled togidre as þei diden aforhonde.[9] & þanne her mete & her sustinaunce weren alwey wexand more &

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[1] haldand] streyt

[2] þat] om.

[3] men he] &

[4] þi part] þine owen

[5] owene he 3af] part he 3af to

[6] euere] om.

[7] & many come to hym for he 3af alle þat euere wolden come] om.

[8] his] all his

[9] aforhonde] bifore

more. & his broþer com on[1] a tyme & fond[2] no bred. & þanne com after[3] a pouer man & asked bred[4] for þe loue of God; & þe[5] large broþer bad þe toþer þat he schulde [3iue][6] hym sum bred. & he answered & seyde,[7] "Þer is non." "Go & [seche]," he seyde.[8] & he wente[9] & fond þe hucche ful of bred. & whan he sei3 þis, he was gretliche awondred þerof & douted hy[m],[10] & bysou3te God mercy, & loued God euer more afterward, & 3af þe pouer after wiþ good wille.[11]

Lokeþ, lordynges, what almes doþ. Þe more þat men taken þerof, þe more it wexiþ. & who þat[12] is abouten to sparen, he haþ euer þe lengere þe lasse. & 3if he ne haue

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[1] com on] went in

[2] fond] fond ri3th

[3] after] om.

[4] bred] sum breed

[5] þe] þis

[6] þat he schulde 3iue] B þat he schulde fecche; P 3iue; W2 dun

[7] & seyde] om.

[8] seche] B fecch; P seche; W2 quere

[9] wente] wente jn

[10] hym] B hyn; P hym

[11] he was gretliche awondred þerof & douted hyn & bysou3te God mercy & loued God euer more afterward & 3af þe pouer after wiþ good wille] he douted hym gretlich þereof & loued euere afterward þe pouer & 3af hem wiþ good will of þat he hadde

[12] who þat] who so

it[1] nou3t bodyliche, he haþ it gostliche.[2] Takeþ ensample [of Jesu Crist att Paskes whan it comeþ. Ffede þe pouer][3] wiþ good wille of þat God haþ 3euen 3ow. He it wole 3elde 3ow ful wel & doubel & trebel. 3e schal fynde 3eldynge in heuene & here[4] boþe. Ffor[5] he it seiþ, forsoþe, "He þat 3eueþ a pouer man in my name, mychel schal ben his mede" [cf. Mk. 9:40]. Loke þanne what is Jesu:[6] Jesu is as mychel to seyn[7] as saueour. Loke þan þat[8] þe pouer man or womman þat he be in weye of sauacyoun 3if þou wilt þat þi mede be mychel in heuene; & susteyne no3t his enemyes as forþ as þou my3t. He[9] þat þis ne leueþ, he is disceyued. Þes fyue loues han anoþer vndoynge & anoþer sygnyficacyoun, and bytokneþ þe fyue bokes of Moyses þat al lereþ & al techeþ. For he þat wolde vnderstonden hem, & werchen þerafter, he my3te wel saue his soule þerþoru3 & kepen hym

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[1] it] om.

[2] it gostliche] gostlich þe lesse

[3] of Jesu Crist att Paskes whan it comeþ Ffede þe pouer] B at Jesu hou he comeþ at paskes & fedeþ þe pouer wiþ his flesch so do 3e; P of Jesu crist att Paskes whan it comeþ ffede þe pouer; W2 de iesu crist...A la pasche quant aprochez Peissez les poures

[4] here] erþe

[5] Ffor] om.

[6] is Jesu] his name is

[7] to seyn] om.

[8] þat] om.

[9] He] om.

from þe pyne of helle. Þe two fisches, þat[1] bytokneþ þe prophetes þat nou3t ne leten for[2] to techen þe lawe of God ri3tfulliche to þe folk,[3] & made hem for to comen to þe li3t of God. And þe bred þat was of hard barlich is þe letter vnderstonden by.[4] Ffor barlich[5] is ful hard in þe etynge; & so it fareþ of þe letter: hard it is to vndon & to vnderstonden. & in þe barlich is whyt flour; & so is[6] in þe letter mychel gostliche[7] vnderstondyng & swete & good. Of þis flour is maad þe bred þat makeþ us al hol & sound. But þe relyf þat lafte so mychel scheweþ[8] by good ensample þat þe more þat a man sekeþ in[9] holy writ, þe more he left. 3if eny be þat can mychel good, he ne may nou3t holden al. Bote take ichon þat God 3eueþ hym.

A fool he is þat auaunteþ hym of al. God[10] ne 3eueþ [f. 37ʳ] nou3t al his wytt to on, þei3 al þat he be ri3t wys

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[1] fisches þat] fissches þat skippen abouen þe water; W2 peissun

[2] leten for] lefte

[3] folk] men

[4] is þe letter vnderstonden by] om.

[5] Ffor barlich] om.

[6] is] B mar.

[7] gostliche] om.

[8] scheweþ] scheweþ vs

[9] in] om.

[10] God] good; W2 deus

holden. Fforþi we schul 3euen vnto holy halwen so[1] þat we mowen[2] vnderstonden þat[3] þei schul it[4] gedren & don it up in safnesse. & þe xij lepes þat þer weren bytokneþ þe xij apostelis þat toke þe relef of þe loues; for þei ben chef of holy writt, þei gedred þe relef.[5] Ffor þei schewed it[6] ri3tfulliche of prophetes þe vnderstondynge.

Ffor[7] non ne may be wyse of[8] diuinite but 3if he loke in her lepes; þat is, in her bokes þat þei wrot & made, in her werkes,[9] & in her wordes. But God ne wole saue non ne schewen hym[10] holy writt bote 3if þat þei wolen chastise her flesch in þis world here. & þat is bytokned by þe hey þat þe men seten on at þe mete. For iche flesch is hey, & he sitteþ on þe hey þat hateþ his flesch & holdeþ it vnder fote.[11]

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[1] so] probably omitted, in binding

[2] mowen] ne mowen nou3th

[3] þat] &

[4] schul it] rev.

[5] relef] relyf & kepen it

[6] it] om.

[7] Ffor] And

[8] of] probably omitted, in binding

[9] werkes] hertes; W2 faiz

[10] hym] hem

[11] flesch & holdeþ it vnder fote] fleshes willes & he þat holdeþ his flesche vndernebe

God loueþ hym & holdeþ hym dere, & hym wole he[1] feden & 3eue hym vnderstondynge þat he schal seruen hym to [wille][2] wiþ his v wittes in loue & in charite.

Þe fyue þousand men[3] þat were fed of[4] þe fyue loues bytokneþ alle þat schal be saued.[5]

Ffor a þousand is noumber parfyt. For Seynt Poule seiþ in his writyng þat is fulfillynge of al þe lawe þat falleþ to God [Cf. Rom. 10:4]. & we haue oure v wittes, þat is, herynge, smellynge, seinge, tastynge,[6] felynge. & wiþ al þis[7] we owe to seruen God. Þat in þis[8] fyue wyttes no þing mysdoþ for fleschliche desyres þat he haþ, &[9] parfyt loue to God & to man, God schal fede hym here bodyliche & in heuene gostliche.

& his relef he schal do gedren þoru3 ensample þat men schal taken of hym.

God sende us his grace so for to louen hym here, & oure fyue wyttes so to chastysen þat we may comen to hym into his

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[1] wole he] wil god

[2] wille] B pay; P wille; W2 gre

[3] men] men & wymmen

[4] of] wiþ

[5] alle þat schal be saued] om.

[6] tastynge] B tast correction by a different scribe over swollynge?; P swolowyng

[7] þis] þise

[8] Þat in þis] He þat in þise

[9] &] & haþ

blisse, 3if it be his wille.[1] Amen.

[1] wille] suete wille; W2 parfit desir

(18)

Dominica in passione.

Þe gospel on Passioun Sunday.

Ion viij.

Dominica in Passione. Johannem.

Vnto þe princes of prestes.

QVis ex vobis arguet me de peccato.

[John 8:46-59][1]

To þe prynces of þe prestes of þe Iewes Iesus Crist seyde, "Whuche of 3ow schal take me & wiþnyme me of synne whan þat I seye 3ow al soþnes? What eyleþ it þat 3e leue me nou3t? Þat is of God & of his scole, he hereþ Goddes word. 3e ne 3eue no kepe þerto;[2] forþi ne be 3e nou3t a Goddes half."[3]

& on[4] answered of[5] þe maystres of þe Iewes hym in al[6] wraþþe:

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[1] heading in P: Dominica in passione domini secundum johannem; heading in W2: Dominica in passione domini secundum iohannem

[2] þerto] to heren it

[3] forþi ne be 3e nou3t a] for 3e ne beþ nou3th of

[4] & on] B on erasure and corrected by a different scribe; P Þan

[5] of] B above the line; P om.

[6] al] om.

"Now we se[1] wel þat þou art a Samarytan & hast a[2] deuel in þee."

And Iesus answered wiþouten envye, "I ne haue no deuel in me; bote to my fader I 3eue worschyp, & 3e haue dishonoured me þat myn honour 3e 3euen[3] to þe fend. I seche nou3t my blis here[4] ne my glorye;[5] bote I seche for to be iuged. And I sey 3ow forsoþe þat is a m[a]n[6] þat wel vnderstondeþ it, he þat kepeþ wel[7] my word, he[8] ne schal neuere dyen." Þe Iewes seyden to hym wiþ enuye, "Now we wyte wel þat þou hast a[9] deuel in þee. Ffor þe god Abraham is ded & þe goode prophetes þat were her byforn. & þou seist who þat hereþ þi word, he[10] ne schal neuere dyen. Art þou þan more þan Abraham [f. 37ᵛ] oure fader þat is ded, & þe prophetes ben dede also? What makestow þee by þi wille?"

Iesus answerd hym ful mekeliche, "3if I glorifye meseluen, my glorye ne schal nou3t ben in mynde. My fader

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[1] we se] saie we

[2] a] þe

[3] 3euen] turnen

[4] here] om.

[5] glorye] glorie here

[6] man] B men; P man

[7] wel] om.

[8] he] om.

[9] a] þe

[10] he] om.

it is þat makeþ my glorye & my blisse, hym[1] þat 3e holden for 3oure God, & 3e ne knowen hym nou3t in o point.

"And 3if I seyde þat I knewe hym nou3t, þan were ich a lyere as 3e ben. Bote ich wot & knowe hym wel & kepe his wordes in alle þinges.

"3oure fader Abraham [to see my day & my 3ere ioyed & he][2] sei3e me & was glad."

Þan seyde þe mayster[3] to hym, "Þou art nou3t[4] fyfty wy[n]ter[5] old. Hou sey3 þou þan[6] Abraham?"

"Fforsoþe,[7] byfore Abraham ich am." & þo[8] þe maystres token[9] stones & stoned[10] hym, & he hyd[11] hym from hem.

No man ne my3te take Iesus, for he ne my3te neuere mysdon. Þei3 al were he[12] man, he was God, & God dide

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[1] hym] om.

[2] to see my day & my 3ere ioyed & he] B om.; P to see my day & my 3ere ioyed & he; W2 Pur ueir mun iur e mun an E il

[3] mayster] maistres

[4] nou3t] nou3th 3utt

[5] wynter] B wyter; P wynter

[6] þan] om.

[7] Fforsoþe] And Jesus seide vnto hem forsoþe

[8] þo] om.

[9] token] tooken þan

[10] & stoned] for to stonen

[11] hyd] dude

[12] were he] rev.

neuer synne. Þei3 God may do alle þinge, synne ne may he nou3t[1] do; for synne ne is no creature, but it is a[2] defaute of mankynde.[3] As þe wal fayleþ þer þe dore is, ri3t so þere synne is fayleþ Goddis law. & Crist, þoru3 his Godhede, had so confermed his flesch þat he ne my3te nou3t synnen, but he may amenden[4] þe synful.

Þer ne com neuer from hym bote soþ þinge, ne hym fayled[5] neuere no wysdom. Fforþi he seyde hem þis word, "He þat is of[6] Goddis half, he[7] hereþ Goddis word. & 3e ne 3eueþ no kepe þerto, for 3e ne ben nou3t of[8] Goddis half."

Here mowe 3e wel wyte þat 3if a man here it & do it nou3t in werke,[9] it is nou3t worþ to hym.[10] He hereþ it wel þat vnderstondeþ it wel & doþ þerafter. [He þat hereþ it & nyl nou3th do þereafter],[11] he is[12] þe soun of þe

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[1] nou3t] non

[2] it is a] is

[3] mankynde] kynde; W2 nature

[4] amenden] ri3tten

[5] fayled] ne faileþ

[6] of] a

[7] he] om.

[8] of] a

[9] wyte þat 3if a man here it & do it nou3t in werke] witen þat for to here his word þat 3if man do it in werk

[10] hym] hem

[11] He þat hereþ it & nyl nou3th do þereafter] B om.; P He þat hereþ it & nyl nou3th do þereafter; W2 Ki bien ot e nel uolt ouerer

harpe: it ne doþ to def men no good. He is of yuel counseyl þat ne leueþ it nou3t þat we heren of Iesus Crist. He is good conseyler to þe soules þat wel heren it & don þerafter, & wel he may wyten þat he is of[1] Goddis half. Bote he þat nyl no3t heren it, oþer he þat[2] hereþ it & nyl nou3t don[3] þerafter, wel he may wyte, forsoþe, þat he nys nou3t of[4] Goddes half. Iche man may wyten in hymseluen 3if he do as he hereþ; & so he may se forsoþe 3if he be of[5] Goddis half oþir nou3t. & often it falleþ þat þei þat heren þe goode seyn þe yuel þera3eyn. & whan þei schulde amenden hem, þan þei apeyren hem þoru3 yuel spekyng. Þe maystres of þe Iewes diden so[6] þat seyden to Jesu þat þe fend was in hym, & þat he was a Samarytan. & by her wordes þei scheweden wel þat [his wordes weren soþe].[7]

Also as þe þef weneþ þat oþer ben þeues as wel as he: & þat is þe custom of þe wicked man & of þe feloun þat he schal beren oþere on honde þat yuel þat he doþ hymseluen.[8]

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[12] is] is as

[1] of] a

[2] he þat] om.

[3] don] wirchen

[4] of] a

[5] of] on

[6] so] also

[7] his wordes weren soþe] B he was soþfast in dede; P his wordes weren soþe; W2 Ses paroles ueires erent

[8] hymseluen] om.

Bote[1] Iesus grauntede þat he was; & þat he nas nou3t, he a3eynseyde; and graunted wel þat he was a Samarytan, bote he a3eynseyde þat he ne hadde no deuel in hym.

Ffor men seyn þat [f. 38ʳ] he[2] graunteþ wel a[3] þing þat he a3eynseiþ nou3t. Þat graunted he wel þat he was a Samaritan. Ffor Samarien is as mychel to seye as kepere. & he kepeþ syke & hole in his kepinge, & in his balye is oure lyf & oure deþ. & Samarien is as mychel to seye as fader, for[4] he fedeþ us wiþ[5] his goodnesse boþe here wiþ bodyliche mete & wiþ his holy bred[6] at þe auter. Þat o mete fedeþ þe body, & þe toþer mete draweþ us to heuene. Þe to[7] mete comeþ of þe erþe, & þat oþer is hymseluen þat al fedeþ. Þerfore he stod stille whan þei seyde þat he was a Samarien.

Bute whan þei seyden þat he had a deuel in hym, þanne he seyde nay þat[8] he ne hadde non, for he ne dide neuere yuel ne foly. Bote he worschiped his fader, & he honoured his fader,[9] for he ne dide neuer no synne. Fforsoþe[10] gret

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[1] Bote] And

[2] he] a man

[3] wel a] om.

[4] as mychel to seye as fader for] also feder &; W2 espealt pastur E

[5] wiþ] þorou3

[6] bred] mete; W2 pain

[7] Þe to] Þat o

[8] þat] om.

[9] & he honoured his fader] om.

worschipe it was whan he had maad man in hymseluen; for God had maad man wiþouten vyce &[1] wiþouten yuel & wiþouten synne. Bote whan Adam fel into synne, he dishonoured Goddes werk. & Iesus, whan he made þis a3eyn, forsoþe þan worschiped he God; for þat is soþeliche worschipe[2] for to seruen his lord wiþouten defaute. & God was Cristes lord in as mychel as he toke[3] oure flesch: euene wiþ God in his Godhede, & lasse þan he[4] þoru3 his manhede. Bote þe Iewes þan[5] dishonoured hym whan þat þei turned his goode dedis to yuel.

Þerfore he seyde hem openliche, "He ne schal neuer dye þat vnderstondeþ my wordes."[6]

Wyte 3e wel, lordynges, þat two deþes þer ben & twey þinges han in hem: þe deþ of þe body in þis lyue, þat no man may passen but 3if þei it suffren; & deþ of þe soule, þat is synne, whiche deþ no man may passen but onliche þoru3 God. Þoru3 ri3t skil[7] synne is cleped deþ whan it lyueþ[8] alwey

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[10] Fforsoþe] Ac forsoþe

[1] vyce &] wemme

[2] worschipe] worschiped

[3] toke] took of

[4] he] om.

[5] þan] om.

[6] He ne schal neuer dye þat vnderstondeþ my wordes] Hij ne schulden nou3th di3en þat my wordes vnderstonden

[7] skil] om.

[8] lyueþ] leueþ; W2 uit

in peyne wiþouten confort. For þe soule schal neuer more[1] dye, but alwey lyuen[2] in ioye oþir in peyne. & lyuen[3] ne may it nou3t[4] wiþouten Crist & wiþouten kepynge[5] of his wordes. Crist biddeþ us do wel,[6] & defendeþ us synnes & alle yuel dedis. & for to late þe yuel & do þe goode, it[7] draweþ þe soule from þe deuel of helle; for þe body lyueþ þoru3 þe soule & þe soule þoru3 þat God seyde. & often þe yuel enpeyreþ[8] þe goode. For whan he hereþ þe soþe, he schippeþ into yre. Þat don it[9] custumabliche þat ben maystres of oþer men. Whan man seiþ eny þing a3eyns her wylle, oþer þat þei heren eny þing þat hem ne lykeþ nou3t to heren, whan man spekeþ[10] eny þing of good lyf þat haþ[11] nou3t ben herd afornhonde of hem, þan þei bygynnen to wreþþen hem anon[12] & alle goode dedis turnen to yuel. &

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[1] more] om.

[2] lyuen] it schal lyue

[3] lyuen] leue; W2 uiure

[4] nou3t] neuer nou3th

[5] kepynge] likynge; W2 garder

[6] us do wel] þat we schull done wel

[7] it] ffor it

[8] enpeyreþ] enpaireþ wiþ

[9] it] hij

[10] man spekeþ] men speken

[11] haþ] may

[12] anon] om.

for to be holden wyse, upon þe goode þei bygynnen her yuel. Þe Iewes scheweden wel þis to Crist þat speken al of bodyliche deþ whan þei seyden þat Abraham was ded & þe prophetes also, as þei3 al had ben fable þat he had spoken of þe lyf þat euere schal laste.

Whan þat þe holy Abraham was ded þat had spoken wiþ[1] [f. 38^{v}] God, & alle þe holy[2] weren dede þat had prophecyed of God, þei ne my3te nou3t heren þat he seyde þat þei þat herd hym ne schulde neuer dye. Forþi þei seyden wiþ gret bobaunce, "Þou art more þan oure fader Abraham?" Ffalsliche þei cleped hym oure[3] fader. Ffor þei folwed nou3t his maneres. Abraham was trewe & stedefast byleuand,[4] & þei were fals & misbileuand,[5] & bitoknen[6] þe cristen men þat haue þe name of Crist & affyen hem onliche þerinne & don no goode werkes. Ne wene no man for to ben cristen onliche to bere þe name & don no goode dedis.[7] In as mychil þei ben disceyued.

Fforþi þei seyden, "What makestow þee?" Þis word was seyd in repruceinge & scornynge, as þei3 þei seyden, "Þou

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[1] wiþ] of

[2] holy] holy prophetes

[3] oure] her

[4] byleuand] B b byleuand, first b canc.

[5] & þei were fals & misbileuand] B mar.

[6] & bitoknen] & hij weren fals & bitoknen

[7] dedis] om.

nart nou3t so mychel worþ as þou makest þee wiþ þi wordes." & Crist seyde, "Zif I glorie me[1] here, my glorie þat is my blisse is al nou3t." Crist com nou3t for to glorifye hym here, ne for to auaunte hym here of his glorie.[2] Ffor þe glorye of þis world[3] pyneþ þe soules depe in helle.

Þis worldliche preysynge is vanyte & disceyuand. He[4] þat secheþ his blisse here, neuer tofore God ne schal þer be maad mynde for hym.[5] Þat auaunteþ hym[6] here of his[7] goode dedis, neuer ne schul it be drawen forþ tofor God. Bote 3eue we þe strengþe of oure goode dedis to God. Þat he seyde for we schulden haue it in mynde, "My fader it is þat makeþ my blisse." His fadir glorifyed hym whan he was arysen[8] from deþ to lyue, whan he made hym stei3e up to heuene, & þe Holy Gost 3euen to his chosen. Þan had God þe fader blis of þat þing þat was foul tofornhond to hym. Bote þis blis com to hym for[9] oure flesch þat was vile & foul,

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[1] me] myseluen

[2] here of his glorie] of glorie of þis werlde

[3] Ffor þe glorye of þis world] þat

[4] He] om.

[5] maad mynde for hym] mynde ymade of hem

[6] hym] hem

[7] his] om.

[8] was arysen] aros

[9] for] þorou3

bote on his half for he is God; &[1] he aros þoru3[2] his my3t, & þoru3 his my3t he wente up & þe Holy Gost 3af to his chosen. For he it seyde, forsoþe, as he þat[3] my3te nou3t ly3e: "Ich haue pouste for to dyen & for to lyuen a3eyn at my wille as þoru3 my Godhede, & fader & sone han[4] þis werke."

Þe Iewes ne wenden nou3t of Crist þat he dide his werkes þoru3 God. For þei3e[5] he seyde hem, forsoþe, "My fader 3e holden for 3oure God, bote 3e ne knowen hym nou3t in o point whan þat 3e turnen my werkes to þe fend." Þei honoureden þe grete God,[6] bote þei ne knewen hym nou3t whan þei ne kepte not his comaundementis, ne leued nou3t his sone þat þei sei3en. Bote þei wenden for to haue ben saued[7] for to han nempned his name,[8] þoru3 whiche þei weren proued for li3ers.[9] & þat schewed Iesus Crist wel[10] vnto hem, "Zif ich make me oþer þan ich am, þan schulde ich be licke to 3ou

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[1] &] om.

[2] þoru3] B þ þoru3, first þ canc.

[3] þat] B above the line

[4] sone han] son I am

[5] For þei3e] Þerfore

[6] þe grete God] god þe grete

[7] saued] saued onlich

[8] his name] þe name of god

[9] li3ers] B lei3ers, first e appears to be canc.; P li3ers

[10] schewed Iesus Crist wel] Jesus ful wel

li3eres. Bote ich wot & knowe hym wel & kepe his wordes[1] in alle þinges."

He may wel wyten þat he knoweþ God wel þat wel hereþ Goddes[2] comaundementis & þan[3] doþ þerafter wiþ good wille. Iche man scheweþ[4] by his speche, his werkes, & his þou3tes. Crist was þe word [f. 39ʳ] þat þoru3 hym was maad[5] þe world, & þoru3 hym he[6] spac in þis world whan he schewed hym in man. Forþi he seyde he kepte wel his word in alle þinge. Ffor he ne mysdide neuere in no þing; for[7] þat his fader wolde haue don, he dide,[8] & for to schewen þat þe holy[9] wolden sen hym bleþeliche.[10] Fforþi he seyde þat Abraham was glad whan his[11] day þat he desyrede sei3e. He it seide for to schewen us þat we schulde louen hym mychel, whan þat he schewed hym to his childre þat so many holy men & wymmen hadde desyred hym. Abraham ne sei3e hym not bodiliche, bote

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[1] wordes] B w wordes, first w canc.

[2] Goddes] his

[3] þan] þat

[4] man scheweþ] may schewe

[5] was maad] hadde ymade

[6] he] om.

[7] neuere in no þing for] in non manere of

[8] he dide] om.

[9] holy] B holye, e canc.

[10] wolden sen hym bleþeliche] hadden grete wille for to sen hym

[11] his] he his

he sei3e hym gostliche whan he had herberwed þe[1] þre aungeles in þe name of þe trinite. & of þre,[2] he honoured on for God;[3] for God is on in[4] trinite, & þe[5] þre in onhede. & whan Abraham forsoþe leued þat,[6] in day he sei3e[7] God. Bute þe Iewes weren ablinded whan þat þei leued no3t his manhed. Ne for wondris þat he dide ne for his wordes þei nolde[8] nou3t leuen þat he was Goddes sone. Wharþoru3 þei seiden þoru3 envye, "Þou nart nou3t 3it fifty wynter old.[9] Hou schuldest þou sen Abraham þat was ded many wynter agon?" Bote Iesus seide to hem ful swetliche, 3if þat þei hadde vnderstonden it, þat he was wiþouten gynnyng. Þei3 al he hadde bygynnynge[10] bodiliche, forsoþe he seide, "Or Abraham ich am." For what[11] þing þat is gon, & schal be, is þis[12] þing þat is to comen, & is þat þing

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[1] þe] om.

[2] þre] þe þre

[3] for God] om.

[4] in] B above the line

[5] þe] om.

[6] forsoþe leued þat] leued þat forsoþe

[7] he sei3e] rev.

[8] wordes þei nolde] wordes þat he seide ne for his wondres hij wolden

[9] old] B old h, h canc.

[10] þei3 al he hadde bygynnynge] om.

[11] what] was is

[12] þis] om.

þat is[1] now in present. & þerfore he seide, "Ich am." For hou so euere[2] þe world goþ, euere is God in on. Þe world is euere passand, &[3] alle þinge þat is þerinne. Bote God is euere stable in on. Onliche God may seyn þis word wiþouten eny oþer þat of þe world is, "Ich am bifore."[4] Þe[5] world is euere passand, & God is euermore[6] in on. Zif we wolen be wiþouten harm, take we us to hym þat lasteþ wiþouten ende.[7] He þat wole taken hym to God, he may seye saueliche,[8] "Ich am." Ffor he þat takeþ hym to hym, he[9] schal laste wiþouten ende. Þei3 al [his flesche][10] dye here, he schal arysen to heuene[11] hool & sound. A fool he is þat secheþ more tresour þan for to han boþe[12] body &

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[1] þat þing þat is] þis

[2] euere] om.

[3] &] of

[4] bifore] om.

[5] Þe] for þe

[6] euermore] euer

[7] lasteþ wiþouten ende] euer lasteþ

[8] wole taken hym to God he may seye saueliche] wiþ good wille takeþ hym vnto hym saueliche he may saie

[9] he] wiþ hym he

[10] his flesche] B he; P his flesche; W2 sa char

[11] schal arysen to heuene] it schal areren on hei3 vnto hym; W2 il la leuerat de parfund

[12] boþe] om.

soule in blis wiþouten[1] ende. Þer nys no man in þis world þat may tellen þe grete blis þat þere is, ne herte þenken, þat holy men and wymmen schul haue in God whan þe soule & þe body comen[2] togyder. Bote certis al it schal ben oþerwyse of hem þat schal go adoun to helle. Ffor alwey þei schul ben in sorwe & in wo, & euere ny3t & neuere day. & þanne schal here ben double pyne[3] whan þe body & þe soule comen[4] togider & ben ypyned. Ffor wite 3e wel þat al schal arysen & come[5] to þe iugement, þei3 þat þe body be tobrend,[6] þat it ne schal come hool to þe iugement þoru3 Jesu comaundement. & þer þei schul resceyuen wrong oþer ri3t, ichon as þei han[7] don. Þe holy schul wenden up wiþ God vnto heuene; þe wicked wiþ þe fend vnto [f. 39ᵛ] helle, þere schal þe wicke be in pyne. God þoru3 his grace kepe us þerfro. Ne be we not peeres to þe Iewes þat wolden han stoned Iesus Crist. Ffor þei wolde han stoned hym & he hyd[8] hym from hem & wente out. Ston is þe dernedale þat is

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[1] wiþouten] B wiþ o outen, first o canc.

[2] soule & þe body comen] body & þe soule schullen comen

[3] here ben double pyne] her pyne be dubbled

[4] comen] schullen comen

[5] arysen & come] rev.

[6] tobrend] brent & wyndewed wiþ þe wynde

[7] þei han] he haþ

[8] hyd] dude

durende[1] in þe yuel. Nis he nou3t wel cleped ston þat ne haþ no gostly moysture in hym,[2] he þat ne loueþ God ne his nei3ebore, ne doþ no gode dede, þat nil nou3t here Goddis wordes & þei3 he here it he for3et it als sone? God hydeþ hym from suche men & wymmen; nou3t þat he ne seþ hem wel anou3, bote he hydeþ his grace from hem þat þei ne may nou3t sen hym ne come to þe bri3tnesse of heuene. Ffor he þat holdeþ hym in derknesse of synne, he schal ben hyd in þe derknesse of helle. & neuere ne schal he se no þing of God, for he is went al out from hem & out of þe temple of here foule bodyes. Ffor þe body nis neuere wiþouten gest:[3] whan God wendeþ out, þe deuel entreþ. & whan man forsakeþ his synne, God entreþ & þe fende wendeþ out.[4]

It bifel so þat a synnere[5] was in a cuntre nas non wers as man[6] my3te[7] vnderstonden. Ffor in wickednesse he ne hadde no peere. &[8] at laste he conuerted hym and forsoke his synnes. He leyd hym in a pyt, & ny3t ne[9] day

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[1] durende] dured

[2] in hym] om.

[3] gest] gost

[4] B a tale mar.

[5] synnere] man; W2 peccheur

[6] nas non wers as man] Ac þere nas no wers man as men

[7] my3te] B my3te ben, ben canc.

[8] &] Ac

[9] ne] &

he ne hadde no reste [f]or[1] to wepen ne for to sorewen,[2] & he ne durst nou3t liften up his ey3en toward heuene, & lay dumbe & ne durst[3] nou3t speken ne nempne þe name of God. Bote in his herte he turmented hym, & in his þou3t he cryed mercy. &[4] in suche sorwen[5] he lay al þe wike in wepynges & in sorwes & in peyne. & aboute mydny3t com[6] to hym fendes wiþ a grete cry & seiden, "Go, þou fool, þou wicked man ful of synne. What is worþ þi religyoun whan þou art ful of alle yuelis? Now þu art elded in þi synne; whan þi[7] strengþe is fayled þee, now[8] þou wilt make þee as þou were[9] a cristen man þat art foulere stynkend þan eny hounde.[10] Wenestow now for eny þing þat þou may comen to eny oþer goodnesse þan þatow hast deserued alwey to ben wiþ us? Þou art on of oure men, & it ne may be non oþer. Come[11] a3en to us as þou hast ben wiþ us alwey, & we schullen auaunce

---

[1] for] B ffor; P for

[2] to wepen ne for to sorewen] wepynge & for sorou3eynge

[3] durst] B d durst, first d canc.

[4] &] Ac

[5] sorwen] sorou3es

[6] mydny3t] þe myd ni3th þere comen

[7] in þi synne whan þi] & þi synne is gret & þi

[8] now] & now

[9] þou were] om.

[10] hounde] dogge

[11] Come] Bicome

þee richeliche & 3euen þee a wyf wiþ wel gret ricchesse & al þatow wilt haue. & ne turmente þee nou3t þus in vayn. Ne wostow wel þatow art ful of synne? Wenestow, fool, in so litel tyme[1] amenden þe mychel trespas þatow hast don? & ne wenestow nou3t for to han oþer turment in helle þan þou hast here?[2] Þou delitest now þee in turment[3] here; þou schalt it haue alredy eftsone.[4] Bute er þat come, I rede þee resceyue oure 3iftes, & we in alle þinge schal avauncen[5] þee. Gret delit it is, wel þou wost, for to fulfillen alle þi[6] willes." Many suche manere wordes þei seyden hym, & he lay alwey as he were ded. He[7] nolde nou3t speke to hem [f. 40r] ne 3if no kepe to hem.[8] & þei beten hym[9] almest to þe deþ, bute he neuere for no turment ne forsoke þe stede þat he lay inne ne his wille. & on þe morwen comen his frendes & had of hym gret pyte [f]or[10] þat þei sei3e hym so turmented & so tobrused. & whan he hadde al telde hem, þei

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[1] tyme] while for to

[2] in helle þan þou hast here] om.

[3] Þou delitest now þee in turment] om.

[4] eftsone] als sone

[5] avauncen] B auvauncen, first u canc.

[6] for to fulfillen alle þi] þat þou fulfille all þine

[7] He] &

[8] ne 3if no kepe to hem] om.

[9] hym] B above the line

[10] for] B ffor; P for

bysou3ten hym þat he wolde leten hem[1] bere hym hom to his hous for to leten sum leche sen hym & helen hym, bute he nolde nou3t wende þennes. Þat oþer ny3t comen also[2] þe wicked gostes wiþ gret cry, & sodaynliche þei assayled hym & bete hym wiþouten mercy. & neuere for al[3] þat he nolde nou3t aryse out of þe stede[4] þat he lay inne, bute þou3te in hymseluen þat hym were leuer dyen þere þan remuuen[5] þennes, & conforted hym so[6] in his herte, þan[7] for to seruen þe fendes[8] any more. & on þe þridde ny3t[9] þe fendes comen & turmenteden hym wiþ many[10] turmentis so þat his body was almost ouercomen. & þei3 his [body][11] fayled hym, his gost a3eynseyd hym;[12] for he was so ful of pyne þat vnneþes he drow3 his onde.[13] Bute whan þe fendis sei3en

---

[1] hem] om.

[2] comen also] rev.

[3] al] om.

[4] stede] B s stede, first s canc.

[5] remuuen] remewen hym

[6] so] om.

[7] þan] om.

[8] fendes] fendes þan

[9] ny3t] ny3th also

[10] many] B m many, first m canc.

[11] body] B gost; P body; W2 cors

[12] hym] hem

[13] onde] wynde

þis, þei strengþeden hem þe more to don hym pyne.[1] & wiþ[2] gret strengþe þei ben put awey wiþ gret tempest as it com from heuene, & cryeden[3] wiþ gret cry,[4] "Þou hast ouercomen us." & neuer after þei ne comen[5] ne diden hym non harm. & he wex in gret vertues & in goode maneris ouer alle oþere, as he hadde falle from heuene ri3t þanne, & was ri3t pryue wiþ þe aungelis. & many men & wymmen [repenteden hem of][6] her synnes þat were fallen into wanhope for her grete trespas & comen a3en to God. & many oþere were amended þoru3[7] hym of her grete synnes for þat þei hadden sei3en hym so wicked among hem & þanne sei3en hym so holy & so chaunged. Þei byþou3ten hem þanne, þat were a man neuer so synful, þat God wolde for3euen it hym wiþ good wylle. & so it is, forsoþe, he þat takeþ hym stedefastliche[8] to hym. & onliche þis man ne wex nou3t onliche[9] in goode dedis, bot God 3af hym power to do wondres, & by his werkes men wiste

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[1] þei strengþeden hem þe more to don hym pyne] om.

[2] & wiþ] þorou3

[3] cryeden] hij crieden

[4] cry] voice

[5] comen] comen to hym

[6] wymmen repenteden hem of] B wymmen for; P wymmen repenteden hem of

[7] þoru3] B þ þoru3, first þ canc.

[8] he þat takeþ hym stedefastliche] þat stedfastlich takeþ hym

[9] onliche] on

wel þat God was payed of his repentaunce.

Lokeþ now,[1] lordynges, hou sone lowenesse acordeþ þe soule wiþ God, þat he þat was so ful of wickednesse had sone[2] herberwed God almy3ty.[3] Loke hou þe fend[4] doþ wiþ a synful man whan he repenteþ hym and haþ cast hym out: he wole asaylen hym bodyliche. For whan a man schryueþ hym & forsakeþ his synne, þanne he casteþ hym out. Bute whanne he seþ þat he is repentaunt,[5] þanne he bygynneþ for to turnen[6] hym, what þoru3 engynes[7] & what þoru3 wordes of[8] wicked men. & often he doþ þe man for to[9] vnder[stonden þat][10] he may 3it don his synne ful wel for he is 3ong [3utt he wole][11] seye þat he[12] may al bytyme repenten hym þei[13] God

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[1] now] om.

[2] sone] als sone

[3] almy3ty] al mi3thful

[4] hou þe fend] þe fende hou þat he

[5] þat he is repentaunt] his repentaunce

[6] turnen] scornen

[7] engynes] his engynes

[8] wordes of] B w wordes of, first w canc., bottom of letters missing but legible

[9] for to] om.

[10] vnderstonden þat] B vnder...text damaged; P vnderstonden þat

[11] 3utt he wole] B om., text damaged; P 3utt he wole

[12] þat he] 3e

[13] hym þei] þe

[f. 40^{v}] is merciable. Ffor many ben comen to Jesu þat atte laste in her endynge[1] repenten hem; & þou art strong & in goode poynt, þou may 3it haue þi likynge ful wel. Ffor as mychel ioye haþ he of God þat r[ep]enteþ[2] hym in his laste endynge[3] as he þat repenteþ hym bytyme. & þoru3 siche[4] entycement, he makeþ hym[5] slow3, & so longe lyn in his synne þat þe deþ comeþ to hym or he last[6] wene.

Of þis seiþ þe holy writt forsoþe, "Acursed[7] be he þat synneþ in hope" [citation not identified]. Zif a man be hole 3it he makeþ hym abyden to þe morwen; þan ben his synnes[8] woxen more þat he for3eteþ hymseluen. & whan he may not hymseluen do to hym, he sendeþ his seruauntis to hym þat seyn whan þat þei sen a man wel repentaunt þei wolen seyn, "He þis haþ slayn þe fend; he goþ to paradys as sone." & in his[9] scorn þe fend seiþ,[10] & he seiþ soþ þerof in al

---

[1] endynge] last endynge

[2] repenteþ] B renpenteþ; P repenteþ

[3] endynge] B e endynge, first e canc.

[4] siche] whiche

[5] hym] þe man bicome

[6] last] lest

[7] Acursed] wari3ed

[8] ben his synnes] is his yuel so

[9] his] om.

[10] fend seiþ] fole seiþ it

þat he seiþ. For þat is deþ to þe fend whan a man[1] amendeþ hym of his synne; & in heuene he is afore God.[2] & sum tyme þe fend makeþ a man for to[3] hele his synne for schame, & so he falleþ into more harm; for his goode dedis he haþ forlorn[4] whan he falleþ a3eyn. No man may[5] al seye þe wicked engynes of hym &[6] of his seruauntis[7] þat þei don to men. Take we ensaumple of þis man þat ouercom þe fend sone. Take we us to God stedefastliche, & he schal fulfille þat we faylen.[8] Þerfore[9] do we us al in his mercy, & he schal helpe[10] wiþouten fayle. His grace ne fayleþ neuer to non þat cryeþ mercy & þat affyeþ hym stedefastliche in hym.

---

[1] a man] om.

[2] afore God] for god in hym is & þere god is þere is heuene

[3] for to] om.

[4] forlorn] alle forlorne

[5] No man may] I ne may nou3th

[6] &] ne

[7] seruauntis] B s seruauntis, first s canc.

[8] we faylen] faileþ in vs

[9] Þerfore] om.

[10] helpe] helpe vs

God lene us grace so to seruen hym here þat we may dwelle wiþ hym.[1] AmeN.

[1] mercy & þat affyeþ hym stedefastliche in hym God lene us grace so to seruen hym here þat we may dwelle wiþ hym] mercy wiþ good wille he 3iue vs his grace to crie mercy & to affien stedfastlich in hym þat we mowe so serue hym here þat we dwellen wiþ hym at hys wille


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AN EDIT

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(19)

Dominica in Ramis Palmarum [secundum] Mattheum.

Þe gospel on Palm Sunday.[1]

CVm appropinquasset Iesus Iherosolimam & cetera.[2]

[Matt. 21: 1-9]

Jesus com ner a cyte þat is cleped Ierusalem. & whan he com to Bethphage þat is bisyde þe Mount of Olyuete, þanne he cleped two of[3] his disciplis. Þis lettre is wryten toforn in þis book, bote it haþ anoþer manere vnderstondyng þan it is þere.

Vnto Ierusalem often com Iesus Crist; bote neuere he ne rod er þan, ne dide men bryngen braunches or þan a3ens hym, ne processyoun syngand bote[4] þan whan he wolde dyen for to delyuere us from þe deþ of helle. Ffor neuer[5] ne my3te deþ ouercom hym bote whan he wolde go þerto wiþ his good wille. & often wolde þe Iewes han slayn hym, bote þei ne my3te neuer com þerto or[6] þat he wolde dyen & suffren hem to haue

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[1] heading in P: Dominica in Ramis Palmarum secundum Matheum; heading in W2: Dominica in ramis palmarum secundum matheum

[2] Iherosolimam & cetera] Ierosolimus & venisset Bephage & cetera

[3] cleped two of] cleped to hym; W2 ad des sons dous

[4] bote] er

[5] neuer] om.

[6] or] er þan

her wil

make þe

þei ne

dede, h

among c

[f. 41

what is

roten w

honde,

to flor

God?'

1

2

3

ordeinc

4

5

6

wiþinne

7

8

9

celer

10

herte s

florisc

W2 Ke u

11

her wille. & þerfore he dide more worschipen hym for to make þe Iewes more in anguis & in wraþþe to hymward, &[1] þat þei ne schulde nou3t sparen[2] to do hym to deþ. & for þis dede, holy chirche haþ ordeyned to bere palmes as þis day among cristen men,[3] to haue þis dede in mynde, & for [to][4] [f. 41r] worschipe God in loue þat wolde dyen for us. Bote what is it worþ to bere þe floures[5] wiþouten, & ben al roten wiþinnen?[6] What is it[7] worþ to bere þe floures in honde, & þe[8] synnes ben helden in him?[9] [What is it worþ to florisch to his nekbur & haue þe herte stynkeande afore God]?[10] He þat bereþ þe floures & lateþ nou3t his synne,[11]

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[1] &] om.

[2] sparen] sparen hym

[3] ordeyned to bere palmes as þis day among cristen men] ordeinde þis day to bere palmes among cristen folk

[4] for to] B for; P to

[5] bere þe floures] florisch

[6] it worþ to bere þe floures wiþouten & ben al roten wiþinnen] B mar.

[7] What is it] B mar.

[8] þe] his

[9] ben helden in hym] helen wiþinnen hym; W2 el quor celer

[10] What is it worþ to florisch to his nekbur & haue þe herte stynkeande afore God] B om.; P What is it worþ to florisch to his nekbur & haue þe herte stynkeand afore god; W2 Ke ualt a sun veisin flurir E deuant deu el quor purir

[11] synne] yuel

vnto God he makeþ a foul offrand. For[1] God ne preiseþ nou3t þe flour bote 3if a man[2] do þat it bytokneþ. For he þat[3] vnderstondeþ it & doþ[4] þat it bytokneþ, he offreþ ari3t flour to God[5] þat body & soule floriseþ: þat is he þat bileueþ in hym & doþ his comaundement, he þat worschipeþ God & holy chirche & holdeþ hym in al ri3tfulnesse. As Dauid seiþ in þe sauter, þat was ful of þe Holy Gost, "Þe ri3tful schal florise as doþ þe palme þere it stondeþ, or as þe cedre[6] it schal be multiplied byfore God" [Ps. 92:12]. Bote he schal neuere florise wel þat makeþ castel a3ens God: þat is he[7] þat doþ synne vpon synne as he þat makeþ a tour &[8] leiþ ston upon ston.[9] Þe wille is foundement. Þe delyt is syment. Þe 3ates & þe wyndowes ben þe fyue wittes þat iche man haþ; þat is, si3t, & herynge, smellynge, gustynge, & felynge. Þat[10] man þoru3 þes entreþ[11] & goþ out whan he

---

[1] For] Ac

[2] a man] it

[3] For he þat] forþi

[4] & doþ] & hereþ it & doþe

[5] ari3t flour to God] ari3th þe floures vnto criste

[6] or as þe cedre] & as þedre

[7] þat is he] om.

[8] &] om.

[9] ston] ston vpon þe wal

[10] Þat] þe

[11] entreþ] he entreþ

makeþ castel a3ens God.[1] He goþ out whan he doþ alle filþes. He[2] entreþ whan he hydeþ his mysdedis. Pride is þe tour, þe[3] delyt is þe wal of[4] þe tour, & þe wal[5] is þe kepere of þe tour [& of þe wal bineþen].[6] & þe proude excuseþ hym þoru3 [his] pride & [in þe excusynge][7] he proudeþ more & more. He is a3ens Crist in þis castel faste bounden.[8]

Þe asse þat Iesus Crist sendeþ after bitokneþ[9] þe soule þat byndeþ hym in synne whan he folweþ his flesches likynges & doþ awey from hym þe loue of God. What is þe soule þan[10] beter þan an asse whan he leteþ God & folweþ his flesch? Þerfore Dauid seiþ in þe sauter, "Man whan he is in worschipe, he vnderstondeþ nou3t what he is. He is maad liche a mere by his owene wylle" [Cf. Ps. 31:9]. Worschipe to man, forsoþe, is þat he be maad liche to Goddis

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[1] God] crist

[2] He] &

[3] þe] &

[4] of] om.

[5] wal] wal; W2 mur

[6] & of þe wal bineþen] B om.; P & of þe wal bineþen; W2 le mur aval defent

[7] his pride & in þe excusynge] B pride & so; P his pride & in þe excusynge; W2 En escusant s'en orguillist

[8] in þis castel faste bounden] & in þis castel is hard bounden

[9] bitokneþ] By þe asse is bitokned

[10] þan] om.

ymage. & in alle þinge he schulde seruen hym,[1] þat he my3te wiþouten sorwe of deþ haue in heuene þe swete confort. Ffor 3if þe man ne hadde synned, he ne hadde[2] neuere dyed, bote after tyme he hadde go[3] to þe ioye wiþouten[4] ende. Bote he forsok[5] þe worschipe whan he forsoke his Lord. & whan he fel in synne, he forsoke God & his licknesse. Þerfore þei ben comparisounde to bestes þat louen flesches likynges. He þat was liche to God, was after maad liche to þe fend. Ffor nou3t ne wile he vnderstonde ne wyten bote þat he may haue here. & so he haþ lorn alle his wittes whan he 3eueþ no tale of Jesu, wharþoru3 he is harde bounden & acumbred wiþ his synnes. & God seiþ þoru3 his prophete þat þe Holy Gost spake[6] inne, "Þoru3 þe bond of synne[7] iche contrarious is[8] bounden" [citation not identified; but cf. Lam. 1:14]. Bote Jesu þe goode & þe wyse come for to amenden oure harmes.[9] He come onliche for to schewe[10]

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[1] he schulde seruen hym] hij schullen seruen hym & worschipen hym

[2] he ne hadde] ne hadde he

[3] tyme he hadde go] on tyme he schulde haue gon

[4] wiþouten] B wiþ o outen, first o canc.

[5] forsok] ne vnderstode nou3th; W2 n'entendi pas

[6] spake] om.

[7] synne] his synnes is

[8] is] om.

[9] harmes] harmes grete

[10] for to schewe] þorou3

charite, & þat he schewed by þes[1] to, fore[2] charite stonde in two braunches: to louen God & his nei3ebours. To disciplis he sente, whan he sente[3] ri3t charite. "Goþ," he seyde, "& vnbyndeþ þe asse in þe castel."

Lokeþ, lordynges, þat onliche loue may vnbynde þe synnere.

Certes neuere [f. 41^{v}] ne schal he ben vnbounden þat ne haþ no loue in hym. Þerfore Seyn Poule seiþ, "He fulfilleþ þe lawe þat haþ in hym parfyt loue" [Cf. Rom. 13:10]. Ffor þat wyte 3e wel, þat no goode dede wiþouten charite nys nou3t worþ.

Loue of alle goodnesse spryngeþ out of þe rote.[4] Þe rote of vertue nys nou3t worþ þat ne holdeþ hym in ri3t loue.

Loue vnbyndeþ þe soule of alle yuelis[5] whan it is trewe in God.

Wyte 3e wel þat whan þe synnere takeþ loue to repenten hym, 3if he holde hym stedefastliche[6] to God, of alle synnes he is vnbounden. Bote þanne he mute come out of þe castel þere he dwelled inne aforn, þoru3 schewynge of his

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[1] þes] þe appears to be erased

[2] fore] ffor

[3] sente] schewede

[4] goodnesse spryngeþ out of þe rote] godenesse is rote þat al godenesse spryngeþ out of

[5] alle yuelis] almes; W2 tuz mals

[6] stedefastliche] treulich & stedfastlich

synnes in schrifte, & for to leten his pride. For no schrifte ne quemeþ God þat nyl not leten his pryde.[1] He þat mekeliche schryueþ hym, wel[2] he ouercomeþ þe tour[3] of þe wicked castel, he þat peyneþ hym ari3t to louen.[4]

Of þe wicked castel[5] he ouergoþ þe wal þat is byknowen alle his yuel dedis þat he haþ don þoru3 his fyue wittes. Þanne he ouercomeþ þe 3ate & þe wyndowes, & þanne comeþ þe soule to Crist whan he haþ amended alle his[6] trespas. Bote he þat hydeþ a party of his synnes & telleþ a party, he fareþ as doþ[7] þe man þat haþ fele[8] woundes þat ben dedliche: a party he scheweþ & lat helen hem, & a party he hydeþ & leteþ hem roten; & þoru3 þe wounde þat is roten,[9] he dei3eþ þeron. Þe synful doþ ri3t þus: whan he ne telleþ nou3t alle his synnes to þe prest, he sleþ hymseluen. Bote

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[1] For no schrifte ne quemeþ God þat nyl not leten his pryde] om.; W2 Kar nul confesse ne pleist A iesu ke orguil ne leist

[2] wel] & wel

[3] tour] turne

[4] he þat peyneþ hym ari3t to louen] om.; W2 Ki umblement repent e bel

[5] Of þe wicked castel] om.; W2 del mal chastel

[6] his] B o his, o canc., his written over erasure with re still visible

[7] doþ] om.

[8] fele] many

[9] roten] whan he hideþ it to longe

he þat is aknowen[1] alle his trespas mekeliche,[2] & þanne folweþ it in dede, he goþ to Crist oure sauyour. & Jesu Crist [l]epeþ[3] upon hym whan he bynymeþ hym his wicked willes þat he hadde to synne & 3eueþ hym grace to serue hym wiþ good wille.[4] & he ledeþ hym into þe cyte þere he schal[5] be glad of hym þat in þis world mysdide, & þoru3 penaunce afterward floriseþ[6] in goode werkes. & no man may florise bote 3if he do wel þoru3 desyre. For he þat synneþ, byfore God he sereþ.[7]

& he þat repenteþ hym, he floriseþ. Þenke we, lordynges, so for to florisen here þat we may comen to hym. Þenke we so for to florise[8] þat we mowen taken þe fruyt wiþ hym of oure werkes.

He takeþ þe fruyt 3if oure herte be sett principaliche on hym. He þat doþ goode dedis for to receyue los[9] of þis world, in oþer stede þan wiþ Jesu he schal resceyue his

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[1] aknowen] biknowen

[2] mekeliche] mekelich and þolemodelich

[3] lepeþ] B clepeþ, c above the line; P lepeþ; W2 munte

[4] wiþ good wille] om.

[5] he schal] alle schullen

[6] floriseþ] florisschen

[7] sereþ] synneþ; W2 flestrist

[8] florise] florisschen wiþ hym

[9] los] losse; W2 los

fruyt; for from God his fruyt is al schitt. Ffor wyte we[1] wel þat oure werkes ben oure floures, of whuche we schul take oure fruyt here or[2] elleswhere, oþir in pyne[3] oþer in ioye.[4]

He bereþ wel þe flour in honde þat wiþ good wille repenteþ hym.[5] Ffor by þe hond is bitokned mannes werkes. He bereþ fayr flour[6] þat repenteþ hym of his synnes, & doþ[7] also þat amendeþ hym wiþ good wille. & hou þat þe Lord God[8] is wel payed of þe lilie of mayden[hode],[9] þat more is whyt & schynand[10] þan þe flour [f. 42ʳ] þat comeþ out[11] of þe lilie. & after þe flour of þis lyf, he schal taken his fruyt; wiþ Marye & wiþ aungelis he schal glade þan[12] þat ben so bri3te & fayre.

[God takeþ of spouse þe floure & holdeþ hem in chaste

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[1] we] 3e

[2] here or] om.

[3] pyne] ioye

[4] ioye] pyme

[5] wiþ good wille repenteþ hym] doþ wel wiþ good will

[6] flour] floure vnto god

[7] doþ] he doþe

[8] þe Lord God] oure lorde

[9] lilie of maydenhode] B lilie of maydenes hond; P holynesse of maydenhode; W2 lil de la virginite

[10] schynand] bri3tter schynande

[11] out] here out

[12] þan] om.

loue þat ne done it nou3th for leccherie, ac for to bi3eten holy children & kepe hem here in pes & in quiete. And 3if hij trespassen fleschlich togeder, sone hij amenden it by her will].[1]

Þe wedlok þat wel floriseþ, mychel fruyt he schal take wiþ Crist. Also þe rose[2] of martyrdome þat is þe flour þat Iesus desyreþ, þat for drede of no þorn[3] he wiþdraweþ nou3t his herte from God. He þat bodilich is born[4] in þis world as rose out of þe þorn, he wexeþ & haþ in hym swete tenderhede wiþouten filþe of his bi3etyng. & þe more harm þat þei suffren here, þe swettere is þe flour to God. Þat ben þei þat suffren harmes here & ne falleþ nou3t in flesch lykynges. Þat ben þe religious[5] þat al han leten for Jesu.

Þat ben als þe pouer men þat þe riche turmenten. Þat

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[1] God takeþ of spouse þe floure & holdeþ hem in chaste loue þat ne done it nou3th for leccherie ac for to bi3eten holy children & kepe hem here in pes & in quiete. And 3if hij trespassen fleschlich togeder sone hij amenden it & by her will] B om.; P God takeþ of spouse þe floure & holdeþ hem in chaste loue þat ne done it nou3th for leccherie ac for to bi3eten holy children & kepe hem here in pes & in quiete And 3if hij trespassen fleschlich togeder sone hij amenden it & by her will; W2 Deus reaime des espus la flur Ki se tenent en chaste amur Ki nel funt pas pur leccherier Mais pur sainz enfanz engendrer Ki suffrent icest mundein fals En pacience en bien en pais E fel mesfunt par charnalite Tant tost s'amendent de lur gre

[2] rose] ioye; W2 rose

[3] no þorn] non

[4] bodilich is born] is borne bodilich

[5] þe religious] hij of religioun

ben þei þat suffren langours[1] in good hope for Goddus loue.

& al þat eny harmes han, whan þei suffre it by her good wille for God & for non oþer þing, vnto God þei offren[2] þe fayr rose & þei schul haue her fruyt[3] wiþ Crist þat alle harmes suffred for us.

Wel fayr flour is wedewehod þat after holdeþ hym[4] in clenesse þat wiþ good wille amendeþ hem[5] of al þat þe flesch toforn[6] mysdide.

He þat loueþ God & biddeþ to hym & doþ almes dedis[7] wiþ good wille, to Jesu he presenteþ a fayr flour.

A fayr flour he haþ þat haþ good wille[8] to fede þe pouer & cloþe hem & herberwe hem,[9] & heten hem þat ben colde, & for to visyte þe syke, & conforte hem þat ben in prisoun, & conseylen þe wydewus in good manere, & for to amenden þe synful, & for to 3euen of his to oþer[10] feble, &

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[1] langours] anguysch

[2] offren] B s offren, s canc. and partly erased

[3] þei schul haue her fruyt] & her fru{yt} hij schullen haue forsoþe, yt of fruyt illeg., in binding

[4] after holdeþ hym] heldeþ hem

[5] hem] om.

[6] toforn] afornhonde

[7] doþ almes dedis] fordoþe alle yuels whan he doþe þis

[8] good wille] desire

[9] hem] þe herbereweles

[10] oþer] þe

for to birien þe dede, & for to don[1] good for þe soulis þat ben in purgatorie. Þat[2] eny of þis þing[3] doþ of alle, a fayr flour[4] he bereþ byfore Crist. & þat eny þing doþ for þe loue of God, he bereþ a fayr[5] flour. & he þat ne haþ nou3t wharof for to do wel, loke þat he haue good wille for to do wel. He forsoþe[6] bereþ flour tofore God, for God takeþ þe gode wille to hym & no þing quemeþ to hym[7] bote 3if it be don wiþ good wille.

Þenke we on þes floures,[8] & haue we parfyt loue in us. For he bereþ flour wiþ many braunches; þat is, onliche goode dedis don[9] for þe loue of God. & in God he bereþ þe braunche florist þat amendeþ hym of[10] his foule lyf. & he florist, forsoþe, þat lat alle yuelis. He bereþ also fayr flour þat leteþ wraþþe & takeþ hym to loue. He bereþ flour þat leteþ envye & takeþ to[11] good compenye. Wel he

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[1] for to don] do

[2] Þat] He þat

[3] þis þing] þise þinges

[4] of alle a fayr flour] oueral fair floures

[5] a fayr] om.

[6] He forsoþe] & he þat

[7] hym] god

[8] we on þes floures] we lordynges of þis flour

[9] is onliche goode dedis don] his good dede doþ onlich

[10] amendeþ hym of] here amendeþ

[11] takeþ to] loueþ wel

floriseþ þat leueþ[1] leccherie & kepeþ hym in clene lyf to God.[2] Wel he floriseþ þat leueþ[3] coueytise & 3eueþ largeliche for þe loue of God. Wel he [florisscheþ][4] þat leteþ pride & kepeþ [his soule][5] in lowenesse. Ffor in loue &[6] in lowenesse ben alle vertues confermed. Þe more þat he loueþ Crist, þe more he floriseþ in lowenesse. Þe flour of fayrnesse nys nou3t, bote[7] loue be rote.

No charite nys nou3t wel confermed bote 3if lowenesse be wiþ al. Þat[8] þes 3iftes holdeþ, charite & lowenesse, al he floriseþ[9] byfore God. 3if he haue obedience wiþal þat he trespas [f. 42ᵛ] nou3t in herte, ne[10] in wille, ne in dede ne trespas nou3t, sikerliche he floriseþ in God & bryngeþ alle manere floures tofore God.[11]

Þenke we, lordynges, so for to florise, þat we may plesen to God. It nys no schame for to amenden synne, bote

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[1] leueþ] leteþ

[2] to God] om.

[3] leueþ] leteþ

[4] florisscheþ] B kepeþ hym; P florisscheþ; W2 flurist

[5] his soule] B hym; P wel his soule; W2 sa alme

[6] in loue &] om.

[7] Þe flour of fayrnesse nys nou3t bote] nou3th is worþ þe floure of fairnesse bot 3if

[8] al Þat] alle þat

[9] floriseþ] is florischte

[10] ne] þat is

[11] tofore God] vnto crist

it is gret dole to hyden it.[1] Loke þat [al þe werlde florisshe þ][2] a3ein þe passyoun of Crist,[3] nou3t onliche for his passioun, bote for his resurreccyoun.

Trees & gres & alle þinge [in grete swetnesse][4] þei cloþen hem, þe foules bygynne to synge, & þe sonne schyneþ clerer,[5] & al þinge in hymseluen gladeþ of þe resurreccyoun of Jesu Crist; al þinge gladeþ þat God haþ maad for us & for oure goode. & al þis schal go to nou3t & neuer after ne schal arysen.[6] & we schullen arysen, & for oure[7] goode werkes regnen wiþ God.[8] Vnto God make we no ioye for þe grete yuel þat haþ fyled us, wharþoru3 we ben wers[9] þan any creature.

Ffor Goddes loue, þenke we to amenden us, we þat schullen herborwen Crist[10] wiþinne us[11] hole & sounde in

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[1] dole to hyden it] doel 3if it be hydde

[2] al þe werlde florisshe þ] B we alle florisen; P al þe werlde florisshe þ; W2 tut le mund flurist

[3] Crist] Jesu crist

[4] þinge in grete swetnesse] B þinge; P þat is in grete swetnesse; W2 quant que est De mult grant dulcur

[5] clerer] bri3th

[6] neuer after ne schal arysen] sone after it schal arisen; W2 E ia puis ne releuerat

[7] & we schullen arysen & for oure] & wiþ; W2 E nus ke deuum releuer E de

[8] God] crist

[9] wers] for oure filþe wers

[10] Crist] god

forme of breed.[1] Make we us clene for to resceyue Iesus, [Marie son], þat suffred deþ for us & [after aros fram deþ to lyue].[2] He wole defend us from þe fend [þat we mowen herberewen hym][3] & 3euen us grace [& louen hym so þat we mowe arisen wiþ hym &] regne wiþ hym in his blisse,[4] & florise wiþ hym & of his fruyt haue, & here to lyue[5] þerby 3if it be his wille.[6] Amen.[7]

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[11] us] al

[1] breed] bred at Ester

[2] Make we us clene for to resceyue Iesus Marie son þat suffred deþ for us & after aros fram deþ to lyue] B Make we us clene for to resceyue Iesus þat suffered deþ for us &; P Make we clene þan oure bodyes þat schullen take wiþinne vs Jesus Marie son þat suffered bodilich ded for vs & after aros fram deþ to lyue; W2 Esmundum li cors e penser K'il i deint meindre e herberger Jesus le fiz seinte marie Ki char pur nus fut a mortie E puis leuat de mort a uie

[3] He wole defend us from þe fend þat we mowen herberewen hym] B He wole defend us from þe fend; P he be oure help & oure strengþe a3ein þe fende & þe werlde & oure flesche þat we mowen herberewen hym; W2 Il seit a nus force e aie Ke si le puissum herberger

[4] & 3euen us grace & louen hym so þat we mowe arisen wiþ hym & regnen in his blisse] B & 3euen us grace to regne wiþ hym in his blisse; P & louen hym so in oure hertes þat we mowe arisen wiþ hym & regnen wiþ hym in his blisse; W2 E si creire e si aurer Ke nus puissum od lui leuer E en sa glorie od li regner

[5] & here to lyue] here & lyue

[6] wille] swete wille

[7] be his wille Amen] B written below in next line

(20)

In die Pasche secundum Marcum.

Þe gospel on Estyr day.

Mark xvj.[1]

Maria Magdalene & Maria Iacob[2] **& cetera.**

[Mark 16:1-7]

Þe Marye Maudeleyn & þe Marye Iacobe & Salome, þei brou3ten good oynement[3] for to anoynten þe holy body of Jesu Crist in þe monument þere it was leyd.

On a[4] day at þe vprysynge of þe sonne, þei comen[5] to þe monument & seyden as þei 3eden preyende þat ton to þe toþer,[6] "Who schal don awey þe ston þat liþ upon þe monument?" Ichone in hemselfen hadden sorwe, for þe ston was gret.[7] & whan þei comen nerhonde, þei sei3en[8] þe ston

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[1] heading in P: In die Pasche secundum Marcum Ester daye; heading in W2: In die feria pascha secundum marcum

[2] Iacob] Iacobi & Salome e emerunt aromata

[3] þei brou3ten good oynement] good oynement hij han brou3th

[4] On a] one

[5] comen] ben comen

[6] preyende þat ton to þe toþer] pleienande vchone to oþer; W2 diseient...chacun a altre

[7] gret] ful gret

[8] nerhonde þei sei3en] nerehonde it hij sei3en þat

turned up.[1] Þei entred into þe weye to[2] þe monument, & þei sei3en a 3ong man sittand[3] on þe ri3t half þere Jesu was,[4] cloþed in whyt stole. & whan þei sey3en þis, þei weren adrad. & he seyde vnto hem, "Ne drede 3e nou3t. 3e seche Iesus of Na3areth þat[5] was pyned on þe rode. He nys nou3t here, bote he is arysen. Loke here þe stede[6] al voyde þere he lay.[7] Bote goþ to his disciplis & to Peter,[8] & telleþ hem þat he is went to Galilee byfore 3ow; & abydeþ 3ow þere, for þere 3e schul fynde[9] hym, forsoþe, as he seyde 3ow whan he was wiþ 3ow."

Þis was þat ilche Maudeleyn þat was so ful of synne þat Iesus Crist kest out of hire vij deuelis.[10] Ffor he delyuered hire of alle yuelis. By vij dayes is þis[11] world fynyst. [By seuene is schewed vniuersites].[12] Vij

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[1] turned up] was turned

[2] þe weye to] om.

[3] sittand] sitten þereinne

[4] was] was leide

[5] þat] he þat

[6] stede] ston; W2 liu

[7] lay] was leide

[8] Peter] Piers

[9] fynde] seen

[10] deuelis] fendes

[11] þis] þe

[12] By seuene is schewed vniuersites] B om.; P By seuene is schewed vniuersites; W2 Dunt set mustre uniuersitez

deuelis[1] Marye hadde, for [sc]he[2] was ful of alle yuelis.[3] Bote alsone as sche repented hire & turned her herte to Jesu Crist in Symondes hous, & weep upon Jesues feet, Jesu for3af hire altogidere & made hire clene of alle yuelis. & for þat sche louede [hym] wiþ gret loue, [grete loue] Jesu schewed hire.[4] &[5] whan sche anoynt hym wiþ oynement, Judas[6] it begrucchede, & Jesu[7] excused hire & spake for hire. & whan sche had herberwed Jesu in her hous, & Martha hire suster grucched for þat Mary nolde nou3t helpe,[8] & þanne excused hire Jesu[9] & toke þe word to hym. & Jesu for þe grete loue þat he hadde to hire arered La3ar vpon þe ferþe day, & for La3ar was hire broþer [f. 43ʳ] & sche was sory for his deþ, & Crist ne my3te not suffre hire sorwe for sche loued hym

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[1] deuelis] fendes

[2] sche] B he; P sche

[3] for sche was ful of alle yuelis] ffor of alle yuels sche was fulfilled

[4] & for þat sche louede hym wiþ gret loue grete loue Jesu schewed hire] B & for þat sche louede wiþ gret loue Jesu schewed hire; P for þat sche mychel loued hym wiþ gret loue Jesus schewed hir; W2 Mult grant amur deu li mustra Pur co k'ele mult ama

[5] &] for

[6] Judas] B paragraph mark, but no paragraph in P

[7] begrucchede & Jesu] grucched gretlich & Jesus hymseluen

[8] helpe] helpen hire

[9] Jesu] Jesus crist

so. & after whan Jesu was ded & aros þoru3 his my3t,[1] first he schewed hym to Marye, & þat was for[2] he loued hire so mychel. He made of hire his messager to his frendes.

Lokeþ, lordynges, hou God loueþ þe synful man:[3] whan þei wolen forsake her synnes wiþ good wille [& after cleueþ fast in God],[4] what þat þei wolen[5] haue don, God it doþ.

Take we ensample of Marye,[6] & be we[7] neuer so synful ne dismaye us[8] nou3t. For God is rediere for to 3euen us[9] mercy þan we ben to asken.[10] For Crist is[11] as good now[12] as he was þanne & als my3tful, & 3it he is more syker to helpen[13] to alle þat wolen come to hym. He wole nou3t[14]

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[1] my3t] owen my3th & he was arisen fram deþ to lyue

[2] þat was for] for þat

[3] man] om.

[4] & after cleueþ fast in God] B om.; P & after cleueþ fast in god; W2 E puis tent od deu fermement

[5] þei wolen] he wil

[6] Marye] Marie Maudeleyne

[7] we] he

[8] us] hym

[9] us] hym

[10] we ben to asken] he is for to asken it; not in W2

[11] is] is 3utt

[12] now] om.

[13] more syker to helpen] þe sikerest helpe; W2 certein refui

[14] wole nou3t] ne wil none

forsaken bote hem þat wolen nou3t come to hym. Certis good he is & mylde, for alle oure harmes he wole taken to[1] hym, & a3eyn alle he wole be oure waraunt [& take alle oure chalanges vpon hym].[2] & þe more þat a man[3] is repentaunt, þe more he schal be his scheld & his waraunt. & þe more þat a man[4] pineþ hym, skilfuliche þe sonnere he schal sen hym. & þenke we on þe Maudeleyn, hou þat hire loue cast hire out of pyne.

Þat oþer Marye þat þer was, [sche was][5] Jesues aunte & Iacobes moder. & sche hireseluen was Salome, for sche was 3euen to twey men: þe first hi3te Cleophas & þe toþer Salomas. & sche was synful, for[6] sche hadde mo lordes[7] þan on; & for hire flesches[8] coueytise, sche toke mo þan on. Lokeþ now þat Jesu first schewed hym to þe synful for loue þat he hadde to hem; 3he, to hem þat repenten[9] hem of her trespas, þei þat repenten hem þoru3 loue & don her penaunce

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[1] taken to] take vpon

[2] & take alle oure chalanges vpon hym] B om.; P & take alle oure chalanges vpon hym; W2 Il prendrat sur li sa chalange

[3] a man] he

[4] a man] he

[5] sche was] B om.

[6] for] whan

[7] mo lordes] B mo lordes mo lordes, second mo lordes canc.

[8] flesches] B f flesches, first f canc.; P fleschlich

[9] þat repenten] þat louen to repenten

mekeliche. Certes whan Jesu was arysen from deþe to lyue, sonnere he schewed hym to þe synful þan[1] to his disciplis oþer to his broþeren. His disciplis weren his breþeren[2] for þei diden his wille. & 3if we hope to amenden vs, we[3] schul se Crist arysen from ded.[4] & we usseluen schullen arysen also[5] 3if we amenden us here of oure trespas. In us he aryseþ[6] from deþ to lyue whan þat we laten oure folye. To hym we ben gretliche bounden þoru3 oure flesche &[7] oure soule & þoru3 makyng[8] þat alle goode may do & al auauncen. He is heued of oure bodyes. Take we us to hym & we schul arysen þan[9] from deþ to lyue. A body haþ many ly[m]es[10] in hymself, & we alle ben on in byleue. Þoru3 bileue & þoru3 oure flesch, we ben alle o man in God. Whan he arered his body, oure manhed he arered from deþ.[11] Adam kast us alle to þe deþ, bote Crist haþ arered us alle þat han stedefast

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[1] þan] þan he dude

[2] His disciplis weren his breþeren] om.; W2 Li disciple si frere esteient

[3] we] & we

[4] ded] deþ to lyue

[5] also] also oureseluen

[6] he aryseþ] we arisen; W2 leue il

[7] &] & þorou3

[8] makyng] his makyng

[9] arysen þan] rev.

[10] lymes] B lyues; P lyues; W2 menbres

[11] deþ] deþ to lyue

bileue in hym & repenten[1] hem. Þanne, forsoþe, he dismembreþ Crist þat liþ in eny dedliche synne. Þat his lyme is bycomen þoru3 cristendom,[2] þanne he bynymeþ Crist his lymes þoru3 his synne. Ne for þan he may make hym hol a3eyn, 3if þat he wole soþfastliche amenden hym. He þat haþ desmembred hym þoru3 hate,[3] þoru3 loue he may helen hym. & þat[4] þoru3 synne is put out, he may þoru3 his goode dedis[5] aioynen hym a3en to þe body. For neuere no lyme schal roten þat after synne[6] takeþ hym to Crist.

Þis wymmen ben ensample to alle þat wolen amende hem þat [f. 43^{v}] sou3ten Crist after þat he was ded in þe monument wiþ oynementis of goode smel. Þei sou3ten Jesu wiþ[7] gret loue. & þei þat loued hym in þis lyue, after[8] þei schewed it. For certis neuere ne coude he loue þat deþ byraft hym loue.[9] It ne oweþ nou3t to be cleped [loue þat

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[1] repenten] verreilich repenten

[2] þorou3 cristendom] þorou3 his cristendom þat he haþ taken

[3] hate] B h hate, first h canc.

[4] þat] he þat

[5] he may þoru3 his goode dedis] þorou3 good dedes he may

[6] synne] his synne

[7] wiþ] þorou3

[8] in þis lyue after] by his lyue after his deþ

[9] byraft hym loue] byname hym þe loue

nys nou3th parfytt after death].[1] [Þis nys nou3th] parfyt loue[2] today & hate to morwen, oþir loue a man for his goodus þat he haþ more þan for his body. Bote he loueþ soþeliche þat 3eueþ no kepe to þe good.[3] & þe[4] loue is good þat loueþ[5] as wel in þe yuel as in þe goode, & in þe hard as in þe[6] nesche. Folwe we þes wymmen þoru3 loue[7] & þoru3 byleue & wiþ oynement. We sechen Iesus whan we bydden to hym wiþ good wille oure preyers; & þanne is þe oynement of good smel whan he þat biddeþ is wel louande. We sechen Crist[8] in þe monument whan we bileue stedefastliche þat he dyed for us, schal[9] be oure [help][10] & oure confort. Bote þei sou3ten Crist in erþe, & we schul sechen hym in heuene. In heuene he secheþ hym[11] þat bileueþ þat he wente up þoru3

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[1] loue þat nys nou3th parfytt after death] B om.; P loue þat nys nou3th parfytt after; W2 amur...Ki puis la mort n'en est parfite

[2] Þis nys nou3th parfyt loue] B parfyt loue; P Þis nys nou3th parfyt loue loue; W2 Kar co n'est pas d'amur

[3] good] good; W2 bien

[4] þe] þis

[5] good þat loueþ] good & trewe & lo{ueþ}, ueþ illeg., in binding

[6] as in þe] & in

[7] þoru3 loue] þorou3 wirchynge & þorou3 loue

[8] Crist] Jesu crist

[9] schal] þat schal

[10] help] B h herte, first h canc.; P help; W2 aie

[11] hym] om.

his owene my3t. In heuene he secheþ,[1] forsoþe, þat doþ & bileueþ þing þat falleþ to Crist. He secheþ Crist þat for no drede ne for no loue[2] goþ out of his[3] weye. Lokeþ to þes wymmen þat sou3ten Crist:[4] þei lefte for no drede, ne for no frelte of hire flesch,[5] ne for þe ston þat was so gret, ne for þe kepers þat were þere so manye,[6] [for grete loue haþ ledde hem].[7] Fforþi[8] take[9] we good hope to[10] God, & he schal helpe us.[11] Seche we Crist wiþ fyn loue wiþouten eny drede, oþer eny[12] traueyle, oþer tenderhede[13] of wyf, oþer child, oþer catel,[14] oþer frelte of flesch.[15]

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[1] secheþ] secheþ hym

[2] ne for no loue] om.

[3] his] þe

[4] Crist] hym

[5] ne for no frelte of hire flesch] om.

[6] manye] many ne for so mychel brichilnesse

[7] for grete loue haþ ledde hem] B om.; P for grete loue haþ ledde hem; W2 Kar grant amur les ad mene

[8] Fforþi] om.

[9] take] B t take, first t canc.

[10] to] in

[11] schal helpe us] schal do his my3th to helpen vs

[12] eny drede oþer eny] om.

[13] tenderhede] any tenderhede

[14] catel] any catel

[15] flesch] oure flesche

Ffor God schal [helpen][1] us ful wel. Wiþouten eny fayle,[2] he halpe hem ful wel þat sou3ten[3] his sepulcre here in erþe & fond hym. Wyte 3e wel þat we schul fynde hym sonnere[4] þat sechen hym in heuene [& secheþ ri3thfullich wiþ good will & for to do his wille];[5] for he þat secheþ doþ[6] Cristis wille. Þis[7] oynement haþ good smel. Þes wymmen fond þis[8] aungel whan þei brou3ten þis oynemen of good smel. & God loueþ þe soules[9] þat here smellen[10] in good lyf, 3if þat þei holden hem so in God[11] þat men ne may haue non yuel suspecyoun to hym, & 3euen good ensample to oþere þoru3 her goode dedis þat þei don for þe loue of God.[12]

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[1] helpen] B 3elde it; P helpen ; W2 aiderat

[2] eny fayle] fable; not in W2

[3] hem ful wel þat sou3ten] þe wymmen & kepte hem þat sou3tten; W2 As femmes k'il uindrent quere

[4] we schul fynde hym sonnere] soner we schull finde hym

[5] & secheþ ri3thfullich wiþ good wille & for to do his wille] B om.; P & secheþ ri3thfullich wiþ good wille & for to do his wille; W2 Ki le querrat par grant amistez E en tuz sens frat ses grez

[6] doþ] for to done

[7] Þis] his

[8] þis] þe

[9] God loueþ þe soules] þe soules god loueþ

[10] smellen] smellen so

[11] God] gode

[12] þe loue of God] loue þat hij han to god

For þat þing smelleþ swete[1] þat is don[2] for þe loue of God. & he þat onliche doþ goode dedis, so[3] many oþere he draweþ to goode dedis,[4] & þei schul haue confort of [Goddes][5] aungelis forsoþe.

And he schal schewen hym al þe soþe of þing þat he was aforn in were, as þe Maryes were þoru3 hym whan þei founden nou3t Jesu Cristes body. Þe whitnesse of his cloþinge wel bytokneþ þis[6] grete delyt þat [it] is [to see white] þing,[7] & 3it is[8] wel more to haue confort of God. Wel it bysemeþ þat he haþ whyte cloþinge þat[9] scheweþ þe uprisynge of Crist; for he þat wil[10] nou3t waschen hym whyte here to Crist, he ne may[11] nou3t come to hym.[12] For white is

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[1] swete] wel

[2] is don] men don

[3] goode dedis so] his good dede

[4] dedis] om.

[5] Goddes] B goode; P goddes; W2 deu

[6] þis] þe

[7] it is to see white þing] B is so swete þing; P it is to see white þing; W2 est de blanc uer

[8] is] it is

[9] bysemeþ þat he haþ whyte cloþinge þat] bysemed þat he hadde white cloþinge & it

[10] he þat wil] þat he nyl

[11] he ne may] ne may he

[12] to hym] om.

bitokned þe ioye of heuene[1] þoru3 whyche[2] oure feste schal be fulfilled; nou3t onliche [f. 44r] oures, bote also þe aungelis.[3] Ffor oure feste is fulfilled 3if we þoru3 Crist arysen.[4][Þe aungels it is þe feste also whan her nombre is fulfilled. Ffor 3if Jesus hadde nou3th arisen, her nombre ne hadde nou3th ben fulfilled].[5] Her noumbre was mychel letted[6] whan Lucyfer fel, & for to fulfillen her noumbre, God made man in paradys. & 3if he hadde holden hym wiþouten trespas,[7] þanne hadde þe breche of aungelis ben fulfilled. & þo[8] man synned & fel, & so þe breche left[9] vnfilled. Ffor why God wolde arysen from deþ to lyue to saue þat on &

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[1] heuene] B h heuene, first h canc.

[2] white is bitokned þe ioye of heuene þoru3 whyche] by white is þe rose bitokned of heuen þorou3 white; W2 Le blanc la ioie signefie Dunt

[3] þe aungelis] om.; W2 al angles

[4] FFor oure feste is fulfilled 3if we þoru3 Crist arysen] om.; W2 Kar par crist releuum a uie

[5] Þe aungels it is þe feste also whan her nombre is fulfilled Ffor 3if Jesus ne hadde nou3th arisen her nombre ne hadde nou3th ben fulfilled] B om.; P þe aungels it is þe feste also whan her nombre is fulfilled ffor 3if Jesus ne hadde nou3th arisen her nombre ne hadde nou3th ben fulfilled; W2 As angles est la feste alsi Quant lur numbre est parempli Kar si crist releuez n'esteit Lur numbre ia pleine ne serreit

[6] mychel letted] littled mychel

[7] wiþouten trespas] & nou3th trespast

[8] & þo] Ac þe

[9] left] bileft

þat oþer fulfille. [Ffor][1] þe feste comonliche to aungelis & onto man falleþ: vnto us for to sauen us, vnto[2] aungelis for to fillen[3] her noumbre. & ne owe we no3t to loue hym þat com hider to saue us, & aros for to make us aryse,[4] & maken us pere to þe aungelis? Seche we Jesu wiþ good loue,[5] & neuere ne schal we haue drede of no þing.[6] Certis he 3eueþ us desyre for to desyren hym; & certis seþþen þat he 3eueþ it us,[7] he wole fulfillen it. Ffor he ne wole[8] neuere faylen non[9] þat comeþ to hym wiþ good wille. Vnderstondeþ what þe aungel seyde to þe wymmen þat weren dismayed. "Ne drede 3ow nou3t," he seyde. By þat may we wel vnderstonden þat non ne schal dismayen hym for[10] no þing þat man seiþ.[11] Zif þat he bileue stedefastliche in God, [& secheþ Goddes will],[12] ne þar hym neuere doute of

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[1] Ffor] B ffor why; P for

[2] vnto] & to

[3] fillen] fulfillen

[4] aryse] to arisen

[5] loue] will & loue

[6] drede of no þing] of no þing drede

[7] us] om.

[8] Ffor he ne wole] for certes he ne schal

[9] non] to non

[10] for] of

[11] man seiþ] he hereþ ne seeþ

[12] & secheþ goddes will] B om.; P & secheþ goddes will; W2 e quert de uolente

no þing. Bote he þat [ne secheþ ne] bileueþ nou3t,[1] of alle þing he oweþ to douten hym. Of alle þinge he oweþ to ben hated þat in alle þinge trespaseþ a3en his lord. Bote he þat loueþ & bileueþ [& secheþ],[2] þe aungel spekeþ wiþ[3] hym aperteliche & scheweþ hym þe soþe & bynymeþ hym doute,[4] þoru3 whiche he[5] soþeliche com to parfyt sauacyoun. Wharfore þe aungel answered wel, "Jesu 3e secheþ of Na3areth." Þis name Jesu is as mychel to seye as saueour þat saued vs[6] þoru3 his goodnesse. [& he þat secheþ ri3th helþe],[7] þe aungelis of heuene ben wiþ hym wiþouten doute[8] for to conseyle hym & to conforte hym & for to[9] defenden hym fro encumbrement. Þat is ri3t [helþe][10] þat comeþ þoru3 þe vertu of Jesu. Þat þe aungel seyde þat he[11] was don on þe rode, by þat he amonesteþ us þat we schul þe more

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[1] ne secheþ ne bileueþ nou3t] B bileueþ n nou3t, first n canc.; P ne secheþ ne bileueþ; W2 ne quert ne creit

[2] loueþ & bileueþ & secheþ] B loueþ & bileueþ; P loueþ his lorde & secheþ; W2 aime e creit e quert

[3] wiþ] to

[4] doute] drede & doute

[5] he] he may

[6] vs] B mar.

[7] & he þat secheþ ri3th helþe] B om.; P & he þat secheþ ri3th helþe; W2 E ki sa dreit salu quert

[8] doute] any doute

[9] to conforte hym & for to] om.; W2 pur conforter e

[10] helþe] B holy; P helþe; W2 salu

[11] he] om.

loue hym whan he lete hym pynen[1] for us. & þat he seyde, "He is arisen,"[2] þat is[3] for to confermen us in [soþe]nesse[4] þat we ne schulde no þing douten þat he dyed & aros from deþ to lyue. & þanne he seyde, ["Here nys he nou3th," as þei3 he seide], "Ne secheþ hym nou3t [so lowe].[5] Zoure hele nys nou3t in erþe; 3e mote sechen hym in oþer stede. & þat 3e ne be nou3t in were þerof, lokeþ here þe stede þere he was leyd: lokeþ þat he haþ[6] forsaken erþe & hem[7] þat louen þe erþe.

"Bote seiþ to his disciplis & to Peter þat he is arisen." Lokeþ whuche[8] messageris Jesu haþ maad of his uprisynge. By wymmen he sente to his pryue[9] þat he was rysen from deþ to lyue, þoru3 synful þat weren conuerted. Þat he is olyue to hem þat were clene o lyue, he sente to

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[1] pynen] pynen vpon þe rode & by þat he amonesteþ vs þat we schull þe more louen hym for he lete pynen hym

[2] arisen] arisen fro ded to lyue

[3] þat is] om.

[4] soþenesse] B for3euenesse; P soþenesse; W2 ueritez

[5] Here nys he nou3th as þei3 he seide ne secheþ hym nou3t so lowe] B ne secheþ hym nou3th 3oure lawe; P here nys he nou3th as þei3 he seide ne secheþ hym nou3th so lowe; W2 ci n'est il pas Quenses ne querez pas si bas

[6] þe stede þere he was leyd lokeþ þat he haþ] þat han; W2 le liu u il fut mis Veez k'il ad

[7] hem] hem also

[8] Lokeþ whuche] Lokeþ Lordynges swiche

[9] pryue] pryue deciples

hem[1] þat hadde be synful & had repented hem. Lokeþ[2] what it quemeþ to[3] hym wel, þei þat wiþ good wylle forsaken her synne: vnto hem he schewed his pryuetes for to maken[4] certeyn þat he loueþ hem. By wymmen he sente þis[5] [f. 44ᵛ] wordes, for þoru3 wymmen[6] we weren lorn[7] & þoru3 wymmen we were conforted;[8] þoru3 womman us com þe deþ of pyne & þoru3 womman us com[9] þe lyf of blisse; þoru3 womman com first[10] deþ in to þe world & þoru3 womman was þe first[11] lyf þat euere schal last schewed vnto us; al þat [womman][12] mysdiden in Adam, al amended womman in[13] Crist; & þat [sche][14] ne schulden nou3t ben aschamed þat Adam hadde

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[1] to hem] to hem by hem

[2] Lokeþ] Lokeþ now

[3] to] om.

[4] maken] make hem

[5] þis] his

[6] wymmen] womman

[7] lorn] forlorne þorou3 womman com first þe deþ

[8] we were conforted] come vs first confort

[9] com] com first

[10] first] om.

[11] þe first] rev.

[12] womman] B we; P womman; W2 femme

[13] in] þorou3

[14] sche] B þei; P sche; W2 ele

mysdon,[1] þoru3 hire &[2] þoru3 Crist was Adam amended; & þat non schal haue womman in despyte whan sche[3] 3eueþ goode conseyl.[4] It is no wysdom for to dispisen þat God loueþ.[5]

Bote why cleped oure Lord[6] no disciple by name but Peter? Þat was for he ne schulde ben in no dispeyr. Ffor he hadde forsaken hym[7] þre tymes. & for to 3euen us ensample þat non ne schal be in wanhope for no trespas,[8] Jesu cleped him[9] & wole resceyuen hym to his mercy. & whan he amendeþ hym wiþ good wille, þan [he seeþ][10] Crist in Galilee. Ffor Galilee[11] is as mychel to seye as passynge. He þat passeþ from[12] his synne, þat is he þat wiþ good wille repenteþ,[13] whan he is passed[14] al his trespas, þan

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[1] mysdon] synned

[2] &] om.

[3] sche] B sc above the line

[4] conseyl] conseil & seiþ wel

[5] God loueþ] Jesus loueþ þe hei3e lorde

[6] oure Lord] he

[7] hym] crist

[8] wanhope for no trespas] wanhope þei3 a man had trespassed neuere so mychel

[9] him] B mar.

[10] he seeþ] B secheþ; P he seeþ; W2 ueit il

[11] Galilee] Galile in oure tunge

[12] from] alle

[13] repenteþ] om.

[14] passed] so passed

schal he se Crist Jesu in Galilee.[1] Non ne sey3 Jesu[2] Crist ne his arysynge bote onliche in Galilee. For no man schal se[3] Crist bote 3if he forsake his yuelis & doþ þe goode, & bote 3if he leue þat Jesu is passed þe deþ & comen to ri3t lyf. Bote[4] 3if we wil make ri3t passynge & se Jesu[5] Crist in Galilee, passe[6] from vicis to vertues. Aryse we from þe deþ of synne & aryse[7] wiþ Crist. Passe we wiþ good repentaunce, wiþ schrift, & wiþ amendement for to bynimen us drede of þe passynge. His body he wole 3euen us here al quic, þat is in[8] þe forme of breed. He 3eueþ it us for to strengþe us. Wyte 3e wel forsoþe whoso[9] stedefastliche bileueþ it þat [his][10] body is þere in forme[11] of breed, & iche man[12] þat takeþ hym in good lyf,

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[1] Crist Jesu in Galilee] in Galile Jesu crist

[2] sey3 Jesu] seeþ

[3] schal se] ne schal see nou3th of

[4] Bote] And we lordynges

[5] Jesu] om.

[6] passe] do we his wille passe we

[7] aryse] þan arise we

[8] in] vnder

[9] Wyte þe wel forsoþe whoso] þat vnderstonde 3e forsoþe &

[10] his] B om.; P his

[11] in forme] vnder þe fourme

[12] iche man] vchone

he dwelleþ wiþ hym enterliche.[1] Siþþen þat he is[2] eten, he dwelleþ wiþ hym[3] in lyf, for he aros from deþ.[4] He þat wiþ[5] good lyf takeþ hym here, in heuene he schal alwey haue hym. & he þat takeþ hym vnworþiliche,[6] he takeþ his deþ. Ffor[7] iche man oweþ wel[8] to loke[9] in hymseluen 3if þat he be worþi to vnderfongen hym er þat he take hym. & he oweþ to vnderfongen hym mekeliche, þei3 al he[10] vnderstonde in his witt[11] þat he be clene & bileue stedefastliche þat þat is þe breed þat com from heuene to bryngen us lyf. God sende us grace[12] so to vnderfongen[13] hym, so to louen hym, so to taken hym, þat he defende us from alle yuelis and saue oure soules. AmeN.

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[1] hym enterliche] vchon entierlich & he dwelleþ in heuene al holelich

[2] he is] hij it

[3] wiþ hym] om.

[4] from deþ] whan he was ded

[5] wiþ] in

[6] vnworþiliche] vnworschipfullich; W2 indignement

[7] Ffor] fforþi

[8] wel] om.

[9] loke] loken ful wel

[10] to vnderfongen hym mekeliche þei3 al he] for to resceyuen hym ful mekelich & lowelich & in drede þei3 he

[11] witt] inwytt

[12] grace] his grace

[13] vnderfongen] vnderstonden; W2 entendre

(21)

Dominica prima.

Þe firste Sunday gospel after Esteren.

Ioon þe xx.[1]

CVm esset cero die illa & cetera.[2]

[John 20:19-31]

Vpon a day at euen whan þe 3ates weren shet, & his disciplis were in þe hous for þe Iewes þat þei douteden, amydden hem stod Jesu & seyde to hem, "Pees be wiþ 3ow." & þe disciplis weren glad whan þat þei sei3en her Lord so þere. & anoþer tyme seyde Jesu, "Pees be wiþ 3ow. I sende it 3ow also, as my fader sende me hyder." & þan he blew3 on hem whan[3] he had so seyde. "Takeþ[4] þe Holy Gost; vnto alle schal here [f. 45ʳ] synnes be for3euen vnto whom 3e for3euen her synnes, & þo þat 3e holden in her synnes,[5] ben þei holden in[6] her synnes."

Thomas, þat was in doute, ne was nou3t þanne wiþ hem

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[1] heading in P: Dominica in Octabas Pasche secundum Johannem; heading in W2: Dominica i post pascha secundum iohannem

[2] illa & cetera] illa vna sabatorum & cetera

[3] whan] B w whan, first w canc.

[4] Takeþ] & seide vnto hem takeþ

[5] her synnes] synne

[6] in] in alle

whan Jesu come. Bote whan he come þei tolden hym & seyden,[1] "We han sen oure[2] Lord." & he seyde, "Þat ne schal I neuer leue,[3] bote 3if[4] I se þe holes[5] in his honden,[6] & haue put my fynger[7] in his syde."

Vpon þe vij day after, þei weren bysett wiþ[8] þe Iewes, & Thomas was wiþ hem. & Jesu stod amydden hem & seyde vnto hem, "Pees be wiþ 3ow." & þanne he seyde to Thomas, "3if hyder þi fynger. Þe woundes in myn hond[9] se, & putte þyn hond in my syde, & whan þou hast wel tasted it, be of stedefast[10] byleue & nou3t mysbyleuand." & Thomas answered þanne, "Þou art my Lord & my God." Þan seyde God,[11] "For þou sest it,[12] þou leuest it.[13] Blessed ben þei þat

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[1] þei tolden hym & seyden] hij seiden

[2] oure] þe

[3] Þat ne schal I neuer leue] I ne schal neuer leuen it

[4] 3if] om.

[5] holes] holes þat weren

[6] honden] hondes & sett my fynger þereon

[7] fynger] honde

[8] weren bysett wiþ] weren also bischett for drede of

[9] hond] hondes

[10] of stedefast] stedfast in þe

[11] God] Jesus

[12] it] me

[13] leuest it] rev.

bileueþ[1] & ne se it nou3t." Many oþer toknes dide Jesu þat ben nou3t[2] wryten in þis book.

& forþi þis is seyd þat 3e bileue stedefastliche, þat Jesu Crist is Goddis sone. & whoso[3] þat byleueþ in his name, he ne wole[4] neuere faylen hym. Vnderstondeþ lordynges, & se þe uprist. & so he schal aryse, [f]orsoþe,[5] he þat vnderstondeþ þis lessoun & bileueþ it þe uprist of Crist þat ouercom deþ & made lyf. He dyed for to make us to lyuen, & aros for to conforte us, for to 3eue [hope][6] & confort to us[7] þat we schul arisen from deþ to lyue þoru3 hym, & whan þe soule schal come to þe body &[8] whan it is his wille schal[9] arisen. Ffor Jesu toke his flesch of vs, & þoru3 þat he my3te be pined & slayn. & whan he arered here[10] his flesch, þan he schewed[11] þat we

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[1] bileueþ] bileuen it

[2] nou3t] nou3th alle

[3] whoso] who

[4] wole] schal

[5] forsoþe] B Fforsoþe; P forsoþe

[6] hope] B helpe; P hope; W2 espeir

[7] to us] om.

[8] &] om.

[9] schal] it schal

[10] here] om.

[11] þan he schewed] in þat he schewed vs

schulde arisen & for to make it[1] stedefast þat he is arisen. Often he wolde schewen hym to his disciplis & lete hem to sen hym & hondle[n][2] hym for to make us syker þoru3 hem. Wharþoru3 þis lessoun þat Seyn Ion wrot &[3] telliþ us, þat whan þe 3ates were schet, Jesu[4] come & stod among hem[5] & schewed hem þe stede þere[6] þe nayles were dryuen[7] in his honden & in his feet. Þo[8] gates were schet whan he wente out of his moder wombe & lefte hire clene mayden. Mari ne had for hym no breche of 3ate of hir maydenhed. For mayden sche was atte bygynnynge & atte endynge, & atte berynge of hym.[9] & whan he wolde vndo þe[10] 3ate whan he com hider for to dye for us, wel more & beter he my3te entre here into a clos & nou3t opene þe[11] 3ate whan þe deþ ne my3te nou3t ouercomen hym. For siþþen þat Crist was arysen, þe deþ

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[1] it] om.

[2] hondlen] B hondled; P hondlen

[3] &] om.; W2 e

[4] Jesu] he

[5] & stod among hem] jn amonges hem

[6] stede þere] stedes þat

[7] dryuen] dryuen jnne

[8] Þo] þe

[9] bygynnynge & atte endynge & atte berynge of hym] þe bi3etynge & after maiden at þe bereynge of hym

[10] wolde vndo þe] ne wolde vndo non

[11] þe] no

ouer[1] hym ne hadde no power; & þat scheweþ wel by þo[2] wordes of Jesu whan he seyde, "Pays be wiþ 3ow," as who sey, "Ich am al [pesed],[3] for ich haue ouercomen þe deþ in me. Iche haue ended þe were[4] þoru3 whiche I bicom man in erþe, for in me ich haue ouercomen þe deþ & made acord bytwixe man & aungel." For[5] þe aungelis hated myche man siþen þat he had synned, for þat þei had fayled of hym[6] þoru3 whom her noumbre schulde haue ben fulfilled; & for he hadde þoru3 his mysdede forsaken his Lord & his makere. & neuer cesed þis wraþþe, til þat Jesu Crist dide [f. 45^{v}] medicyne þerfore. For whan Jesu Crist aros from deþ to lyue & sette man a3eyn in his ri3t, whan he ouercom in his manhede þe fend þat had disceyued man & 3af man for to desyren þe blisse of heuene & stedefast bileue þat he schulde arysen, þan he made þe[7] acord bytwixe man & aungel. & þerfore seyde Jesu wel vnto his disciplis, "Pees be wiþ 3ow." &[8] as þei he seyde, "Þo[9] pees is maad. Kepe 3ow þat it ne breke nou3t in 3ow, þat 3e

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[1] ouer] of

[2] þo] þe

[3] am al pesed] B am al passed; P haue al pesed; W2 sui tant apeise

[4] were] werk; W2 guere

[5] For] ffor wite 3e wel þat

[6] hym] om.

[7] þe] B non canc., þe above the line

[8] &] om.

[9] Þo] þe

ne haue pees of lyf. Holdeþ pays from wiþouten[1] þat 3e don no[2] harm wiþ 3oure body. & holdeþ pays in 3oure hertes þat 3e ne be nou3t volage. Holdeþ pees in body & in[3] soule, so þat in dede ne in þou3t 3e do non outrage." Fforþi he seyde to hem twyes, "Pays," for þat it schulde be in body & in soule wiþouten eny lettynge. He þat nyl nou3t make pees in hymseluen, hou schulde he kepe oþere in pes, þat can no3t make pes in himseluen? & for to schewe wel þe pees, Crist sett hymseluen to ensample. "I 3eue it 3ow alle so[4] as my fader sende me hider." Þe fader sende þe sone whan he 3af hym flesch & blod. Þe fader sente þe sone[5] for to comen to 3euen pees & suffren deþ.[6] & Crist haþ sent his disciplis for to suffren al in charite, & in alle þinge suffren as he dide, & holde pees as y[7] seyde.

By þat may we wyte[8] forsoþe þat God ne sente nou3t hym þat is no3t peisyble ne suffrand, bote is proud & yuel doand. Kepe wel þes riche men þat often schipen[9] into

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[1] Holdeþ pays from wiþouten] ffro wiþouten holdeþ pays

[2] no] B above the line

[3] in] om.

[4] alle so] also

[5] sente þe sone] made his sone; W2 le fiz enueiat

[6] pees & suffren deþ] pes & suffraunce & suffre þe deþ; W2 pais...e mort suffrir

[7] as y] & he

[8] wyte] wel wite

[9] schipen] schapen; W2 saillent

pryde & wolen nou3t holden pees ne suffren[1] for Godes loue. Wyte þei[2] wel þat be þat weye, ne mowe þei neuere comen to Crist; & also þei may wel wyten þat of þe Holy Gost gete þei nou3t as longe as þei wolen haue no pees in hemseluen ne suffreþ no þing þat mysquemeþ hem. For to hem þat suffren bleþeliche for his loue, alle[3] harmes to suche men[4] God 3eueþ his grace plentinousliche; & hem þat ben vnpesyble,[5] he hateþ & manaceþ hem. Þerfore he seyde to his in suffraunce, "Takeþ þe Holy Gost." [As þe gospel seiþ, God 3af twies þe Holy Gost].[6] [As þe gospel seiþ, Gpd 3af twies þe Holy Gost]. First in erþe he 3af it hem whan he blewe it vpon hem, & after he[7] sente it from heuene[8] in licknesse of tunges of fur. In erþe he wolde 3eue it vs[9] for to do us loue oure nei3ebore; & from heuene he sente to us[10] for to don us loue oure[11] God ouer al þinge. Ffirst

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[1] ne suffren] ne no þing suffren

[2] þei] hij mowen

[3] loue alle] om.

[4] suche men] whiche men & wymmen

[5] vnpesyble] vpe peisible

[6] As þe godspel seiþ God 3af twies þe Holy Gost] B om.; P as þe gospel seiþ God 3af twies þe holy gost; W2 Si cum l'ewangeile dit Deus donat dous feiz l'esperit

[7] he] om.

[8] heuene] heuene whan he 3af it in hem

[9] vs] om.

[10] sente to us] wolde sende it

he 3af it in[1] erþe. In þat he tau3te us ful fayre þat wiþ God ne may he nou3t bi leue,[2] þat loueþ nou3t wel his nei3bore, bote 3if he loue hym in þe loue þat is quemful to God. By oure nei3ebore we may[3] vnderstonde what loue þat we oweþ[4] to God. Þerfore seiþ Seynt Ion [þe Ewangelist in his][5] pistel, "He þat loueþ nou3t his broþer þat he seþ, how schulde he loue his[6] God þat he seþ nou3t? Þan is proue þat man loueþ God whan þat man loueþ his ney3bore in God" [1 Jn. 4:20-21]. &[7] he ne loue hym nou3t in God as he oweþ to do, neuere ne schal he haue for3eu[en]esse[8] of his[9] synne. & he þat loueþ, he is al clere & he [f. 46^{r}] may vnbynden oþere. & þerfore seyde Crist, "Her synnes ben for3euen hem, to whom þat 3e for3euen."[10] Þis for3euenesse forsoþe[11] falleþ to hem þat haue taken þe ordre, & no for þan parfyt

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[11] oure] om.

[1] in] B above the line

[2] leue] leef ne dere

[3] may] owe to

[4] oweþ] schull 3elden

[5] þe Ewangelist in his] B in þe euangely & in þe; P þe Ewangelist in his; W2 l'ewangelistre Dist ueirement en sun epistre

[6] his] om.

[7] &] And 3if

[8] for3euenesse] B for3euesse; P for3iuenesse

[9] his] om.

[10] þat 3e for3euen] 3e for3iue her synnes

[11] forsoþe] om.

orysoun of holy man haþ ofte for3euen synne. Thomas, þat was in doute, ne was nou3t wiþ hem whan Jesu com.

Lordinges, wel owen we to louen Crist, þat so mychel wolde trauele[1] for us to make us of[2] stedefast bileue. He suffred Thomas to be in doute, & þat he schulde be in more doute, he dide hym out whan he com to þe oþer disciplis & made þat he leued no þing of al þat his felawes had seyd to hym[3] þat þei had sen Crist. & after he wolde schewe hym to hym & lete hym fele his hondes & his syde. It nis nou3t to leuen þat Seynt Thomas, þat Crist had chosen, þat he suffred hym be in doute[4] for hymseluen, bot for to delyuere us of doute,[5] & conferme us in ri3t bileue. Good[6] it is sum tyme to ben in doute, for to enqueren wel þe soþe of al[7] þinge. God it wile suffren for þat he schal haue wille for to sechen þe soþe. Whan he haþ good wille to sechen it, þan God scheweþ hym al þe soþe. & whan he haþ schewed hym al þe soþe,[8] þanne ben manye syker þerof þoru3 hym.[9] God ne

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[1] trauele] trauaile & do

[2] of] in

[3] to hym] om.

[4] doute] doute any þing

[5] doute] al manere doute

[6] Good] Good tyme

[7] al] any

[8] schewed hym al þe soþe] schewed it to hym

[9] many syker þerof þoru3 hym] many after made siker þorou3 hym þereof

scheweþ nou3t al[1] his wille to hym,[2] bot a party to his leue frend þat man[3] may worschipen oþer in þat þing þat God wole schewen hym. & he þat stedefastliche bileuen þat oþer herd oþer don of God, he schal haue more þanke þan he schal haue þat he schewed it to. Þerfore seyde Jesu Crist vnto Thomas, "Now þou leuest for þou sest it.[4] Blessed ben þei þat leuen[5] & sen it not." Þis sentence he[6] seþ ari3t & vnderstondeþ it: þat is gon is sett for þat is to comen[7] for to make stedefast oure desyre þat þanne was, & 3it is to comen. & þat God nil no more forsaken hem þat ben for to comen as þei þat were, to alle þat blessynge serueþ. We[8] schul haue þat iche benysoun[9] 3if we bileue stedefastliche þat Jesu[10] toke flesch & blod of þe virgyne Marye & aros from deþ to lyue, & he þat[11] schewed hym bodiliche to his frendes after þat he was arysen, & þat Thomas handled hym &

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[1] al] om.

[2] hym] alle

[3] þat man] And vche man

[4] sest it] rev.

[5] leuen] it leuen

[6] Þis sentence he] Þis sentes he þat

[7] þat is gon is sett for þat is to comen] þer is solle is sett for þat is to comen; W2 Le pretert met pur futur

[8] We] & we vchone

[9] iche benysoun] blissynge

[10] Jesu] Jesus crist

[11] he þat] rev.

cleped hym Lord & God. & þat he cleped hym Lord schewed þat he was man verray,[1] & in þat he schewed his Godhed þat he cleped God.[2] By þat may we wyte forsoþe[3] þat he is boþe[4] God & man. For[5] as man he suffred þe deþ, & as God he aros from deþ to lyue. Bot we ne schul nou3t byleue þat he hadde þe flesch blemyst siþen þat he aros from deþ to lyue, for þoru3 his my3t whan he had ouercomen þe deþ, of corupcyoun he was al quyt. Þat is to seye, he was of alle yuelis quyte.[6] For[7] it ne au3t no3t dwellen in no corupture, þe flesch þat was clene wiþouten synne. & Dauid had seyd byfore, þat spak þoru3 þe Holy Gost, "Lord God, þoru3 skile þou [ne] schalt suffren[8] þat þin holy sen corupcyoun" [Ps. 15:10]. Alle þes halwen ben to God soþeliche. Bot Jesu Crist is more [f. 46^{v}] specialliche vnto God. He is of[9] holy substaunce, þat oþer[10] holy halwen auaunceþ.[11] Alle

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[1] man verray] rev.

[2] schewed his Godhed þat he cleped God] cleped hym god he schewed his godhede

[3] wyte forsoþe] wel witen þe soþe

[4] boþe] om.

[5] For] om.

[6] of alle yuelis quyte] quyte of yuels

[7] For] om.

[8] þoru3 skile þou ne schalt suffren] B þoru3 skile þou schalt suffren; P þou ne schalt by skile suffre; W2 Ne deis suffrir deus par raisun

[9] of] om.

[10] oþer] alle oþer

oþere han taken of hym, & he haþ no myster of non oþer. Fforþi he is in his kynde, þat[1] seynt þat ne haþ[2] no rotynge.[3] For[4] 3if he hadde rotynge,[5] how schulde he hele hem þat han rotynge?[6] Why seyde he, "3eue me þi fynger, Thomas, & myne hondes[7] þou schalt se"? & after he seyde, "Take hyder þin hond, & putte þi fynger[8] in my syde," for to conferme hym & vs. He schewed hym þe woundes as he hadde suffred hem. Bote his body was no þing blemyst. Ffor he ne hadde no wounde ne rotynge.[9] Ffor his body was glorifyed in oþer manere þan it was here. & so he schal come to þe iugement þere al þe world schal be in present, & schewe his woundes & alle his peynes þat he suffred for us & how þat he was don on þe rode for us. Þan schal þe writt ben sen apertliche þat þe prophetis han seyd. & þere schal þe wicked se alle þe wickednesse þat þei haue wrou3t, & hou þat þei haue turmented hym & hise. Ffor þei schul sen hym in

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[11] auaunceþ] & auaunceþ

[1] þat] þe

[2] ne haþ] B mar.

[3] rotynge] corrupcioun

[4] For] om.

[5] rotynge] corrupcioun

[6] rotynge] corrupcioun

[7] hondes] honde

[8] þi fynger] it

[9] rotynge] corrupcioun

his[1] manhod, hem to mychel sorwe & wo, & þei þat ben dampned schul pleynen hem gretliche, þat þei ne hadde here taken hem to God. Þan schal it[2] be fulfilled þat is[3] seyd in þe Apocalips, "Iche kynde schal pleynen hem gretliche vpon hemseluen" [Apoc. 1:7]. Þan þei schul pleynen[4] þat þei ne had leued on[5] Jesu Crist. Alle schul ben dampned vpon þat day, þe mysbyleuand & þe synful: þe mysbyleuand for his hardynesse, & þe synnere[6] for his slouþe þat he nolde nou3t do wel.[7] Ffor no good dede nys plesand[8] to God as longe as he[9] loueþ his synne. He[10] þat wel bileueþ & wel is schryuen & afterward eldeþ hym in goodnesse,[11] þei3[12] al he be first adrad, he schal be conforted after. Bileue

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[1] FFor þei schal sen hym in his] om.

[2] it] om.

[3] is] was

[4] pleynen] pleynen hem

[5] leued on] bileued in

[6] synnere] synful

[7] do wel] dwelle

[8] plesand] plesaunt

[9] he] man

[10] He] om.

[11] & afterward eldeþ hym in goodnesse] B & afterward & eldeþ hym in goodnesse; P & in godenesse holdeþ hym afterward

[12] þei3] B 3 squeezed in next to i

we,[1] lordynges, stedefastliche[2] þat Crist is arysen from deþ to lyue, & þoru3 bileue[3] þei3 we se it nou3t, we schul haue þat holy benysoun þat euere[4] schal laste þat woneþ wiþ Jesu on hey3e. Þerto he vs brynge. Amen.[5]

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[1] we] om.

[2] lordynges stedefastliche] rev.

[3] & þoru3 bileue] & þan bileue we

[4] þat euere] Þe benisoun þat euere

[5] brynge Amen] B ynge amen written below in next line; P brynge 3if it be his will

(22)

Þe secunde Sunday gospel aftyr Esteren.

Jon þe x.[1]

Ego sum pastor bonus & cognosco oues[2] **& cetera.**

[John 10:11-16]

Iesus seyde vnto his disciplis, "Ich am a good herdeman. Þe goode herdeman 3eueþ his soule for his scheep. Þe marchaunt whan he seþ þe wolf comen he fleþ,[3] for hym nys nou3t of his scheep. He fleþ whan he seþ þe wolf comen,[4] & his scheep disparpleþ ouer al. Ich am a[5] good herdeman & wel knowe my scheep & þei me, as my fader knoweþ me & ich [knowe][6] my fader forsoþe. & for my scheep I sette my soule. & oþere ich haue in[7] oþer stede, & hem me byhoueþ to bryngen, & þei schul here my voyce for to

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[1] heading in P: Dominica secunda post Pascha secundum Johannem; heading in W2: Dominica ii post pascha secundum iohannem

[2] oues] oues meas

[3] whan he seþ þe wolf comen he fleþ] flei3eþ whan he seeþ þe wolf comeþ He fleþ

[4] fleþ whan he seþ þe wolf comen] flei3eþ whan þe wolf comeþ

[5] am a] B m a above the line; P am as

[6] knowe] B om.; P knowe; W2 cunus

[7] in] of

werchen, & þan on þat day schal [ben][1] on folde & on herdeman.

[In] þis[2] lessoun God toucheþ wiþ mouþe þe herdeman[3] of his chirche. & for to techen hem wel, he setteþ[4] hymseluen to hem to[5] ensamples in dede &[6] forme, he þat al susteyneþ & alle goode herdemen auaunceþ, þat naþ no myster of non helpere. Of hymseluen he seiþ, "Ich am [f. 47r] a[7] good herdeman." He is good kepere forsoþe. Ffor he fedeþ alle aungelis[8] wiþ his si3t, & man þoru3[9] his erþeliche 3ifte. Þoru3 skile[10] he fedeþ þe soule, & þe body wiþ þat þat wexeþ on þe erþe. Þe soule he fedeþ wiþ gostliche vnderstondyng, þe body wiþ worldlyche goodes. He is good federe, for he fedeþ wiþ his holy sacrement, þat is his flesch & his blod, þe body wiþouten & þe soule wiþinne; & þoru3 þat he 3eueþ us here in present, he fedeþ us in heuene wiþouten ende. He þat is kepere of holy chirche, loke þat

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[1] day schal ben] B day schal; P on day schal ben

[2] In þis] B Þis; P In þis; W2 En ceste

[3] herdeman] hirdemen

[4] setteþ] B correction on erasure

[5] to] B correction on erasure; P in

[6] &] in

[7] Ich am a] Vche

[8] aungelis] ffor alle aungels he fedeþ

[9] þoru3] wiþ

[10] skile] B s skile, first s canc.; P skyll & resoun

he do vpon[1] þis manere. Loke þat he fede þe soule wiþ Goddes wordis & þe body wiþ bodiliche goodes, & kepe hem þat þei perische nou3t, neþer in body ne in soule. Man is maad of body & of[2] soule, þat on wiþouten & þat oþer wiþinne. He þat fedeþ þe body & leteþ þe soule perische, he nys no good kepere, whan he ne fedeþ no3t boþe. Bote þis forsoþe[3] is to vnderstonden by hem þat han þe ricches of holy chirche.[4] & þei þat lyuen by[5] oþer mennes almes, & he þat ne haþ no rentes, fede hem wiþ Goddes wordes. & þan is he kepere of Goddes scole. Bot he þat[6] ne can ne doþ, hym & his scheep he ledeþ to þe deþ. He þat ne fedeþ nouþer wiþ word ne wiþ dede, his scheep he sleþ for hunger. & for als many schal he answere[7] as he leteþ spille for defaute of techynge. Ffor non ne may wiþouten ri3t loue holden þe stede of good kepere.[8] Ffor Crist seiþ þat þe good kepere[9] 3eueþ his soule for his scheep. & as he seiþ, þoru3 loue he it dide, for he 3af his soule for us. His soule he 3af whan

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[1] vpon] in

[2] of] om.

[3] forsoþe] om.

[4] ricches of holy chirche] godes of holy chirche & þe riches

[5] by] wiþ

[6] þat] þat nyll

[7] schal he answere] he schal 3elde rekenynge

[8] kepere] keep

[9] kepere] hirdeman

he suffred deþ for to biggen us from helle. & he þat makeþ hym kepere & whan he seþ nede wiþdraweþ hym & wil nou3t suffren deþ in God for to sauen hem,[1] wyte 3e wel[2] þat such a kepere God ne loueþ ne preyseþ. Bot here he mote vnderstonde hou men schuld vnderstonde þe[3] deþ. For deþ in holy writ is vnderstonde[4] in many manere. Þe body suffred deþ þoru3 kynde, þe soule þoru3 synne [& filþe].[5] He þat [another][6] mysseiþ or mysdoþ, þat oþer wil seye he sleþ me; & he þat nyl nou3t suffre þat men mysseiþ oþer mysdoþ,[7] ne schal he neuere be good kepere, bote wiþ gret wrong he is cleped kepere. Many kepere, whan he schal 3euen eny þing, al hym þinkeþ þat it is yuele don; & whan he doþ[8] a3eyn his wylle, þan he dyeþ þoru3[9] wicked wille. Ffor[10] he þat doþ wel & afterward forþincheþ[11] it, þan[12] he sleþ his soule

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[1] hem] his scheep

[2] wel] wel forsoþe

[3] þe] þis

[4] vnderstonde] seide

[5] synne & filþe] B synne; P synne & filþe; W2 pecchez e ordure

[6] another] B om.; P om.; W2 altre

[7] mysseiþ oþer mysdoþ] misdone hym ne mysseggen hym

[8] doþ] 3iueþ

[9] þoru3] wiþ

[10] Ffor] And

[11] forþincheþ] ofþencheþ

þoru3 his yuel[1] wille. & also a kepere þat[2] holdeþ al to hym wiþ his owene hond, he sleþ hymseluen. He[3] þat nyl nou3t 3euen of his catel, hou schal he 3euen his lyf[4] for his scheep, late oþer neuere? He þat nyl nou3t 3euen of his goodis for his scheep, byfore God his body is litel worþ whan his soule is litel[5] holde by. & whan he nyl nou3t 3euen þe þing þat schal fayle, how schulde[6] he 3eue þe[7] þing þat schal ay laste?[8] Ffor[9] he ne is no kepere bot[10] marchaunt þat more loueþ siluer & gold þan his[11] scheep. He[12] þat eny þing loueþ more þan his scheep, he is marchaunt wiþouten fayle,[13] he þat[14] fleþ whan he seþ þe

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[12] þan] om.

[1] yuel] owen

[2] & also a kepere þat] & kepeþ þat &

[3] He] om.

[4] he 3euen his lyf] he þan 3iue lyue

[5] worþ whan his soule is litel] om.

[6] how schulde] whan schal

[7] þe] þat

[8] schal ay laste] euere schal laste he þat nyl nou3th 3iue of þing þat nys nou3th whan schal he 3iue þe soule þat is so mychel worþe

[9] Ffor] om.

[10] bot] Ac he is

[11] his] þe

[12] He] om.

[13] fayle] fable; W2 failles

wolf comen. Ffor he loueþ wel to holden. Ffor[1] 3if he loued wel þe[2] scheep, he wolde [f. 47^{v}] lete þe tresour for þe[3] scheep. Bot proue it is ynow þat he ne loueþ hem nou3t whan he lateþ hem for doute of deþ & þe wolf rauysche hem.[4] Þe wolf bitokneþ þe fend & iche man oþer womman þat doþ her[5] wille. Ffor he þat willes[6] doþ yuel, þe werk of þe fend he takeþ to hym. Þe wolf rauyseþ & scatereþ þe scheep whan he conseyleþ men to yuel, & doþ hem for to[7] for3eten Crist. He spilleþ hem whan he doþ hem for to[8] synne, & putteþ hem in dyuerse synnes. Summe he putteþ in glotonye, & summe he putteþ in leccherye & enuye, & þoru3 oþer synnes he casteþ hem.[9] Þe marchaunt fleþ whan he [seeþ þis. Onon

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[14] þat] om.

[1] Ffor] om.

[2] þe] his

[3] þe] his

[4] rauysche hem] rauisscheþ hem þan & al disparpleþ þe scheep

[5] her] his; W2 sun

[6] willes] wiþ wille

[7] for to] om.

[8] for to] om.

[9] putteþ in glotonye & summe he putteþ in leccherye & enuye & þoru3 oþer synnes he casteþ hem] bringeþ to leccherie and summe to glotonye & þoru3 pride & envie & summe þorou3 coueitise & summe þorou3 trecherie & summe þoru3 þift And in diuers synnes he casteþ hem; W2 espant en leccherie E tels altres en glutunie Tels i chace par enuie Altres par male cuueire As quanz i chace par tricherie Par orguil par surquiderie Plususrs en chace par haine Par larcin e par rauine Mult en espant par auarice Ki plusurs

ri3th he flei3eþ whan he] ne chastyseþ hem nou3t [ne vndernymeþ hem].[1] He fleþ whan he holdeþ hym stille & leteþ cristen men and wymmen forlesen hemseluen þoru3 coueytyse þat he haþ to[2] worldliche goodes. He lest her soules. [He ne flei3eþ nou3th fram his stede ac for he ne helpeþ hem nou3th in her nede. Wel he fleeþ þat seeþ a man in nede & may helpen hym & nyl nou3th ne dar nou3th].[3] He fleþ whan he suffreþ[4] þe wrong go forþ & leueþ[5] þe ri3t; whan he suffreþ eny man oþer womman mysgon oþer for to plesen hem;[6] whan he suffreþ þe riche mysgon & dar nou3t for drede wiþnymen hem; oþer þat he suffreþ for loue eny to ligge in synne.

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altres mals entice Vns altres espant par yueresce Ki due offent e l'alme blesce E a tant mals les conseille Cum en tant lius les esparpeille

[1] seeþ þis Onon ri3th he flei3eþ whan he ne chastyseþ hem nou3t ne vndernymeþ hem] B whan he ne chastyseþ hem nou3t; P seeþ þis Onon ri3th he flei3eþ whan he ne chastiseþ hem nou3th ne vndernymeþ hem; W2 co ueit k'il ne perde sun espleit Asez fuit quant nes reprent Ne nes chastie de nent

[2] to] to wynnen

[3] He ne flei3eþ nou3th fram his stede ac for he ne helpeþ hem nou3th in her nede Wel he fleeþ þat seeþ a man in nede & may halpen hym & nyl nou3th ne dar nou3th] B om.; P He ne flei3eþ nou3th fram his stede ac for he ne helpeþ hem nou3th in her nede Wel he fleeþ þat seeþ a man in nede & may helpen hym & nyl nou3th ne dar nou3th; W2 Il fuit vient pur guerpir sun liu Mais del aider tenir eschiu Bien fuit ke home en destreit Aider poet e pas nel fait Cum en fuiant les met a dos Ki aider deit e ne uolt n'en os

[4] He fleþ whan he suffreþ] He fleeþ whan he seeþ; W2 Li liuz fuit e se retrait Quant suffre

[5] leueþ] leteþ

[6] plesen hem] plese hem oiþer for wynnynge

Þe marchaunt fleþ for he is marchaunt and 3eueþ nou3t of his scheep.[1] I ne may nou3t seyn for schame & for sorwe, so many[2] þer ben [of swich][3] kepers, þat holden þe stede of keperes & han þe herte & þe tunge to li3t to filþe. Hem ne is nou3t of his scheep.[4] Þei[5] takeþ þe fruyt, bot nou3t þei ne techen hem. Þe[6] prophete seiþ to[7] hem, "Wo to þe keperes of Israel, for þei feden hem of my scheep & leten my scheep dey3en. Þei eten her melk & cloþen hem in her wolle & þe fatte þei slen. He[8] þat haþ myster, 3e ne helpeþ[9] nou3t þo þat ben seke.[10] 3e ne seken nou3t he þat is lorn.[11] Bot wraþfulliche 3e bidde hem do 3oure[12] wille. Bot I schal aske of 3ow my floc þat I toke 3ow to 3eme"[13]

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[1] for he is marchaunt and 3eueþ nou3t of his scheep] & nys nou3th marchaunt ne no þing of his scheep

[2] I ne may nou3t seyn for schame & for sorwe so many] I ne mai it saie for grete sorou3 to many

[3] of swich] B wicked; P of swich; W2 de tels

[4] his scheep] her scheep bot þat hij don her desires

[5] Þei] Of her scheep hij

[6] Þe] Þerfore þe

[7] to] of

[8] He] Hij

[9] helpeþ] helpe hem

[10] þo þat ben seke] om.

[11] 3e ne seken nou3t he þat is lorn] om.

[12] 3oure] þi

[13] floc þat I toke 3ow to 3eme] folk þat ich haue 3ouen 3ou to kepen; W2 fuc ke cumande vus ai

[Ezek. 34:2-10; cf. Jer. 23:1-4]. Hereþ now how God manaceþ prestes, & al for to clepe hem to his grace & for to don þat þei owe to don þat resceyuen þe beneficis of holy chirche. Alle her harmes & alle[1] her yuel werkes he telleþ hem þat[2] þei schulde amenden for schame, & he wole þat þe keperes wyte þat he manaceþ hem. "Wo," he seiþ to hem at þe first;[3] þat is, turment in pyne[4] wiþouten ende [f]or[5] þat þei feden hem of þe scheep & leten þe scheep dye for hunger. Ffor by þe mylk is vnderstonden mete, & by þe wolle, cloþing. & þe kepers taken alle þinge, bot litel þei don of þat þei owen to don. Ffor þe fatte scheep þei sleþ whan þei ne chastise nou3t þe riche; whan þei suffren hem for her riches don harm to oþere & to hemseluen; whan[6] for drede wiþdraweþ hem,[7] & seye nou3t þe riche her soþes.[8] He sleþ þe riche whan he takeþ mede to for3euen hym his[9] synnes. He is seke & feble[10] þat nys nou3t stedefast in þe bileue,

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[1] alle] om.

[2] þat] &

[3] Wo he seiþ to hem at þe first] Woo to hem seide he atte first

[4] in pyne] om.

[5] for] B ffor; P for

[6] whan] whan he

[7] hem] hym

[8] her soþes] his soþes he sleþ hym

[9] his] om.

[10] seke & feble] rev.

& he ne wil nou3t preche[1] to hem þe ri3t bileue. & he is in langour þat liþ in synne & ne can nou3t helpen hymseluen & haþ no techynge. & þe keper ne techeþ hym nou3t, he sleþ hym. Lorn he is whan he is in wanhope; & þerfore he nyl do no good. Þan þe keper lest hym 3if he amende hym nou3t of his wanhope. For he þat doþ þis,[2] he is wers þan a rauysour, þei al he be cleped a keper. Bot[3] Jesu schal aske of hym his flok[4] þat he 3af[5] hym to kepen. [f. 48^{r}]. Certis 3if eny defaute be founden[6] in hym, þe vengaunce wil be ful[7] hard. & for þat þre tymes God seyde he was[8] a good keper. He is a good keper forsoþe, for he schal take vengaunce of þe kepers þat mysdon & of þe scheep þat ben lorn. Alle ben kepers of holy chirche þat entren into[9] eny dignyte, oþer into eny order taken[10] þat falleþ to holy

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[1] preche] helpe hem & preche

[2] For he þat doþ þis] Þat al þis ne doþe nou3th mekeliche & þolemodelich He þat ne doþe nou3th so holde hym on hei3e & vndernymeþ oþer sternlich; W2 Si tut co ne fait par umblesce Si k'il ne sei ne autre blesce Mais cruelment les altres prient E En puissance halt se tient

[3] Bot] And

[4] flok] folk; W2 fuc

[5] he 3af] B mar.

[6] eny defaute be founden] he fynde any defaut

[7] ful] wel

[8] for þat þre tymes God seyde he was] forþi atte þe þridde tyme Jesus seide Ich am

[9] into] om.

[10] taken] om.

chirche: cardynalis,[1] erchebischops, bischops, persones, prestes. & iche man þat God haþ sent more cunnyng þan oþer, he is endette to[2] teche his broþer & wiþnyme hym of his synne in as mychel as he can oþer[3] may, oþer ellis he is in no loue ne charyte.[4] & 3if he be[5] out of loue & charite, alle his werkes ben nou3t. Bot Crist knoweþ wel his scheep, for he amendeþ her[6] defautes. He knoweþ[7] wel his scheep, for he schal neuere faylen hem. Þei þat holden hem symple[8] & suffren al as scheep, whan he takeþ hym al to God, God knoweþ hym forsoþe; & he knoweþ Jesu whan he doþ wel.[9] And þerfore he seiþ, "I knowe my scheep, & my scheep knowe me." Of þe kepers of holy chirche 3e haue herd. Of 3owseluen now[10] vnderstondeþ. What so he be[11] of 3oure prest, vnderstondeþ what 3e ou3te to ben. Seynt Ion seiþ, "Þat

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[1] cardynalis] B popes cardynalis, popes erased; P Popes Cardynales

[2] endette to] in doute; W2 lur subiet

[3] oþer] and

[4] in no loue ne charyte] om.

[5] & 3if he be] om.

[6] her] alle her

[7] He knoweþ] rev.

[8] holden hem symple] willen holden hem sympellich

[9] wel] wel & ne wil non yuel to non

[10] now] B paragraph mark, but no paragraph in P

[11] What so he be] And what he be

knoweþ Crist, 3e[1] owen to gon[2] as he 3ede"[3] [1 Jn. 2:6]. Jesu 3ede in al goodnesse & neuere he ne dide non yuel. & he þat wole knowe[4] Jesu, he moste go as he dide. Gon he mot in alle goodnesse & leue alle yuelis. He owe to go so, þat he be nou3t slowe to don his comaundement. Ffor Seynt Ion seiþ [in a pistel] þat [he wrott][5] "He[6] þat seiþ þat he knoweþ Crist & ne kepeþ nou3t his comaundement, he is a li3ere;" Seynt Ion seiþ, "& in hym is no soþnesse" [1 Jn. 2:4]. 3if þat 3e[7] ben Goddes scheep, loke þat 3oure werk be wiþouten chaf. Loke þat þer be no li3tnesse in word, ne in werk,[8] ne in wille, ne in no poynt.[9] Bot þat al be good & don in goode,[10] þan be 3e his scheep ari3t. Bot he byddeþ þat 3e schal be buxum to his[11] keper & fynde hym his sustynaunce þat he ne haue no myschef, ne þat he be nou3t

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[1] 3e] he

[2] gon] god

[3] 3ede] dude

[4] wole knowe] knoweþ wel

[5] seiþ in a pistel þat he wrott] B seiþ þat; P seiþ in a pistel þat he wrott; W2 dit En s'espitre k'il escrit

[6] He] who

[7] 3e] we

[8] werk] werk ne in dede

[9] poynt] þou3th; not in W2

[10] good & don in goode] in god & be don in god

[11] his] 3oure; W2 sun

letted for non erþeliche goodes[1] to do Goddes seruice in preyers & in goode þou3tes, in techynge & in prechynge. And Seynt Poule seiþ in his pystel, "Biþenke 3ow of 3oure prestes, þat waken for 3ou in preyers and in penaunce doynge for 3ou for to 3elde rekenynge for 3ou tofore God. Lokeþ þat þei ne ben letted wiþ none worldliche þinges, þei þat haue þe pouste of Crist" [Cf. Heb. 13:7]. Lokeþ now þat 3e don þus Goddes comaundement. Þe prest is oure fader vnder God, sett in holy chirche. He is oure fader[2] for to conseyle us, & for to bidde for us, & for to chastyse us 3if we do ou3t out of þe lawe of God. & he þat eny þing[3] mysdoþ þe prest, wyte 3e wel he trespaceþ a3ens God hymseluen. Ffor God seyde to þe prestes, "Þei þat dispisen 3ou, dispisen me" [Luke 10:16]; & "Þei þat resceyuen 3ou, resceyuen me" [Matt. 10:40]. & by þis a man may[4] wel wyten þat who þat doþ eny worschipe to hem, he doþ worschip to God. & he þat dishonoureþ hem, he[5] dishonoureþ God. & loke þat þe[6] prest make hym suche as he au3te for to be, as[7] Jesu Cristes apostelis were, þat he seyde þis wordis

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[1] goodes] þinges

[2] fader] B mar.

[3] he þat eny þing] 3if any

[4] a man may] may a man

[5] he] om.

[6] þe] a

[7] as] Ac

vnto,

hym we

reken

Knares

he len

a 3ong

wolde

many s

depnes

hym vn

his le

stod w

orryb

nou

vnto, þat men mowen [f. 48^{v}] haue grace to loue hym & kepe hym wel þat he ne mysdo no3t. For of al he moste 3elde rekenynge þat he takeþ[1] here oþer elliswhere.[2]

Ffor[3] it bifel on a tyme of a prest þat dwelled[4] in Knaresboru3 wiþinne þe see.[5] & whan he hadde lyued longe,[6] he lened hym to his bed & wende for to dyen. Biforn hym com a 3ong man & toke hym by þe hond, & bad hym come wiþ hym; & wolde he nold he,[7] he wente wiþ hym. & he lad hym into many stedes, & schewed hym many þinges. & he schewed hym þe depnesse of helle & þe pynes þat were þerinne. & þan he lad hym vnto heueneward,[8] & in þe eyr he sau3 a gret fuyr. & his ledere wente hym þider & it brende hym nou3t.[9] & he stod wiþouten & durste nou3t come þerinne for it[10] was so orryble & gret. & he þat lad þe prest[11] loked toward hym[12]

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[1] þat he takeþ] oiþer

[2] B a tale mar.

[3] Ffor] om.

[4] þat dwelled] om.

[5] wiþinne þe see] þat duelled þereinne

[6] lyued longe] rev.

[7] wolde he nold he] nolde he wolde he

[8] & þan he lad hym vnto heueneward] om.

[9] þider & it ne brende hym nou3t] þider jn & ne brent nou3th

[10] it] þe fyre

[11] þe prest] hym

[12] toward hym] to þe preestward

& bac

þou h

drede

half h

fuyr f

turmen

was by

criede

turmen

com a

prest,

soule

upon þe

& bade hym come forþ,[1] "Ffor þou schalt no more brenne þan þou hast taken & nou3t 3olden." Wiþ gret [þou3th][2] & gret drede þe prest entred into þe fuyr. & þe fuyr was on al half hym, bot[3] non harm it ne dide[4] hym. & al he sei3 þat[5] fuyr ful of soules brennand wiþ gret cry, so þe fendes turmented hem & þrewen hem vpon oþere[6] wiþ her hokes, & non was by hymseluen. Bot ichon had harm of oþers pyne & crieden[7] so delfulliche so[8] þat þe prest hadde gret turment.[9] & whan þei were ferforþ gon in þe fuyr, þan[10] com a deuel & bar a soule upon his croke & seyde to þe prest, "Þou traytour, þou wicked man. Lo, take here þe[11] soule þat þou hast slayn." & þe fend þanne[12] kest þe soule upon þe prest, & it brente his ri3t schulder; & þe brennynge

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[1] forþ] forþe & seide

[2] þou3th] B my3t; P þou3th; W2 pensis

[3] bot] and

[4] it ne dide] ne dude it

[5] þat] þe

[6] vpon oþere] on vpon anoþer

[7] pyne & crieden] harme & of oþers pyne And hij crieden

[8] so] om.

[9] hadde gret turment] was in grete tourment þereof

[10] þan] B mar.

[11] Lo take here þe] take þis

[12] þanne] om.

& þe drede made þe prest[1] so agast so þat hym had[2] leuer to haue ben ded. & he cryed at þe laste & bysou3t his lord of helpe. & he seyde, "Ne drede þee nou3t. Þou ne schalt brenne no more þan þat þou hast taken & nou3t 3olden. Ffor I seye to[3] þee þat in þis fuyr schal brennen þat is taken &[4] nou3t 3olden. Now loke 3if þou knowest hym þat þou brennest fore here." & þe prest answered hym & seyde,[5] "Ich hym knowe wel, &[6] me to gret pyne. For[7] of hym I hadde a coppe wiþ[8] his wille [whan he][9] dyed, bot ich haue nou3t 3olden it[10] hym syþen þat I made co[uen]aunt[11] wiþ hym; & wyte 3e wel þat I it dide for for3etynge & nou3t by my wille." Þan toke þe aungel þe soule & kest it[12] in þe [fyre],[13] & touched þe schulder of þe prest & lad hym þoru3

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[1] þe prest] hym

[2] had] were

[3] Ffor I seye to] I seide

[4] is taken &] nys

[5] & seyde] om.

[6] wel &] om.

[7] For] om.

[8] coppe wiþ] coupe by

[9] whan he] B possibly whan he but text damaged; P whan he

[10] it] om.

[11] couenaunt] B co...aunt, text damaged; P couenaunt

[12] it] it a3ein

[13] fyre] B fuyraicyn? text damaged; P fyre

þe fu

bliss

he[5] la

alle

þre d

wysel

he is

alwey

God it

was so

[

take f

schewed

þe fuyr, [& schewed][1] hym mychel of heuene, & schewed[2] þe blisse as mychel [as fel to][3] a man [for to seen];[4] & þanne he[5] lad hym a3eyn to his body. & als sone[6] he aros [vp][7] & alle þat were aboute þe body wenden þat he had ben ded be þre dayes. & 3it he lyuede þerafter longe & bar hym wyseliche[8] & wel &[9] amended hym so heere in his lyue, þat he is cleped[10] Seynt Furcy. Bot þe brennyng on his body alwey was[11] sen as longe as he lyuede. & as I vnderstonde, God it dide for þat men schulden nou3t mystrowen[12] þat it was soþ þat he seyde.

[3e][13] persones & prestes & men of holy chirche þat take for to bydde for men & lyuen by mennes almes, lokeþ to

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[1] & schewed] B probably & schewed but text damaged; P & schewed

[2] schewed] schewed hym

[3] as fel to] B as fit to? text damaged; P as fel to

[4] for to seen] B to seen? text damaged; P for to seen

[5] he] om.

[6] als sone] om.

[7] vp] B probably up but text damaged; P vp

[8] wyseliche] ful wisely

[9] &] B above the line

[10] cleped] cleped now

[11] alwey was] rev.

[12] mystrowen] mystrowe hym

[13] 3e] B Þe; P 3e; W2 Vus

what

to ta

49ᶠ] r

þat⁴ t

whan

ri3tf

Godes

scheep

what ende 3e schul comen to,[1] þat more take þan þat[2] 3e owe to taken, & 3elde it nou3t wiþ preyers, ne dispende it [f. 49[r]] nou3t on[3] þe pouer. Hou hope 3e þat 3e schal brennen þat[4] take þe goodes þat 3e wel wot & ne 3elde hem[5] nou3t, whan Seynt Furci for for3etynge of þat he had taken ri3tfulliche had such penaunce? & þerfore[6] amendeþ 3ou for Godes loue, þat 3e may be goode kepers. & takeþ so of 3oure scheep, þat 3e may 3elde 3ouseluen and hem to God.[7] AmeN.

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[1] to] om.

[2] þat] om.

[3] on] in

[4] þat] þan þat

[5] hem] it

[6] & þerfore] om.

[7] God] god amende

(23)

Þe þridde Sunday gospel after Esteren.

Jon xvi chapiter.[1]

MOdicum &[2] **non videbitis me**[3]

modicum & videbitis me & cetera.[4]

[John 16:16-22]

On a tyme Jesu[5] seyde þese wordis to his disciplis: "A litel tyme schal passen & non of 3ou schal se me; & a litel while 3e schul se me,[6] for I schal gon to my fader." & his disciplis seyden amonges hem, "What is þis þat he seyde to us,[7] 'A litel while 3e schul nou3t[8] se me; & a litel whyle 3e schul se me'? We ne wyte nou3t what 3e menen."[9] & he wyste whan[10] þat þei schuld asken hym, & he seyde vnto hem,

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[1] heading in P: Dominica tercia post pascha secundum johannem 16 caput; heading in W2: Dominica iii post pascha secundum iohannem

[2] &] & iam

[3] me] me & iterum

[4] me & cetera] me quia vado & cetera

[5] Jesu] Jesus crist

[6] & a litel while 3e schul se me] om.; W2 E puis un poi si uerrez mei

[7] seyde to us] haþ seide vs

[8] nou3t] B n nou3t, first n canc.

[9] 3e menen] he meneþ

[10] whan] om.

[redacted]

"pis

schul

seye

world

turne

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born,

þe ch

depar

schuy

3ow

disc

þe

"Þis 3e asken amonges 3ow, what it is a lytel 3e[1] ne schulleþ nou3t se me; & after a litel 3e[2] schul se me. I seye 3ow forsoþe, 3e schul wepen & make gret[3] sorwe, & þe world schal maken[4] gret ioye & blis,[5] & 3oure sorwe schal[6] turnen[7] to ioye & blis. Gret peyne haþ womman whan tyme comeþ þat sche schal haue childe. Bot whan þe child is born, þe yuels & þe sorwes ben sone for3eten for þe ioye þat þe child is born into[8] þe world. & so schul 3e whan ich am departed from 3ow. Bot I schal se 3ow anoþer tyme, & 3e schul haue gret blis in 3oure hertes, & no man schal bynyme 3ow þat iche[9] blis of 3oure desyre."

A litel bifore his passioun he seyde[10] to his disciplis[11] þis sarmon for[12] þei schulde ben þe lasse in

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[1] 3e] & þe

[2] 3e] & 3e

[3] gret] om.

[4] maken] haue

[5] & blis] om.

[6] schal] B s schal, first s canc.

[7] turnen] be ful gret ac al it schal turne

[8] ioye þat þe child is born into] ioye þat sche haþ of þe childe þat is borne in

[9] þat iche] þe

[10] he seyde] seide Jesus

[11] disciplis] om.

[12] for] þat

doute

hadde

schul

while

he ar

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þat we

tyme h

& to u

were i

vntil

þat þe

þoru3.

hadde

gon to
vnto hi

doute whan þat þei sei3en hym ben[1] turmented. Ffor þat he hadde seyd to[2] hem a litel bifore, þat a litel whyle it schulde ben & non of hem ne schulde se hym.[3] Ffor litel while it[4] was þat he lay in þe erþe, for at þe þridde day he aros fro deþ to lyue & schewed hym often to hem. & as to vs litel it is to þe tyme[5] þat we haue here to lyuen, þere we ne mowe nou3t se God but onliche in hope to do[6] wel wiþ good wille. Ffor a litel stounde it schal be vnto þat tyme þat we schullen come to heuene & sen hym þere. For a litel tyme he seyde tyl us for he schulde gon to his fader, to hem & to us[7] he held þat word. & his disciplis whan þat þei were in doute þerof & asked amonges hem hou it my3te be vntil us, for[8] alle þei diden gret good þat ne seye nou3t þat þei seyen; for al her doute festnede faste oure bileue þoru3. Þat þei were in doute we ne hadde nou3t wost ne hadde þei nou3t ben in doute. Ffor[9] hou my3te eny man[10]

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[1] ben] B mar.

[2] to] om.

[3] se hym] rev.

[4] while it] om.

[5] it is to þe tyme] is þat tyme

[6] to do] do we

[7] þere For a litel tyme he seyde tyl us for he schulde gon to his fader to hem & to us] Þerfore þat he seide þan vnto hise þat he schulde gon to his fader to hym & to vs

[8] for] om.

[9] Ffor] om.

[redacted]

by
þe
had
gre
in
spe
þat
þe i
& fa
"Lei
and
to co
Iche

wyten[1] þat his sorwe schuld han turned into goode,[2] & þat þe ioye of þis world confoundeþ þe soule [3if][3] Crist ne hadde seyd, "3e schul wepe & sorwe & þe world schal haue gret ioye in blis,[4] & 3oure sorwe schal ben ri3t gret, but in a litel while[5] it schal turnen to ioye & blis"? He spekeþ of worldliche blis to whiche ende it ledeþ man, & by þat he seyde þat[6] her sorwe schulde turnen to blis; & þat[7] þe ioye of þis world turneþ to pyne, for it[8] is boþe fykel & fals & vayn. & Salomon þe wyse seiþ in his prechinge, "Lei3enge is menged wiþ sorwe, & ioye schal ende wiþ sorwe and[9] in wepynge" [Prov. 14:13]. Bute þei þat desyren for to come to God, here þei han sorwe & wo & many angwis.[10] Iche sorwe[11] & yuel & myseys þei holden for goode þat þei

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[10] man] B above the line

[1] wyten] haue witen

[2] goode] illeg., in binding

[3] 3if] B ffor þif; P 3if

[4] ioye in blis] blisse & ioye

[5] in a litel while] al

[6] seyde þat] seide þat he seide

[7] þat] om.

[8] for it] þat

[9] wiþ sorwe and] om.

[10] angwis] anguisch & sorou3e

[11] Iche sorwe] om.

suf

suf

Ffo

þe

suff

orde

conf

bere

pyne

glad

gret

man t

wiþ a

Godde

womma

suffren for [f. 49^{v}] Goddes loue.[1] Ffor þei mowen neuere suffren so mychel as þe blis is worþ þat þei schul haue. Ffor[2] Seynt Poul seiþ in his wrytynge, þat was fulfilled of þe Holy Gost, "Þe sorwes of þis world ne mowe neuere sufficen for to haue for þe blis & for þe ioye þat God haþ ordeyned for us" [Cf. Rom. 8:18]. & þerfore Crist, for to confermen [his wordes],[3] takeþ ensample of a womman þat bereþ child, þat at her childynge sche haþ gret sorwe & pyne. & whan sche seþ þe child, sche for3eteþ þe pyne[4] for gladnesse þat sche haþ of þe child.[5] For[6] þe pyne is so gret of þe womman þat no man may seggen.[7] No more may no man tellen[8] þe pyne ne þe angwis þat þei han[9] þat louen God wiþ al[10] her wille. Wel owe we[11] for to suffren pyne[12] &

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[1] myseys þei holden for goode þat þei suffren for Goddes loue] myseise ffor goddes loue hij holden it gode

[2] Ffor] And

[3] his wordes] B us; P his wordes; W2 sun dit

[4] þe pyne] it

[5] child] childe þat is as sche seide

[6] For] om.

[7] is so gret of þe womman þat no man may seggen] of þe womman is so gret þat non ne may it segge

[8] may no man tellen] ne mowen men seien

[9] han] schull haue

[10] al] om.

[11] we] we þan

[12] pyne] mychel sorou3

wo f

þere

þe la

he se

as ic

gladn

to se

bynym

after

grac

to h

of þ

sou

ffc
Kar

Su

wo for to sen oure man[1] in heuene þat is boþe God & man; þere he schal neuere after ben dedliche, bute he schal haue þe lastande ioye þat no man may it tellen ne þenken. Forþi he seyde, "3e schul haue a litel[2] drede," for þis world is as iche mannes likynge sone passeþ.[3]

"Bute I schal sen 3ou anoþer tyme; & 3e schul haue gret gladnesse[4] at 3oure herte." Þat is ioye & blis forsoþe for to sen God wiþouten ende. Þat is þe ioye þat no man may bynymen us. Ffor he[5] þat is entred into heuene, neuere after[6] ne schal he doute man ne tempest. God sende us his grace [for to suffre swiche angwische][7] þat we mowe comen to his blis, ameN.[8]

He þat wole þenken[9] depper in holy writt & wyte more of þis womman, vnderstonden he may þat þe womman bitokneþ þe soule. For þe[10] womman in her delyt conceyueþ, & þe

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[1] man] man þat is

[2] a litel] om.

[3] for þis world is as iche mannes likynge sone passeþ] ffor þis worlde is as vche mannes libbynge sone passeþ; W2 Kar mult certes parest petit Icest mund ki tant tost defit

[4] gladnesse] ioye

[5] he] om.

[6] after] om.

[7] for to suffre swiche angwische] B om.; P for to suffre swiche angwische; W2 suffrir tel tristur

[8] blis amen] blisse þerþorou3

[9] þenken] B þ þenken, first þ canc.

[10] For þe] Þat

gret

sche

brest

for3e

sche

soule

sche

more

sorwf

sche[a]

drede

of pr

tofor

her s

Sa me

gretter þat sche wexeþ, þe more[1] pyne sche haþ. & whan sche comeþ to þe childynge, þan sche weneþ to dyen or bresten. Bute[2] whan þe child is born, þan sche haþ for3eten al[3] her sorwe; & þat is for þe child payeþ her, sche haþ al for3eten her sorwes.[4] Ri3t so it fareþ by þe soule whan sche receyueþ God in her þou3t; & þe more þat sche þenkeþ upon hym, þe more sche for3eteþ herself, & þe more sche[5] þenkeþ þis fleschliche lyf bitterer[6] & more[7] sorwful. & whan sche schal brynge forþ eny goode werke, þan sche[8] þenkeþ þat sche schal dyen or bresten: &[9] dyen for drede[10] of worldliche preysynge, or[11] brest þoru3 likynge of pryde. For he þat avaunteþ hym here of his[12] wel dede, tofore God he lest al þe goode dede þat he doþ. Oþir 3if

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[1] more] gretter

[2] Bute] &

[3] al] om.

[4] & þat is for þe child payeþ her sche haþ al for3eten her sorwes] om.; Purquei ke li enfens li pleise Tut ad ublie ſa meseise

[5] sche] her

[6] bitterer] B b bitterer, first b canc.; P bitter

[7] more] om.

[8] sche] hire

[9] &] om.

[10] drede] B d drede, first d canc.

[11] or] &

[12] his] om.

þat
God.
he c
child
plese
he sc
wel d
euere
be hi

his

þat he haue[1] eny lykynge of pride, his mede he lest tofore God. Bute who þat 3eueþ hym al[2] to God & al[3] his werkes, he childeþ wel. 3oure[4] werkes & 3oure wordes ben 3oure children. & þerfore wel 3e childen[5] þat don þing þat pleseþ to God. & he þat kepeþ hym wiþouten wem of synne,[6] he schal haue þe ioye þat euere schal laste. & whan he haþ wel deserued[7] it here, in heuene he schal haue þe lyf þat euere schal lasten. Þider God lene us grace to comen 3if it be his wille for his mychel mercy.[8] AmeN.

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[1] 3if þat he haue] þat haþ

[2] al] as

[3] & al] in alle

[4] 3oure] ffor wite 3e wel 3our

[5] & þerfore wel 3e childen] wel he childeþ

[6] wem of synne] womman; W2 falture

[7] deserued] deliuered; W2 deseruie

[8] God lene us grace to comen 3if it be his wille for his mychel mercy] brynge vs Jesus crist

[redacted]

Vadd

hider

þat I

fulfi

þat ic

ne may

Johann
secund

W2 Il v

(24)

Þe fourþe Sunday gospel after Esteren.

Jon xvi chapiter.

Dominica iiij post Pascha secundum Johannem.[1]

Vadǫ ad eum qui misit me & nemǫ ex vobis interoget me quo uadis.[2]

[John 16:5-14]

Jesu seyde to his disciplis, "I go to my fader[3] þat me hider sente, & non of 3ou litel ne mychel askeþ[4] me whyder þat I go. Bute for ich haue þus spoken,[5] sorwe haþ fulfilled 3oure hertes. I[6] seye 3ou forsoþe, it is good þat ich wende.[7] But[8] ich go as ich haue seyd, þe Holy Gost ne may nou3t comen to 3ow; & whan [f. 50^{r}] ich am gon it[9]

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[1] heading in P: Dominica quarta post Pascha secundum Johannem 16 caput; heading in W2: Dominica iiii post pascha secundum iohannem

[2] vobis interoget me quo uadis] vobis & cetera

[3] my fader] hym

[4] askeþ] B ne askeþ, ne canc.

[5] þus spoken] rev.

[6] I] ac I

[7] it is good þat ich wende] it is god þat ich wende to; W2 Il vus busoigne ke io uoise

[8] But] Bot 3if

[9] it] he

schal comen to 3ou. & whan þe Holy Gost comeþ, it[1] schal vndernyme[2] þe world of synne & of ri3twisnesse & of iugement, for al þat appendiþ to hym. Þe world I[3] schal vndernymen[4] of synne, for þei knoweþ neiþer God ne me; of ri3twisnesse, for I go to my fader, & whan I am gon a litel while after 3e schul nou3t se me. He schal also wiþnymen[5] al þe world of iuggement. Ffor þe prynce of þis world is now iugged.

"Ich haue mychel to sey 3ow[6] but 3e ne may nou3t beren it[7] al now.[8] Bute whan þe Holy Gost comeþ, he schal techen 3ow alle soþnesse. For of[9] hymseluen he schal nou3t speken, bute þat comeþ from me; & þinges he schal tellen[10] þat ben to comen wiþouten fayle.[11] For al it schal ben of me þat he schal seye vnto 3ow."[12]

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[1] it] he

[2] vndernyme] wiþnyme

[3] I] he

[4] vndernymen] wiþnymen

[5] also wiþnymen] rev.

[6] 3ow] to 3ow

[7] it] B mar.

[8] beren it al now] B it mar.; P al bere it now

[9] of] om.

[10] tellen] tellen 3ou

[11] fayle] fable; W2 faillir

[12] vnto 3ow] om.

Wyte 3e wel[1] Jesu þat was[2] God & man & alle þinge he wiste[3] toforn, he sei3e wel þat his chosen schulde ben sory & dredful whan þat þei sei3e hym nou3t. Forþi he seyde hem biforehonde,[4] þat þei schulde be in[5] certeyn þat he ne 3ede nou3t yuele whan þat he 3ede to þe fader bodiliche. For by þat þat he tolde, "I go to hym þat sente me," þat goynge is vnderstonden[6] by þe flesche þat he wolde taken for us. Ffor in þat þat he was God, alwey he dwelled wiþ his[7] fader bute in þat[8] he tok flesch & blod. From hym he com, [& to][9] hym he 3ede. For[10] God was so bounden to þe flesch þoru3[11] þe Godhede þat was al wiþ þe fader, & al wiþ þe man. Bute God was nou3t þe[12] beter þoru3 þe flesch. Bute þoru3 God þe flesch was hei3ed, &[13] so clerliche he stei3e

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[1] Wyte 3e wel] om.

[2] þat was] B þat is, is canc., was mar.; P þat was

[3] alle þinge he wiste] wist al þing

[4] biforehonde] biforehonde his goynge

[5] be in] ben

[6] vnderstonden] B v vnderstonden, first v canc.

[7] his] þe

[8] þat] þat þat

[9] & to] B from; P & to; W2 de li

[10] For] om.

[11] þoru3] þorou3 byndynge of

[12] nou3t þe] no

[13] &] om.

up bifore þe folke þat þei it sei3en alle þat þer were. Þanne it was no[1] nede to asken whider þat he 3ede whan þat he wolde stei3en up, bute þat þei were nou3t sory þat he lete hem so[2] onliche. Wel swetlich he conforted hem & wiþ good feiþ he seyde vnto hem, "Þat is vnderstonden þat it is nedeful to 3ou þat my manhede be[3] aloyned from 3ou, for þe Holy Gost þat schulde comen.[4] For whan[5] 3e se nou3t my flesch, 3e schul receyue þe Holy Gost. Þei3 þat I[6] be nou3t in present, bileue 3e mowen þat ich it schal 3ou[7] senden." Ffor God preyseþ hym nou3t so mychel þat bileueþ þat[8] he seþ, as hym þat bileueþ þing þat he seþ nou3t, ne hereþ, ne [feleþ].[9] "3if I ne go nou3t," he seyde, "as ich haue seid, þe Holy Gost may nou3t come to 3ou. Þat is, 3if þat 3e bileue nou3t on me, þat I schal go to heuene to my fader, & neuer ne schul 3e haue non yuel confort 3if þat 3e bileue þat of[10] me." Þe Holy Gost is as mychel to seye as

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[1] Þanne it was no] þat hem nas

[2] so] to

[3] be] B mar.

[4] schulde comen] om.

[5] For whan] om.

[6] Þei3 þat I] þei3 al he

[7] 3ou] om.

[8] hym nou3t so mychel þat] nou3th so mychel hym þat

[9] feleþ] B falleþ; P feleþ; W2 sent

[10] of] on



confort oþer conseyler. For[1] he þat wel conseyleþ, he[2] conforteþ. Ffor[3] neuere ne schal non be wel conforted[4] of God, but 3if he bileue þat he stei3 up to þe blis of heuene bodilich. Þat bileueþ þat Crist wente[5] up to heuene,[6] þe Holy Gost schal come to hym. Þe world he clepeþ worldliche[7] men þat setten al her hertis upon þe world; for whiche[8] þei ne mowe nou3t bileuen on[9] God, for þei dampnen her wille. Ffor þei þat ben worldliche wyse, þei nyl nou3t[10] heren a3eyn her wylle. & he þat 3eueþ his wille al to þe world, fro þe werkes of God he wiþdraweþ hym[11] al. & he þat ne doþ gode werkes, his bileue is faynt & baraygne. By þat we may bileuen[12] þat he bileueþ nou3t in God. Bute þe worldliche man vnderstondeþ nou3t þis but 3if þe Holy

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[1] For] om.

[2] he] wel

[3] Ffor] om.

[4] wel conforted] conseild

[5] wente] is went

[6] heuene] god

[7] worldliche] þise werldelich

[8] for whiche] ffor whi

[9] on] in

[10] nou3t] no þing

[11] hym] hem

[12] may bileuen] mowe witen

Gost bynymeþ it[1] hym. & þan vndernymeþ hym þe Holy Gost whan he makeþ [f. 50^{v}] hym to vnderstonden his fol delyt. Þe Holy Gost vndernymeþ hym & chasti3eþ hym þat he knoweþ his yuel lyf. & non ne may vnderstonden his yuel[2] lyf bot[3] þe Holy Gost vndernyme[4] hym þerof.[5] He vndernymeþ hym whan he doþ hym to[6] be sory for his synnes. Ffor [neuere] schal [synne][7] ben amended ne for3euen in word, ne in dede, ne in þou3t,[8] but onliche þoru3 þe Holy Gost. & þoru3 repentaunce of good wille,[9] he may wel wyte þat he haþ þe Holy Gost. Mychil he oweþ to gladen hym, þat [onelich] þoru3[10] repentaunce may haue þe confort of God.

Þe Holy Gost also vndernymeþ þe world of ri3twysnesse,[11] for to þe fader is went Jesu. & litel tyme

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[1] bynymeþ it] vndernyme

[2] yuel] foule

[3] bot] bot 3if

[4] vndernyme] B vndernymeþ, þ canc.

[5] þerof] whan he doþe hym ben biknowe his yuel lyf

[6] to] B above the line; P om.

[7] neuere shal synne] B nou3t schal; P neuere ne schal synne; W2 ne iames pecche Pardune

[8] in word ne in dede ne in þou3t] bot in þou3th ne in word ne in dede; W2 Ke l'om ait fait pense ne dit

[9] & þoru3 repentaunce of good wille] And þerþorou3 he þat repenteþ hym wiþ his good wille

[10] onelich] B om.; P onelich; W2 sulement

[11] vndernymeþ þe world of ri3twysnesse] of ri3thwisenesse vndernymeþ þe werlde

we[1] schul se hym.

Hereþ now what he clepeþ ri3twysnesse here. Þat he clepeþ ri3twysnesse þat God haþ set his man in heuene. Þat is ri3twisnesse,[2] forsoþe, þat he þat com hider wiþouten synne as þe fader sente hym, & wiþouten yuel dwelled[3] here, & al suffrede for to sauen al. Ri3t it was þat he schulde gon to blis. & þe more þat he suffrede,[4] þe more he oweþ to be worschiped. For þat is ri3twisnesse & ri3t[5] þat he helede þat made helþe. & he þat a3eynseiþ þis ri3twysnesse, he may nou3t haue þe Holy Gost in hym.[6] & no man may wyte it bute 3if he haue þe Holy Gost in hym. Ffor no man schal haue confort of God bute 3if he bileue þat Jesu[7] Crist aros from deþ to lyue & wente up to þe blisse of heuene to his fadir.

Þe Holy Gost also vndernymeþ of iuggement, for þe prynce is now iugged þat haþ pouste of þe[8] world. Þe prynce of þe world, wyte 3e wel, is cleped þe fend, þat

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[1] we] & we

[2] ri3twisnesse] B ri3twiswisnesse, second wis canc.

[3] dwelled] duelleþ

[4] suffrede] suffred by his wille

[5] & ri3t] ari3th

[6] in hym] om.

[7] Jesu] om.

[8] þe] þis

þoru3 blis of þis[1] world[2] draweþ soules[3] to pyne. Bute wyte 3e wel þat[4] he haþ no my3t of þis world but þoru3 [þe suffrance of] God.[5] &[6] for þat he þoru3 worldliche þinges deceyueþ man[7] whan þat he doþ hem to setten[8] her hertis here[9] on þinges þat þei mowe taken here, & þoru3 þis erþeliche loue, makeþ hem for3eten her creature.

Þe Holy Gost bynymeþ[10] þe world whan he scheweþ hem[11] his deceyuans, whan he doþ men to[12] vnderstonde þat þe worldliche goodes[13] ben nou3t worþ but 3if þei ben wel dispended & wiþ good wille to Goddes comaundement. Þe Holy Gost vndernymeþ þe world of iuggement þat is in her wille whan þe riche for3eten her pryde[14] for þe loue of God; whan

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[1] þis] þe

[2] world] B w world, first w canc.

[3] soules] þe soule

[4] þat] om.

[5] þe suffrance of God] B god; P þe suffrance of god; W2 la deu suffrance

[6] &] Ac

[7] man] þe man & fordoþe hym

[8] to setten] sette

[9] here] om.

[10] bynymeþ] vndernymeþ

[11] hem] om.

[12] to] at

[13] goodes] þinges

[14] pryde] pride & her hei3enesse

he makeþ hem iuggen[1] hemseluen þat bobaunce of þis world nys nou3t worþ as to þe grete goode þat þei schul taken in heuene, þei þat haue þe confort of God. For þei þat onliche haue[2] þe worldliche confort here, þei ne schul haue confort after þe deþ. Ffor[3] Salomon seiþ[4] in his prechynge, "Riches ne may no þing helpen at þe day whan[5] God wil vengen hym" [Prov. 11:4]. Whan þe Holy[6] Gost doþ hem vnderstonden þis & 3eueþ hem good wille for to dispenden it for þe loue of God, & for to taken of no man nou3t wiþ wronge, bute al þat þei don þoru3 lowenesse for to haue þe confort of God,[7] þanne comeþ þe Holy Gost & fordoþ þe prynce of þis[8] world. & þan comeþ God into[9] hem wiþ his wille, & þe fend is[10] put out. Ffor þe fend & God[11] ne mowe nou3t boþe[12] holde o kyngdome togider no more þan deþ

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[1] iuggen] iuggen in

[2] haue] B h haue, first h canc.

[3] Ffor] And

[4] seiþ] seiþ þat ne ly3eþ nou3th

[5] whan] þat

[6] Holy] B h holy, first h canc.

[7] of God] om.

[8] prynce of þis] priuete of þe; W2 li princes del

[9] into] to

[10] is] it

[11] Ffor þe fend & God] ffor wite 3e wel þat god and þe fende

[12] boþe] om.

& lyf may stonde togider.

Now 3eue[1] we kepe to þe ordre of þis siggynge, & vnto þe grace [f. 51ʳ] of þe Holy Gost. First it scheweþ þe yuel doynge of synne. Ffor he þat bileueþ nou3t stedefastliche þat Jesu is God & man, he schal nou3t[2] haue confort of þe Holy Gost.[3] & þei3 a man al[4] byleue, 3et get he nou3t þe Holy Gost bute 3ef he byleue þat he is went up to heuene. Ffor he þat[5] byleueþ a party & a party nou3t, of þe Holy Gost ne schal he haue ri3t nou3t. For he seyde, "Whan þat I am went[6] up I schal sende 3ow þe Holy Gost." Þat is ri3t þat he be wiþ hym þat sende[7] hym hider. For a man schal nou3t lesen a lord for his goode seruyse. Þerfore a man moste bileuen þat Jesu is God & man, & he[8] wente up to heuene & sit upon his fader ri3t half.[9] & þis may no man byleuen bute 3if[10] he wile iuggen his owene werkes & lete

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[1] 3eue] 3if

[2] nou3t] B n nou3t, first n canc.

[3] of þe Holy Gost] om.

[4] al] it

[5] he þat] rev.

[6] went] sent

[7] sende] B s sende, first s canc.

[8] he] om.

[9] sit upon his fader ri3t half] sitteþ vpon þe ri3th half of his fader

[10] 3if] om.

þe delyt[1] of þis world he ne may nou3t haue þe Holy Gost. For þei3[2] he haue good byleue, bute 3if he do it in werke so þat his werkes plesen to God, he ne may nou3t ben ysaued. Ffor þe apostel seiþ, "Byleue wiþouten goode werkes is ded bifore God" [Ja. 2:17]. & forþi he þat wile be conforted in God,[3] he mot byleue þat Jesu toke flesch & blod, & aros from deþ to lyue, & schewed hym many tymes afterward[4] to his disciplis, and stei3 up into heuene þoru3 his owene my3t, & sente þe Holy Gost to hem, &[5] conforted hem so þat þei ne douted no þing þis world. & it byhoueþ to hym þat bileueþ þis, þat he schewe it in word & dede.[6] God sende us grace so to byleuen þat we may schewe it in dede. AmeN.

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[1] delyt] delices

[2] þei3] þei3 al

[3] wile be conforted in God] wil in god be wel conforted wiþouten ende

[4] many tymes afterward] afterward many tymes

[5] hem &] his deciples þorou3 whiche he

[6] dede] in dede

(25)

Þe fifþe Sunday gospel after Esteren.

Jon xvj chapit[us].[1]

SI quid pecieritis Patrem in nomine meo,[2]

[John 16:23-30]

Jesu seyde to his disciplis, "3if 3e aske my fader eny þing in my name, he schal 3euen it[3] 3ow. 3et ne han 3e, wyte 3e wel, in my name asked ri3t nou3t.[4] Aske & 3e schul[5] haue. Biddeþ[6] þat 3oure ioye be fulfilled. In ensample ich haue spoken to 3ow; & sone schal come[7] þat I schal speke to 3ou apertliche of my fader,[8] & in þat day 3e schal wyte[9] þat 3e aske my fader in my name. & I [ne] seye

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[1] heading in P: Dominica quinta post Pascha secundum Johannem 16; heading in W2: Dominica v post pascha secundum iohannem

[2] SI quid pecieritis Patrem in nomine meo] Amen dico vobis si quid pecieritis & cetera

[3] schal 3euen it] it schal 3iue

[4] in my name asked ri3t nou3t] asked ri3th nou3th in my name

[5] Aske & 3e schul] þat 3e it schulle

[6] Biddeþ] B on erasure and appears to be a correction; P om.

[7] come] come þe tyme

[8] apertliche of my fader] of my fader apertlich

[9] wyte] wel wite

[it nou3th] to 3ow [that I will ask the Father for you].[1] My fader loueþ 3ow for þat 3e han loued me, & for þat 3e han byleued þat ich am comen from my fader. & forsoþe ich am comen fro my[2] fader in to þis[3] world; & I schal now forsaken þis world & go to my fader." & his disciplis answered hym, "Now þou spekest openliche & nou3t in ensamples, & we wot now ri3t wel þat þou wost alle þinge & þat þou hast no mayster þat þou schalt asken of. Fforþi we byleuen forsoþe þat þou art comen fro þat iche God."

Now han we[4] herd þe letter; here we now[5] what it techeþ us. "What 3e aske in my name, my fader schal 3eue it 3ou." For[6] he þat askeþ sauacyoun of body & of soule, he askeþ in his name. For his name is on oure tunge sauyour þat saued us þoru3 his goodnesse. "3et ne haue 3e, wyte 3e wel, in my name asked ri3t nou3t." For as longe as Crist was wiþ hem bodiliche, þei affyed hem[7] so mychel in hym[8]

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[1] ne seye it nou3th to 3ow that I will ask the Father for you] B seye to 3ow; P ne seie it nou3th to 3ou; W2 nun pas le de a vus Ke io mun pere ruis de vus

[2] my] þe

[3] þis] þe

[4] han we] rev.

[5] here we now] now here we

[6] For] om.

[7] hem] B mar.

[8] so mychel in hym] in hym so mychel

þat þei ne hadde no myster to aske [non oþer þing].[1] Ffor what þing schuld þei asken þat hadde her[2] saueour wiþ hem? Bute for[3] here in þis world nys no sauacioun, ne non may be parfyt as longe as he lyueþ in þis world; ne to parfyte ioye may no man comen as longe as his dedliche flesch lasteþ.[4] Þerfore he seyde, "Biddeþ & 3e schal haue þat 3e may receyue parfyte ioye." [As þei3 he seide þus, "3e schull asken] þoru3 parfyt byleue[5] & wel werchynge þat[6] 3oure ioye be fulfilled." Þat is to seye, [f. 51ᵛ] in oþer lyf, he þat bileueþ & doþ Goddes comaundement, þei al[7] he speke no word, his goode dedis wolen speke for hym. For betere spekeþ holy[8] lyf to God þan connynge oþer any clergye, bute wiþouten connynge may he neuere wel werche. Ffor wyte 3e wel[9] þat he ne askeþ nou3t in þe name of Jesu þat eny þing askeþ but sauacyoun, and þerfore God ne hereþ nou3t his

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[1] non oþer þing] B ri3t nou3t; P non oþer þing; W2 rien altre

[2] her] þe

[3] for] om.

[4] as his dedliche flesch lasteþ] as he haþ his dedlich filþe; W2 la mortelte char li prient

[5] As þei3 he seide þus 3e schull asken þoru3 parfyt byleue] B þoru3 parfyt byleue; P As þei3 he seide þus 3e schull asken parfyt ioye þorou3 stedfast bileue; W2 Quenses ci deuez demander par ferme creire

[6] þat] &

[7] þei al] þei3 þat

[8] holy] B h holy, first h canc.

[9] Ffor wyte 3e wel] Ac wite 3e wel vchone

preyere. Ffor he þat more wole[1] aske of þis world þan he haþ myster to, he[2] ne sekeþ nou3t after parfyt ioye, ne it nys nou3t ri3t þat God here hym.

And he[3] þat bysecheþ harm to his enemy þei3 al he haue descerued it, [f]or[4] it is a3eyn skile, it is nou3t ri3t þat God here hym. For it is on of Goddus comaundemens þat we bydde for hem þat mysdon us. Whan he biddeþ vs prey[5] for hem, in þat[6] he defendeþ us þat we ne schul don hem non yuel ne þenken hem non.[7]

And sumtyme a man bisecheþ[8] sauacyoun of oþere, & þei3 al it be good þat he askeþ, 3it he ne spedeþ no3t; þei3 al he do Goddes comaundement, God ne wil nou3t graunte it.[9] For þe oþere þat he bysecheþ fore folweþ his fol[10] wille &

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[1] more wole] rev.

[2] he] &

[3] he] om.

[4] for] B ffor; P for

[5] prey] biseche

[6] in þat] þan

[7] ne þenken hem non] om.

[8] bisecheþ] secheþ; W2 demande

[9] 3it he ne spedeþ no3t þei3 al he do Goddes comaundement God ne wil nou3t graunte it] 3ut he ne spekeþ nou3th þei3 al he do gode dedes & goddes comaundement god nyl no3t graunt his prayer; W2 E face co ke deus cumande Ses ureisuns deus n'en ot mie

[10] folweþ his fol] þat foloweþ his foule

liþ in his folye & wil[1] nou3t forsake his synne. God nyl nou3t here þat he biddeþ for hym. Bote[2] þerfore ne schal nou3t þe holy man letten for to preye[3] for þe synful; for 3if God ne here her byddynge,[4] þe 3eldinge comeþ to hymself, &[5] for his good wille he schal haue good mede byfore[6] God. & þerfor it seiþ in þe sauter, "My preyere schal be in my bosome" [Ps. 34:13], for God for3eteþ no goode dede, oþer þat on oþer þat oþer it haþ.

Summe askeþ goode þinges as he þat biseche þ God to delyuere hym of his angwys & of[7] his temptacyoun of his[8] flesch. & þei ne asken nou3t wel, for God chastyseþ hem þoru3 þat. Good it is for to be fre of alle yuelis, but yuel it is to trespas a3ens God as man schuld don many tyme þe ofter 3if he had al his wille þan he schulde do &[9] he haue nou3t his wille. &[10] Seynt Poule bysou3te hym þryes þat he schulde don awey his temptacyoun of his flesch of

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[1] & wil] & whan he nyl

[2] Bote] B b bote, first b canc.

[3] preye] biseche

[4] 3if God ne here her byddynge] B her mar.; P 3if þat god ne hereþ nou3th his biddynge for hem

[5] &] Þerfore

[6] byfore] of

[7] of] om.

[8] his] þe

[9] &] 3if

[10] &] ffor

whiche þe wicked aungel[1] tempted hym; bute God[2] nolde no3t, for he seyde[3] it was bettere þat he it had þan he it had nou3t:[4] "For my grace suffyceþ ynow to þee" [2 Cor. 12:9]. For þe mo temptacyouns þat a man haþ, 3if he haue grace to wiþstonden hem,[5] þe more is his mede for þe[6] grete þolmodnesse þat he haþ in þe fi3tynge of þe temptacyoun.[7] & þerfore God nolde nou3t graunte Seynt Poule here þat he were quyte of al his angwys & alle harmes.[8] [For he may nou3th haue ioye parfytt for to be quyte her of al anguissch].[9] Þerfore seyde Jesu, "Askeþ so[10] þat 3e mowen[11] han parfyt ioye, & 3e it schul han pleynerliche."[12] For[13] ioye is in heuene and nowhar elles; for al þe[14] ioye

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[1] aungel] aungels

[2] God] god seide he

[3] he seyde] om.

[4] it had nou3t] ne hadde nou3th had it

[5] hem] om.

[6] þe] his

[7] of þe temptacyoun] om.

[8] his angwys & alle harmes] anguissch

[9] For he may nou3th haue ioye parfytt for to be quyte her of al anguissch] B om.; P for he may nou3th haue ioye parfytt for to be quyte her of al anguissch; W2 Kar co n'est pas ioie parfite De charnels mals ci estre quite

[10] so] om.

[11] mowen] om.

[12] pleynerliche] pleyner

[13] For] om.

þat here is haþ a litel tyme, & wiþ gret wrong it is cleped ioye þat dismetteþ[1] us from þe ioye þat euere schal laste. Ffor no man may haue þis ioye & þat boþe. & he þat comeþ in to þat ioye wiþouten ensample, he schal se God apertliche[2] & þat holy trinite, þoru3 whyche he is loued here & leued. "For[3] I sey no3t to 3ou I[4] schal preye my fader for 3ow;[5] for my fader loueþ 3ow wiþ al his wille[6] for 3e han loued me."[7]

Now 3e schul se[8] of stedefast byleue whan it is good & wiþouten doute so gretliche he is frend to God þat it is no tale þei3 þat Crist preye nou3t for hym.[9] For as sone as þe[10] man bileueþ stedefastliche[11] as he oweþ to do, God knoweþ hym & God seþ hym & loueþ hym. & whan þe man

---

[14] þe] þis

[1] dismetteþ] disereteþ

[2] apertliche] apertlich ei3e wiþ ei3e

[3] For] om.

[4] I] þat I

[5] for 3ow] om.

[6] al his wille] a good wille

[7] han loued me] haue loued me & louen me

[8] se] seen Lordynges

[9] hym] hem

[10] þe] þat þe

[11] stedefastliche] ri3thfullich; W2 bien

lou

hym

com

þat

he c

þe c

holl

oþer

sunn

li3t

may

more

wiþou

but

loueþ[1] Jesu & bileueþ[2] hym, þe fader loueþ hym & cleymeþ[3] hym fo[r][4] on of [f. 52ʳ] his. He þat bileueþ þat he is comen from þe fader, he is frend to God leue & dere. & 3if þat Crist com fro þe fader, it byhoueþ þat he go a3eyn þer he com fro. Now loke we 3if I[5] may fynde eny[6] ensample in þe creature. Of þe sunne comeþ þe li3t & þe sunne dwelleþ hollyche[7] stille. & 3if þou wilt taken þat on from þat oþer, neiþer þat on ne[8] þat oþer þou ne schalt haue. Þe sunne is bitokned by þe fader, & his sone bytokneþ[9] þe li3t. Þat wolde taken þe sunne wiþouten þe li3t, &[10] þat may nou3t be, ne þe fader may nou3t be wiþouten þe sone. No more wiþouten li3t schal neuer þe sonne be,[11] ne þe fader wiþouten þe sone. Of þe sonne non ne seþ[12] þe mychelnesse but by þe li3t þat comeþ þerfro. Ne no man may se fader but

---

[1] loueþ] bileueþ in

[2] bileueþ] loueþ

[3] cleymeþ] clepeþ; W2 claime

[4] for] B fo; P for

[5] I] we

[6] eny] om.

[7] hollyche] B h hollyche, first h canc.

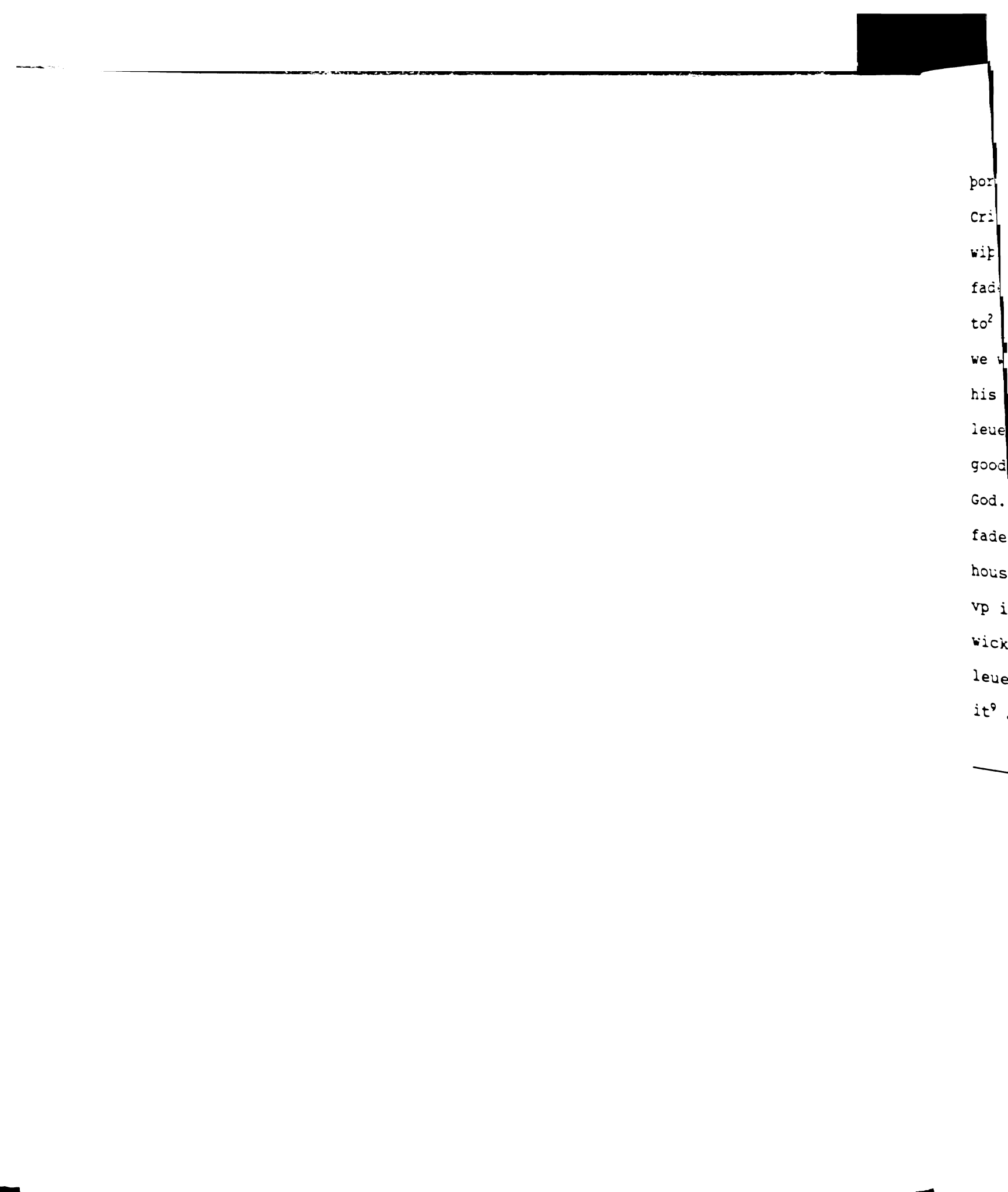
[8] ne] from

[9] his sone bytokneþ] þe son by

[10] &] om.

[11] schal neuer þe sonne be] ne schal þe sunne neuere be

[12] non ne seþ] ne seeþ non



þoru3 Crist þat is his li3t. Forþi we schul bileuen in Crist þat he com fro[1] þe fader & is wiþ þe fader. He woneþ wiþ hym to kepen vs, & com fro hym to li3ten vs. From þe fader he com to techen vs, & wiþ þe fader he is to taken vs to[2] hym. Ffrom þe fader he com for to drawen us to hym 3if we wil folwen his weyes & for to[3] forsake þe world þoru3 his grace.[4] Ffor to þe fader non ne schal come but 3if he leue þe loue of þis world. Nou3t þat he[5] caste awey al his good, but þat he[6] sette nou3t his loue þerupon more þan on God. & þerfore he seyde, "I lete þe world & go to my fader." God forsoke first þe world whan Eue deceyued her housbonde. & anoþer tyme he lefte þe world whan[7] he wente vp into heuene. & we mot forsake þe world, þat is al manere wickednesse, whan we ben cristened. & anoþer tyme we mot leuen it[8] 3if we wil stei3e up wiþ Crist. Forsake we moten it[9] anoþer tyme, þat is þat we[10] sette nou3t oure loue

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[1] fro] þe fro

[2] to] wiþ

[3] for to] om.

[4] grace] grace & þorou3 his my3t

[5] þat he] om.

[6] þat he] om.

[7] whan] whan bodilich

[8] leuen it] leten

[9] we moten it] it we moten

[10] þat we] om.

per

God

wor

þervpon 3if we wil folwen þe holy ensamples wiþ þe apostles Goddes worde.[1] God sende us his grace so for to heren his word þat we mowe dwellen wiþ hym. Amen.[2]

---

[1] Goddes worde] om.; W2 la deu uerbe

[2] wiþ hym Amen] B written below in next line

come

pat

he w

al[5]

last

cris

schu

folw

Marc

amo

nou

in
dor

(26)

In die Assencionis Domini secundum Marcum.

Þe gospel on Holy Þrusday.[1]

Recumbentibus vndecim discipulis.[2]

[Mark 16:14-20]

On a tyme as þe xi apostelis weren togydere, & Jesu come[3] & vndernom hem of her febel feiþ & of þe[4] hardnesse þat was in her herte whan þat þei tolden nou3t to oþre þat he was arisen from deþ to lyue. And þan he bad hem gon ouer al[5] & prechen & telle þe gospel as longe as þe world lasteþ: "Telleþ to iche creature þat[6] þei þat byleuen & ben cristned, þei schul be saaf; & þei þat byleuen it nou3t schul be dampned forsoþe[7] wiþouten ende. Þis toknes schul folwen hem: þei schul don out deueles in my name,[8] & wiþ

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[1] heading in P: In die Ascencionis domini secundum Marcum; heading in W2: In ascensione domini secundum marcum

[2] discipulis] discipulis & cetera

[3] togydere & Jesu come] togedre in on stede & Jesus amonges hem

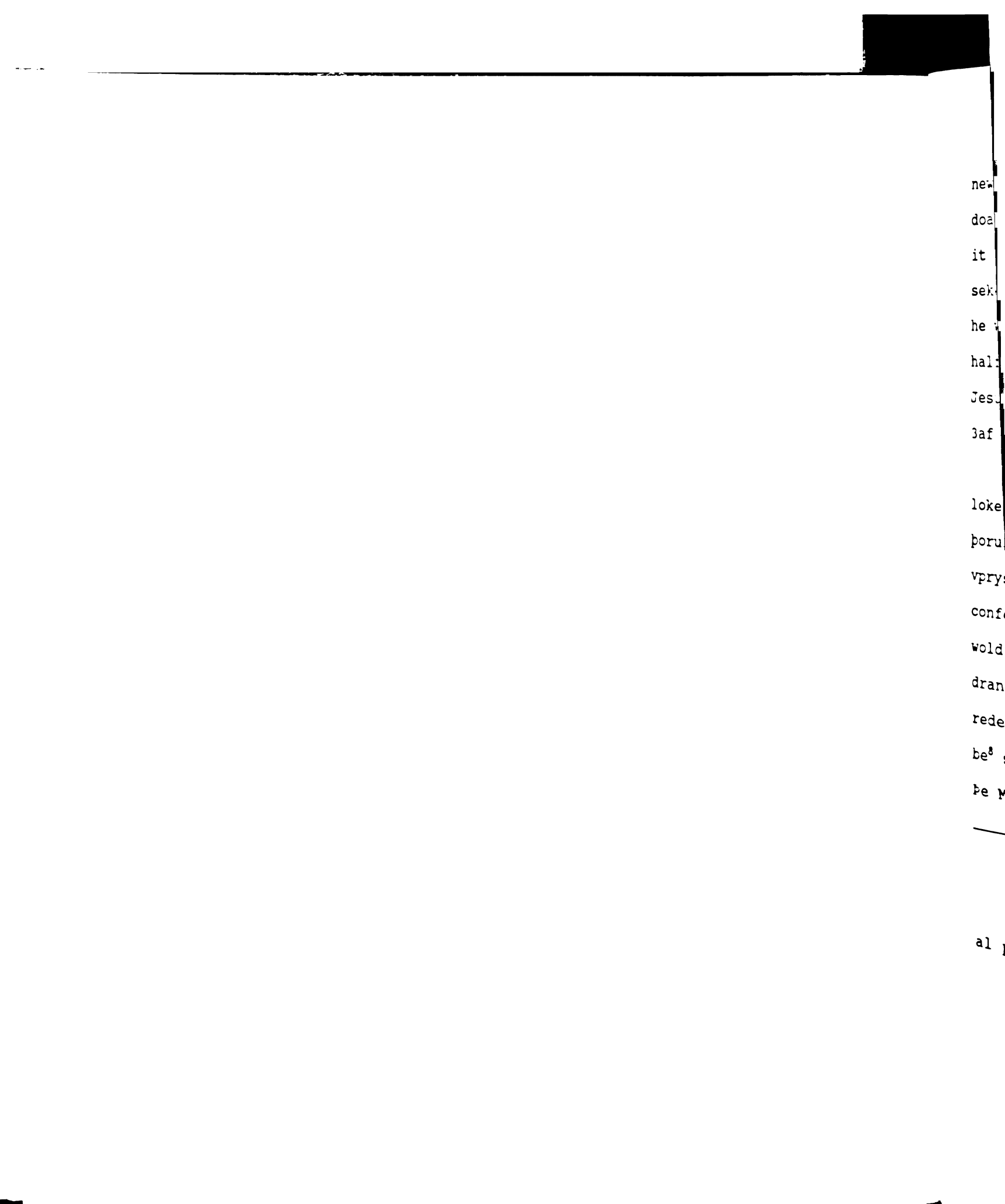
[4] þe] her

[5] al] al þe werlde

[6] iche creature þat] alle creatures And

[7] byleuen it nou3t schul be dampned forsoþe] ne leuen nou3th forsoþe hij schulle be damnped

[8] Þis toknes schul folwen hem þei schul don out deueles in my name] Þes toknes folowed hem in my name Hij schullen done out deuels



newe tunges þei schul speken. Þe neddres þat ben yuel doande þei schul don[1] awey. & 3if þat þei drynken venym, it schal nou3t greuen hem. Her hondes þei schul leyn on þe seke, & þei schul ben hole." And whan Jesu had þus spoken, he wente up to heuene & sette hym vpon his fader[2] ri3t half. & his disciplis wenten forþ & precheden ouer al[3] of Jesu. & God confermed her prechyng þoru3 þe vertu[4] þat he 3af hem.

Now 3e haue herd þe lessoun of Iesus assencioun. Now loke we what it bitokneþ so þat we mowen come to [hym][5] þoru3 his helpe. Þat his disciplis were in doute of his vprysynge, it was nou3t for her frelte, but it was for to confermen vs fast in þe bileue. For[6] þei were in doute, he wold [f. 52^{v}] ofte schewen hym vnto hem, & ete wiþ hem, & dranke[7] wiþ hem, & lete hem hondel his woundes þat whan we rede þese dedis þat we schul stedefastliche bileuen þat it be[8] soþ. For þoru3 her doute is oure bileue maad siker. Þe Maudeleyn ne dide us nou3t so mychel good þat bileued it

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[1] don] done hem

[2] his fader] goddes

[3] wenten forþ & precheden ouer al] wenten þan forþ ouer al prechande

[4] þe vertu] her vertues

[5] hym] B hem; P hym; W2 li

[6] For] And for þat

[7] dranke] drynk

[8] it be] hij ben

so

þat

þor

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he w

mysb

hem

þat

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depa

went

lyue

so sone þan Thomas dide þat was so longe in doute. For þat[1] he was in doute, he hondled þe woundes of Jesu; & þoru3 his holy hondlynge he brou3te us out of doute & confermed oure bileue wiþouten eny doute. & þat ich day þat he wolde stei3e up to heuene, he schewed hym bodiliche vnto hem.[2] & whan he had eten wiþ hem, he wente up to heuene[3] & 3af hem his benysoun. & he ete wiþ hem for to schewe þat he was man, for a spirit may nou3t eten, bute lyueþ al[4] by þe grace of God. & vnto heuene he wente[5] wiþouten eny oþer helpe for to schewe þat he was God veray of lyf. Bute whan he wente[6] he tau3te his disciplis & vndernome hem of her mysbileue, for þat þei schulde holde faste þat he seyde to hem at his departynge. For it is costom of worldliche men þat whan þei departen ichone from oþer, þe laste word þat þei seyn it is holden.[7] & Crist wolde chastyse his at his departynge, þat we schulde vnderstonde soþeliche þat he is went up to heuene bodilich, & þat God arered man from deþ to lyue,[8] & þat God in his manhede wente up to heuene. But

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[1] For þat] ffor þorou3 þat þat

[2] hym bodiliche vnto hem] hym to hem bodilich

[3] & whan he had eten wiþ hem he wente up to heuene] om.

[4] al] om.

[5] wente] sti3eþ

[6] wente] went vppe

[7] holden] at holde

[8] man from deþ to lyue] fram ded to lyue man

bileue is litel worþ þat amendeþ no3t hem þat ben in doute, whan þat he may & can & ne seiþ[1] it nou3t, neþer in word, ne in dede,[2] ne in wrytynge. And þerfore seyde Crist to his apostelis,[3] "Goþ into þe world & precheþ þe gospel." "Goþ," he seyde, for þei schul be redy ouer al þer nede were.[4] [He badde hem go also þat non be slow to oþer in word ne in dede].[5] "Goþ," he bad, for þei schulden[6] teche þe folk stedefast bileue þoru3 ensample to dwelle in goode,[7] & þat non schulde letten. Þoru3 al þe world he bad hem gon. Ffor by al þe world is vnderstonden[8] als longe as a man lyueþ here. For God 3eueþ no confort[9] to non but 3if he be taken in goode werkes &[10] in good wille to his laste endynge. "Goþ," he seyde "as longe as þe world lasteþ & precheþ to alle creature."

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[1] seiþ] B i above the line; P seeþ

[2] ne in dede] om.

[3] Crist to his apostelis] Jesus

[4] nede were] myster is

[5] He badde hem go also þat non be slow to oþer in word ne in dede] B om.; P He badde hem go also þat non be slow to oþer in word ne in dede; W2 Il dist alez ke nul ne seit Vers altre lenz n'en dit n'en feit

[6] Goþ he bad for þei schulden] Goþ for to; W2 Alez pur

[7] dwelle in goode] do wel; W2 bien faire

[8] vnderstonden] to vnderstonden by

[9] 3eueþ no confort] ne bereþ nou3th confort

[10] &] oiþer

wit

vnd

[be

pat

all

hab

fele

as s

moys

crea

mesu

W2 c

seid
crea

W2 e

Now is many creature in þis world[1] þat hauen neiþer wit ne mesure in hemseluen.[2] Ffor[3] summe þer ben þat vnderstonden no wytt;[4] & summe þer ben þat fele nou3t, as [bestes &] trees[5] & fisches. May men vnderstonden þanne[6] þat God bad prechen to hem? Nay, it is nou3t so. For to alle creatures þat is man one, for[7] of euerich creature man haþ sumwhat of.[8] Man haþ discrecyoun as aungelis han, & felen as quike bestis don, & lyuen as trees & gres, beinge as stones & marble.[9]

Trees ne han no soule ne lyuen[10] but onliche þoru3[11] moysture þat quikeþ hem, & þei dyen whan þat þei han no

---

[1] is many creature in þis world] in þe werlde ben many creatures

[2] wit ne mesure in hemseluen] in hemseluen wytt ne mesure

[3] Ffor] om.

[4] vnderstonden no wytt] ne vnderstonden no3t

[5] as bestes & trees] B as trees; P as bestes & trees; W2 cum sunt cheuals boefs e asnuns Arbres herbes perres

[6] þanne] om.

[7] For to alle creatures þat is man one for] for þat he seide to alle creatures þat is to man one ffor; W2 Kar a creature chescune Ad li home alcune commune

[8] of] om.

[9] beinge as stones & marble] he is as stones of marble; W2 est cum sunt perres e marbres

[10] lyuen] lyf

[11] þoru3] om.

mo
fr
se
he
may

be
wip
nou
on
he
dout
þat

awey

ouer

moysture. & þe man doþ also whan þe blod drei3eþ[1] awey from hym. Þerfore[2] man comprehendeþ alle creatures. By semblaunce man is wel alle creatures [for al][3] is maad to helpen hym, & ouer alle creature[4] God haþ 3ouen hym maystrye.[5]

"He þat bileueþ," he seyde, "and is cristned, he schal be saued. He þat bileueþ nou3t, he[6] schal be dampned wiþouten ende." Here 3e may wel se, þat cristendom nys nou3t worþ[7] to hem þat bileue nou3t in Crist, þat he dyed on þe rode & þat he is arisen[8] & wente up to heuene. Bute he þat is cristned & bileueþ it wel, hym ne þar nou3t douten[9] hym. Þis toknes þei schul sen, h[ij][10] [f. 53r] þat bileuen stedefastliche.

Now seþ lordynges what bileue haþ mychel my3t. It doþ awey deuelis, it 3eueþ newe langage, & doþ awey venym.

---

[1] blod drei3eþ] body drieþ and goþ; W2 sanc secchist

[2] Þerfore] ffor

[3] for al] B om.; P for al

[4] & ouer al creature] He is wel cleped a creature ffor ouer al

[5] maystrye] maistrie of alle creatures

[6] he] om.

[7] worþ] B w worþ, first w canc.

[8] arisen] arisen fram ded to lyue

[9] douten] B en canc., douten mar.

[10] hij] B hym; P hij

He
leu
ame
þis
þen
Nay
sei
nou
[þe
tok
schu
But

hymse

pur le

9
first
cruren

10

11

He[1] heleþ þe seke. Summe wil seyn, a mychel fool he is þat leueþ it nou3t. Bute whan þei heren hou it is, þan þei han amendynge in hemseluen,[2] & seiþ to hymseluen, "I bileue þis[3] ri3t wel, but of al þis ne do ich ri3t nou3t," & þencheþ þan þis: "In þis[4] sawe is nou3t worþ my bileue."[5] Nay[6] but he þat is in suche þou3t, [h]ere[7] what Seynt Poule seiþ: "Þe toknes ben don for hem þat ben out of þe bileue & nou3t for hem þat ben in þe bileue"[8] [Cf. 1 Cor. 14:22]. [Þerfore first hij mote bileuen][9] þat schulde resceyue þis toknes of God, þat 3if eny dispysed her prechynges, þei schulde bileuen ari3t whan þat þei seyen þes[10] wondres don. But whan cristendom wex more & mychel folk wex bileuand[11]

---

[1] He] &

[2] þei han amendynge in hemseluen] he haþ mournynge in hymseluen; W2 alcun de vus en sei suspire

[3] þis] om.

[4] In þis] om.

[5] my bileue] þere my bileue ne may nou3th comen to

[6] Nay] om.

[7] here] B Here; P here

[8] & nou3t for hem þat ben in þe bileue] om.; W2 e nient pur les leals

[9] Þerfore first hij moten bileuen] B om.; P Þerfore first hij moten bileuen; W2 Dunt pres tuz ki de primes crurent

[10] þes] þe

[11] wex bileuand] bileued

in

þei

mor

bil

gar

rot

for

þe

he

cris

spek

þat

bot 3

whan
hym]
ffor
fram
l'ense
li cha

in God, wharto schulde þei loken[1] after wondris, siþen þat þei my3ten do þus mychel[2] in hemseluen? For God preyseþ more hem[3] þat bileuen wiþouten wondris,[4] þan hem þat bileuen wiþ seynge of wondris.[5] For[6] he þat is a wyse gardener, he watereþ[7] his plantes til þat þei han taken rote & ben wel wexande. Þan he leteþ his watrynge. & no for þan þes wondres ben al day don[8] in holy chirche. For þe prest &[9] þe name of Jesu dryueþ out deuelis [first whan he cristneþ þe childe þat is heþen. Ffor whan þe childe is cristned, all deuels ben dryuen away fram hym].[10] & he spekeþ newe langage whan[11] he scheweþ to al his harm hou þat he schulde be dampned þoru3 synne but 3if he be newed

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[1] loken] þan loken

[2] þus mychel] þise

[3] preyseþ more hem] praised hem better

[4] wondris] wondres seynge

[5] bileuen wiþ seynge of wondris] nyllen nou3th bileuen bot 3if he seen myracles

[6] For] And

[7] watereþ] watereþ euer

[8] al day don] 3utt done al day

[9] &] in

[10] first whan he cristneþ þe childe þat is heþen Ffor whan þe childe is cristned all deuels ben dryuen away fram hym] B om.; P first whan he cristneþ þe childe þat is heþen ffor whan þe childe is cristned all deuels ben dryuen away fram hym; W2 Quant l'enfant paen primseine E de baptistire l'enseigne Kar quant li home est baptize Tuz diables sunt de li chace

[11] whan] B w whan, first w canc.

[redacted]

a3
he
or
ne
þis
hy
yue
noy
sek
ydel
Ffo
tec
þe

a3eyn in God.[1] Addres[2] he doþ awey þoru3 prechynge,[3] for he scheweþ to ichon[4] his foul þou3tes þat stynken ful yuel or euere he wyte. For he þat may se his foule þou3tes, neuere ne schal he be blemysed wiþ synne. Þe prest drynkeþ þis[5] venym whan he seþ oþer hereþ þat man draweþ[6] yuel on hym,[7] oþer wiþ ri3t, oþer wiþ wrong, oþer þat men souchen yuel to hym,[8] oþer drawe harm of hym. Bute suche drynke ne noyeþ hym nou3t 3if he amende hymseluen & helpe oþere. Vpon seke he setteþ his hondes whan he chastiseþ hem þat ben ydel[9] wiþ word & werk,[10] þat in his tunge[11] he mysgo nou3t. Ffor Seynt Poul biddeþ þat men schal resceyue þe seke[12] & teche hem þe bileue, for þat is wers þan seknes to be out of þe bileue[13] [cf. Rom. 14:1]. Lewede mowen don þes toknes,

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[1] newed a3eyn in God] newe in god a3ein

[2] Addres] Þe neddre

[3] prechynge] B p prechynge, first p canc.

[4] to ichon] vchone

[5] þis] þe

[6] man draweþ] men drawen

[7] on hym] of hem

[8] hym] hem

[9] þat ben ydel] om.

[10] werk] wiþ werk

[11] tunge] endynge; W2 fei

[12] þe seke] þe pouer and þe seke

[13] to be out of þe bileue] om.

3if þat þei bileuen wel in Jesu þat is oure lyf. Ffor þe gospel seiþ, "Alle þinge he may don þat bileueþ wel in Crist" [Mk. 9:22]. He dryueþ awey deuelis in þe name of Jesu þat secheþ after ri3t helþe; þat saueþ hymseluen & oþere 3if he can & haþ grace, he putteþ þe deuel out of his stede. And þan he spekeþ newe langage whan[1] þat he scheweþ his foul wille, whan he scheweþ his synnes & askeþ mercy of God. He doþ awey serpentis whan he wiþdraweþ hym from yuel þou3tes by his wille; of his venym þan[2] he is neuer þe wers, whan he for his mysdede[3] ne falleþ nou3t into wraþþe. Vnto seke he schal don gret good whan he helpeþ a man out of synne wiþ word oþer wiþ werk.[4] & þei þat [contenen hem] þus [wiþ Crist],[5] þei schul stei3en vp to heuene. Ffor he is stei3en up toforn to di3te al redy a3eyn hem, & to open[6] þe 3atis þat Adam schet aforn[7] þoru3 his synne, & non[8] my3te vndon hem or þat Crist wente vp.[9] For[10] he au3te wel

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[1] whan] B w whan, first w canc.

[2] his venym þan] venym

[3] his mysdede] mysdede oiþer mysseggynge

[4] werk] dede

[5] contenen hem þus wiþ Crist] B þus don; P contenen hem þus wiþ crist; W2 Si se cuntendrunt Od crist

[6] he is stei3en up toforn to di3te al redy a3eyn hem & to open] hem he is went bifore for to di3tten it redy & oppen

[7] schet aforn] hadde aforne schett

[8] non] ne

[9] or þat Crist wente vp] ar crist wolde wenden vppe

to

ro

af

par

fac

For

sto

53'

his

abo

is p

help

to c

come

but

is,9

sche

to entren[1] þat was born of a mayden and ouercom þe deþ & robbed helle; & vpon þe þridde day aros from deþ to lyue; & after his deþ fourty dayes, he schewed hym often[2] to hem; & þan stei3 vp to heuene þat þei alle sei3en, & sitt vpon his fader ri3t hond in as mychel as he haþ taken oure flesch. For in as mychel[3] as to his grete Godhede he ne haþ neiþer stondynge ne sittynge. For he[4] is ouer al my3tfullich [f. 53^{v}] & he nys nou3t in o stede stille. Bute his flesch on his fader ri3t hond sitt, þat is in þe hy3e blisse of heuene abouen alle þe prynces & þe potestatis. Swiche blis þer[5] is þat non herte may þenken ne tunge telle. Bute what helpeþ it to þenken on þat blisse, but 3if a man þenkeþ for to comen þider? But gret sikernesse Crist haþ 3euen vs to comen þider þat haþ born oure flesch þider.[6] Certis it is[7] but in vs þat we may be blisful wiþ hym þer he sitt.[8] Þat is,[9] he abydeþ vs for to receyuen us swetliche vnto[10] his

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[10] For] Ac

[1] wel to entren] for to haue entre

[2] dayes he schewed hym often] daies duelled here & schewed often

[3] in as mychel] om.

[4] he] god

[5] þer] þat

[6] þat haþ born oure flesch þider] om.

[7] is] nys

[8] þer he sitt] om.

[9] Þat is] He sitteþ þat is

fa

fo

hy

wh

Lo

wis

[Ar

þe H
wrec
Amen
od l

fader ri3t half þer is[1] his blis. He is oure flesch[2] forsoþe. In yuel tyme he was born þat ne comeþ nou3t to hym. & he þat draweþ hym þider, þerof[3] he may be siker whan his flesch sitt vpon Goddes ri3t half.[4] Oure swete Lord þat art God lyuande, haue mercy upon vs [wrecches, als wis] as þou art [one God wiþ] fader & [wiþ þe] Holy Gost. [Amen]. [5]

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[10] vnto] into

[1] þer is] þat is in

[2] flesch] fader; W2 char

[3] þerof] om.

[4] half] honde

[5] wrecches als wis as þou art one God wiþ fader & wiþ þe Holy Gost] B as þou art fader & sone & Holy Gost; P wrecches als wis as þu art god wiþ þe fader & þe holy gost Amen; W2 cheitifs Si ueir cum tu es un deu dit Od le pere e od l'esperit Amen

(27)

Þe Sunday gospel wyþinneþ þe vtas of Assencioun.

Jon xj.[1]

CVm uenerit Paraclitus spiritus veritatis[2] & cetera.

[John 15:26-27 and 16:1-4]

To his disciplis seyde Jesu, "Whan þe Holy Gost is comen to 3ou þat I schal sende fro my fader, þe gost þat is al soþnesse, þe gost þat comeþ fro my fader[3] schal bere me witnesse & 3e schulen bere witnesse[4] þat alwey han ben wiþ me. Þese þinges ich haue spoken to 3ou for 3e schul nou3t ben aschamed. For þe folk þat schul be þat tyme[5] schul do 3ow out of þe synagoge. & such tyme schal come þat ichon þat sleþ 3ow schul wenen[6] to plesen to[7] God & do to hym gret seruyce. Þei schul do 3ou gret[8] angwis & sorwe, for þei knowen neiþer my fader ne me. Þis ich haue seyd 3ou

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[1] heading in P: Dominica infra Octabas ascencionis Domini secundum Johannem; heading in W2: Dominica in octabas ascensionis domini secundum iohannem

[2] spiritus veritatis] om.

[3] fro my fader] þe fader he

[4] & 3e schulen bere witnesse] om.

[5] þat tyme] þan

[6] wenen] wene wel

[7] to] om.

[8] gret] þat ilche

[redacted]

bi

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Hc

Fo

co

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& þ

son

But

þat

neu

wor

bifore, þat whan wicked men comen, þat 3e schul þenken þervpon & beþ nou3t agast."

He[1] þat wil be syker of þe[2] bileue, 3eue al his herte to God almy3ten. Take we þe þre persones,[3] fader & sone & Holy Gost, for God[4] is þre in onhede, & he is on in þrehod. For þre[5] persones ben o God, bute of[6] þe fader & þe sone comeþ[7] þe Holy Gost. He comeþ out[8] þat al byndeþ þat non go from oþer. He comeþ out & woneþ & is on God wiþ þe fader & þe sone in trinite. Þe fader nys nou3t þe sone, ne þe sone nys nou3t þe fader, ne neiþer of hem is þe Holy Gost. But he þat is fader, he is sone, & he is Holy Gost.[9] [3if þat þou wilt ri3twiselich bileue, you must use the neuter].[10] Þe fader is wiþouten bigynnynge, vnto whom

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[1] He] Hij

[2] þe] þat

[3] Take we þe þre persones] Take we þe þre persones wordes; W2 Par nun treis persones dit

[4] God] B god he, he canc.

[5] þre] þe þre

[6] of] of þe two

[7] comeþ] comeþ þe þridde

[8] He comeþ out] om.; W2 Il est issi

[9] But he þat is fader he is sone & he is Holy Gost] B insertion from the bottom of the page; P om.; W2 Mais co k'est pere co est fiz Co est li seinz esperiz

[10] 3if þat þou wilt ri3twiselich bileue you must use the neuter] B om.; P 3if þat þou wilt ri3twiselich bileue take we vs to þe wombe; W2 Si sainement creire vulez Al neutre prendre vus deuez

falleþ al ginnynge. & þe sone is bigynnynge of þe fader to whom nys no gynnynge;[1] for he ne my3te be no fader wiþouten[2] gendrure. Bute he made þis gendrure[3] wiþouten stede, wiþouten tyme, wiþouten houre. 3if þou bileuest nou3t in þe fader, of þe sone ne schaltou haue ri3t nou3t. He þat wolde take þe sone from þe fader, where schulde þe fader be whan he ne had no sone? Of þise two[4] comeþ þe Holy Gost, þe loue of þe fader & of[5] þe sone. God þe fader & God þe sone & God þe Holy Gost, nou3t þre Goddus bute þre persones &[6] o God. Þis gost comeþ fro þe fader, & he sendeþ his sone Crist. Bute þe sone in þat iche manere sendeþ hym as he com fro þe fader. For his sendynge is comynge out, & his comynge out is sendynge. No,[7] it nys nou3t a3ens his wille, for alle þei[8] han o wille. & he com to bere wytnesse of Crist whan oþer bar witnesse. For þer ne bereþ non witnesse of Crist, þat he nys lered of þe Holy Gost. Ffor Seynt Poule seiþ, "Non may seyn Jesu Lord

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[1] to whom nys no gynnynge] wiþouten bigynnynge

[2] wiþouten] bot 3if he hadde

[3] Bute he made þis gendrure] om.

[4] two] om.

[5] of] om.

[6] &] in

[7] No] ne

[8] þei] om.

wiþou
mowen
loue
bereþ
Jesu
haue
from
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neuer
come
Also
þei f
of⁹ he

þat ha
seyde
to his
wiþ me
priuez
des le

wiþouten þe Holy Gost" [1 Cor. 12:3]. By þat[1] [f. 54r] we mowen wyte[2] þat non ne may heryen God, but 3if he haue þe loue of þe Holy Gost[3] in hym & bileueþ in þe trinite. He bereþ ri3twysnesse þat spekeþ þoru3 þe Holy Gost. Þerfore Jesu seyde [to his priues, "3e schullen bere me witnesse þat haue ben wiþ me in present fro þe bygynnynge."[4] Wiþ Crist from þe bigynnyng his disciplis were forsoþe, for he had chosen hem or þat he had[5] maad þe world. For God made neuere no þing þat he ne woste or he made it[6] what schulde come þerof. Þus men may vnderstonden þe gynnyng bodiliche. Also fro þe bigynnynge þei weren, for al his bodiliche dedis þei folweden also[7]. & [he][8] seyde hem what schulde fallen of[9] hem þat þei schulden whan þei were in destresse þenken

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[1] By þat] ffor seint poule seiþ by þat

[2] wyte] wel wite

[3] but 3if he haue þe loue of þe Holy Gost] om.

[4] Jesu seyde to his priues 3e schullen bere me witnesse þat haue ben wiþ me in present fro þe bygynnynge] B Jesu seyde 3e ben priue wiþ me fro þe bygynnynge; P Crist seide to his deciples 3e schullen bere me witnesse þat haue ben wiþ me in present fro þe bigynnynge; W2 iesus dist a ses priuez Vus me testemonierez Ki auez este en present Od mei des le commencement

[5] had] om.

[6] made it] rev.

[7] also] om.

[8] he] B om.; P he

[9] fallen of] bifallen to

þer upon Crist;[1] & þat[2] þei ne schulde nou3t ben abascht ne aschamed whan þat þei weren so serued, but þenke vpon crist. Þerfore he seyde, "Þei þat [schulden] ben[3] þat tyme, out of her synagoge [hij schullen putt 3ou." Þat is to saie, hij schullen putt hem out of þe commune poeple. For synagog][4] is as mychel to seyn on oure tunge[5] as a gederynge of Goddis folk. & it was custome þanne, þat þei þat trespast[6] a3ens Goddis lawe, þei schulde ben put out of þe comune puple as ben now in oure lawe, þei þat ben acursed.[7] & þe Iewes[8] helden it a gret trespas þat eny man lyuande schulde be holden for God; & þerfore þei acuseden[9] his disciplis & put hem out of her synagoge, þat was out of þe comune puple, for þat þei spaken of Jesu crist. Bute for þat þei ne schulde ben abascht þerof, he telde it hem aforn, & þe deþ þat þei schulde suffren. & al he warned hem for þat þei ne

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[1] Crist] om.

[2] þat] þan

[3] schulden ben] B ben; P schulden ben

[4] hij schullen putt 3ou Þat is to saie hij schullen putt hem out of þe commune poeple For þe synagog] B om.; P hij schullen putt 3ou Þat is to saie hij schullen putt hem out of þe commune poeple for þe synagog; W2 vus ferunt Co est a dire ki l'espunt Hors de commune vus metrunt Kar synagoge

[5] tunge] B mar.

[6] trespast] trespast gretlich

[7] þei þat ben acursed] om.

[8] þe Iewes] hij

[9] acuseden] acurseden

schulde nou3t ben abascht þerof ne[1] flen it. "& suche tyme schal come þat ichon þat schal sle 3ou schul wenen wel to plesen to God & do hym gret seruyse." Whan þei wenden han plesed to God & do hym gret seruyse[2] þat diden Crist & his disciplis to þe deþ þat were nou3t vnderstondynge þat he was God & his disciplis, & 3it þei ben in gret payne, what schal come to hem þat leuen[3] þat he is Crist & haþ þe name of cristendom & þei slen God and turmenten hym by her good wille & wite wel þat þei don amys? Þat ben þei þat don[4] holy chirche harm, þat ben goode cristene men.[5] Loke þat it[6] be nou3t seyd of hem þat Jesu[7] witnesseþ, "Þei schul don 3ou such harm, for þei knowe nou3t[8] my fader ne me." Gret proue it is þat þei ne knowe nou3t his fader þat here wil[9] do his seruantis harm. Alle goode cristen men ben[10] Goddis seruauntis. & þei þat lyn in synne, & þei þat entyce

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[1] ne] &

[2] & do hym gret seruyse] om.

[3] come to hem þat leuen] ben of hem þat bileuen wel

[4] Þat ben þei þat don] Þat ben hij þat lyuen in lykyng of synne & hij þat done

[5] men] men þat lyuen vnder þe law3e of god

[6] it] om.

[7] Jesu] crist

[8] nou3t] noiþer

[9] his fader þat here wil] god þat by her wille

[10] ben] om.

oþer men[1] to synne, in word, oþer in dede, oþer in ensample 3yuynge, bynymen God his limes.[2] For he is heued of alle cristen men,[3] & þei ben alle his limes. Of alle þinge he is heued[4] & Lord. Bute cristen men & wymmen ben wedded to hym[5] at þe funston & he is her spouse, to hem[6] þat lyuen parfytliche & louen hym.[7] & þei[8] þat don hem harm,[9] he seiþ hymseluen þei don harm to þe perle of his eye [Cf. Zach. 2:8]. Loke þat þei ablynden God in as mychel as in hem is þat don suche men & wymmen eny harm.[10] Ffor Goddis loue[11] lordynges, þenkeþ her vpon & loueþ God & hem þat louen hym.[12] 3if 3e ne wile do hem no good, ne doþ hem non harm. Lokeþ þat God takeþ to hymseluen þat men doþ to his chosen, & namliche to hem þat hym parfytliche louen hym &

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[1] & þei þat entyce oþer men] & enticen oþer

[2] oþer in ensample 3yuynge bynymen God his limes] om.

[3] men] men namelich

[4] heued] heued and maister

[5] wedded to hym] aioyned vnto hym & wedded

[6] spouse to hem] spouse & namelich hij

[7] hym] hym & seruen hym boþe day & ni3th by her power

[8] & þei] He

[9] harm] any harme

[10] harm] harme oiþer grame oiþer any tene

[11] loue] B mar.

[12] louen hym] hym louen & seruen

seruen.[1] For þe betre þat a man loueþ hym,[2] þe more[3] he doþ to God þat doþ þat [f. 54ᵛ] man harm. Be we of stedefast bileue & werche[4] þerafter. God it vs graunte. Amen.[5]

---

[1] hym & seruen] & seruen hym

[2] hym] god

[3] more] more harme

[4] werche] wirche we

[5] graunte amen] B written below in next line

(28)

In die Pentecosten secundum Johannem.

Þe gospel on W[hi]tsunday.

Ion Xiiii c[hapiter].[1]

SI quis diligit me sermonem meum seruabit.[2]

[John 14:15-21]

"He þat loueþ me, he [kepeþ][3] my word, & my fader loueþ hym, & wiþ[4] hym we schul make oure wonyng stede.[5] He þat ne loueþ me nou3t, ne kepeþ nou3t my word. & þe prechynge þat 3e haue herd[6] nys nou3t myn, but is his þat me sent into þis world, þat is my fader, almy3ty God, þerwhyles þat ich haue be wiþ 3ou. Bute þe confort of þe Holy Gost, þat is þat my fader schal sende 3ou[7] in my name, [whan he comeþ][8] he schal teche 3ou alle soþnesse, & schal[9]

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[1] heading in P: Whitsundaye Die dominica in festo Pentecostes secundum Johannem Johannem 14; heading in W2: In die pentecosten secundum iohannem

[2] seruabit] seruabit & cetera

[3] kepeþ] B loueþ; P kepeþ; W2 guarderat

[4] wiþ] to

[5] make oure wonyng stede] come & make wonynge stede wiþ hym

[6] herd] herde of me

[7] 3ou] om.

[8] whan he comeþ] B om.; P whan he comeþ; W2 quant il vus vendrat

mayntenen my wordes. In þe[1] world I leue my pays wiþ 3ow, & in þat oþer I 3eue 3ou my pees. I ne 3eue it nou3t as þe world doþ. For þere ne schal be non herte sor, ne doute þer schal neuer be non.[2] Þat I haue seyd aforn 3e herde wel,[3] I go & come[4] a3en to 3ou. 3if þat 3e loue me in herte, in 3ou gret ioye 3e schul haue whan I go to þe fader. For þe fader is more þan I. I[5] seye it to 3ou or it come þat[6] 3e schul leuen it whan it is don. I schal no3t speke wiþ 3ou gretliche in þis world. Þis worldliche prince comeþ to me & he ne haþ nou3t founden[7] in me. Bute þe world wot wel þat I loue þe fader[8] in alle þinge, and kepe his[9] comaundementes þat he 3af me; I do as he bad me."

Vnderstondeþ hider,[10] lordynges, 3e þat wenen 3e louen God, þer nys non þat 3if men aske hym 3if he loue God þat he

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[9] schal] he schal

[1] þe] þis

[2] doute þer schal neuer be non] doute ne þere ne schal be neuer non

[3] wel] om.

[4] come] I come

[5] I] om.

[6] þat] om.

[7] founden] om.

[8] fader] fader wel

[9] kepe his] þe

[10] hider] om.

wole seye "3he." Bute loke wel he þat seiþ so þat[1] he do þat Jesu biddiþ hym. Ffor loue nys nou3t onliche in word, bute in dede also for to louen; but 3if I do it in dede, it is no3t worþ.[2] Þat I seye, for he þat loueþ[3] God ari3t, he[4] leteþ alle yueles & doþ þe[5] goode. Fforþi seiþ Jesu in þis lessoun schortliche at þe[6] firste, "He[7] þat loueþ me, he kepeþ my word." Þat is to seye, he doþ it in dede at his power, al þat he haþ seyd. "And he þat loueþ [me][8] in ri3t bileue, my fader loueþ hym," for he schal fulfille alle his willes. God doþ al þat þei wolen haue don, [for fine loue for3eteþ all yuels].[9] Þerfore he seyde afterward to hem, "We schul come & make oure wonynge."[10] To hym we come whan

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[1] he þat seiþ so þat] er he ansuere so þat 3if þat

[2] also for to louen but 3if I do it in dede it is no3t worþ] also Onlich for to saie I loue nys no ri3th loue bot 3if ich it do in dede

[3] Þat I seye for he þat loueþ] Þat I seie þat is proue þat he loueþ

[4] he] þat

[5] þe] al

[6] þe] om.

[7] He] om.

[8] loueþ me] B loueþ; P loueþ me; W2 m'aime

[9] þei wolen haue don for fine loue for3eteþ all yuels] B þei wolen haue don; P hij þat louen hym wil haue don for goddes loue for3eteþ all yuels; W2 quant ke sis amanz prie Kar fin amur tuz mals ublie

[10] wonynge] wonynge stede wiþ hym

we leuen in hym[1] & louen hym & dwellen wiþ hym. Whan we don goode werkes[2] for þe þre persones þat ben o God, vnto hym we ne schul nou3t come onliche, bute al in on forsoþe. For in hym woneþ God þat doþ his werkes. & þerfore he seiþ in anoþer stede opon hym[3] þat kepeþ eny comaundement & doþ it[4] in dede,"Vpon hym[5] schal my gost resten whan he comeþ, þat is he þat is meke[6] & pesyble & haþ[7] drede of my wordes." & he dredeþ Goddes wordes þat[8] hereþ hym & doþ hem in werk[9] wiþ good wille. Þe trinite of God schal be wiþ hym [& saue hym].[10] [Look what he seiþ of his lemman: vnto hym he schull comen to duellen wiþ hym].[11] Who may haue grettere worschype þan for to han suche a lord wonand

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[1] leuen in hym] bileue hym

[2] werkes] werkes He seide we schull comen

[3] hym] hym onlich

[4] eny comaundement & doþ it] my comaundement3 & doþe hem; not in W2

[5] vpon hym] om.

[6] meke] meke & mylde

[7] haþ] þat haþ

[8] & he dredeþ Goddes wordes þat] om.

[9] werk] dede

[10] & saue hym] B om.; P & saue hym; W2 E ert od li si le saluerat

[11] Look what he seiþ of his lemman vnto hym he schull comen to duellen wiþ hym] B om.; P Look what he seiþ of his lemman vnto hym he schull comen to duellen wiþ hym; W2 Veez k'il dist de sun ami A li uendrums pur meindre od li

wiþ hym þat al þe world may no3t holden, & boweþ hym[1] to oure loue? Al þe world ne may nou3t biclippe hym, & he wole wonen wiþ vs & dwellen & comen[2] to us at oure wille. A Lord God of mageste, w[ho][3] mowe speke or say þi goodnesse? Who may þenke þi goodnesse al þat þou wilt do to þe worldliche[4] man? We ben þanne werse þan houndes þat ne wil no3t do þi wille. For 3if we[5] loue þee, þou wilt do us al goode & herberwe wiþ vs. Þou byhotest vs þat þou wilt wone wiþ[6] us 3if þat we wilen drawen vs from harm.[7] Syker we mowen[8] be to herberwen þee þat don awey alle yueles[9] & don alle goode. Þenke we[10] to louen hym þat he may dwellen wiþ us. [Certes I not non of vs & we wist þat a riche man wolde come & herberewe wiþ vs þat we ne wolde paynen vs to] make oure hous fayr.[11] [f. 55ʳ]. And loke we þat þer be no3t

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[1] & boweþ hym] & he loweþ hym

[2] dwellen & comen] duellen þat al þe werlde ne may nou3th holden & 3ut he wil come

[3] who] B we; P who

[4] worldliche] wrecched; W2 chaitif

[5] we] we wil

[6] wone wiþ] come to

[7] drawen vs from harm] wiþdrawen vs fram yuel

[8] we mowen] he may

[9] awey alle yueles] alle yuels away

[10] we] we lordynges

[11] Certes I not non of vs & we wist þat a riche man wolde come & herberewe wiþ vs þat we ne wolde paynen vs to make oure hous fayr] B & þerfore peyne we us þat we mowe

inne to agreuen þat riche man.[1] Wel we owen to make oure hous fayr,[2] þat is oure body, whan God wolde herberwe wiþ us. For God ne dwelleþ no3t þer synne is.[3] And þerfore he seiþ aftirward, "He þat loueþ me no3t, he kepeþ no3t[4] my wordes." For neuere 3it[5] in no prechyng þat God[6] prechid, ne comaunded he[7] neuere but goode.[8] Þanne he loueþ God no3t þat doþ þe yuel & lateþ þe gode. For þe proue of ri3t loue is for to do wel wiþouten yuel.

"Ffor[9] þe prechyng þat 3e han herd nys not of me,[10] bute it is of hym[11] þat sente me hider, þat is my fader,

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make oure hous fayr; P Certes I not non of vs & we wist þat a riche man wolde come & herberewe wiþ vs þat we ne wolde paynen vs to make oure hous fayre; W2 Certes si un home riche e fer Od nus se deignast herberger Ni ad celi mult ne pensaft E del bien faire ne se penast Ne nuls ne uolsist munder E sa maisun bel aturner

[1] And loke we þat þer be no3t inne to agreuen þat riche man] & look þat noþing were in oure hous þat my3th greue þe riche man

[2] fayr] clene & fair

[3] is] is & wickednesse

[4] kepeþ no3t] wil nou3th kepe

[5] 3it] 3utt Jesus

[6] God] euere he

[7] he] om.

[8] goode] al good

[9] Ffor] And

[10] not of me] nou3th myne

[11] of hym] his

almy3ty God." For[1] iche man oweþ[2] wel to witen þat Jesu is Goddes word; for God spak þoru3 Jesu whan he sente hym hider, & schewed hym here in to þis world. Forþi nys it nou3t onliche his, but his fadres also. & for he schulde þe better be leued, of al Goddes word schewed Jesu as þei3 it were so: "Þat 3e leue nou3t þat ich am Jesu &[3] & God þat 3e sen man[4] amonges 3ow, leueþ hym whos sone þat ich am & whos word þat ich preche[5] to 3ou.

"Ffor þis[6] þinges I haue spoken to[7] 3ou as longe as I haue ben wiþ 3ou," as þei3 he seyde, "Ne for3eteþ it no3t,[8] whan þat I am bodiliche departed from 3ou. For þe Holy Gost, þat[9] gost of confort þat my fader schal sende 3ou in my name, alle þinges he schal sende &[10] techen 3ou, [&][11] my wordes he schal mayntenen." Þat [is as][12] he seyde, "3if

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[1] For] Lordynges

[2] oweþ] B o oweþ, first o canc.

[3] Jesu &] om.

[4] man] man here

[5] þat ich preche] I speke

[6] Ffor þis] Þise

[7] to] wiþ

[8] it no3t] nou3th hem

[9] þat] þat is

[10] sende &] om.

[11] &] B in; P &

[12] is as] B om.; P is as

3e doute 3ou of eny þing[1] of þat I seyde[2] to 3ou as longe as I haue ben wiþ 3ou, þe confort of þe Holy Gost þat is forsoþe saluacyoun[3] whom God sendeþ[4] in my name." Þis name Jesu is as mychel to sayn as saueour. & no man ne may haue þe confort of þe Holy Gost bute 3if he be in weye of sauacyoun. & he þat haþ þe Holy Gost, hym þar no3t be adrad[5] of no þing. Ffor he techeþ a man alle goode;[6] for alle þinges he[7] doþ us to lernen þat fallen in goode.[8] Þerfore seiþ Jesu, "I leue 3ou my pees." Þat is þat we ne do no þing a3eyn þe pees.[9] [Against peace oiþer helþe he holdeþ þat any þing þat is a3ein God leueþ oiþer lereþ].[10] For he þat [draweþ &] doþ þat falleþ [to þise, in heuen] he

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[1] eny þing] any þing oiþer for3ete any þing

[2] seyde] haue seide

[3] saluacyoun] B l above the line

[4] whom God sendeþ] whan god sendeþ it

[5] þar no3t be adrad] thar neuere be diswarre ne drad

[6] a man alle goode] alle þinges þat fallen to god

[7] he] it

[8] to lernen þat fallen in goode] vnderstonde þat good ben whiche þat ben for to lerne

[9] a3eyn þe pes] þat is a3eins pes; W2 cuntre pais

[10] Against peace oiþer helþe he holdeþ þat any þing þat is a3ein God leueþ ioþer lereþ] B om.; P oiþer helþe he holdeþ þat any þing þat is a3ein god leueþ oiþer lereþ; W2 Cuntre la pais de salu tent Ki cuntre deu creit u aprent

schal haue [haue it forsoþe.[1] Fforþi whan he seid, "I leue 3ou my pes," he seide after, "I 3iue 3ou my pes."[2] Þat is to saie, 3if 3e fynde pes here, in heuen 3e schull haue] ioye wiþouten ende.[3] Þat kepeþ it here þoru3 sufferaunce, [in þat oþer he it schal haue wiþoute faile.[4] Swiche nys nou3th þe pes of þis werlde] þat disceyueþ hem þat 3euen hem [þerto & confoundeþ hem].[5] Ffor Dauid seiþ,[6] "Amongus men þei schul no3t ben traueyled ne beten, for her pride haþ taken hem & þei ben [cloþed][7] in her synnes" [Ps. 72:5-6].

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[1] For he þat draweþ & doþ þat falleþ to þise in heuen he schal haue it forsoþe] B for he þat doþ þat falleþ he schal haue; P He þat draweþ & doþe þat falleþ to þise In heuen he schal haue it forsoþe; W2 Ki creit u fait ka pais apent El ciel l'auerat uerraiement

[2] Fforþi whan he seid I leue 3ou my pes he seide after I 3iue 3ou my pes] B om.; P fforþi whan he seid I leue 3ou my pes he seide after I 3iue 3ou my pes; W2 Pur quant out dist pais vus lais Lors dist io vus doins ma pais

[3] Þat is to saie 3if 3e fynde pes here in heuen 3e schull haue ioye wiþouten end] B ioye wiþouten end; P Þat is to saie 3if 3e fynde pes here In heuen 3e it schull haue wiþouten ende; W2 Quenses si vus pais tenez El ciel finablement l'auerez

[4] Þat kepeþ it here þoru3 sufferaunce in þat oþer he it schal haue wiþoute faile] B þat kepeþ it here þoru3 sufferaunce; P Þat kepeþ it here þorou3 suffrance in þat oþer he it schal haue wiþoute faile; W2 Ki ci le guarde par suffrance Ilokes l'auerat sanz faillance

[5] Swiche nys nou3th þe pes of þis werlde þat disceyueþ hem þat 3euen hem þerto & confoundeþ hem] B & he þat disceyueþ hem þat 3euen hem to pees he confoundeþ hymseluen; P Swiche nys nou3th þe pes of þis werlde þat disceyueþ hem þat 3iueþ hem þerto & confoundeþ hem; W2 Tele n'est pas la pais del mund Ki sous deceit e confunt

[6] Ffor Dauid seiþ] fforþi seiþ dauid; W2 Dunt li psalmistre dauid dist

[7] cloþed] B roted; P cloþed; W2 uestuz

Wel wyten þei[1] þat þei for3eten God þat affyen hem in pees of þis world. Ffor þei þat haue no chastisynge,[2] þei synnen þe oftere [& þe hardilicher. And þe more pes þat þe fole haþ, þe wers he wexeþ].[3] Bute þei þat haue þe pees of God, þe more þat þei ben traueyled here & suffren here[4] for þe loue of God, her pees schal be lastand in ioye, þere her hertes schul no3t be turbled ne deceyued of no þing.[5] For he holdeþ wel Goddes pees þat no þing nys turbled[6] for non erþeliche þing, þat douteþ no þing þat harmeþ hym in þis world,[7] & for þe pees þat he haueþ in þis[8] world, ne wiþdraweþ hym no3t from þe pees of God. "Þat I haue seyd, 3e haue wel herd: I go & I[9] come a3eyn to 3ou," as þei he seyde, "Holdeþ þerfore my pees. For þei3 al[10] I lete 3ou[11]

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[1] þei] 3e

[2] chastisynge] B c chastisynge, first c canc.

[3] & þe hardilicher And þe more pes þat þe fole haþ þe wers he wexeþ] B om.; P & þe hardilicher And þe more pes þat þe fole haþ þe wers he wexeþ; W2 sourement E cum li fols ad greigner pais De tant deuient il plus malueis

[4] here] it

[5] ne deceyued of no þing] om.

[6] For he holdeþ wel Goddes pees þat no þing nys turbled] om.

[7] þat douteþ no þing þat harmeþ hym in þis world] Þat nys adradd ne douteþ no þing þat hij han in þe werlde

[8] þis] þe

[9] I] om.

[10] þei3 al] B 3 appears to be a correction; P þei3 al þat



now bodilyche, I schal come a3eyn to 3ou a3eyn[1] at þe iugement. & þan schal þe[2] wycked ben dampned, & þe goode ben corowned.[3] 3if þat 3e loue me in herte,[4] 3e schal haue gret ioye in 3ou." Þat [is as][5] he seyde, he þat loueþ & bileueþ in Jesu[6] vp arysynge, & of his vp stei3enge,[7] oweþ he[8] to gladen whan þat he schal come to blis, þat is to say [f. 55ᵛ] þe blis[9] þat neuere schal faylen. Þis ioye forsoþe schul alle[10] haue þat folwen Jesu in[11] gode werkes; for he schal wiþ Crist, his fleschliche broþer, dwelle in ioye & blis wiþ God þe fader. & in þat he is lasse þan þe fader,[12] he is lasse þoru3 þe flesch & euene in þe Godhed. For þe creature þat is maad ne schal nou3t ben euene to hym þat makeþ hym. & Jesu was creature in as mychel as he was

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[11] 3ou] om.

[1] to 3ou a3eyn] om.

[2] þe] he þat is

[3] ben corowned] schullen ben co(t)unde

[4] herte] hert forsoþe

[5] is as] B has; P is as; W2 est alsi

[6] Jesu] Jesu crist of his

[7] & of his vp stei3enge] om.

[8] he] om.

[9] to say þe blis] þe ioye forsoþe

[10] alle] vchone

[11] in] wiþ

[12] & in þat he is lasse þan þe fader] om.

man; & in þat he is[1] lasse þan þe fader wiþ whom he is makere, in þat[2] he is veray God wiþ þe fader & þe Holy Gost.[3] "Now ich haue seyd[4] 3ou or þat he[5] come þat 3e leue it þe better whan it is don. & þerfore I seye it 3ou toforn þat 3e be certeyn þerof þat I go to my fader bod[il]iche[6] & schal comen a3eyn at þe iuggement, & þat he schal 3eue 3ou þe Holy Gost in my name or þat come."

And for as mychel as[7] it is an holy day, þat[8] day þat God made &[9] 3eueþ þe Holy Gost, þat is þe gost confortable, vnto hem þat louen hym:[10] Hereþ now how he was send þat 3e may be conforted. Jesu, or[11] he departed from hym, he had seyd hem of þe Holy Gost þat þe fader schulde sende þat[12] he schulde al techen hem. & whan þe tyme come þat þe Holy Gost schulde come to hem, his disciplis weren in an hous in

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[1] is] was

[2] þat] þat þat

[3] Gost] gost ben made

[4] seyd] seide it

[5] he] it

[6] bodiliche] B bodiche; P bodilich

[7] as] þat

[8] an holy day þat] om.

[9] God made &] om.

[10] louen hym] rev.

[11] or] whan

[12] þat] & þat

bisechynges. Þer com sodeynliche to hem a soun as it were of a gret wynd & fulfilled al þe hous of sonne þat þei weren inne. And manye as it were tunges of fuyr come in[1] to hem. Bute it ferden as fuyr, bute it nas no3t hoot, bute it hadde þe semblaunce after fuyr. & þere þei weren fulfilled of þe Holy Gost. & þei bigunne for to speke alle þe langages þat were in þe world as þe Holy Gost tau3te hem. & þei of þe cyte herden þis, þei[2] hadden gret wonder,[3] & weren gretliche abascht þerof, & seyden amonges hem, "Ne be no3t þes men of Galilee? Hou speken þei oure langage[4] þat ben of so many nacyouns? For þer nys no langage in al þe world þat sum men þerof ben amonges us; & we here hem speken þe vertues of God in oure langages." Lokeþ, lordynges, what þei ben wyse þat herberwen God in clene herte.[5] Þei þat vnneþes coude speken Ebreu, alle manere langage þei lereden in a momet.[6] & þei þat ne durste no3t afornhonde schewen hem openliche, þei spoken to alle.[7] Bute þe Holy Gost þat come to hem in liknesse of tunges of fuyr, in fuyr it com for þat þei schulde be hoot brennand in charite; & in tunges

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[1] in] om.

[2] þei] &

[3] wonder] wonder þereof

[4] langage] langages

[5] herte] lyf; W2 curage

[6] momet] B momet ment, et appears to be a correction, ment canc.; P monument

[7] alle] all men

for þat þei schulde speken & confermen oþere in gode. God ne loueþ no3t þe gode spekere but 3if he loue God wiþal. Bute hereþ[1] gret wonder: þere þat on of hem spak alle manere speches, þat herd hym vnderstod hym. Bute non ne my3te at on tyme speken ten manere langages. & ne for þan whan on spak, ichon knew her langage. Now biseche we to þe Holy Gost þat God sente to his[2] disciplis for to conforten hem & confermen hem[3] in alle goodnes, as wisliche as he is God in trinite, þat he wile ali3ten us, & of alle synnes maken us clene, & hym to louen & seruen. AmeN.

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[1] hereþ] B h hereþ, first h canc.

[2] his] B h his, first h canc.

[3] & confermen hem] om.

(29)

In Die Trinitatis.

In die Trinitatis secundum Johannem.

Þe gospel on Trinite Sunday.

Jon iij c[hapiter].[1]

ERat enim[2] ex Phariseis Nicodemus & cetera.[3]

[John 3:1-15]

It was a man of þe Pharisees þat hi3te Nicodemus þat was prynce of þe Iewes. He com o ny3t[4] to Jesu & seyde vnto hym, "Mayster, we wyte wel forsoþe þat þou art comen from God, for non ne my3te don þe toknes ne [f. 56ʳ] þe wondres þat þou dost bute 3if God were wiþ hym." Jesu answerde vnto hym,[5] "Fforsoþe, Fforsoþe,[6] I seye to[7] þee, non ne schal se þe kyngdom of heuene bute 3if he be twyes born." & Nicodemus answered vnto hym & seyde, "Hou may a man be born whan he is old? May he com a3en into his moder

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[1] heading in P: In die Sancte Trinitatis secundum Johannem; heading in W2: De sancta trinitate secundum iohannem

[2] enim] homo

[3] & cetera] nomine & cetera

[4] o ny3t] on a tyme; W2 de nuiz

[5] answerde vnto hym] vnto hym & seide

[6] Fforsoþe] om.

[7] to] om.

wombe & be eft born?" "Fforsoþe, forsoþe,[1] I seye þee, no man ne schal comen in to þe kyngdom of heuene but 3if he be born of þe water & of þe Holy Gost. Of flesch is born þat flesch haþ bi3eten; & gost is þat is born of þe gost. Ne wonder[2] þee no3t of myn wordes, for[3] þou must eft be born. Þe gost where þat[4] it wile spyre, & his voys ichon of 3ou hereþ. Bute 3e ne[5] wyte whennes it comeþ ne whider it goþ; & so it is forsoþe þat is born of þe Holy Gost." Nicodemus seyde þanne, "Mayster, hou may þes þinges ben?" And Jesu answered hym þanne swetliche, "Þou art mayster in Israel, & ne canst no3t þes[6] þinges. I seye forsoþe þat we speken þat we wite soþ, & þat wittnesse[7] þat we han sen forsoþe, & þou ne resceyuest no3t oure witnesse. Whan I sey þee þat þow sest in erþe & þou ne leuest it no3t, 3if I seyde þee heuenliche þinges, hou schuldest þou leue þat? & non ne schal stey3e vp into heuene,[8] bute he þat com adoun from heuene: þat is forsoþe mannes sone þat is in heuene. & ri3t also as Moyses lifte vp þe serpent in þe desert, ri3t so

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[1] forsoþe] om.

[2] wonder] B w wonder, first w canc.

[3] myn wordes for] my wordes for I seide to þe; W2 mes diz

[4] gost where þat] spirytt þere

[5] ne] B appears to be a correction

[6] canst no3t þes] knowest nou3th þe

[7] wittnesse] we witnesse

[8] heuene] heuene by hym

mannes sone mot be lift vp bi his wylle, þat non be lorn þat bileueþ, but þat þei mowe haue þe lyf þat euere schal laste."

Lordynges, vnderstondeþ hiderward, 3e þat louen þe worschipe of þis world, 3e þat louen loos & ricches, honour & bobaunce, & hei3enesse, 3e þat onliche þenken on 3oure ricches & dispisen Godus wordes: þenkeþ on Nicodemus & takeþ ensample at hym þat hadde þe maystrye ouer[1] þe Iewes & mekeliche com to Jesu Crist. For þoru3 his gret witt he hadde þe maystrye of[2] þe Iewerye, & he com to Jesu as sone as he my3te þat oþere helden hym[3] for a fool. Vnto hym he com for to be maad certeyn of þinges þat he had herd hym speke aforn. O[4] ny3t he com for he ne durste no3t come o[5] day for drede of þe clerkes. & whan he was comen to Crist, of hym he herd so michel & lered, þat after he bycom cristen, & of his bileue he[6] douted hym no þing. Takeþ ensample at[7] hym for to flen oure dedliche enemys.[8] Vnderstondeþ to Jesus prechynge, for he seiþ þat alle men

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[1] ouer] ouer all

[2] of] ouer al

[3] hym] B hy appears to be on erasure

[4] O] By

[5] o] by

[6] he] ne

[7] at] of

[8] enemys] enemy

seyn in his name of hym ne mowe 3e no þing wyten but 3if þat 3e[1] heren it þoru3 his seruauntes.[2] By his seruauntes[3] he sendeþ vs & seiþ al þat he sey to Nicodemus þat his seruauntes heren & resceyuen. Vnto hymseluen he doþ þat worschipe. For his seruauntes þei[4] may no3t speke but þat he wile þat þei[5] speke. & þerfore he seiþ, "3e ne speke no3t but þe Holy Gost spekeþ in 3ou þat ladeþ 3oure wordes" [Matt. 10:20]; "He þat resceyueþ 3ou resceyueþ[6] me" [Matt. 10:40]; & "He þat dispiseþ 3ou dispiseþ[7] me" [Luke 10:16]. Jesu ne wil no3t eft be born for to feden 3ou wiþ his wordes. 3if 3e bileue þat he haþ seyd, wiþ hym 3e schul ben wiþouten fayle. & his sawes ne may 3e no3t bileue but 3if 3e mekeliche here hem; & 3e ne mow no3t heren hem[8] but 3if sum man[9] sey 3ou hem. For al þei3 3e cunne holy wrytt, þe likynge of þe world[10] bynymeþ it 3ou. & þerfore 3e moten here it 3if 3e wilen ioyen wiþ Crist. & he þat ne may no3t

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[1] 3e] om.

[2] seruauntes] serieaunt

[3] By his seruauntes] om.

[4] þei] B he canc., þei mar.

[5] þei] B he canc., þei mar.

[6] resceyueþ] he resceyueþ

[7] dispiseþ] he despiseþ

[8] 3e ne mow no3t heren hem] om.

[9] man] þing

[10] world] woord; W2 mund

vnderstonde o[1] day, o[2] ny3t [f. 56[v]] he may lere. Þat is, he þat ne haþ no techere, lere he mut þoru3 askynge.

Ffor Nicodemus asked Jesu,[3] & Jesu made hym al syker. & no man oweþ to asken for to wiþnyme hym, ne for to tempten hym, bute for to be maad syker of þing þat he is in doute of. & 3if he ne haue non for to siggen hym, loke þat he ne for3ete it no3t þerfore. Ffor mychel folk han gret dred for to seyn þing þat þei ben syker of. For a man may no3t biþenken hym of al, & many for3eten þat þei cowden. Forþi[4] nis non to reuylen. Þat on ne can, anoþer seþ cler. & many þinges ben of God þat neuer ne schul alle ben seyd wiþ word, bute onliche þe bileue serueþ of al. For God 3eueþ blis to hem þat wel bileuen. & many ben þat in þis world ne seyn no3t vnto þe folk,[5] ne techen hem as þei au3ten to don. & þerfore þe riche man oweþ for to aske wel sympleliche, & heren þanne wel mekeliche as Nicodeme dide[6] whan he spak to Jesu Crist;[7] for þoru3 reprosynge ne a3enseyinge ne schal neuere man ben vnderstondynge. But 3if he aske sympleliche, al he schal sen in heuene forsoþe þat he ne may no3t come to

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[1] o] by

[2] o] by

[3] Jesu] of Jesu

[4] Forþi] for þis

[5] folk] lewed folk

[6] dide] seide

[7] Crist] om.

here.

Bute Nicodemus come o[1] ny3t for derknesse of his herte helde hym. & for to ben wel li3tned, he com to Crist, þe li3t of God. For Crist is þe li3t forsoþe þat li3teþ alle men. Nicodemus a party bileued for þe wondres þat he sey3 hym do. For þerof ne doutede he hym nou3t þat Crist ne had maystrye of þe heuene, & þat God was wiþ hym þoru3 whom he dide þe vertue.[2] Bute þe ny3t he had of mysbileue when he ne leued nou3t of[3] þe oþer beringe. For two berynges þer ben forsoþe. Þe ton is to þe world, & þe toþer to God. Ffor whan man is born here in þis world, he is born in synne foul & stynkande. & Dauid seiþ in þe sauter, "Ich am bi3eten in wickednesse" [Ps. 50:7]. Ny3t is þe child whan he is born, as Adam was for his synne. By his waymentynge & his wepynge scheweþ wel þat he is born in sorwe & in synne. But þoru3 þe vertu of þe bapteme & þe anoyntynge of þe oyle &[4] þe creme, he is born vnto God for to come to his[5] blisse in þe wombe of holy chirche, of þe water & of þe Holy Gost. & þanne ne haþ þe fend no power of[6] hym, 3if þat he holde stedefastliche his bileue. & for þat he is þanne maad

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[1] o] by

[2] vertue] vertues

[3] of] om.

[4] &] & of

[5] his] om.

[6] no power of] powere non ouer

clene, wiþ a whyte cloþ he is al bilapped. For þe whyte cloþ bytokneþ þe innocense[1] of his[2] lyue þat he is þere cloþed inne þat he had lorn þoru3 Adam. & for to mayntenen hym wel, þe croys is maad vpon it of[3] red silk, þat he may by þat vnderstonde þat Crist for hym suffred pyne & passyoun þat[4] he ne schal no3t to Crist fayle. Þat is to seye, he ne schal no3t consenten to no synne, for to schaden his blod þerfore & raþere[5] for to dye þan he schulde don a dedliche synne, ne forsake his bileue for no worldliche þinges. Ffor he þat ne haþ no3t his herte sett in God enterliche, he ne may neuere come to hym ne come to heuene þoru3 hymself but for hym þat com from heuene, þat is forsoþe mannes sone þat is in heuene. Mannes sone is Iesus Crist þat toke his flesch of þe virgyne Marye. Ffor as vnto his manhede he is cleped mannes sone. He is in heuen & þennes he come for he toke oure flesch & helde hym in God alwey. Al he was in erþe, al in heuene; lasse þoru3 þe flesch, & in God euene; al he is man & [f. 57ʳ] al fader. He ne may be departed in no manere. & he þat ne leueþ nou3t þis stedefastliche, he ne may neuere come into heuene. Ffor no man wiþouten Goddes

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[1] innocense] Innocent

[2] his] þis

[3] of] wiþ

[4] þat] And þat

[5] & raþere] And þerfore

helpe ne may stey3e up into heuene wiþouten Goddus helpe.[1] Þoru3[2] hym he mot stei3e[3] vp, he þat wile come þider þoru3 bileue. He schal stei3e þider þat scheweþ his bileue in werke. He is þe[4] heued of oure bodies, & we ben his membris 3if þat we holde us faste in hym þat we ne departe us no3t from hym þoru3 synne. & Seynt Poule seiþ, "Alle we schul comen togydere in o man parfyt" [Cf. Eph. 4:13]. Parfyt man nas þer neuere non bute Jesu Crist þat ouercom þe deþ þoru3 hym. & in hym he schal stei3en to heuene þat þider schal comen, he[5] þat bileueþ þat he is soþfast God & man, & þat he toke flesch & blod of þe mayden Marye, & suffred pyne & passyoun for us, & wente up to heuene. & [he þat][6] folweþ hym here in gode werkis schal comen to hym.[7]

He seyde, "As Moyses lifte up þe nadder in desert, so mot mannes sone ben anhy3ed by his wille." Þe children of Israel token a3eyn oure Lord in þe desert so þat he wraþþed hym wiþ hem; & he wrake hym on hem þoru3 naddris þat stang[8] hem so þat hem þou3te þat þei brenden to þe deþ; so her

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[1] wiþouten Goddus helpe] om.

[2] Þoru3] ffor þorou3

[3] mot stei3e] sti3eþ

[4] þe] oure

[5] he] om.

[6] he þat] B om.; P he þat

[7] hym] blis

[8] stang] stengen

styngyng was strong, þat many deyeden of þe Iewes for her synne þat was[1] gret. Bute Moyses bisou3te to God for hem, & God herd his bone & bad hym þat he schulde kasten a nadder of bras & make an hy3 stage & sette it vpon a schafte. & þei þat sei3en o day vpon þat serpent ne schulde haue non yuel þat day of þe neddres stinginge. & he so dide as God bad hym, & þe folk warist ichon. & þis serpent bitokneþ Crist þat was don on þe rode. But þe serpent was maad[2] of bras, for Crist was God & man. For þe serpent is[3] a beste dedliche, & þe body of Jesu was also. Bi þe bras þat is hard bitokneþ God. In his[4] flesch he my3te dye, bute in his Godhed ne my3te he neuere fayle. Þe serpens þat were brennande ben þe deuelis and her seruauntes. Her styngynge[5] ben her enticemens, her venym her wicked angwisses. Þe nadder styngeþ whan þe dyuel entiseþ, venymeþ[6] vs whan we consenten to hem. Bute he þat wot hym avenymed, þat is touched wiþ eny yuel, loke vp to Crist wiþ his ey3en & wiþ his herte &[7] his honden & crye mercy; & of al yuel he schal be qwit. Ei3en for to se, & herte for to

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[1] synne þat was] synnes þat weren

[2] maad] om.

[3] is] was

[4] his] þe

[5] styngynge] styngynges

[6] venymeþ] and envenymeþ

[7] &] & wiþ

bileue; hondes for to leten þe yuel & don þe goode. Ei3e for to wepe; herte for to bisechen;[1] hondes for to traueyle in goodnesse.

Ffor he þat wile loken to þe croys & þenken on þe pyne þat Jesu suffred, al hym schal þinken þat it is no3t, al þat he þoleþ here of turment & angwis, as vnto þe ioye þat he schal resceyuen whan þat he schal come to Jesu Crist þat is verray God & man. He sende us his grace so to bileuen and his commaundementis so[2] don, þat we may leten alle yuelis and don al goodnesse. Amen.[3]

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[1] bisechen] biþenchen; W2 urer

[2] so] so for to

[3] al goodnesse Amen] B written below in next line

(30)

Dominica i post Trinitatis.

Þe firste Sunday gospel after Trinite.

Luc xvj c[hapitre].[1]

Homo quidam erat dives & cetera.

[Luke 16:19-31]

Crist[2] seyde on a tyme þis ensaumple to þe Iewes: "It was a riche man," he seyde, "þat[3] was cloþed in purpur & in[4] rauncien, & iche day at his wille hadde delicious metis and drinkes. & þer was a pouer man þat hi3te La3er þat was ful of yuelis [&] lay[5] at his 3ate. & he desyred for to han fulfilled his wombe wiþ[6] þe crommes þat layen on his bord, & no man 3af hym [f. 57^{v}] nou3t of hem. Bute þe houndes com to hym & licked his sores. It bifel so þat he dyed & lay at þe 3ate; & þe aungelis comen from heuene & bar his soule in to Abrahams bosome. & þe ryche dyed also, & was biryed in helle. & he lifte up his eyen abouen into

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[1] heading in P: Dominica prima post festum Trinitatis secundum Lucam; heading in W2: Dominica ii post pentecosten secundum lucam

[2] Crist] Jesus crist

[3] þat] &

[4] in] om.

[5] & lay] B lay; P & lay

[6] wiþ] of

heuene[1] whan he was in his turment & sei3 Abraham from fer, & La3ar in his bosome. & þan he seyde wiþ wel gret cry, "Fader Abraham, mercy, mercy. Sende La3ar vnto me for to droppe a drope of water on my tunge wiþ his fynger for to colen it wiþal of þis gret brennynge þat[2] is inne. For ich am gretliche turmentyd in þis hete." & Abraham answered hym, "Sone, vnderstonde þat I sey to þee: þou resceyuedest alle gode in þi lyf in þe world, & La3ar alle yueles. & he is now conforted, & þou[3] turmentid in alle þi lymes.[4] & bitwixen 3ou & us is gret turment & confusioun þat non ne may from hennes passe þider, ne from þennes hider." Þe riche man[5] answered þanne to Abraham, "Abraham, þan biseche I[6] þee þat þou wilt sende La3ar to myn fyue breþeren at home þat ben olyue, þat þei amenden hem þat þei ne come no3t into þis turment." Abraham answerede & seyde, "Þei han Moyses & þe prophetis for to techen hem; & þei heren hem, þei mow be war[7] wel, & oþer helpe ne schul þei non han." & þe riche man answered, "Abraham, þei ne wil no3t amenden hem

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[1] into heuene] om.

[2] þat] þat it

[3] conforted & þou] confemed & conforted & þou art; W2 confortez e tu

[4] lymes] lyf; W2 sens

[5] man] om.

[6] Abraham þan biseche I] I biseche

[7] war] warischt

but 3if a man aros from deþ to lyue."[1] & Abraham seyde, "3if þei ne wil no3t amenden hem þoru3 Moyses[2] & þe prophetis, þei wolen no3t þei3 a man com to hem þat had ben arered from deþ to lyue."

Hereþ now, lordynges, & vnderstondeþ 3e þat han ricches in þis world: lokeþ hou streytliche God vndernymeþ 3ow. Takeþ ensample of þis riche man þat was biried in helle þat 3e may delyuere 3ou from pyne. Ne beþ no3t to gretiliche[3] holdende. 3if þat 3e wil plesen to God, 3eueþ of 3oure goodes to þe nedeful, þat in tyme of nede 3e mow be holpen þoru3.[4] Loke þat 3e knowe þe pouere no3t þoru3 yuel, but þoru3 goode. Ffor he þat knoweþ þe pouere wiþ goode, God knoweþ hym forsoþe. Takeþ ensample of þis riche man þat God spekeþ of & ne nemeþ no3t his name. Wyte 3e mowen wel þat for his yuel dedis þat God ne held no tale of his name.

Ffor þat mannes name men nempnen gladliche þat a man loueþ wel. Bute his name Iesus ne seyd no3t, for he ne had don no goode dedis why þat God schulde louen hym. Þe name[5] of riche men ben wel knowe of mychel folk in þis world, bute þe moste part of hem ben knowen wel for her harmes þat þei don & for her pryde. Bute non is knowen of God þat mysdoþ

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[1] but 3if a man aros from deþ to lyue] om.; W2 Si alcuns reuenge a els de mort

[2] Moyses] B m moyses, first m canc.

[3] gretiliche] B first i above the line

[4] þoru3] þereþorou3

[5] name] names

þe pouere.[1] & he þat nys no3t knowen of God[2] þoru3 gode dedes þat he doþ to[3] hem, he ne may no3t ben saaf.

Bute on oþer part vnderstondeþ hou God koweþ þe mysays. He knewe La3ar & nempned by name [f]or[4] þe mysays þat he had. He was maad ful pryue wiþ hym whan þat he suffred it wiþ good wille, & ne grucched no3t in word [ne][5] in dede, bute toke it in pacient for his loue þat suffred more harm[6] for hym; & þoru3 þat he was pryue wiþ God. Þe lasse þat a man is knowen of[7] here, þe more he is knowen of[8] God, 3if he be out of dedliche synne. & 3if þat La3ar had eny þing mysdon, his angwis had al binomen it hym. & þerfore seyde God þat [f. 58ʳ] he was beggande & ful of yuelis, & þat he lay wiþouten þe 3ate, and wolde eten and ne hadde no3t of þe riche mannes relyf. He coueyted þe crommes for to susteyne wiþ his pouer lyf. Þe ryche ne 3af hym no3t, bute þe houndes licked his sores. Loke now hou God wiþ good wille rikeneþ þe pynes þat La3ar suffred for to schewe þat he for3eteþ no3t þat men suffren for hym in þis

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[1] þat mysdoþ þe pouere] om.

[2] & he þat nys no3t knowen of God] om.

[3] to] om.

[4] for] B ffor: P for

[5] ne] B ne ne; P ne

[6] harm] B h harm, first h canc.

[7] of] om.

[8] of] wiþ

lyue; &[1] þat no man ne schal wiþdrawe hym to don alle goode þat þei mow to hem þat ben feble & mysays; & þat[2] no man ne schal wene þat whan man seþ a man haue gret harm, þat it ne be no3t þe vengaunce of God, bute for to amenden hym here þat it suffreþ[3] in pacyent; & þat Iesus clepeþ þo to[4] hym þat he sendeþ most angwis & [persecucioun][5] in þis world. & þe more[6] þat a man loueþ hem, þe more angwis he suffreþ hem to han here. & for þat La3ar couayt[7] of þe crummes of þe riche mannes bord, had he no3t lyn atte 3ate & seen þe ricches, ne had he nou3t coueyted[8] hem; for þan had þei don hym non harm. Ffor men seiþ in olde prouerbe, "Þat þe ey3e ne seeþ no3t, þe herte ne desyreþ it no3t." Two þinges men may se in þis wordes: 3if þe pouer man had no3t seen it, ne had he no3t couayted it; & þe riche my3te haue had sum excusacyoun, had no3t þe pouer man lyn at his[9] 3ate to whom he my3te haue don good & ne dide hym no3t.[10] In þis dede

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[1] &] om.

[2] þat] om.

[3] it suffreþ] rev.

[4] to] B vnto, vn canc.

[5] persecucioun] B perfeccioun, not canc., but persecucioun mar.; P persecucioun

[6] more] B two minims of m canc., more

[7] couayt] coueited

[8] coueyted] B c coueyted, first c canc.

[9] his] om.

[10] no3t] non

3e mow wel vnderstonden þat God[1] non ne may vndernymen.

On he assayeþ for to hei3e hym, & þat oþer for to caste hym adoun. Þe riche he assayeþ þoru3 her ese, & þe pouere þoru3 myssays.[2] Vnto þe pouere for her pouerte, he 3eueþ hem[3] þe ricches of heuene. & þe riche for her grete delites, he setteþ[4] hem in helle; & þe more þat þei hadde her[5] delices here, þe more pyne þei schul han þere. & þerfore God wel[6] breueliche telleþ þe goodes þat þe riche had here. Bute in þat litel schort tellynge, al þe ricchesse[7] of þe world he takeþ þerinne; for to ben wel fed & cloþed, þis is al þe desyre of þis world. Ffor þei3 a man haue al þe ricches, & hym fayle þes two, al hym þinkeþ no3t worþ.

God seiþ it was a riche man & was cloþed in purpur & in rauncien, & iche day he was fed after his delices. & many wene þat it nis no synne to were riche cloþinge; bute bi as mychel as God it chargeþ, men may wel wyte þat þer comeþ synne of. Ffor no man ne 3aue tale what cloþ[8] he had on,

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[1] þat God] þat god þat

[2] myssays] her miseise

[3] hem] om.

[4] setteþ] schetteþ; W2 colt

[5] her] þe

[6] wel] ful

[7] ricchesse] rich

[8] cloþ] cloþing

ne were it for si3t of men. & þanne[1] for a litel vayn glorye men leteþ so wel of cloþinge.[2] & 3if it ne hadde no3t ben synne for to han had precious cloþinge & riche, God nold no3t so streitliche han rikened it. For he þat brend in helle, in þat he was cloþed richeliche in purpur & in[3] rauncien, whan he for pride of his cloþinge was pyned in helle, & ete iche day delicious metes & drinkes, of[4] swiche þer ben anowe 3it in þe world þat don so. Bute[5] al her gret ricches þei dispenden in gret[6] pride & in glotonye and in leccherye. Þei ne þenken no3t bute for to eten & drynken, & þanne speken of filþe & do it in dede 3if þei mowen. Ffor whan[7] þe wombe is ful,[8] þan þei moten han her[9] ese; & þan þei ne mowe no3t wiþholden hem, þat þei ne mosten speke of filþe.[10] Þan is þe flesche so distempred,[11] þat

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[1] þanne] om.

[2] cloþinge] gloriringe; W2 draf

[3] in] om.

[4] drinkes of] om.

[5] Bute] And

[6] gret] om.

[7] whan] om.

[8] ful] wel ful

[9] her] al her

[10] þat þei ne mosten speke of filþe] to speken of filþe

[11] distempred] despended; W2 destempree



he moste nedes folwe his[1] flesches wille. & þe more þat he doþ[2] þat myster, þe more he eteþ & drynkeþ; [f. 58ᵛ] & þoru3 þat he hopeþ þe lengere to lyuen, 3if þat his wombe be euere more ful[3] of mete & drynke.[4] & no3t o day wil he fasten for to amenden hym a3ens God. & 3if he faste, it is for to spelen;[5] for he ne 3eueþ no3t vnto þe pouere. & 3if þei don,[6] it is for to haue preisynge of þe world. & in þat þei lesen þe loue of Jesu Crist,[7] whan þat þei taken her mede here. & þanne þei bigynnen to þenken[8] hem in alle manere hou þat þei mowen haue her ese, & seiþ in his herte, "Þou may ligge stille & take þyn ese.[9] Þe prest schal abide til I[10] come. He nis not ellis so hardy, & 3if he do,[11] hym were bettere þat he abood me. Ich am a riche man; he ne dar no3t trespas a3ens me." He þis is a mychel

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[1] his] þe

[2] þat he doþ] he vseþ

[3] euere more ful] ouer ful

[4] & drynke] or of drynk

[5] spelen] sparen

[6] þei don] he do

[7] þe loue of Jesu Crist] Jesu cristes loue

[8] bigynnen to þenken] ben gien & biþenchen

[9] & take þyn ese] om.

[10] til I] til þat þou

[11] do] ne do

wrecche þat[1] he ne seþ no3t hou þat þe fend disceyueþ hym, whan he bycomeþ slow & sleþ hymself þoru3 þe fendes entycementes. 3if his lord sendeþ to hym ou3t for to don whiche þat he holdeþ of his erþeliche goodes, he schal be redy at his comaundement. & nis no3t þis a gret deuelschipe, þat o man schal so[2] dreden anoþer & for3eten God?

Anoþer þing vnderstondeþ, 3e þat hereþ þis lessoun of þis riche man. We ne fynde nowhare þat he bynam eny oþer men[3] her goodes. Ne it nis no3t ywriten of hym þat he mysdide[4] eny man oþer mysseyd, but þat God sent hym [he dispended][5] yuel, & al in his delicis[6] of his body, & in pride & in bobaunce. Whan þat he is biried in helle, þat ne had no þing of no man wiþ wronge, ne dide no man[7] harm but [dispended][8] yuele & no3t to Goddis worschipe, hou schal it ben of hem þat bynymeþ oþer men[9] her goodes, & don many

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[1] þat] om.

[2] so] om.

[3] oþer men] man

[4] mysdide] mysdude to

[5] he dispended] B dispende it; P he dispended

[6] delicis] delites

[7] dide no man] no man dude

[8] dispended] B dispende it; P dispended

[9] oþer men] om.

harmes, boþe in wille & in dede?[1] Certis more synne it is for to bynymen oþer men her goodes[2] & dispenden hem yuele, þan þei þat ne takeþ no3t of oþer mennes & dispenden it yuele. Þenke we lordynges to amenden vs; for a3eyn[3] God may no þing ben hyd. & he þat amendeþ hym nou3t here, it schal be schewed openliche to al þe world. & þenke we on þis riche man þat al les at his deþ day; & for þe ese þat he hadde here, he was biried in helle. Þere it was schewed to alle men hou þat he had lyued here. & biþenke we us on[4] La3ar þat here ouercom his pyne. He þat þe houndes licked here, now he is in Abrahams bosome. Þe pouer man[5] is in heuene abouen, & þe riche depe[6] in helle. Þe riche is in gret pyne, & þe pouer in ioye.[7] Þat first was pouere, now he[8] is riche; þat first was riche, now he[9] is pouere.

Bute many vnderstonde no3t what his[10] bosome

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[1] & don many harmes boþe in wille & in dede] om.

[2] Certis more synne it is for to bynymen oþer men her goodes] om.

[3] a3eyn] to

[4] us on] of

[5] man] om.

[6] depe] deep doun

[7] ioye] gret ioye

[8] he] B above the line; P om.

[9] he] om.

[10] his] þis

bitokeneþ, bute wenen þat it is cloþinge þere þe soules rest[1] inne. But what schulde cloþinge don þer þat þei ben alle cloþed in blisse? Bute many men vnderstonden[2] þe bosome in many manere. Bosome is no3t onliche in cloþinge, bute in biclippinge also. & bosome is h[a]uene;[3] & bosome is fayr stede & siker, þere no turnement is. & Abraham on oure tunge is as mychel to seye as fader of mychel folk, & bitokneþ God þe fader, vnto whom alle men moten[4] bowen. & forþi men may wel witen þat God wolde maken sum fayr stede where þat þe holy soules schulden ben tyl his comynge. & þat was Abraham bosome þere God had sett La3ar in reste. For þere were þe holy seyntis in pees as schipp in hauen, after þe lyf here. & 3if eny wolen argue þera3eins þat it be Godes clipynge, þat is þe ioye þat God[5] doþ to þe holy whan he haþ drawen hym out of þis world, [f. 59ʳ] I nil no3t seye þera3eyn. Ffor boþe þe ton & þe toþer is for to leuen. Ffor God biclepeþ al þat he defendeþ from yuel.

Whan þe riche loked up þere he[6] lay in his turnement & sei3 Abraham from fer[7] & La3ar in his bosome, he wold þan

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[1] rest] han rest

[2] many men vnderstonden] men mowen vnderstonde

[3] hauene] B heuene; P hauen; W2 hauene

[4] men moten] þe werlde mote

[5] God] he

[6] he] om.

[7] from fer] om.

asken hym helpe þat he nolde no3t[1] helpen[2] here. & þerfore[3] he wolde lifte up his ei3en to hym þat he ne wolde no3t here loke vpon hym. Lokeþ hou streitliche God wrekeþ hym þoru3 ri3t iuggement. Ffor as longe as þis world lasteþ, þei þat ben in heuene mowen sen hem þat ben in pyne, & þei þat ben in pyne mowen sen hem þat ben in ioye for þat þe holye schul ben þe gladdere þat þei ben passed from so[4] many harmes, & þe yuele for to maken her turmentis more þan it[5] ben.

Þerfore þe riche man hadde gret pyne whan he sei3 La3ar in reste, þat afornhond he held dispyt of. Gret harm it dide hym whan he sei3 La3ar so[6] worschiped[7] & hym despised. His peyne wex whan he biþou3t hym[8] of La3ar þat he ne had don hym good.[9] His peyne wex þe more whan he sei3 La3ar[10] in ese, & hymseluen in myssays. & it was ri3t þat þe[11]

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[1] no3t] B n no3t, first n canc.

[2] helpen] B mar.; P helpen hym

[3] þerfore] þere

[4] so] om.

[5] it] hij

[6] so] om.

[7] worschiped] B w worschiped, first w canc.

[8] hym] om.

[9] þat he ne had don hym good] om.

[10] His peyne wex þe more whan he sei3 La3ar] om.

[11] þe] þat



riche man had non helpe of La3ar whan þat he nolde no3t helpen whan[1] he was in his[2] power.

Lokeþ hou streitliche God wrekeþ hym þoru3 ri3t iuggement. Ffor þe riche seyde wiþ gret crye, "A,[3] Abraham, fader, mercy. Sende La3ar vnto me for to droppe a drope of water on my tunge for to abate þis gret hete þat I brenne inne." 3e þat laden so ry[che][4] lyf, vnderstondeþ þat God ne for3eteþ no3t. Þis riche þat had lad his lyf in al welþe, for he ne dide non almes of þe litel þat lefte vpon[5] his bord whan he was ful & his folk, of þe relyf he ne 3af no3t for Goddes loue; & whan he was in his pynes, litel he asked & litel was warned[6] hym. For a drope of water he askede þat nolde no3t 3euen a crumme of bred.[7] Lokeþ hou streitliche God vengeþ hym þoru3 ri3t iuggement.

Bute loke we now what it bitokeneþ þat he playned hym more vpon his tunge þan vpon eny of his oþer lymes, for in alle his lymes[8] he was pyned. Þis was þe enchesoun for þat whan he had wel eten & dronken, hym was lef to speke ydel

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[1] helpen whan] helpen hym whan þat

[2] his] om.

[3] A] om.

[4] so ryche] B so ry; P so riche; W2 la riche

[5] lefte vpon] he laft on

[6] warned] warned, a canc., werned

[7] bred] his brede

[8] for in alle his lymes] þere

speche. Ffor bettere it is to pley3en[1] [wiþ][2] ful wombe þan wiþ[3] fayr kirtel. Here men mowen wel sen, forsoþe, þat þei schul be in gret turment þat 3euen hem to ydel speche & to folye,[4] & also þei þat accusen men & mayntene þe false iuggement, & þat entycen men to yuel. Whan þe riche was so pyned in tunge for his ydel speche, wite 3e wel þat wel more he schal ben pyned þat doþ yuel wiþ his tunge. But no synne is li3t to hym[5] þat doþ it þoru3[6] vsage, ne neuere ne schal ben[7] amended bute 3if he repente hym in þis world. Fforþi seyde Abraham to hym, "Sone, vnderstonde þat þou resceyued al goode in þi lyue, & La3ar al yuel.[8] Now he haþ confort & þou hast[9] pyne."

"Sone" he cleped hym for he bileued in[10] hym, bute he ne wrou3te no3t þerafter. "Sone" he cleped hym for to don hym to vnderstonde þat his yuel dedis had brou3t hym þere he is. Þat he þat schulde haue had þe heritage of heuene þoru3

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[1] Ffor bettere it is to pley3en] ffor men seien merier plaieþ

[2] wiþ] B om.; P om.

[3] wiþ] om.

[4] & to folye] om.

[5] to hym] om.

[6] þoru3] by

[7] ben] he be

[8] yuel] yuels

[9] hast] om.

[10] in] on

þe sone, he was put out of al [f. 59^{v}] goodes. Lokeþ hou streitliche God awrekeþ hym[1] þoru3 ri3t iuggement.

"Biþenke þee," he seyde, "þat þou resceyued mede for þi gode dedis in þi lyue." Now, lordinges, vnderstondeþ, 3e þat han þe godus of þis world, & lokeþ in 3oure herte ful wel 3if þat 3e do eny þing for Goddes loue. Lokeþ þat þing þat 3e han here be[2] 3oure mede þerfore. Ffor certis vnto hem it is 3eldynge here þat don her[3] goode dedis for to ben preysed here þerfore & no3t for Goddes loue. Ffor þer[4] is no goode dede don here þat it ne schal be 3olden here oþer in þat oþer lyue. Bute he þat takeþ here his mede, in þat oþer he schal fayle. Þat[5] I seye of hem þat don her goode dedis for to haue preysynge of þe world as[6] þis riche man hadde taken here his mede for his goode dedis. For to don awey schame & cacche los he dide his gode dedis, & þat he lese no3t here, he lese hem as to[7] þe lyf þat euere schal laste he les altogyder. Bute he þat doþ here his goode dedis oneliche for þe loue of God here, he schal resceyue an hundredfold mede & þe lyf þat euere schal laste. And he þat

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[1] awrekeþ hym] takeþ wreche

[2] be] be nou3th

[3] her] here

[4] þer] om.

[5] Þat] Þis

[6] as] Ac

[7] he lese hem as to] ne lees he it nou3th Ac vnto

naþ no power to do wel, loke þat [he][1] haue good wille to do it, & al þat he wolde wiþ good wille do,[2] [i]t[3] schal be iugged for dede. & so it fel[4] by La3ar þat toke his angwis in pacient, & þei3 al he ne hadde no my3t to do wel. Ffor þoru3 his pynes he had lerd[5] for to haue wille to helpen þe pouer. & þe better wille he hadde for þat he was so myssays hymseluen, he wyste þe better what eyled[6] þat weren syke, so þat he was al[7] wiþouten greuaunce, what[8] þoru3 wille, & what þoru3 suffraunce. Bute þe riche had gret pyne[9] þat had taken his goodes in[10] his lyue here. & he ne my3te no3t ben amended þat ne repentid hym no3t here. & þe pouere was conforted þat had suffred pyne & angwyse[11] here. Ffor wite 3e wel þat God ne wil no3t for o þing[12] dampne a man

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[1] he] B om.; P he

[2] it & al þat he wolde wiþ good wille do] om.

[3] it] B It; P & it

[4] fel] fel last

[5] pynes he had lerd] pynes þat he hadd he lerned

[6] eyled] hem ayled

[7] al] alway

[8] what] whan

[9] gret pyne] rev.

[10] in] &

[11] & angwyse] om.

[12] o þing] no þing

twyis for o gilt. Þat iugeþ hem[1] here by his wille[2] he ne schal neuere[3] be iugged.

Þe ryche þat no good[4] had don was in alle pyne. He byþou3te hym of[5] his fyue breþeren þat lefte byhynde hym. He was sory for hem þat þei schulden comen into þat iche turment þere he was. Lokeþ now hou streitliche God rekeneþ al atte iuggement. He had remembraunce of his broþeren, for he hopede þat his pynes schulden be þe more 3if þat þei com to hym. & þerfore he was adrad þat þei schulden come to hym.[6] Al þat schulde falle hym[7] to pyne, it ran hym[8] wel in mynde. & also al þat ben[9] in pyne it renneþ in her mynde, þe blisse & þe delices þat þei had here in þis world. & þerfore þei han þe more turment, for þei ne may neuere come þerto a3eyn. Mychel sorwe þei schul han for her synnes þat ne amenden hem no3t here. & þis is a gret turment vnto hem þat[10] þei ne dide no3t þe goode whan þat þei my3te. &

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[1] hem] hym

[2] wille] gylt; W2 gre

[3] neuere] neuere more

[4] good] good dede

[5] of] on

[6] & þerfore he was adrad þat þei schulden come to hym] om.

[7] hym] om.

[8] hym] om.

[9] al þat ben] þat beþ

[10] þat] þere

þe tenderlichere þat þei kept hem here, þe strongere pyne þei schul han þere. Þe riche þat was in helle þat had sorwe for his broþeren, hou schal he kepe hym [f. 60ʳ] from turment þat ne chastiseþ no3t his[1] children here? Takeþ kepe 3e riche folk hou þat God rekeneþ streitliche[2] wiþ 3ou. For þis riche had laten al his tresour to his kynde, & whan he died,[3] vnto þe pouere litel or no3t. Al þat he had gadered, al he lefte it vnto[4] his frendes, & hymseluen to þe fuyr. 3it he my3te haue had mercy[5] 3if þat he had repented hym at his endynge. Fforþi þer is a good ordynaunce in holy chirche, þat a man schal make his[6] testament & delyuere hym & vncharge hym tofore God, for to 3eue to pouere & to nedeful, & to holy chirche for to haue for3euenesse of his trespas. Al þat he haþ yuele[7] purchased and yuel holden & yuel coueyted &[8] a3ens Goddis wille, al he schal delyuere hym & no3t 3euen it to his kynde ne to his frendes for to make hem riche. Ffor wite 3e wel þat God hymseluen it takeþ þat þe pouer takeþ for his loue.

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[1] his] her

[2] þat God rekeneþ streitliche] streitlich god rekeneþ

[3] died] dude

[4] it vnto] vntil

[5] mercy] B mar.

[6] his] a

[7] yuele] om.

[8] yuel coueyted &] coueited yuel

& often fleschliche loue for3eteþ hymseluen, & his 3euere his frend,[1] & his kynde[2] for3eten hemseluen whan þei wexen[3] proude for his ricchesse.[4] & his 3euere he for3eteþ whan[5] litel oþer no3t he 3eueþ for hym.[6] Ffor miche folk seiþ þat often & li3tliche þei þat ben olyue for3eteþ þe dede. Bute[7] þat is 3euen for[8] God, it ne schal neuere be for3eten. Ffor whan[9] þat o riche 3eueþ to þe toþer,[10] hymseluen & þat[11] oþer he confoundeþ: hymseluen for he doubleþ his synne, for he chargeþ þat oþer man[12] mychel & wiþdraweþ it from þe pouere þat God wile þat he 3eue his goodes to. For God haþ comaunded it; & in al holy writt ne schalt þou fynde þat God biddeþ þee 3euen his good to þe riche, bute biddeþ þe riche[13] forsaken her good. Þat

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[1] his 3euere his frend] is 3iueande his frendes; W2 sun dunur

[2] kynde] kyndes

[3] hemseluen whan þei wexen] hymseluen whan he wexeþ

[4] for his ricchesse] om.

[5] whan] whan he

[6] he 3eueþ for hym] fore 3eueþ

[7] Bute] for þat

[8] for] to

[9] whan] B w whan, first w canc.

[10] þe toþer] anoþer

[11] þat] om.

[12] man] om.

[13] bute biddeþ þe riche] om.



forsake þat þei ne sette no3t her hertes þervpon. & þerfore þis riche had gret desir þat La3ar schulde wende & warne his broþeren & his frendes. For þoru3 his pynes he wiste wel þat loue of þe[1] world disceyueþ hem þat 3euen her hertes þerto. & þerfore he wolde þat his breþeren were warned þat weren riche þoru3 hym,[2] þat þei my3ten han amended hem þat þei ne com no3t vnto hym, for þan schulde his pyne han ben þe more, & þat þei my3te haue don sum good for Goddes loue of þat he hadde lefte hem þat he my3te[3] haue þe lasse pyne. Lokeþ, lordinges, hou streitliche þat þei biþenkeþ hem þat ben in pyne hou þei my3ten ben alegged[4] a litel of her pyne. & þerfore often þe dede schewen hem[5] to þe quic for to drawen hem to goode. Bute[6] whan þe riche had biden to God þat La3ar schulde be sent vnto his broþer,[7] & Abraham answerd hym a3eyn & seyde "Þei han Moyses & þe oþer prophetes for to techen hem here[8] 3if þei wilen & don after hym[9] & ben saued wel," lokeþ hou God almy3ten wole

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[1] þe] þis

[2] hym] om.

[3] he my3te] þai my3tten

[4] alegged] al eised

[5] often þe dede schewen hem] þe dede scheweþ hym oft

[6] Bute] And

[7] broþer] frendes; W2 tramis

[8] here] heren by hem

[9] after hym] þereafter

streitliche rekene & no þing nil he for3eten. But mychel folk for her vayngloryе turnen holy writt after her libbynge, & seyn strong it were þat a man schulde ben dampned for a fol[1] delyt. For holy writt it seiþ, bute þat þei nil no3t leuen it, in oþer stede þei schul fynden it[2] & felen it in pyne. Þat [f. 60ᵛ] men seyden hem here wiþ word, þan þei schul holden hemseluen for fooles. For a gret fool is he[3] þat leueþ no3t þat God witnesseþ.

"Þei han," he seyde, "Moyses & þe prophetes also. Here hem[4] 3if þat þei wylen; & but 3if þat þei wilen heren hem, my ioye ne schul þei neuere seen." Ffor he[5] þat ne wil no3t heren holy writt, wiþ God mowen þei no3t dwellen, ne comen[6] in his ioye.

Bute for to schewen to hem her gret folye it is[7] þat ne leue no3t holy writt, [f]orþi[8] seyde Abraham, "3if þat þei nil no3t leuen[9] Moyses ne oþer prophetes, no more þei

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[1] a man schulde ben dampned for a fol] om.; W2 chose ke dampne lur fol

[2] stede þei schul fynden it] stedes þai schullen it fynde

[3] is he] rev.

[4] Here hem] heren hij hem

[5] he] þo

[6] mowen þei no3t dwellen ne comen] ne mowen hij ben ne duellen

[7] it is] om.

[8] forþi] B fforþi; P forþi

[9] leuen] om.

nolden þei[1] he aros from deþ to lyue." No man ne may leue þat[2] Crist is arysen from deþ to lyue, ne holy writt nis no3t worþ to hem[3] þat ne leueþ no3t þat Crist is arisen from deþ to lyue.

Þerfore, lordynges, 3if 3e wil ben ysaued, bileueþ stedefastliche in Crist & þat holy writt[4] is soþ. & 3eue we alle oure wittes ententifliche for to comen þer La3ar is. & loke þat 3e ne be no3t holdand so þat 3e go to pyne þere þe riche is. Secheþ 3ou helpe & helpeþ here þe nedeful þat 3e mowen be quyt[5] of alle yuelis. Þat many tyme comen to 3owre dores & asken good ful greuousliche for þe grete mysays þat þei han, for Goddes loue helpeþ hem. & 3if 3e ne mowen, spekeþ to hem fayre wiþouten reprocinge oþer wraþþe. Ffor Salomon seiþ, "Þat[6] doþ harm to þe pouer, vnto his makere he doþ despyte" [Pr. 14:31, 17:4]. Men owen to vndernyme þe pouere mekeliche, þat he ne agilte no3t ne falle no3t in wraþe. & 3if þat he falle in wraþþe,[7] 3e ne schul no3t holden hem þe wers, þei3 al þe pouer falle in wraþþe; for his mysays makeþ hym al quyte of þing þat he

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[1] nolden þei] nolde a man þei3

[2] þat] þat þat

[3] hem] hym

[4] writt] wryt seiþ

[5] quyt] aquited

[6] Þat] who þat

[7] & 3if þat he falle in wraþþe] om.

mysdoþ in word & in dede. Al[1] he is purged þoru3 his mysays þat he suffreþ.[2] & þat 3e 3euen vnto þe mysays, 3e 3euen[3] in Goddes hond. He schal 3elden 3ou 3oure mede for al þat 3e 3euen in his name. A tale.[4]

And on ensample ich wile[5] telle 3ou of a monk þat lyuede holy lyf & dwelled in an abbey in Couent. & in a wode bisyde[6] was a chapel þat stode wel fayre in a busch;[7] & þe busch þere[8] it stode inne was woxen al þerouer, & þer nas non entre to bute o weye þat was[9] al in couert. Þere 3ede þe monk iche[10] day for to syngen his masse.[11] & on a day as he had seyd his masse,[12] he bad his bedes alone, &

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[1] Al] of al

[2] mysays þat he suffreþ] myseise & he suffre it in pacience; W2 Des mals k'il suffre en sa mesaise

[3] 3euen] 3iueþ it

[4] A tale] B written in red over erasure between name and paragraph mark at And; a tale also in mar.

[5] wile] schal

[6] a wode bisyde] þe woode

[7] in a busch] om.

[8] þere] þat

[9] was] lay

[10] iche] euery

[11] masse] ore3on written over erasure and corrected by another scribe; W2 messe

[12] masse] preare written over erasure and corrected by another scribe; W2 messe

þanne[1] he herde a gret waymentynge [on þe oþer half of þe busch; & þe weymentying][2] bygan wiþ gret wepynge, & þe monk stode and herde. He niste wheþer it was beste oþer man vntil þat he herde it anoþer tyme crye. & often it[3] seyde, "God,[4] help!" Þan he wente hym on þat oþer half of þat busch, & was in good wille for to helpen it 3if þat he my3te, & cleped & asked in Goddis name who þat þer was, & sou3t aboute. & þanne he fond a mysel lyande þere; foulere ne my3te non be. & so many byles he had þat it was[5] wonder to seen, & so mychel quiture ran out of hem þat non ne my3t suffre þe filþe & þe stinche. & þe monk wiþdrowe hym a3eynward. & he seyde, "Swete broþer, whi wiþdrawestou þee fro me & leuest in Iesus Crist? [Ich am a][6] cristen man; þou owest to helpen [me].[7] Þou art my flesch & ich am þyn. [f. 61r] Iesus leyde his flesch for us. 3if þat I perisch here wiþouten helpe, þou art coupable of my deþ.[8] Ffor

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[1] & þanne] om.

[2] on þe oþer half of þe busch & þe weymentyng] B om.; P on þe oþer half of þe busch & þe weymentyng; W2 d'altre part de un boissuncel Ke mult esteit espes e bel E li boissuns issi esteit Ke la veule entur furcheit Li guaimenz

[3] it] om.

[4] God] god god

[5] was] B mar.

[6] Ich am a] B A; P Ich am a; W2 Jo sui

[7] to helpen me] B to helpen anoþer; P for to helpe me; W2 Aider me

[8] þou art coupable of my deþ] om.

Iesus loue, Marie sone þat dyede vpon þe rode for þee, help me.[1] Ffor[2] hunger & for[3] þrust ich am so mate þat me þinkeþ þat I schal dye. 3if ich had eny helpe þat ich my3te comen to þe abbey, þei wolden 3eue me sumwhat[4] to helpe me for Goddis loue, & fynde me mete & drinke. Þer nis no man in þe[5] world þat wot me here bute þou þat sest me here. I ne haue no confort bute Iesus & þee; & 3if þou go fro me I dye. For Iesus loue help me.[6] & 3if I dye for defaute of þin helpe, Crist wole aske þe myn lyf. Help me at þis tyme for Goddes[7] loue þat bou3te þee on þe rode." Þe monk lift vp to heuene[8] his honden & his ey3en and bisou3te God mercy for gret drede & for[9] sorwe þat he hadde for to comen to hym, & for þe filþe þat he sei3 abouten hym & on hym. & for drede of God he ne durste no3t laten[10] hym. & þanne he

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[1] þou art coupable of my deþ Ffor Iesus loue Marie sone þat dyede vpon þe rode for þee help me] helpe me for þe loue of Jesu crist Maries son þat died opon þe rode; W2 Ke dirras tu al fils Marie Aie mei pur Jesu crist Ki en la croiz pur tei se mist

[2] Ffor] ffor for

[3] for] om.

[4] sumwhat] sum man

[5] þe] þis

[6] me] om.

[7] Goddes] cristes

[8] to heuene] om.

[9] for] om.

[10] laten] lete

sette hym adoun on his knewes & hondlid[1] hym softliche & wold haue lifted hym vp, & he bygan for to crie & seyde, "Wicked man, wiltou sle me? Ne sestou no3t þat ich am ner þe deþ? Þin honden ben hardere þan þe steel. Me þinkeþ þat I dye for þi touchinge. 3if þat þou wilt saue my lyf, touche me no3t but wiþ þi visage. Do swiþ or ich dye helples; do swiþe for Marie sone." Þe monke sprad adoun his coule & sprad it upon þe erþe, & wiþ his vysage he putte þe mesel þerupon. & þe fastere þat he putte, þe fastere 3ede þe quyture aboute his visage. Bute he wiþdrowe hym no3t þerfore. So mychel he þou3te on God þat he feled no stinch. For to helpen his broþer he þou3te so gretliche, þat he for3at al þe filþe. & at þe laste wiþ gret peyne he put hym vpon þe coule & toke hym softliche at his rigge, & wente a gret pas to þe abbey for he was adrad þat he schulde perische. Þe abbot þat was wiþinnen sei3 þis al in his gost; & whan þe monk com ner hom, þe abbot cried "Faste,[2] lordinges, erneþ swiþe[3] & openeþ þe 3ates.[4] Oure broþer bringeþ Jesu vpon his rigge." & þe abbot hy3ed hym[5] þider as faste[6] as he my3te for elde. Þe monk whan he was entred

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[1] he sette hym adoun on his knewes & hondlid] on his knees he sett hym & honled

[2] Faste] renneþ swiþe

[3] erneþ swiþe] om.

[4] 3ates] 3ate

[5] hy3ed hym] hipped

[6] faste] swiþe

in atte 3ate, þe abbot & his broþeren he fond alredy a3ens hym. & whan he wolde ley[1] adoun his birþen, þe mesel wente vpward to heuene.[2] & þe monk had wonder[3] whan he sei3 hym wende vp. & he seyde, "Frend,[4] ne wonder þe no3t. Ich am Iesus þat þou bare. Þi mede þou schalt haue wiþ me.[5] Þou nart no3t aschamed to knowe me; ne more ne schal I schame[6] to knowen þee. Þou knewe[7] me in erþe for þi broþer; & in heuene my fader schal knowe þee. & myn aungelis schul knowen þee for þat þou knewe me in erþe." Þe[8] abbot & alle his monkes heryed God whan þei sei3 þat si3t.[9] & whan þei sei3en no more Iesus,[10] þanne þei asked her broþer hou it was, & he tolde.[11] & hym þou3te whan he bare hym as he had born ri3t no3t. Fforþi, goode men, for Goddes loue haþ in[12] mynde to helpen þe mysays. Ffor 3if eny be God 3e ne

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[1] ley] haue leide

[2] vpward to heuene] vp vnto heueneward

[3] had wonder] om.

[4] & he seyde Frend] ffrende seide he

[5] me] me in heuene

[6] schame] be

[7] knewe] knowe

[8] Þe] And þo þe

[9] þat si3t] Jesu

[10] whan þei sei3en no more Iesus] om.

[11] tolde] telde hem hou it was

[12] haþ in] haueþ

wyten. 3e ne may queme God no better [f. 61^{v}] þan schryue 3ou wel[1] to þe prest [&][2] 3eue to þe mysays. God sende us his[3] grace so for to helpen þe pouere, þat after þis lyue þat we mow ben wiþ La3ar and wiþ Abraham. AmeN.

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[1] wel] om.

[2] &] B om.; P &

[3] his] om.

(31)

Dominica secunda post Trinitatis secundum Lucam.

Þe secunde Sunday gospel after Trinite.

Luc xiiij c[hapitre].[1]

HOmo quidam fecit cenam magnam[2] **& cetera.**

[Luke 14:16-24]

Iesus seyde vnto his disciplis þis ensaumple: "It was a man & made a gret soper,[3] & cleped manye þerto. & whan tyme come[4] he sente his seruaunt to hem þat were bode þider þat þei schulden come to his[5] soper, for alle þinge was[6] redy di3t. & ichone excuseden hym þat he[7] ne my3te no3t comen þere.[8] Þe first seyde, "Ich haue[9] bou3t a toun & ich mut gon to[10] seen it."

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[1] heading in P: Dominica secunda post festum Trinitat secundum Marcum; heading in W2: Dominica iii post pentecosten secundum lucam

[2] magnam] magnam & vocauit multos

[3] soper] sopere a feste

[4] come] was comen

[5] come to his] come þider to þe

[6] þinge was] þinges weren

[7] he] þay

[8] þere] þider

[9] Ich haue] he had

[10] mut gon to] mote nedes gon &

Þe toþer seyde, "Ich haue bou3t v plowes[1] of neet, & I go now to prouen hem. I bidde[2] þee þat þou wilt[3] excusen me."

Þe þridde seyde, "Ich haue taken a wyf; I ne may no3t comen in no manere." Þe seruaunt wente a3en to his mayster & tolde al to his lord. Þe riche man was wroþ & bad his seruaunt as swiþe, "Gon[4] in to þe stretis & in to lanes of þe cyte, & bid þe pouere & þe feble &[5] blynde &[6] croked, & do hem come to me." Þe seruaunt seyde, "Ich haue done þi comaundement & 3it þer is gret place." Þe lord seyde to his seruaunt, "Go by þe weyes[7] & brynge hem in wiþ strengþe so þat my hous be ri3t ful. For I seye[8] forsoþe, none of hem þat were sent after ne schul neuere come to my soper more."

Þis man þat þis ensaumple is seyd by is Iesus wiþouten delay & his holy halwen þat he tau3te for to knowen hym. He is man forsoþe for to amenden vs, bute he is so[9] strong for

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[1] v plowes] me plowes fyue

[2] bidde] biseche

[3] wilt] om.

[4] Gon] goo þan

[5] &] þe

[6] &] & þe

[7] weyes] waies & by þe hegges

[8] seye] saie þe

[9] so] om.

to knowen; [for many done hym grete wrong][1] whan þei wenen to knowen God & ne don no3t his wille. & þerfore he wolde seye þis ensaumple for to ouercomen alle þise worldliche men & wymmen þat folwen her worldliche desyr & wenen þei3 to plesen to God. Bute for to schewe þat þei ne mowen in none manere excusen hem, & þat non ne quemeþ hym bute 3if[2] þei kepen his comaundementes.

In þis lessoun he techeþ us whan þat his soper is nerhonde,[3] & bad his seruaunt go[4] byd hem þat were sent aforn; for longe he[5] sente hem aforn, er þat þe seruaunt was sent. Ffor atte firste bygynnyng þat God 3af man witt & vnderstondynge þoru3[6] þe fyue wittes þat he 3af hem. Vnto þis[7] soper he sente hym[8] for he 3af hym[9] his fyue wittes[10] þat he hadde alwey for þou3t,[11] for to heren,

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[1] for many done hym grete wrong] B om.; P for many done hym grete wrong; W2 Kar plusurs unt vers li grant tort

[2] 3if] om.

[3] whan þat his soper is nerhonde] om.; W2 quant sa ceine preste estait

[4] go] om.

[5] he] he had

[6] þoru3] & þorou3

[7] þis] þe

[8] hym] hem

[9] hym] hem

[10] wittes] B w wittes, first w canc.; P si3ttes; W2 sens

[11] þou3t] þorou3; W2 purpens

swelwen, smellen, sen, & felen, for to han þe soper. & whan þe man is bycomen chaytif, þoru3[1] his fyue wittes is maad yuel þoru3 synne, God wole leten hym han his fyue wittes for to clepe hym a3en to his soper. & he ne haþ non[2] excusacyoun whan he ne parteþ no3t of Goddis 3ifte. God ne doþ it no3t þoru3 felonye; bute þoru3 his grace he sendeþ it, & þe more þat his grace is, þe hardere it is to hem[3] þat dispisen hym. For wiþ good ri3t grace draweþ fro hym þat may haue it & [f. 62ʳ] nil no3t.

His soper God haþ maad redy whan he haþ 3euen vs his flesch. Soper is mete at euen þat men clepeþ soper in Frensch, & whan þe world schal enden. God 3eueþ us to soupe[4] wiþ hymseluen whan he 3eueþ us his flesch in forme of breed. & þat[5] þis soper takeþ wel & parfitliche, in heuene wiþouten hunger he schal alwey it han.[6] He schal ben so wel filled[7] þat he ne schal neuere more han ende, &[8] alwey wonen in gladnesse to hem þat coueite it[9] wiþ gret

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[1] þoru3] & þorou3

[2] non] B mar.

[3] it is to hem] is his techynge; W2 illeg.

[4] to soupe] a sopere

[5] þat] who þat

[6] he schal alwey it han] om.

[7] so wel filled] filled so wel

[8] &] þat

[9] it] om.

desyre, & þei[1] þat coueyte it in suyche desyre þat þei ne mowen neuere forsaken it. God 3eue us þat fulnesse. Þis fulfillinge he made to alle cristene men whan he toke oure flesch & dide hym on þe rode for vs. & of his flesch he made us mete for to deliuere vs from þe grete pine þer[2] Adam had sett us alle for[3] þe mete þat he eet. Vnto þis soper he wolde sende manye, what þoru3 þe wittes þat he 3af hem, what þoru3 þe holy[4] þat he sente þat neuere from þe bigynnynge ne les no3t his[5] sendynge. For alle þat wel diden were sent to Cristes soper: þe patriarkes & þe prophetes þat now ben in good reste; þe dukes, þe kinges, & many oþer[6] þat ner no3t faynt[7] to do wel. & whan Crist had 3euen vs his flesch, þan was þe soper maad redy. Þanne he sente his seruaunt,[8] his apostelis þat he loued so mychel. Ffor on[9] þei weren in þe werkes of God, & þei weren on[10] in

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[1] þei] he

[2] þer] þat

[3] for] to for

[4] holy] holy gost; W2 seinz

[5] his] þis

[6] oþer] anoþer

[7] faynt] fayn; W2 feint

[8] seruaunt] seruaunt3; W2 sergant

[9] on] om.; W2 un

[10] on] om.; W2 un



charite. In[1] spekynge & in wille þei comen to hem þat were sent þoru3 þe Holy Gost þat lad[2] hem. So ben þei 3et þat prechen Goddis word ouer al þe world. Alle þei comen & bidden us þat we schul[3] come to his soper. & 3if 3e ne soupe no3t wiþ hym here, neuere after ne schal 3e eten wiþ hym. Ffor þe soper þat[4] is maad[5] at euen bitokneþ þe endynge of þis[6] world; for at euen þe day endeþ, & at[7] iche mannes endinge þe world endeþ as to hym. Ffor Seynt Poule seiþ, þat was ful of þe Holy Gost, "We ben þat iche forsoþe þat þis worlde schal enden inne" [Cf. 1 Cor. 10:11]. Loke iche[8] man þat he soupe wiþ Crist or þat he passe out of þis world. [In God] mychel [we][9] he may haue þe lasse excusacioun þat we se þis world enden in vs. & þe schortere þat oure tyme is, þe hastilichere we muste taken oure conseyl for to comen to Goddes soper, in goode dedis & in goode[10] charite. But þer ben manye þat excusen hem, & in

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[1] In] of

[2] lad] bad; W2 guiez

[3] schul] om.

[4] þat] om.

[5] maad] made here

[6] þis] þe

[7] at] om.

[8] iche] euery

[9] In God mychel we] B & so mychel he; P In god mychel we; W2 Tant nus deuum

[10] goode] om.



her excusacioun þei gilten more & more whan þat þei eny worldliche þing preysen more þan Goddes soper. Wharþoru3 þat on seyde, "Ich haue bou3t a toun, & I mut gon & sen it nedes costis. I biseche þee þat þou excuse me." Þe toun bitokneþ þes[1] worldliche goodes. & ichone þat gadreþ faste[2] tresoure, he excuseþ hym gretliche from Iesus soper þat he ne may no3t come þider. & þe more þat he excuseþ hym wiþ worldliche goodes, þe ferþere he wiþdrawiþ hym from Goddes soper. Dauid seiþ of swiche, "Þat þei entren depe in erþe, vnto þe swerde þei schul ben deliuered; & parceneres þei schul ben wiþ gupiles"[3] [Ps. 62:10-11]. Þei entren [f. 62^{v}] depe in þe erþe þat to mychel louen þe goodes of þis world; þat for his fleschliche coueityse 3eueþ hym to mychel to þis lyf; þat þoru3 pride holdeþ hym hy3e & michel worþ for his ricchesse þat fallen vnto hym, þat is,[4] for londes rentes[5] brode & longe, to holden[6] gret meyne abouten hym. & in þat he glorifyeþ hym þat he haþ maystrye ouer oþere, þe more þat he fyeþ in swiche, þe lasse grace he haþ of God. Whan he setteþ his herte in þe erþe, þan he falleþ depe in

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[1] þes] om.

[2] faste] gret

[3] gupiles] good pyles; W2 gupilz

[4] is] om.

[5] rentes] om.

[6] to holden] holdeþ

þe erþe, &[1] þan he is deliuerd to þe swerd þat is scharp on boþe half. Ffor in boþe partis he schal ben turmented, boþe in body & in soule whan he is pined. & wiþ þe foxes[2] he schal ben[3] parcener, þat is wiþ þe[4] deuelis þat ben ful[5] of wyles. Ffor þis is þe manere of þe fendes, þat þei resten neuere for to bigilen men of þis world. Þe more þat þei bigylen hem, þe more þei schul be[6] pined wiþ hem. Vnneþe schul 3e se on in þis world þat ben riche þat han good wille to do good,[7] ne wiþ parfyte herte repenten hem.[8] But whan þe prest seiþ ou3t to hym, he biþenkeþ hym & bihoteþ hym þat he wile do wel. "Ffor Goddes loue," he seiþ, "prey for me. For sone herafter I schal amende me. Bute first I mute ordeyne my þinges and dressen hem; & þanne whan þat I am al discharged, þan I schal[9] turne me al to God." Þan[10] he biddeþ[11] to þe seruaunt þat he schal haue

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[1] þan he falleþ depe in þe erþe &] om.

[2] foxes] fyres; W2 gupilz

[3] ben] al ben

[4] wiþ þe] om.

[5] ful] al ful

[6] þei schul be] he is

[7] do good] god

[8] herte repenten hem] wille repenteþ hym

[9] þan I schal] I schal þan

[10] Þan] Þat is þat

[11] biddeþ] B first d above the line

hym excused. ["For my toun I mote goo to seen, I biseche þe þat þou haue me excused"].[1] Loke hou wel God knoweþ þe manere of hem þat makeþ feynt preyere. Þis bisekeþ þat he excuse hym, whan þat he may comen & leteþ bi his good wille. Þus don alle þes[2] riche men þat setten al her wille in þis[3] world & al her likynge. Faire þei bihoten & faire þei speken, bute no þing þei nil holden þat þei seyn. Bute[4] þei wenen to bigylen God þoru3 faire wordes wiþouten wele doynge. Bute þe more[5] þat þei pleynen hem þat þei ne mowe no3t 3it don wel, þe wers þei ben. & þerfore þei fallen[6] from þe grace[7] of God.

Þe toþer seiþ, "Fyue plow neet ich haue bou3t & I mute go preuen hem. I preye þee þat þou excuse me." Þes fyue plow neet bitokeneþ þe fyue wittes þat laden men[8] of þis world. Bute vnto þe plow neet þei ben ydubbled togydere, & so ben a mannes[9] fyue wittes. Wiþ two eren he hereþ, wiþ

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[1] Ffor my toun I mote goo to seen I biseche þe þat þou haue me excused] B om.; P for my toun I mote goo to seen I biseche þe þat þou haue me excused; W2 Kar pur ma vile ne puis aler Pri tei ke me uoilez escuser

[2] þes] þe

[3] þis] þe

[4] Bute] B b bute, first b canc.

[5] þe more] B above the line

[6] & þerfore þei fallen] and þe forþer falle; not in W2

[7] grace] gret grace

[8] men] þise men

[9] a mannes] mennes

two e

lippe

v plow

males

mowen

vs fay

preuer

folwer

coriou

&[5] pey

Ffor i

filþ,[6]

oþer h

dedis,

þat tu

1

wiþ tw
lippes
hondle
þar no

2

3

mark.

4

5

6

7

8

9



two eyen he seeþ, & wiþ two naseþirles he smelleþ, & wiþ two lippes he spekeþ.[1] Þus þei ben doubled on oþer[2] half. Þe[3] v plow neet ben dubled. Ffor here beþ boþe men & wymmen; & males & females alle we han þese to seruen God wiþ þat we mowen come to his soper, þat we ne mowe no3t excusen vs þat vs fayleþ witt to seruen hym wiþ. Bute þe[4] v plow neet we preuen whan we laten oure v wittes out of þe lawe of God & folwen oure desyres of þis world. For iche man þat is corious, pouer he is in his desyre. & þe more þat he sekeþ &[5] peyneþ hym þerto, þe ferþere he is from Goddes soper. Ffor iche man þat 3eueþ his herte for to seen oþer heren filþ,[6] sum tyme he mot smellen amys, & þerafter speken amys oþer holden[7] oþer boþe. & whan he deliteþ hym in suche dedis, he goþ [f. 63r] al awey[8] from Goddes soper. Ffor al þat turneþ to vanyte God hateþ but 3if[9] it be amendid. And

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[1] naseþirles he smelleþ & wiþ two honden he hondleþ & wiþ two lippes he spekeþ] B naseþirles he smelleþ & wiþ two lippes he spekeþ; P noseþyles he smelleþ & wiþ two honden he hondleþ & wiþ two lippes he sweleweþ; W2 narilles odurum E par nos dous leures gustum E par dous mains (illeg.) taster

[2] oþer] & oþer

[3] Þe] B red dot next to large capital, but no paragraph mark. No paragraph in P.

[4] þe] þise

[5] sekeþ &] om.

[6] for to sen oþer heren filþ] here to filþe

[7] holden] hondlen

[8] al awey] alway

[9] 3if] om.



also many setten her hertes to sen oþer mennes lyf & her trespas & her folye. & ne fynden þey neuer so litel, þei han gret delit þerinne & þenkeþ in her herte, "Þis ne haue I no3t don." & in as mychel þei for3eten her owne mysdedis.[1] & þoru3 a li3t[2] synne þat þei sen in oþere, þei for3eten þe grete wickednesse þat is in hemseluen. Oþer mennes synnes þei maken gret & strong,[3] & lettlen her owne; þat is, holden litel her owne þat is wel more charged afore[4] God. Bi þat þat þei[5] vnderstondeþ oþer mennes synnes, hem þinkeþ þat þei ben al wel. Bute certis þe more þat he iugeþ oþer mennes synnes, þe more wexen his synnes. For in þat he for3eteþ his owene for þe grete likyng & wille[6] þat he haþ to iugen oþere. & his synne doubleþ[7] þerþoru3. & þe more þat þei setten her hertes on suche þinges,[8] þe ferþere þei gon from God. & þei3 he here Goddes messanger, he[9] nil no3t repenten hym[10] for to come to Goddes soper. For synne

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[1] mysdedis] dedes

[2] li3t] litel

[3] gret & strong] rev.

[4] wel more charged afore] more charge a3ein

[5] þat þei] he

[6] grete likyng & wille] grete ioye & þe grete will

[7] synne doubleþ] synnes doublen

[8] þinges] trufles; W2 rage

[9] he] þai

[10] hym] hem

whan

haþ i

bidde

þee þ

nede

wordes

vnders

more;

saying

Ffor t

þ

no3t c

þe7 reu

sum en

seiþ v

fend h

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8

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whan it comeþ in delyte, alle sarmouns & alle goode dedis he haþ in despyte. & no3t for þan for to excusen hym,[1] he biddeþ þe prest praye[2] for hym. As he seyde, "I biseche þee þat þou excuse me." Bute he makeþ hym[3] as it nar no nede to bidde for hym. Now pr[ou]de[4] in herte & meke in wordes, he scorneþ God and hirteþ his soule. He þat vnderstondeþ þat he is þus excused, he is acumbred more & more; for[5] repentaunce schal comen from þe herte wiþ soþ sayinge & goode desyre. Kepe 3ou wel from suche spekynge. Ffor to God ne may no man li3en.

Þe þridde seide, "Ich haue wedded[6] a wyf; I ne may no3t come in none manere." Lokeþ hou þis excused hym, al þe[7] reuers wiþouten eny wel sayinge. Þe oþer two scheweden sum enchesoun why þat þei ne my3te no3t comen, but he þis seiþ vtterliche he[8] nil no3t comen þere. Lokeþ now hou þe fend haþ bigyled hem, þei[9] þat lyuen after þe flesches

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[1] excusen hym] hyden hem

[2] praye] bidde

[3] hym] hymseluen

[4] Now proude] B Now pride; P Þe proude; W2 Orguil

[5] for] Þe

[6] wedded] B w wedded, first w canc.

[7] þe] om.

[8] he] I

[9] þei] om.

likyn

a wyf

for þ

flesc

passe

synne

it wi

it, wh

bi3ety

schal

þat ne

lecche

3if it

in his

1

2

3

4

5

6

weddy

likynge & louen wymmen foliliche, whan he þat[1] hadde taken a wyf in þe lawe of God ne my3te no3t comen to Goddes soper for þe likyng þat he hadde to his wyf. Wel ofte for his fleschliche[2] lustes is þe spouse in gret peryl, for he passeþ þe resoun[3] of þe holy knowinge. For often he may do synne bi his wyf but 3if he kepe hym þe better whan he doþ it wiþouten skile, oþer in such tyme as[4] he schulde no3t do it, whan he [doþ][5] eny tyme þat myster wiþouten hope of bi3etyng of children. [For] þat is weddynge[6] þat non ne schal be contrarye[7] to oþer. Al is contrarie, forsoþe, al[8] þat ne pleseþ no3t to God; & ne doute 3ou no3t herof,[9] þat leccherie ne quemed hym neuere. Al it[10] is leccherie but 3if it be for bi3etynge of children. & Seynt Poul[11] seiþ in his pistel, "Ichone[12] holde his vassal clene in treuþe &

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[1] þat] þis þat

[2] fleschliche] flessches

[3] þe resoun] þer sone; W2 la reisun

[4] as] þat

[5] doþ] B doþ it; P doþe; W2 fait

[6] For þat is weddynge] B in þat is weddynge; P & þat is weddynge; W2 Kar co apent a espusaille

[7] contrarye] contrarious

[8] al] om.

[9] no3t herof] ri3t nou3th here

[10] it] om.

[11] Poul] B p poul, first p canc.

[12] Ichone] om.

in ho

þe ve

þis v

honou

þoru3

3if s

wedde

loueþ

lecche

techeþ

schuld

wyf.

lecche

termes

dette,

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seed] g

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in honour, þei þat schul kepen þe seed" [Cf. 1 Thes. 4:4]. Þe vessel he clepeþ þe womman[1] þat schal kepen þe seed.[2] Þis vessel oweþ man to kepen wel[3] wiþouten leccherie, & in honoure wiþouten yuel. For[4] þei ben o flesch in holinesse þoru3 weddynge. & sche oweþ for to worschipen þe[5] man. & 3if sche do so, forsoþe þat is soþfast weddynge. Vnto wedded men seiþ Seynt Peter, "Loueþ 3oure spouse as Iesus loueþ[6] holi chirche" [Eph. 5:25]. Neuere ne dide God leccherie for holi chirche his lemman, [f. 63^{v}] bute he techeþ her holy wordes for to bi3eten holy children. So schulde þe spouse for to[7] bi3eten holy children knowen his wyf. Vnneþe schul 3e[8] sen on holy þat sche ne[9] conceyueþ leccherye. Vnto þe spouse it nis no leccherye, bute ri3t termes knowen his leman. & whan wiþ ri3t he 3eldeþ his dette, it is no synne for God it wile.

Þerof[10] God almy3ten seiþ[11] þoru3 Seynt Poule, "Þe man

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[1] womman] B w womman, first w canc.

[2] Þe vessel he clepeþ þe womman þat schal kepen þe seed] om.

[3] wel] clene

[4] For] ffor in god

[5] þe] þat

[6] loueþ] dude

[7] for to] do

[8] 3e] om.

[9] ne] om.

[10] Þerof] Þerfore

schal

7:3].

3elde

holy[1]

a kna

mayde

Lev.

her h

he au

he se

And þe

hir w

sche

þat s

Peter

comau

hir l

of þe

Jesus
ber



schal 3elde his dette to his wyf, & sche to hym" [1 Cor. 7:3]. Þe dette is þe fleschliche dede þat ichone schal 3elden to oþer; bute for to 3elden, tyme is sett þoru3 holy[1] reulis. Ffor God þoru3 Moyses seyde þat a womman of a knaue child schulde liggen inne fourty dayes, & of a mayden child fifty,[2] er þat þei knewen hem togydere [Cf. Lev. 12:2-5]. Of þe womman he seiþ þis lawe for to helen her housbonde & hir. & 3if þat he nil no3t abyden so longe, he au3te to douten Goddes lawe & go þerto in drede. & þat he seyde þoru3 Moyses he confermede whan he com bodiliche. And þe womman oweþ to kepen hir. 3if þat hir housbonde do hir worschipe, 3if þat he bowe hym to hir for Goddes loue, sche ne oweþ[3] no3t to take maystrye ouer hym. & þe more þat sche boweþ hym, þe more sche quemeþ God. [A]s[4] Seynt Peter seiþ of wymmen, "Beþ buxom to 3oure housbondes, we comaunde 3ou wymmen, as Sara was to Abraham þat[5] cleped hym hir lord" [1 Pet. 3:5-6]. & Seynt Poule seiþ, "Man is heued of þe womman. [And Jesus Crist is heued of þe man].[6] &

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[11] seiþ] it seiþ

[1] holy] om.

[2] fifty] sexty; W2 Cinqtante; Vulg. sexaginta

[3] sche ne oweþ] scheweþ

[4] As] B os; P as

[5] þat] &

[6] And Jesus Crist is heued of þe man] B om.; P And Jesus crist is heued of þe man; W2 E iesus crist est chef al ber

God is heued of Iesus Crist, þat dide man & womman togydere" [1 Cor. 11:3; Eph. 5:23]. Wel I wot þat 3e ne doute no3t herof, þat þe[1] heued ne[2] wisseþ al þe body. & vnto þat membre schal falle harm [þat ne][3] wil no3t seruen to þe heued. 3if eny membre þat is lyf inne takeþ a3eins his heued & nis no3t buxom to þe[4] heued, al þe body is þe lasse worþ. Ri3t also it is of þe womman þat wile maystryen hir housbonde. Whan sche makeþ vndernеþen þat schulde ben abouen, Goddes ordynaunce sche fordoþ. Whan sche makeþ abouen þat is maad[5] vnderlout, vnto God sche doþ gret wrong. I ne sey no3t þis in despyt of wommen;[6] for sche ne may no3t comen to Crist 3if þat sche defoule so[7] her housbonde. For þat is a grete defoulynge whan womman is more mayster þan þe[8] man. Ffor þe womman oweþ to hir housbonde in God al manere buxomnesse,[9] & sche ne oweþ[10] no

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[1] þe] om.

[2] ne] þat

[3] þat ne] B ne ne; P þat

[4] þe] his

[5] is maad] schulde ben

[6] wommen] B w wommen, first w canc.

[7] so] om.

[8] þe] a

[9] in God al manere buxomnesse] in buxsumnesse al manere good; W2 en due tute subiectiun

[10] oweþ] B o oweþ, first o canc.

þing
þanne
hym
schal
þei
lokeþ
a3eyn
Godde

apert
maken
For wi
wyf to
come t
had⁹ w
& þe c

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þing for to a3eynseyn hym but þat God is wroþ fore.[1] & þanne [sche][2] oweþ for to tempren hir so[3] þat sche wraþþe hym no3t. Ffor þoru3 worschipynge of her housbonde, sche schal come to God. Bute ichone owen to louen oþer so þat þei ne wraþþe no3t God. Bute many ben[4] in þis lyue þat ne lokeþ no3t to þis þing; & þerfore for þat þei don al a3eynward froward þe lawe of God, þei ne mowe no3t comen to Goddes soper.

Non auouter ne may come þider. Þat is auouter apertliche for to maken heued of þe foot. Forþi þei þat maken hem suche, þei ne schul neuere come to Goddes soper. For whan man bicomeþ seruaunt to þe womman, &[5] loueþ his wyf to mychel, & l[e]ueþ[6] hir & dredeþ hir,[7] he ne may no3t come to Goddis[8] [f. 64^{r}] soper. And þerfore þis man þat had[9] wedded wyf seyde he[10] ne my3te no3t come in no manere. & þe oþer tweyn bade þe seruaunt excusen hem. Bute he þat

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[1] þat God is wroþ fore] god be wroþ þerfore

[2] sche] B hee, second e above the line; P sche

[3] so] om.

[4] ben] þere ben

[5] &] þat

[6] leueþ] B loueþ; P leueþ; W2 crert

[7] hir] om.

[8] Goddis] B goddis s, second s canc.

[9] had] om.

[10] seyde he] om.



hadde[1] wedded wyf seyde he ne my3te no3t comen in non manere. Ffor þei3 al be man coueitous oþer corious of vanites, þer nis[2] non of þes þat byndeþ so harde as[3] womman þere sche haþ þe maystrie. Often it falleþ[4] þat þe man for þe gret[5] likinge þat he haþ to his wyf, he[6] bicomeþ coueitous & letteþ gretliche[7] Goddes seruyce þerfore [Cf. 1 Cor. 7:33]. & for to plesen hir he payneþ hym so mychel, þat he forsakeþ[8] Goddes soper al outri3t. & þan he haþ sett[9] his hope in[10] folye whan he weneþ to comen to Goddes soper. For þat he holdeþ hym fleschliche to his wyf, it wile helpe hym forsoþe 3if he do þat falleþ þerto. Bute whan he lateþ þat on & doþ þat oþer, þoru3 þat þat[11] he lateþ he is disceyued.[12] And wite 3e wel, forsoþe, þat þis lessoun biclepeþ al þat falleþ to weddynge. For wymmen in

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[1] hadde] om.

[2] þer nis] is

[3] as] as doþe

[4] falleþ] is

[5] gret] om.

[6] he] þat he

[7] letteþ gretliche] forleteþ

[8] forsakeþ] for3eteþ; W2 refuse

[9] haþ sett] setteþ

[10] in] al in

[11] þat] om.

[12] disceyued] al disceyued

God
come
lyf
þe[3] p
helle
& þes
world
þes þ
pride
compr
þe to
þe fy
eye.
biclip
no3t.[9]



God ben men. & whan þei þat[1] ben wedded wiþ gret pine may come to Goddes soper, hou schal ben of hem þat laden al her lyf in leccherye? Wiþouten weddynge, it is putrie & ese.[2] Þe[3] prophete seiþ, "Als dunge þe hore schal ben sprad in helle" [citation not identified; but cf. Hosea chapter 5]. & þese þre manere men þat ich haue seid 3ou[4] of biclipen al worldliche men in[5] hem, for al þat loueþ þe world, in on of þes þei[6] beþ. For hereinne is comprehended þes þre synnes: pride, coueitise, & leccherie. & in þes þre synnes ben comprehended alle þe synnes þat ben. By hym þat had bou3t þe toun may wel [be] bitokned[7] pride. & by hym þat bou3te þe fyue plow neet may wel be bitokned þe coueityse of þe eye. & by þe wyf,[8] coueityse of leccherie. & who þat is bicliped wiþ eny of þes, into Goddes soper ne comeþ he no3t.[9]

Þe seruaunt schewed[10] to his maister, & his maister

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[1] þei þat] rev.

[2] it is putrie & ese] in þis puterie; W2 est puterie

[3] Þe] And as þe

[4] seid 3ou] yseide

[5] in] &

[6] þei] þre

[7] wel be bitokned] B wel bitokned; P be bitokned

[8] þe wyf] þe weddynge of þe wyf

[9] ne comeþ he no3t] he ne may nou3th come

[10] schewed] schewed þise two

bade

for

þat l

poue

þei h

comer

serua

hous.

voyde

almy3

dispi

þoru3

þo be

by her

mot dc

ben de

doþ al

1

2

3

W2 plu

4

5

6

7

8



bade hym go[1] in to þe stretis & in to þe lanes of þe cyte for to brynge þe feble to hym. For often it falleþ þat þei þat ben vndernymen wiþ seknesse oþer wiþ febles[2] oþer wiþ pouert, whan þat þei heren speken of God, for her mysays þat þei han, þei turnen hem þe sunner to [God],[3] & þe sunnere comen to Goddes soper þoru3 þe grete pyne þat þei han. Þe seruaunt seyde 3it to his lord þat mo my3ten ben in his hous. For þei3 þe pouere ben entred, 3it þer is stede ynow3 voyde.[4] Anoþer þing men may vnderstonde herby: whan God almy3ten sendeþ þe pouer to his soper, a fool he is þat dispiseþ hem oþer for3eteþ hem. For he þat doþ good to hem, þoru3[5] hem he may comen to þe soper.

And þei þat ben gedered of þe hegges & out of þe weyes, þo ben brou3t [wiþ forse][6] to þe soper, ben vnderstonden[7] by hem þat ben desawarre & þe saluage. For to hem þe prest mot do strengþe mekeliche for to conseyle hem wyseliche þat ben desawarre, & chastise þe saluage. For þe seruaunt þat doþ al[8] þis bitokneþ þe prestes. Ffor þe prest oweþ þoru3

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[1] go] B above the line

[2] febles] febelnesse

[3] sunner to God] B sunner to goode; P raþer to crist; W2 plus tost a li

[4] voyde] B v voyde, first v canc.

[5] þoru3] B þ þoru3, first þ canc.

[6] wiþ forse] B from fer; P wiþ forse; W2 þar force

[7] ben vnderstonden] þat ben to vnderstonden

[8] al] om.



wel dede ichone in his[1] manere drawe: þe riche amonesten hym,[2] þe pouer þoru3 confortynge, þe sike for to schewen hem hou þat God wolde be pyned for hem. [f. 64^{v}] & he þat þus doþ, he ladeþ hem wiþ hym vnto heuene to þe soper þat euere schal laste.

Bute þis word þat God seiþ is gretliche[3] for to douten: "I say 3ou forsoþe, þese þat ben sent after, þei ben putt awey fro my soper for þei ne schul neuere come þere." Ffor Goddes loue, lordinges, 3eueþ kepe 3e þat here þis lessoun, þat we ne fayle no3t þoru3 oure laches þat we ne come nou3t to Goddes soper. For non erþeliche couaityse, ne for no fleschliche delyt, be we war þat it ne lette us no3t to come to Goddes soper. A fool he is þat loueþ þing[4] þat is chaungable for to wynnen þerþoru3 deþ wiþouten ende. A fool he is þat þoru3 þe ioye of þis lyf for3eteþ þe lyf[5] þat euere schal lasten. Certis a feble chaung he makeþ þat lateþ God & goþ to þe deuel: þat ben þei þat louen[6] more worldliche worschipes þan[7] hym þat made hym[8] & bou3t hym.[9]

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[1] his] þis

[2] amonesten hym] þorou3 amonestynge

[3] gretliche] strongelich

[4] þing] þis þing

[5] lyf] ioye

[6] louen] praysen

[7] worschipes þan] þing þat; W2 present honur...ke

[8] hym] hem

& na

þe w

al þ

vsen

wel

his

wors

bute

þing

wors

þat

& na for þan 3if þat þei wolde in gode,[1] þei mi3te wel han þe world; þat is, vsen it in goode wiþouten yuel doynge, don al þat þei don to Goddes worschipe, &[2] þanne my3te þei wel vsen þe goodes of þis world[3] in gladnesse. For a man may wel haue þe goodes of þis world, þei3 he ne sette no3t al his herte þervpon, & vsen þe[4] worldliche þinges to Goddes worschipe. For þing þat men vsen may be lorn & go to no3t, bute þe loue of God ne may neuer fayle. Fforþi he ne may no þing lese þat wiþ good[5] wille dispendeþ it in Goddes worschipe.

God 3eue us suche desyre þat we may so do[6] his wille, þat we mowen þoru3 his grace comen to his soper. AmeN.

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[9] hym] hem

[1] in gode] In god; W2 bien

[2] &] om.

[3] þe goodes of þis world] goddes wordes; W2 del mund

[4] þe] þise

[5] wiþ good] om.

[6] so do] rev.



(32)

Dominica iii secundum Lucam.

Þe þridde Sunday gospel after Trinite.

Luk xv c[hapitre].[1]

Erant appropinquantes ad Iesum

publicani & peccatores & cetera.[2]

[Luke 15:1-10]

To Jesu come þe Puplican & þe synnere & gruccheden to hymward. Þe Pharisen & þe maistres gruccheden[3] & seyden, "He þis resceyueþ þe synners, & eteþ[4] & drinkeþ[5] wiþ hem." Bute þe gode & þe swete Jesu seyde hem þanne þis ensaumples:[6] "Whiche man of 3ou þat haþ an hundred scheep, & he lese on þat he ne wil leten alle[7] þe oþere in desert & go seche þat on þat is in peryl til þat he haue founden it? & whan he haþ founden it[8] he doþ it among þe oþere, & glad

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[1] heading in P: Dominica tercia post festum trinitatis secundum Lucam 15, Sunday 3 in margin; heading in W2: Dominica iiii post pentecosten secundum lucam

[2] publicani & peccatores & cetera] om.

[3] gruccheden] om.

[4] eteþ] eteþ wiþ hem

[5] & drinkeþ] B mar.

[6] ensaumples] ensaumple

[7] þat he ne wil leten alle] nyl he nou3th lete

[8] & whan he haþ founden it] om.

come
'Gla
forl
of a
on þ
drag
lante
sche
besau
good⁶
besau
among
doand

in þis
oþer
men co



comeþ hom to his hous, & clepeþ his nei3bores,[1] & seiþ, 'Gladeþ wiþ me, for ich haue founden my scheep þat was forlorn'? I sey 3ou forsoþe, gret ioye schal ben in heuene of a synful þat is wel repentaunt þan of an hundred al but on þat ben ri3tful. Oþer whiche[2] womman þat haþ ten dragmes besauntes, 3if sche lese on, ne li3teþ sche no3t her lanterne & secheþ hir hous, & turneþ al[3] vpsodoun til þat sche haue founden hir besaunt? & whan sche haþ founden hir besaunt,[4] sche biddeþ[5] hir frendes also, & seiþ to hem wiþ good[6] chere, 'Gladeþ wiþ me, for I haue founden my besaunt'? So I sey 3ou forsoþe, ioye schal ben in heuene among þe aungelis of a synful þat is wel repentaunt and wel doande[7] his penaunce."

Who þat wile vnderstonden þis lessoun, he may lerne þat in þis world ben[8] two manere of folk: þat on doþ wel, & þat oþer harm. & þerfore þe Pharisees weren wroþe þat þe synful men come to Crist to heren his prechinge & eeten wiþ hym &

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[1] nei3bores] nei3bors togeder

[2] whiche] swiche

[3] al] om.

[4] whan sche haþ founden hir besaunt] om.

[5] biddeþ] biddeþ her nei3bors and

[6] good] glad

[7] wel doande] wed doþe; W2 bien fesant

[8] in þis world ben] þere ben in þis werlde

dra
mich
one
[f.
synf
þerf
hym,
so h
synfu
þat þ
þei w
wicke
þat þ
& ne
no3t
seiþ
þei
worl



dranke.[1] Þei ben cleped Pharisees, for Pharisees is as michel to seyn as departynge. & þei were departed by hem one from þe comune puple. & ouer alle oþere þei helden hem [f. 65r] ri3tful, & þei hadden dispyt of oþere þat were synful, for þe synful men weren at her comaundement. & þerfore þei gruccheden to Jesuward for þe synful eeten wiþ hym, as þei3 þat þei seyden[2] 3if þat he be Goddus sone, & so holy as he makeþ hym, he ne schulde no3t ete wiþ þe synful,[3] ne no3t come nere hem, ne touchen hem. Loke hou þat þei were false in þat, þat hem[4] þou3te in her herte þat þei weren goode, & in þat þei helden þe oþere synful & wicked & had dispite of hem. Many þer ben now in þe[5] world þat ben wers þan þe Pharisees þat han taken þe cristen lawe & ne preysen no3t[6] but hemseluen, & wenen no mannus witt is no3t worþ bute onliche hers.[7] And þerfore Seynt Poule seiþ,[8] "Þei maken hem wyse in her siggynge, & ne for þan þei ben pure foles in hemseluen. Ffor þe wisdom of þis world tofore God is folye" [1 Cor. 3:18-19]. And no3t

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[1] dranke] drank wiþ hym

[2] þat þei seyden] he seide

[3] synful] B s synful, first s canc.

[4] hem] þai

[5] þe] þis

[6] preysen no3t] perisschen non; W2 ne prisent

[7] no3t worþ bute onliche hers] onlich worþ but her

[8] Seynt Poule seiþ] seiþ seint poul

onli

wisd

þerf

maky

10:3

repe

scha

hem[6]

his n

men i

Is þa

hym?

in Go

chast

soþ,

oweþ

loue



onliche þei holden hem wyse, bute þei affyen hem in þe[1] wisdom þat þei cunnen, & maken al ri3t þat hem likeþ.[2] And þerfore Seynt Poul seiþ, "Þei maken hem ri3tful, &[3] in her makynge[4] þei fordo þe lawe of God" [Cf. Acts 23:3, Rom. 10:3]. God wole þat þe synnere be resceyued whan þat he repenteþ hym, & comaundede þoru3 al his halwen þat þe synful schal forsake her[5] synnes & comen to hym; & he resceyueþ hem[6] wiþ good wille, & techeþ hem swetlich, & takeþ hem to his mete for to techen hem þe better whan þei holden cristen men in despyt & þat þei holden hem parfyter þan Iesus Crist. Is þat ri3t & skile for to refusen hem þat Iesus takeþ to hym? Bute it is gret wickednes whan he despiseþ his broþer in God. "Nay," sey summe, "I despise hym no3t bute for to chastise hym of his folye." Wolde God þat it[7] were al[8] soþ, & þat he had no pryde in his[9] herte þerof. But man oweþ to drawen to gode þe synful first wiþ loue, no3t for to louen his dedes but for to chastise hym, no3t onliche for to

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[1] þe] her

[2] hem likeþ] hij done

[3] &] & þerfore

[4] makynge] doyng

[5] her] his

[6] hem] hym

[7] it] þat

[8] al] om.

[9] his] om.

ent

may

þoru

ben

folk

þenk

þus

out

wiþ

for

amen

ri3t

& co

þei



entyce hym to goode, bute preche hym & fede hym. Ffor man may do sumtyme þoru3 mete & drynke þat he ne may no3t do þoru3 prechynge. & whan þes two comen[1] togyder, þan þei ben strengere[2] in God. & so dide Iesus Crist preched þe folk & 3af hem mete. & þis schulde men of holy chirche þenken þat han þe londes & þe rentes, schulde[3] drawen men þus out of synne. & 3if þei ne may no3t þus, putte[4] hem out of her cumpenye, no3t wiþ wraþen, but wel[5] mekeliche & wiþ sory[6] herte; þat is, be sory for hem, & preye[7] to God for hem þat he sende hem grace[8] 3if it be his wille of amendement.[9] Þus þei owen to don þat ben goode men & ri3tful in God. Ffor þe ri3tful man haþ sorwe in his herte & compassyoun 3if þat þei[10] sen his broþer don amysse. & þei þat make hem ri3tful & be[11] no3t, þei ben disdeynous[12]

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[1] comen] ben

[2] strengere] strong

[3] schulde] & schulde

[4] putte] þan putt

[5] wel] om.

[6] sory] sore

[7] preye] bidde

[8] grace] his grace

[9] of amendement] om.

[10] þei] he

[11] & be] ne ben

[12] disdeynous] disceyours; W2 dedeignus



a3ens þe synners. & þerfore þe Pharisees þat weren suche gruccheden a3ein[1] þat he þat for3af synnes[2] schulde come among þe synful. Bute he seyde hem on ensaumple þat touchede hymseluen & hem[3] boþe: vnto hym for he warist þe synful, & vnto hem for þat þei schulden no3t grucchen.

"What man is it," he seyde, "þat hadde an hundred scheep & leste on.[4] Ne lateþ he no3t alle þe oþere in wast stede, & goþ sekeþ þat is lorn?"[5] God hymseluen hadde an hundred scheep[6] whan he hadde maad aungels & man. Bute on he les whan man synned, whan [f. 65^{v}] he forsoke þe lyf þat euere schal laste for lust of his flesch. Bute Iesus lefte ninty & nei3e in desert, for he lefte his aungels in heuene[7] whan he sou3te man in erþe. Þe heuene is cleped desert for þat man forsoke it for his synne. Desert is lond þat is forsaken, & we forsake[8] þe heuene for oure folye. & whan þe noumbre was broken þat[9] God had maad to[10] his

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[1] a3ein] a3ein Jesu crist

[2] synnes] his synnes

[3] hymseluen & hem] hemseluen & hym

[4] & leste on] om.; W2 s'il en perd une

[5] Ne lateþ he no3t alle þe oþere in wast stede & goþ sekeþ þat is lorn] om.; W2 Ne leist il les altres en guaut

[6] God hymseluen hadde an hundred scheep] om.; W2 Deus meimes cent berbiz aveit

[7] his aungels in heuene] in heuene his aungels; W2 les angles el ciel

[8] forsake] forsook

[9] þat] &

bli

erþ

erþ

sou

fonc

schu

synn

to l

wiþc

he h

þat

ne

þid

ilc



blis,[1] for to astore a3ein þat iche[2] defaute, God com in to erþe for to seche man. Þe man þat was lorn he sou3te in erþe for to fulfille þe noumbre þat he had[3] maad. He sou3te man,[4] forsoþe, whan he bycom man for us. And he fond þe scheep whan he heled man of synne. Vpon his schuldres he leyd man whan þat he was pined[5] for oure synnes. And vnto his hous he com hom whan he aros from deþ to lyue. For þat lyf þat euere schal laste is Iesus hous wiþouten fable. Þe scheep he[6] brou3te into his hous whan he bar vp his flesch in to heuene. Ffor þoru3 þat flesch þat he toke of vs, he brou3t vp his flesch þider þere no man ne schulde han comen neuere,[7] ne had his flesch ben brou3t þider. Þes[8] he cleped his frendes[9] & his nei3ebors [of þat ilche londe][10] þat ben his aungels þat alwey[11] don his

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[10] had maad to] B mar.

[1] his blis] man to his grete blisse

[2] þat iche] þe

[3] had] om.

[4] man] om.

[5] pined] pyned wiþ þe cros; W2 peinat

[6] he] is

[7] han comen neuere] neuere come

[8] Þes] Þus

[9] frendes] nei3bors; W2 amis

[10] nei3ebors of þat ilche londe] B nei3ebors; P frendes of þat ilch londe; W2 veisins de cel pais

[11] alwey] B above the line; P al daii

wille. His nei3ebors þei ben also, for alwey þei ben by hym in present. "Gladeþ," he seyde, "wiþ me, for I haue founden my scheep." Vnto hym he wole[1] þat ioye & blisse be maad[2] for þat þe scheep is founden & brou3t a3ein. For his ioye[3] it is forsoþe whan a synful man repenteþ hym. & whan we comen to heuene þoru3 hym, þe ioye of his[4] feste we wil fulfille[5] for God þoru3 whiche al goodnesse is don. Ri3t is þat blis & ioye be 3ouen to hym.

And after seiþ he,[6] "It is gret ioye to þe aungels[7] whan a synful man repenteþ hym." Ffor Goddus loue, lordinges, biþenkeþ 3ou, 3e þat here þis lessoun. Lokeþ hou þat þei[8] ben in heuene comen to Crist.[9] Forsake we oure synnes & amende us,[10] & come to God þat we mowen make gladnesse[11] to þe aungels, & þat we mowe come to hem[12] &

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[1] he wole] þai wil

[2] maad] om.

[3] his ioye] so

[4] his] þis

[5] wil fulfille] schull fele

[6] seiþ he] rev.

[7] gret ioye to þe aungels] to þe aungels gret ioye

[8] þei] þai þat

[9] Crist] Jesu crist

[10] us] we vs

[11] gladnesse] glade

[12] hem] heuene

gla

be

tak

syn

lyf

disc

he r

Ne a

come

will

stir

þoru

brob



gladen wiþ hem. Bute noon ne may comen[1] to hem but 3if it be þoru3 repentaunce. Lokeþ hou Iesus abydeþ us þerfore to take us to hym. He abydeþ us & he[2] suffreþ us, & to alle synful he[3] profereþ hym. Ffor Goddes loue, amende we oure lyf. Vntil þat he profre hym to us, loke þat we ne disceyue no3t vsseluen. Ffor he þat nil no3t whan he may, he ne schal no3t whan he wolde. & þis[4] is ri3t & skele. Ne abide we no3t so[5] longe for to repenten us þat we ne come no3t to hym. Ffor but 3if[6] we it do whan it is his wille, 3e[7] ne may no3t whan 3e[8] wolde. Mychel owe we[9] to stiren oure[10] hertes. Ffor he is oure[11] broþer bicomen þoru3 þe flesch & þe blod þat he toke of þe mayden.[12] Oure broþer schal iugen vs, & so mychel owe we[13] to hei3e us

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[1] noon ne may comen] now ne may non come

[2] he] om.

[3] he] om.

[4] þis] þat

[5] so] to

[6] 3if] om.

[7] 3e] we

[8] 3e] we

[9] we] om.

[10] oure] 3oure

[11] oure] B originally 3oure, 3 erased; P 3oure

[12] mayden] mayden Marye

[13] owe we] rev.

þe[1] fastere to him. & he þat iche þat schal iugen vs,[2] he þat iche schal pleden for vs. & 3if 3e seruen hym wel,[3] li3t & softe schal þe iugement be[4] to 3ou. & he þat ne doþ no3t his wille, he schal chalange hym of his deþ þat he suffred[5] for us. & we schulde also for hym. 3if we þynymen hym his dette, certes strongliche we it schul abyggen.[6] God sende[7] us his grace so for to taken to hym þat we mowe 3elden hym his dette, ameN.

Now,[8] lordynges, if it is[9] 3oure wille to heren of þe blis of heuen, [f. 66r] þe gret worschipe þat is of aungelis, hou þat þei seruen God in swettnesse, bisecheþ God þat al gyeþ þat he 3eue me wit & lyf þat I may so schewen it to 3ou þat we mowe regne wiþ hem.[10] Holy writt seiþ þat whan God had maad his[11] aungels, þe tenþe party for[12] her

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[1] þe] B mar.

[2] vs] om.

[3] wel] to wille

[4] schal þe iugement be] schal be þe Iuggement

[5] þat he suffred] ffor he suffred þe deþ

[6] strongliche we it schul abyggen] stronglich & streitlich schal þe Iuggement be vnto vs; W2 mult fort le cumperum

[7] God sende] Now god graunte vs

[8] Now] B large red capital; P heading immediately precedes Now: De celo & regnis celestibus; W2 no heading

[9] if it is] is it

[10] hem] hym Amen

[11] his] þe



gret pryde fel out of heuene & bicomen foule deuelis. Loke þat[1] what bifel to hem for her pride. & þe nei3endal þat lefte, þei 3ouen hem so stedefastliche to God þat þei ne my3ten neuere fallen ne departe from hym. & for to fulfille þe breche, God wolde make man here in erþe, þat man[2] my3te clymben þoru3 lowenesse þider þer[3] þat þe aungels fellen fro þoru3 her pride. Þan þe fend þat alwey awayteþ to don yuele, þoru3 his queyntyse he disceyueþ þe man.[4] For[5] God had maad man & þe fend disceyued[6] hym. God þoru3 his grete mercy wolde bycomen man for to amenden man & make hym in better staat þan he was biforn, & 3af[7] þe fend more pyne for his disceyuynge. & for þat he bryngeþ man to synne, þe more is his peyne.[8] & so it fareþ by a wicked man: ri3t þat iche yuel þat he wil do to oþer,[9] þat yche falleþ[10] to

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[12] for] B of canc., for mar.

[1] þat] now þan

[2] man] B above the line

[3] þer] &

[4] he disceyueþ þe man] desceyued man

[5] For] And for

[6] disceyued] had deceyued

[7] 3af] 3iue

[8] & for þat he bryngeþ man to synne þe more is his peyne] And þerfore þe more þat he bryngeþ man to pyne & to synne þe more waxeþ his pyne

[9] oþer] anoþer

[10] falleþ] B f falleþ, first f canc.; P schall falle

hym

to

kyn

wha

aun

sope

al H

holy

Raph

Cera

þe s

byme

is d

aung

mess

þouz
tell

messa
langa
þe he
messa

hymseluen. & so seyde Dauid in þe sauter, "Michel oweþ man to louen God þat he wolde li3te so lowe for hym & taken his kynde for to make hym aungels pere" [Cf. Ps. 8:5-7]. But whan we þenken on oure flesch, what helpeþ it to speken of aungels & telle þe kynde of hem onliche?[1] God, he wot þe soþe þat made hem, hou þat þei stonde in his present & don al his wille. Ne for þan nyne ordres we fynde of hem in holy writt þat we reden, namelich:[2] Michael, Gabriel, Raphael, Princeps,[3] Potestates, Tronis, Lordes, Cherubyn, & Ceraphyn. Here ben nyne names. But what helpeþ it to heren þe strengþe of þer[4] names but 3if[5] a man vnderstode what it bymeneþ in vndoinge?[6] Þei ben alle cleped þus in Gru þat is derke to oure vnderstondynge. And on oure langage is aungel as mychel to seye as message ledinge, & þe hei3este message, archaungel.[7] Þei ne han no3t þis name[8] of kynde,

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[1] angels & telle þe kynde of hem onliche] aungel bot we þou3th to come þider And also for to speken of aungels And telle þe kynde of hem onlich; W2 angles

[2] namelich] & namelich of

[3] Princeps] Princes

[4] þer] þe

[5] 3if] om.

[6] bymeneþ in vndoinge] be in doynge

[7] And on oure langage is aungel as mychel to seye as message ledinge & þe hei3este message archaungel] & in oure langage is aungel als mychel to saie as message sendynge & þe hei3este message is archaungel; W2 Kar en franceis message est angle E suverain message archangle

[8] name] names

but

pat

Mic

God

men

name

God

hire

was

med

syk

was

hy

Go

op

G



but mankynde 3af hem þis name.[1] Ichone after his office þat he dide here, þerafter[2] hym was 3euen his name. Michael is as mychel to seye as þe my3t of God; þat whan þat God dide eny þing þat non erþeliche man my3te don, þan þe men seyden Michael dide þis þing. & þerof he haþ þis[3] name. Gabriel is as myche to seyn as þe strengþe of God þat God sente into[4] Marie whan he wolde take flesch & blod of hire. For it was a dede of gret strengþe, men seyden[5] it was Gabriel þat dide it. Raphael is as myche to seye as þe medicyne of God. Whan God halp eny man out of his[6] sykenesse oþer trauayle &[7] temptaciouns, þanne seyde men it was Raphael, as whan he come to Tobye þat was blind & heled hym.

Þe Princes, þat ben þei þat comaunden oþere þoru3 Goddis comaundement. & Potestates þei ben ycleped[8] þat oþere don her wille & han maystrye ouer oþere. & Trones is Goddes sitting stede þat God sitt in hem, for trone is wyse

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[1] þis name] þise names

[2] þerafter] þer

[3] þis] his

[4] into] vnto

[5] men seyden] þai seiden þat

[6] his] om.

[7] &] of

[8] ycleped] om.



& ri3t. & Lordes[1] þei ben cleped for þat þei han maistrye ouer oþere whan alle ben attendaunt to hem, & þei to none bute vnto God. Cherubyn is as mychel to seye as ful of cunnynge. Ffor þei han more cunnynge for þei seen God inwardlichest.[2] & Seraphyn is brennand in[3] loue, & þei ben alder next God for by alle oþere; & þerfore þei ben more brennande in loue, & more han of his bri3tnesse, & more seen in his Godhede.

Bute what helpeþ it to speke of aungels[4] but 3if[5] we wolden strengþen vs to come to her companye & wonen wiþ hem? & noon ne may comen to hem, but 3if he haue þe tokenes of her names in hym wiþ good wille & wiþ[6] good bileue. Ffor first we mote stedefastliche bileue þat noon ne my3te make man but þe mi3t of God onliche; & þanne haue we Michael in us. But þan we mote strengþen vs to kepe vs from[7] synne; & þan haue we Gabriel. Þan we moste amende us þoru3 schrifte & þoru3 repentaunce; & þanne haue we in us Raphael. & holden his flesch vnder fote, & þanne is he prince. And whan he haþ ouercomen his flesch for þe loue of God, þan haþ

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[1] Lordes] lordynges

[2] inwardlichest] inwardlich

[3] in] B above the line

[4] aungels] alle aungels

[5] 3if] om.

[6] wiþ] om.

[7] from] out of

he

hym

do

res

yue

che

hym

ben

ȝif

all

fol

com

neue

þat

good

þat



he my3t in hym & putteþ awey alle yuelis; þanne God makeþ in hym his trone, & þoru3 hym he schal iugen to leten þe yuel & do þe goode þat þes two can. & þanne gret lordschupe he resceyueþ in hymseluen. & þan he is ful of witt whan non yuel haþ power in hym. & he þat doþ so, he haþ in hym cherubyn. & þan he haþ charite wiþal, þan is seraphyn in hym þat is loue. For alle vertues ben hote in hemseluen þat ben don þoru3 good loue. Ffor no man ne may come to God but 3if[1] he loue hym feiþliche. Bute man oweþ to loue God ouer alle þinge, & þan his nei3bore as [hymseluen].[2] & he þat folweþ in[3] þis weye, to þe compenye of aungels he schal come, & schal[4] here þe gret swetnesse & þe melodye[5] þat neuere ne schal fayle þat þei maken to Jesu, Maries sone, þat lyueþ & regneþ wiþouten ende.

&[6] Lord what he may be glad þat þiderward draweþ wiþ good wille. & he þat for þis schorte lyf for3et no3t þe lyf þat euere schal laste,[7] wel is hym. Ffor he schal ben in

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[1] 3if] om.

[2] hymseluen] B his hymseluen; P hymseluen

[3] in] om.

[4] schal] he schal

[5] swetnesse & þe melodye] melodie and þe swetenesse

[6] &] A

[7] euere schal laste] lasteþ euere



þat swete[1] cumpanye of[2] aungels þat ben in heuene, & seen þere his creature þat hym made & bou3te. & certis he þat ne doþ no3t so, he schal be 3euen to gret[3] turment & to[4] gret pyne. God þoru3[5] his swete grace kepe us fro þat turment & þat pyne, & brynge us to his blisse 3if it be his wille. AmeN.

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[1] swete] meri

[2] of] wiþ

[3] gret] stronge

[4] to] om.

[5] þoru3] for



(33)

Dominica iiii secundum Lucam.

Þe fourþe Sunday gospel after Trinite.

Luc vj c[hapitre].[1]

Estote misericordes sicut & Pater vester & cetera.

[Luke 6:36-42]

"Beþ[2] mercyable," seyde Iesus Crist, "as 3oure gostliche fader is. Ne wil nou3t iug[gen][3] no mannes dedes, & 3e ne schal no3t ben iugged. & ne dampneþ non oþer[4] mannes lyf, ne 3e[5] schul no3t ben dampned. For3eueþ, & 3e schul be for3euen. 3eueþ, & 3ow schal be 3ouen. Mesure heped & rynnand ouer[6] al abouten þei schul 3euen 3ou in 3oure bosome. & þerof beþ certeyn þat iche[7] mesure 3e schul take þat 3e han mesured wiþ." Þan he seyde hem on ensaumple: "May o blynde laden anoþer blynde but 3if þat[8]

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[1] heading in P: Dominica quarta post festum Trinitat secundum Lucam 6; heading in W2: Dominica v post pentecosten secundum lucam

[2] Beþ] Beþ now

[3] Ne wil no3t iuggen] B ne wil no3t iuged; P and ne willeþ nou3th iuggen; W2 Nuli fait iuger ne uoillez

[4] non oþer] no

[5] ne 3e] & 3e ne

[6] ouer] om.

[7] iche] þis

[8] 3if þat] om.



þei fallen boþe in a[1] diche? & þe disciple ne oweþ no3t to taken maystrie ouer his mayster. Ichon [f. 67r] schal be parfyt 3if þat he be such as his maister is. What ayleþ it þat þou seest þe[2] straw in þi broþer eye, & ne seest no3t þe gret beem[3] in þin owene?[4] Ypocrite, cast out þe bem[5] of þin owene ei3e al softliche, & þan schaltou se þe manere hou þat þou schalt don out þe straw of þi broþer ei3e."

In þis lessoun Iesus techeþ his disciplis þat þei schul be merciable. And his disciplis alle ben þat heren his wordes & don hem in werke. & 3e may se[6] forsoþe 3if þat 3e heren hem & don hem in werke. Ffor he þat hereþ it & no3t ne doþ[7] þerafter, he [scorneþ][8] God, & disceyueþ hymseluen. Goddes disciple he scheweþ hym ari3t þat hereþ wel Goddes word & doþ it in werke. 3if eny seyde vnto his seruaunt & bade hym don eny[9] þing, & he ne dide it no3t, he wolde wreken hym þervpon. Hou hope 3e þan þat it schal ben of

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[1] a] þe

[2] þe] a

[3] beem] bem þat is

[4] owene] owen ei3e

[5] bem] bem first

[6] se] ben

[7] it & no3t ne doþ] hem & doþe nou3th

[8] scorneþ] B serueþ no3t; P scorneþ; W2 escharnist

[9] eny] a



hem[1] þat doþ no3t Goddus comaundement? For certis he ne bit us do noþing[2] but þat ledeþ us to alle goode. & þerfore for to destrue discord, he biddeþ[3] alle þat þei schul be[4] mercyable. For no man ne may acorde wiþ God þerwhiles þat he is in discord; ne God ne wole loue non but 3if þat þei[5] han mercy of[6] his nei3ebore. Oure nei3ebores ben alle men & wymmen þat ben in þe[7] world. But[8] summe seyn: may þis be soþ, hou may a man ben so mercyable as God is? Nay in none manere, for he seiþ as þe fader is. 3he he may be mercyable þat in ri3t loue is stable. & þei he eny tyme[9] do amys, as sone in[10] hymseluen he repenteþ hym. & þei3 al oþere han mysdon hym, þe yuel of þe[11] wraþþe he draweþ to hym. & whan he seþ þat he had yuel wille to oþere,[12] he loueþ wel tenderlicher[13] for but 3if he haue

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[1] hem] hym

[2] do noþing] rev.

[3] biddeþ] B biddeþ us, us canc.; P biddeþ to

[4] schul be] ben

[5] þat þei] he

[6] of] on

[7] þe] þis

[8] But] And

[9] þei he eny tyme] þou3 any tyme he

[10] in] om.

[11] þe] þat

[12] to oþere] þe oþer



mercy of[1] hymseluen. Þe mercy of God we haue wiþ vs[2] whan þat we chastyse vsseluen & oþere; whan þat we wiþdrawe us from yuel & suffre wel þat[3] oþer men doþ vs harme; whan þat we do good a3ens yuel & kepeþ vsseluen from yuel. For so doþ God. Forsoþe, we mysdon, & he abydeþ. We synnen, & he it suffreþ & swetliche profreþ hym to us to chastise us & amende us. & þan whan he haþ of vs mercy, so schulde we han of oþere also. Bute he þat aspyeþ oþers[4] yuel, in[5] as mychel he for3eteþ hymseluen. & whan he lateþ hymseluen[6] & iugeþ oþer mennes lyf, þer nis no mercy in hym.

Þerfore he seiþ, "I ne wil [3e] no3t iuge[7] no man, ne 3e ne schul no3t ben iugged." For so oweþ iche man to done þat hopeþ to haue mercy of God. Whan þat he seþ anoþer man synne, he ne oweþ no3t to iuggen hym as swiþe whan þat he seþ no3t his wille ne hou þat he is tempted.[8] Ffor þer nis non so wyse in hymseluen þat may se anoþer mannes wille. & many tyme he þat doþ þe yuel doþ lasse yuel þan he þat iugeþ

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[13] tenderlicher] tenderlich

[1] of] on

[2] vs] om.

[3] suffre wel þat] suffren

[4] oþers] oþer mennes

[5] in] & in

[6] & whan he lateþ hymseluen] om.

[7] I ne wil 3e no3t iuge] B I ne wil no3t iuge; P ne wil 3e iuggen; W2 iuger ne uoillez

[8] tempted] tempred; W2 tempte



hym. Whan a man iuggeþ þat ne falleþ no3t to hym, þe offyce þat falleþ to God he takeþ to hym. & þe more þat he studieþ aboute oþere, þe more he for3eteþ hymseluen. Þan he doþ wrong to hymseluen.[1] Þerfore no man ne schal iugge oþere, bute he oweþ faste to biþenken hym. And whan he seþ oþer men synnen, þan[2] he oweþ to biþenken hymseluen what trespas þat[3] he haþ don, & tenderliche bidde to God boþe for hymseluen, &[4] for hym þat he seþ yuel by. For no man ne lyueþ wiþouten [f. 67ᵛ] synne. & he þat doþ þus for to amenden hym, he ne schal neuere haue oþer iuggement.

Þerfore he seiþ after, "Ne dampneþ no mannes lyf, & 3oure lyf ne schal no3t ben dampned." Þat is to sey, 3e ne schul[5] no3t ben yiugged 3if 3e ne iugge no3t foliliche. For he þat iuggeþ oþere & lateþ hymseluen, he doþ folye.[6] For we owen to iugen vsseluen whan þat we sen oþer synne. And Seynt Poule seiþ, "3if þat we iuggen usseluen, here ne neuer[7] after ne schul we ben iuged" [1 Cor. 11:31]. Þerfore we owe to iugen vsseluen & non oþer. Ffor þat today

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[1] Þan he doþ wrong to hymseluen] & goþ & sleþ hymseluen; W2 Dunt il a dampne deu fait tort E sei meimes ublie en mort

[2] þan] om.

[3] þat] om.

[4] &] and ek

[5] schul] B s schul, first s canc.

[6] folye] to folely

[7] here ne neuer] whan þat we sen oþer synnen neuere; W2 Iames



synneþ, sone he may be amended, & be better þan he þat iuggeþ hym.

"Ffor3eueþ, & 3ou schal be for3euen. 3eueþ, & 3ou schal be 3euen."[1] Þat is, as he seyde, no3t onliche[2] 3e ne schul no3t iugge, but 3e schul for3euen wiþ good wille þat mysdoþ 3ou. & [nou3th][3] onliche for3euen, bute 3eue hym of 3oures[4] 3if he wil haue þat he haþ myster to. 3if he haue defaute, helpeþ hym wiþ good wille for Goddes loue.[5] In þes two wordes ben alle þinges bicleped þat[6] falleþ to goode cristen man & womman. Ffor he þat loueþ hym þat mysdoþ hym, & doþ hym goode for þe loue of God, he is felawe to Iesus Crist[7] þat dide al þis as[8] he hong upon þe rode.

Þan he schal haue good mesure al by hepe &[9] ernande al aboute. In his bosome it is whan it ne schal neuere fayle. Good mesure is forsoþe þe ioye þat neuere ne schal han[10]

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[1] 3eueþ & 3ou schal be 3euen] om.

[2] seyde no3t onliche] seiþ onlich

[3] nou3th] B om.; P nou3th

[4] 3oures] 3oure lyf; W2 nostre

[5] for Goddes loue] & loue

[6] þat] &

[7] Crist] om.

[8] as] þere

[9] &] om.

[10] ne schal han] naþ non



ende. Ffor it is mesure.[1] Ffor ichone is wel payed wiþ his part. For[2] it is wexand forsoþe, for it ne schal neuere haue ende. It is heped in as mychel, for he þat it haþ ne secheþ no more. Þat mesure is heped & erneþ al aboute, for he þat comeþ to þat court, no3t onliche he schal haue mede for his goode dedes, bute for his[3] þou3tes also. & þe goode þat he seþ in oþere, [þ]ei3 al [4] it ne be no3t in hym, 3it[5] he schal be glad þerof.[6] Lokeþ what[7] God is good 3elder vnto hem þat eny good don for his loue. He ne 3eldeþ it no3t þat it resceyueþ,[8] bute he it 3eldeþ þat it is don fore.[9] Þerfore he seiþ, "Þat iche mesure þat 3e do to oþere, þat schal be don to 3ou." Ffor þei3 al he be lorn þat resceyueþ it, þe goode bileueþ to hym þat 3eueþ it. & after þe wille þat he haþ þat it 3eueþ, þerafter he schal haue his mede.

Hereþ now swich an[10] ensample he seiþ vnto hem þat ne

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[1] mesure] in mesure; w2 si amesure

[2] For] &

[3] for his] om.

[4] þei3 al] B 3ei3 al; P al þei3

[5] 3it] 3if

[6] þerof] þereafte

[7] what] B what what, first what canc.

[8] it resceyueþ] it haþ resceyued

[9] it is don fore] he haþ ydo for hym

[10] an] on



leueþ no3t his wordis: "May o blynde laden anoþer blynde but 3if[1] þei fallen boþe in a[2] foul stede?" Þe blynde haþ þe eyen cler & bri3t,[3] bute he ne seþ neiþer[4] litel ne mychel. Also it is by þe man[5] in þe world þat haþ gret witt & good & lateþ his flesch ouercomen hem[6] & for3eteþ his soule for to haue þe worschipe of þis world. & þat loueþ þis world more þan God, goode eyen þei han[7] & clere, bute þei be blinde. Whan þe body haþ ouercomen þe gost, for to setten her wille in erþe, þan þat o blynde ladeþ þat oþer, for God þere is al for3eten.[8] And Salamon seiþ þat ne li3eþ no3t, "Often filþe of body doþ þe soule harm" [Cf. Prov. 6:32]. & wexinge of worldliche þinges comeþ vpon hym, he setteþ his herte þervpon, & hym is loþ to laten þat he haþ wonnen & folweþ þan alle his enemyes, & fewe frendes he haþ þan. Þan he [lyueþ in loþ][9] of God & man [f. 68r] whan he folweþ his flesch likynge.[10] Wel þei owen to ben hated þat folweþ

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[1] 3if] om.

[2] a] þat

[3] & bri3t] om.

[4] neiþer] nou3th

[5] man] men

[6] hem] hym

[7] þei han] he haþ

[8] for God þere is al for3eten] þere is god for3eten

[9] lyueþ in loþ] B leueþ in þe lore; P lyueþ in loþ; W2 tut asorbe Kant en het

[10] flesch likynge] om.; W2 charnel guiur

his[1] flesches[2] likynge & forsakeþ Iesus Crist þat hym bou3t & made.

Þan he seyde, "Þe disciple ne oweþ no3t to ben abouen his mayster." Þe mayster of cristendom þan[3] is Iesus Crist, & alle þat ben goode cristen men ben his disciplis. Crist hym & hise he[4] draweþ to þe heuene. & he þat loueþ lordschipes and ricches more þan hym, he makeþ maystrye[5] ouer hym. Ffor he lateþ lasse of hym þan he doþ of erþeliche goodes. He makeþ hym more mayster þan hym whan he weneþ to haue two heuenes. Bute now he[6] þat loueþ þis world ne schal neuer haue God[7] but 3if he lete þis world wiþ Crist. Þan he seiþ, "Ichon[8] schal ben parfyte þat is as his mayster is." He is parfyt wiþ Crist þat forsakeþ þe world wiþ Crist.

Now hereþ of þe straw & of hym þat haþ þe bem. By þe straw is bitokned li3t synne.[9] And þe bem bitokneþ gret

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[1] Wel þei owen to ben hated þat folweþ his] om.

[2] flesches] fleschlich

[3] þan] þat

[4] he] om.

[5] maystrye] maister

[6] now he] non

[7] God] good

[8] Ichon] B i ichon, first i canc.

[9] synne] B y on erasure

synne. Ffor often it falleþ[1] þat he þat is in gret synne blameþ hym þat is in lasse synne. Bute he þat wolde vndernymen oþere, to hymseluen he oweþ also to loken. & whan þat he had don out þe bem out[2] of his owene eye, þat is þe suspecioun þat he haþ to þat[3] oþer, & his oþer[4] synnes wiþal, þan schal he be wel ali3t. & þanne he may[5] se clereliche for to lade hymseluen & his broþer. For aforn he was an [ypocrite][6] whan he wolde laden his broþer &[7] was blynd hymseluen. Ffor þan þe blynde ladeþ þe blynde[8] whan þat o blinde chastiseþ anoþer blinde. Fforþi þei owen to holden hem clene þat schal chastise oþere, & namliche men of ordre. Ffor 3if a prest haue likinge to don a synne, & þerfore he alegeþ hym[9] þat comeþ to hym for to make his synne lasse, & in as[10] mychel þei ben boþe disceyued & fallen boþe in þe diche. & also 3if þat he wot þat þe prest is oþer coueitous, oþer proud, oþer leccherous, & he be

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[1] falleþ] passeþ

[2] out] om.

[3] þat] om.

[4] oþer] broþer

[5] he may] schal he

[6] an ypocrite] B an ypocrite &; P opoint; W2 ypocrite

[7] &] & he

[8] ladeþ þe blynde] B ladeþ þe blynde ladeþ þe blinde, ladeþ þe blinde canc.

[9] hym] hem

[10] as] al so

vsand þerinne, oþer in eny oþer synne þat he haþ in vsage, & he schryue hym to hym, he doþ dedeliche synne. Ffor 3if þe prest be in eny of þes[1] synnes, he may do no sacrement, schrifte, ne none[2] of all þe seuene sacramentes. But 3if he do dedeliche synne, & þerfore who þat schryueþ hym at such oon, 3if þat he wite hym such, þei fallen boþe in þe diche, for þe blinde ladeþ þe blinde.

Ffayre moten his honden be þat schal hele anoþer mannes wounde. So mot þe prest be 3if þat he schul hele anoþer man. He mot be clene & pure hymseluen. Now biseche we to almy3ty God þat he sende us grace to iuggen wel vsseluen & helpen oþere, þat we may lyuen parfytliche[3] wiþouten þe straw of þe synne & þe bem of wickednesse, þat we moten come to þat blis þat he[4] bou3te us to. AmeN.

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[1] of þes] oþer

[2] none] oþer

[3] parfytliche] parfyt lyf

[4] he] Jesus

(34)

Dominica v secundum Lucam.

Þe fifþe Sunday gospel after Trinite.

Luk v chap[itre].[1]

CVm turbe irruerent ad Iesum[2] **& cetera.**

[Luke 5:1-11]

As myche folk vrnen to Jesu for to heren his word, he stod in a stede bysyde þe stanke of Genasareþ, & sei3 twey schippes stonde þere; & þe fischers were [f. 68^{v}] comen vp to[3] waschen her nettes. & Iesus wente into þat o schip þat was Symouns & bad hym put him[4] a litel fro þe lond. & Iesus sat hym adoun in þe schyp & tau3te þe folk of[5] þe lond. & whan he lete of his sarmoun, þan he seyde to Symound, "Stir up þi schip into þe hei3e see, & ley out þi nettes for to fischen." & Symound answered vnto hym, "Al ny3t we han traueiled & no3t taken; but now in þi wordes I schal caste my nettes in þe water."[6] & he caste his

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[1] heading in P: Dominica quinta post festum Trinitat secundum Lucam 5 cap[ut]; heading in W2: Dominica vi post pentecosten secundum lucam

[2] Jesu] Iesum

[3] to] and

[4] put him] B mar.

[5] of] on

[6] water] Cee

nett

nett

oper

fill

whar

hym,

For

þe g

bidd

þat

Bute

From

come

al þ

see.

deþ.

nettes, & þan[1] þer come in gret[2] plente of fisch þat þe nett tobrast. & þei[3] cleped her felawes þat weren in þat oþer schyp þat þei schulde come to helpen hem; & þei comen & filled boþe þe schippus so þat þei weren almest sonken. & whan Symound sei3 þis, tofore Jesu he fel on knes & þanked hym, & seyde, "Go fro me Lord,[4] for[5] I am a synful man." For he was gretliche abascht & alle[6] þat were wiþ hym for þe gret plente of fisch þat þei had taken þoru3 his biddynge. & also weren awondred James & Ion, 3ebedes sones, þat þan weren Symoundes felawes þat is now cleped Peter. Bute Iesus seyde þan swetliche to Pers, "Ne doute þee no3t. From hennes forward þou schalt taken men." And whan þei comen to þe lond, þei forsoken her kynde[7] & her frendes; & al þat þei hadden þei forsoken & folweden Iesus.

Þat is þere[8] cleped stanke, in anoþer place[9] is cleped see. Vpon þe see Iesus stode whan he had ouercomen oure deþ. He stod as vpon a siker clif, a brynke, whan he hadde

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[1] þan] om.

[2] gret] so gret

[3] þei] he

[4] Lord] B above the line, lord also in margin

[5] for] om.

[6] alle] alle þo

[7] kynde] kyn

[8] Þat is þere] Þat þat is

[9] place] stede

ouerc

alwey

stond

& als

wiþ m

by þe

stabl

no ma

þere.

come

he ha

hadde

up ir

þider

ouercomen þe wickednesse of þis[1] world. For þe see þat alwey stireþ may wel be bitokned[2] þis world þat no tyme stondeþ in pees, but alwey is drawand[3] to traueile & to wo. & also as þe see is now hey3, now[4] low, so fareþ þis world wiþ men & wymmen þat ben þerinne. & þe ryuage is bitokned by þe heuene, for þe brynke is hard lond, & þe heuene stableþ & makeþ siker al þat is[5] his. For neuer ne schal no man haue no siker beynge ne stondynge[6] tyl þat he come þere. Bute here he mut seruen þerafter 3if[7] þat he schal[8] come þider. Þis 3ate Iesus haþ stablist[9] to us after þat he hadde ouercomen þe deþ. Ffor ne hadde he dyed for vs, ne hadde we neuere come[10] þere. Bute siþþen þat he was went up into heuene, to alle he made it comune[11] þat wolde come þider.

Þe folk þat vrnen to Jesu bitokneþ hem þat bileuen in

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[1] þis] þe

[2] be bitokned] bitokne

[3] drawand] drawen

[4] now hey3 now] here hei3e &

[5] þat is] om.

[6] stondynge] siker stondynge

[7] 3if] til

[8] schal] om.

[9] stablist] stabled

[10] ne hadde we neuere come] neuere ne had he comen

[11] comune] comynge; W2 comunel



hym, & bileuen þat he is Crist & schewen it in dede.[1]

Þe two schippes þat þer were bitokneþ þe Iewes & þe payens þat were ner þe riuage, whan þei turned hem to Jesu. & Jesu loked to hem whan he 3af[2] hem his grace. Ffor his lokinge bitokneþ his grace þoru3 whiche he makeþ hym þat loueþ hym[3] worþi to come to blis, & draweþ hem[4] from þe flodes of þis world vnto hym þere he dwelleþ.[5]

Þe fischeres were went out of her schippes & woschen her nettes in þe water. Þe fischers ben þe prechours þat draweþ þe folk [þoru3 suetenesse][6] & bynde hem in þe nett of bileue & brynge hem to þe riuage, þat is to ri3t hauen, a siker stede. Þe nettes ben þe goode techynges þat beþ knitt wiþ þe sentence of diuinite, þat draweþ þe folke from þe world as þe nett doþ[7] þe fisch out of þe depe watres, & bringe hem to þe lond of lyf. & þe fischers, sum tyme þei lacchen,[8] [f. 69^{r}] & sum tyme þei[9] waschen her nettes. So

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[1] & bileuen þat he is Crist & schewen it in dede] He bileueþ in crist þat scheweþ his bileue in dede

[2] he 3af] B mar.

[3] hym] om.

[4] hem] hym

[5] þere he dwelleþ] þat he dwelleþ wiþ

[6] þoru3 suetenesse] B from wickednesse; P þoru3 suetenesse; W2 par dulcur

[7] doþ] draweþ

[8] þei lacchen] leten; W2 laschent

[9] þei] om.



schal þe prechour do sum tyme. He schal techen þe folke, & after he[1] schal loke to hymseluen þat his conscience be clene & fair. Ffor he ne may neuere prechen wel[2] þat al for3eteþ hymseluen.

Jesus wente into þat o schip þat was Symoundes, & bade hym þat he schulde laden hym into þe water a litel from þe lond. Symound is on oure tunge as michel to seye as he þat is obedient. His schip bitokneþ holy chirche. Into Symoundes schip entrede Crist[3] whan he tau3te obedience for to maynten holy chirche. Ffor wiþouten obedience ne may it no3t ben mayntened. Ffor cristen man & womman þat nis no3t obedient, þei ben contrarie[4] to Jesu Crist. & out of þe schip he tau3te þe folke; for he þat is obedient, goode ensample he 3eueþ to many. & whan Iesus lefte his prechynge, he bade Symound laden hym vp into þe hey3e see & caste his nettes for to fyschen.

Þe hei3e see bitokneþ wel þe hei3e wit of þis lyue þat al secheþ þat is in erþe & ne lateþ nou3t to sechen more & more. & þe more þat he secheþ,[5] þe lasse he is stable, & þe deppere he wexeþ in synne, & more chaungable. Iesus bad Symound laden his schip into þe see, & caste his nettes for

---

[1] he] om.

[2] wel] faire ne wel

[3] Crist] Jesus crist

[4] contrarie] contrarious

[5] þe more þat he secheþ] om.; W2 Cum plus en quert

t
h
þ
f
h

wa
fi
er
fo
ch
þa
sy
ho
þe

cor
wer
fis
mor



to fischen. Ffor þer men schul sonnest prechen, & drawe hem[1] to þe bileue þat han gret witt & ben of gret power þoru3 her riches. Ffor whan a man þat is riche[2] & wyse forsakeþ his folyes, & þe more þat he repenteþ hym, þe more he draweþ oþere from synne.

And whan Symound had don his comaundement, þan his nett was ful of fisch so þat it tobrast, bute þei ne lose no fisch. Þat bitokneþ holy chirche þat so mychel folke is entred inne, þat þei breken it þoru3 synne. Ffor þei forsoþe brekeþ þe nett þat don a3ein þe bileue of holy chirche. & many breken it wiþoute goinge out; þat ben þei þat[3] trespasen & repenten. & no man ne may lyue wiþouten synne. & God suffreþ his children for to synnen sum tyme, & holdeþ hem þat þei ne falleþ no3t al[4] from hym, but for þat þei schul anoþer tyme encline þe[5] fastere to hym.

Þe oþere þat holpen hem bitokneþ wel þes folk þat late comen to Jesu Crist, & þoru3 bileue þat þei han to hym werchen ri3t wel, þat þoru3 þat werchinge þei taken as myche fisch as þei þat token[6] atte first tyme. For God preyseþ more good haste þan tyme þat slowliche wasteþ. & he þat doþ

---

[1] & drawe hem] draweþ folk

[2] riche] so riche so riche

[3] ben þei þat] om.

[4] al] om.

[5] anoþer tyme encline þe] clumbe; not in W2

[6] token] comen

helpe to

þe schipp

þat bitok

his[3] out

For al þ

hemselue

to þe ri

þe lond

it;[7] & f

schal b

grete d

my3te w

come bu

3if we

þe wil

& þan

helpe to þe goode, he is parciner[1] of her goode dedes. Þat þe schippes were so filled þat þei were apoynt to drenchen, þat bitokneþ þat[2] holy chirche takeþ so many for to drawen his[3] out of þ[i]s[4] world & wel defenden hem & kepen hem. For al þat louen þe world, þei ben aboute to drenchen hemseluen; but Iesus Crist þoru3 his goodnes schal laden hem to þe ri3t riuage. Þan Iames & Ion & Peter whan þei come to þe lond, al þat þei had[d]en[5] in þe world al[6] þei forsoken it;[7] & fro þat tyme forward þei folweden Crist. & what schal be of vs þat sechen so mychel þe world & holde it wiþ grete desyre,[8] & 3it ouer þat coueite more & more,[9] hou my3te we folwen Jesu? Certes vnto hym ne schal he neuere come but þat wil folwen hym here. Bute we may al forsake 3if we late þe desire [f. 69^{v}] of þis world. For God iuggeþ þe willes & no3t þe ricches. Lete we þe loue of coueityse, & þan forsake we al. Take we kepe of men þat han ben toforn

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[1] parciner] partiner

[2] þat] B þe, e canc., t above the line

[3] his] it

[4] þis] B þes, s above the line; P þis

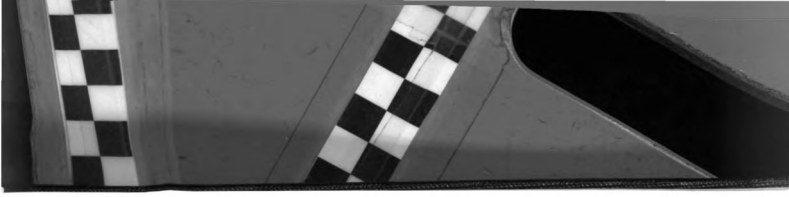
[5] hadden] B haden; P hadden

[6] al] om.

[7] it] om.

[8] desyre] delytt

[9] coueite more & more] coueiten more



vs, þat mychel good in þis world hadden,[1] & na for þan[2] 3it þei ben wel wiþ God. Þei[3] ne coueited no3t. & so [han siþþen][4] in þe newe lawe many ben of good[5] bileue, kinges, princes[6] þat hadden michel worldly[7] goodes, bute þei [wepen][8] to þe creatour[9] & bisou3ten hym þat[10] her loue my3te be bisett[11] in hym. Lete we þe loue of þis world & coueityse þat confoundeþ, & þan schal we passe al[12] þis yuel wiþ Peter, Iames, & Ion. Jesus þat conuerted hem in hym, 3eue us suche delite þat we may serue hym wiþ good herte, so þat we may comen to his blisse.[13] AmeN.

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[1] þat mychel good in þis world hadden] om.; W2 Ki furent mananz de tuz biens

[2] na for þan] om.

[3] Þei] for þai

[4] han siþþen] B we han sen; P han siþþen; W2 unt puis

[5] good] goddes; W2 bone

[6] princes] and Princes

[7] worldly] of werldes

[8] wepen] B wenten; P wepen; W2 plurent

[9] creatour] B o above the line, erasure after r

[10] bisou3ten hym þat] þai sou3ten hym þere; not in W2

[11] be bisett] be sett

[12] al] B mar.

[13] wiþ good herte so þat we may comen to his blisse] vnto his ioye; W2 de quor...E a sa ioie paruenir Il le nus ostreit de sun gre Ki meint uns deus en trinite

(35)

Dominica vi secundum Matheum.

Þe vj Sunday gospel after Trinite.

Matheu v chapitre.[1]

AMen dico vobis nisi habundauerit & cetera.

[Matthew 5:20-24]

Jesus seyde to his disciplis þes wordes: "I sey 3ou forsoþe, but 3if þat[2] 3e wexen more in ri3twisnesse þan doþ þes wyse oþer þes Pharisees, 3e ne come no3t into þe kyngdom of heuene. Þat I haue seyd, 3e han herd. Ne sleþ no man by 3oure wille; for he þat sleþ, he[3] schal be coupable atte iuggement. & he þat[4] seiþ to his broþer wordes wiþ yuel wille, he is coupable. & þat is wroþ wiþ his broþer, but 3if[5] it be for to chastise hym, coupable he schal be at þe iuggement. & þat seiþ to[6] hym "Fool" or "Wrecche," he is coupable of þe fuyr þat euere schal laste. 3if þou schalt offre þi 3iftes to þe auter, & þou may biþenke in þin herte

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[1] heading in P: Dominica sexta post festum Sanctae Trinitatis secundum Matheum 5; heading in W2: Dominica vii post pentecosten secundum matheum

[2] 3if þat] om.

[3] he] he schal be slayn and he; W2 ki

[4] he þat] om.

[5] 3if] om.

[6] to] om.

þat

togi

sou

3if

þat

his

may

hay

bi

en

Bi

ha

þ

5

a

3

þat þi broþer & þou be wroþe, go to hym & acorde 3ow togidere, & þan come offre þin offrande."

Vnto þis lessoun vnderstondeþ, 3e þat loue wel 3oure soules, for lere[1] 3e may here[2] hou þat 3e schal sauen hem[3] 3if þat 3e wile. For noon ne schal regne wiþ Crist but 3if þat he haue fine loue vnto hym. For he þat bereþ wraþþe in his herte, ne schal he neuere come to God. &[4] no man ne may ri3t loue but 3if he loue his enemy for Goddes loue. He haþ ri3t loue þat[5] loueþ hym þat doþ hym harm. & þat[6] biddeþ vs Iesus, for he dide so for us. "Loue 3oure enemyes," he seiþ, "& to hem þat haten 3ou, doþ hem good. Biddeþ for hem þat purswen 3ou, & also for hem þat don 3ou harm, þat 3e may be Goddes sones þat 3eueþ li3t to alle þinge & 3eueþ reyn vnto holy men &[7] wicked boþe" [Matt. 5:44-45]. Ffor[8] no man ne may be Goddes sone but 3if he do as he biddeþ hym. Ffor no man ne may come vnto heuene but 3if he be Goddes sone in goode.[9] Þerfore he wolde schewe

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[1] lere] here

[2] here] here wel

[3] hem] hym

[4] &] ne

[5] haþ ri3t loue þat] þat ri3th loueþ

[6] þat] so

[7] &] & to

[8] Ffor] om.

[9] goode] god; W2 bien



hym to us for þat we schulde wexe more in ri3twisnes þan þe Pharisees diden þat hateden her enemyes. & Moyses seiþ in þe[1] lawe & biddeþ þat we ne schul sle no man; & 3if he dide, he schulde be slayn hymseluen. Þat[2] was þe lawe of þe Pharisees & of þe Iewes þat þei ne schulde no man sle. But þat[3] amended oure Lord þat ne come no3t for to breken þe lawe but for to amenden þe defautes. & þat was in þat oþer lawe, now he haþ schewed it vs whan he forbed vs þe wraþþe. Boþe þat on & þat oþer [f. 70r] he forbed vs. He ne schal no3t slen[4] his frendes þat schal louen his enemye. Whan myn enemye doþ me harm, þei3 þat he wolde do me to þe deþ, [f]or[5] as michel as ich loue hym in God, what þat euere he doþ to me I schal louen hym. & 3if I loue hym in God, & I sle hym, I sle my frend. & no3t on[liche] Crist ne defendeþ[6] to sle no man, but he biddeþ þou ne schalt no3t make hym wroþ. For no man ne schal tarien his broþer ne wraþþen hym. Ffor whan man is wroþ, he ne may no3t þanne þenken on God. & he þat þoru3 wraþþe for3eteþ God, & þan he is fer from his lyf. Ffor God is lyf to man forsoþe, for þe

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[1] þe] þat

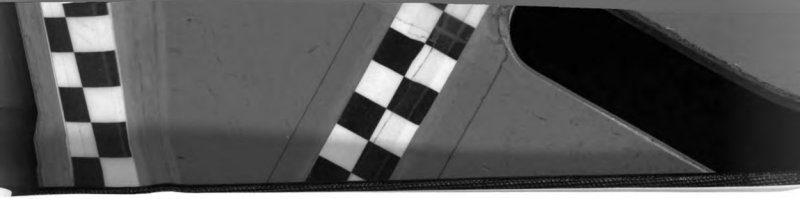
[2] Þat] ffor þat

[3] þat] om.

[4] slen] om.

[5] for] B ffor; P for

[6] & no3t onliche Crist ne defendeþ] B & no3t on crist ne defendeþ no3t onliche; P And nou3th onlich crist ne defendeþ; W2 E nient sul defent crist



soule ladeþ þe body. And þerfore he schal haue grettere pyne þat bynymeþ God þe soule þan he þat bynymeþ[1] þe body from þe soule. Þerfore a man schal noþing seye[2] to his broþer þat may kasten hym in to wraþþe.

He þat seiþ to his broþer, "Wrecche," coupable he is of þe fuyr þat brenneþ. Þat bynymeþ his broþer þe ri3t hete of charite þoru3 his folye, but 3if þat he amende hym,[3] he schal[4] go to þe fuyr þat euere schal laste. Suche schal þe pyne be as þe yuel was þat ne amendeþ hym no3t, for þat is ri3t. He þat quencheþ þe fuyr of loue, þe fuyr he schal haue þat euere lasteþ.[5] "Þou ne owest no3t to wraþþe þi broþer." Whan Iesus biddeþ þat þou ne schalt no3t wraþþen hym, ne do no3t[6] yuel a3eyn yuel for to maken þee synful wiþ hym þat doþ þee þat yuel.[7] "But 3if man smyte þee on þat o cheke, bede forþ þat oþer." Whan[8] iche cristen man oweþ þus to suffren, þan owen þei no3t to chiden, ne werien. & þei a man here anoþer speken amys, he ne schal no3t so

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[1] bynymeþ] bynymeþ god; W2 tolt

[2] noþing seye] rev.

[3] hym] it

[4] schal] B s schal, first s canc.

[5] euere lasteþ] euer schal laste

[6] no3t] non

[7] for to maken þee synful wiþ hym þat doþ þee þat yuel] om.; W2 Pur faire pecche parigal

[8] Whan] B mar.

sone w

biþenk

suffre

it‘ wi

þat h

þan f

wrapþ

biþer

& ame

þat

broþ

ples

be w

& þa

þin‘

sone wraþþen hym;[1] bute he oweþ mekeliche to suffren it & biþenken hym þat God bedeþ hym amendement whan þat he suffreþ[2] it, 3if he be suche as men seiþ[3] þat he amendeþ it[4] wiþouten eny delay. 3if he ne be, loke þat he be war þat he ne be no3t schent. For more schame is to[5] don yuele þan for to wiþdrawe man from yuel. Þerfore no man ne schal wraþþen hym,[6] þei3 man missegge hym or misdo hym, bute wel biþenken hym þat it is for to chastise hym & for to hele hym & amenden hym. & what so it be of þe herere, he þat seiþ þat yuel, he oweþ to biþenken hym to amenden[7] hym a3ens his broþer, or he schal neuere be wel wiþ God his fader, ne plesen to God ne may he neuere for no þing þat he may do.

Þan he seiþ after, "3if þat þou schalt offre,[8] & þou be wroþ wiþ þi broþer, first go & acorde þee[9] wiþ þi broþer & þan offre þin offrande." Loke þat God resceyue no3t þin[10] offringe[11] of hym þat bereþ wraþþe in herte.[12] &

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[1] hym] om.

[2] suffreþ] B s suffreþ, first s canc.

[3] seiþ] saien hym

[4] it] hym

[5] to] om.

[6] no man ne schal wraþþen hym] schal no man wraþþen

[7] to amenden] þat he amende

[8] offre] offre & offre

[9] þee] om.

[10] þin] þe

sipp

wrap

in s

bold

amer

ope

low

Cri

pat

lowe

siþþen þat God nil no3t resceyue offrand of hym þat bereþ wraþþe in herte,[1] hou schal it be of hem þat alwey lyuen[2] in synne & nil no3t forsaken it, & na for þan þei comen al boldiliche for to take sacrement? Þenke we lordinges to amenden us & acorden us[3] wiþ oure broþer.[4] & ichone helpe oþer to do þe goode & do awey þe yuel. For he þat more[5] lowe[6] hym here, þe more he schal ben hei3ed wiþ [f. 70^{v}] Crist. God sende vs such acord[7] þat we may come to þe lyf þat euere schal laste. AmeN.

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[11] Loke þat God resceyue no3t þin offringe] B mar.

[12] herte] his hert

[1] herte] his hert

[2] alwey lyuen] rev.

[3] us] om.

[4] broþer] breþeren

[5] he þat more] þe more he

[6] lowe] B originally loueþ, u turned into w, þ canc.; P loweþ

[7] acord] grace & acorde

(36)

Dominica vii secundum Marcum.

Þe vij Sunday gospel after Trinite.

Mark þe viij chapetele.[1]

CVm turba multa esset cum Jesu & cetera.

[Mark 8:1-9]

Wiþ Iesus was mychel folk, & þei hadden no mete. & he cleped to hym his disciplis, & seyde to hem,[2] "Me reweþ of[3] þis folk þat han gon[4] þre dayes meteles, & þei ne han no3t for to eten. & 3if ich lete hem þus gon hom, þei schul fayle for defaute. Ffor summe ben comen from fer." And his disciplis answereden hym, "No man in þis wildernesse mi3te finde bred to hem alle." And he asked hem, "Hou many loues haue 3e?" & þei seiden, "Seuene." & he bad hem don þe folk sytten on þe erþe. And he toke hymseluen þes seuene loues, & made an heryenge to his fader. And whan he had broken hem he bad his disciples 3euen it forþ. & þei hadden a litel fisch; & he 3af vpon hem his benisoun, & bad hem 3eue it to þe folk, & þei diden so, & þe folk eeten alle her fulle. &

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[1] heading in P: Dominica vij post festum Trinit secundum Matheum 8; heading in W2: Dominica viii post pentecosten secundum marcum

[2] to hem] om.

[3] of] on

[4] gon] gon now

whan þ

of rel

M

of so

more

Iesus

wiþ a

Ffor

doþ

erþe

wiþa

sen[3]

vnde

wil

þat

he

oþe

ble



whan þei weren al ful, his disciplis gedred vp seuen lepful of relyf. Foure þousand þer were. & þan lafte Iesus hem.

Manye awondred hereof whan þei sey3en þis gret dede þat of so litel mete was fed so michel folk, & þat þer lefte wel more þan was leyd toforn hem, but þei ne þou3te no3t what Iesus wrou3te iche 3er in þis world by & by whan[1] þat he wiþ a litel [þat][2] wexeþ on þe erþe al nuriseþ & al fedeþ. Ffor litel it is þat men casten in þe erþe a3en þat þat God doþ þerto. & þat o man mi3te eten, er þat it be sowen in þe erþe, he makeþ it so to wexen þat an hundred men may be fed wiþal. But men holden þis for þe lasse dede for þat þei sen[3] it iche day. But in þis dede may men[4] wel vnderstonden þat he þat haþ large herte in[5] God, þat God ne wil no3t failen hym.[6] God auaunceþ þe large,[7] & abateþ hem þat ben chinche. Þe chinche wil þat God be large to hym, & he nil be large to no man. & he gruccheþ gretliche of oþer[8] goode dedes & holdeþ hem for wastoures þat senden[9] bleþeliche to pore folk. He holdeþ hem for destruyours, &

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[1] in þis world by & by whan] & by whan

[2] þat] B om.; P þat

[3] sen] senten

[4] may men] men mowen

[5] in] to

[6] God ne wil no3t failen hym] nyl nou3th failen

[7] large] largesse

[8] oþer] her

[9] þat senden] And þat 3iuen

he ne þenkeþ no3t þat al schal turne to no3t as to þis lyue.[1] & þerfore God schal destruyen hem þat ben chinches. & hem þat ben large he schal auauncen & acresen. Poul seiþ, "God loueþ þe man þat 3eueþ gladliche & wiþ good wille" [2 Cor. 9:7]. & nou3t onliche in þis lyue, but in heuene, he schal feden[2] hem wiþ hymseluen. And Dauid seiþ in þe sauter þat spak þoru3 þe Holy Gost, "Þe goode schal[3] desparpilen his goodes,[4] & wiþ good herte 3euen it[5] þe pouer; and his ri3tfulnesse[6] schal alwey lasten, & his heued schal ben in blisse" [Ps. 119:9]. Lokeþ hou God takeþ[7] gret þank þat man 3eueþ wiþ good wille; & he 3eldeþ it here double, & in heuene an hundredfold. A tale.[8]

It bifel so þat þer was an holy bischop by3onde Rome[9] þat al hadde despended for hunger þat was þan. Vnto pouer & to missays he had 3euen al[10] his ricches; & þan he

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[1] as to þis lyue] as schal be nou3th as vnto þis lyue

[2] he schal feden hem wiþ hymseluen] he schal fynden hem wiþ hymseluen; W2 deus les larges guie

[3] schal] B s schal, first s canc.

[4] desparpilen his goodes] B i above the line; P disparpiled

[5] it] his goodes to

[6] ri3tfulnesse] ri3thwisenesse

[7] takeþ] takeþ to

[8] A tale] B written in very small letters at the end of the line and before paragraph mark; A tal also in margin

[9] þer was an holy bischop by3onde Rome] an holy bisschep þere was bi3end come

[10] al] om.

dispuylen[1] þe fertres & breken þe chalys, & 3af[2] hem for þe loue of God, so þat he was gretliche blamed of his men & of oþere also & holden for a fool, a musard.[3] Summe seyden ascorn, [f. 71r] & summe wiþ gret ire, "Sire wiltou al destruyen vs? Whan þat 3e robben þe holy corseyntes, whan þou vnhilest her[4] relykes, grete drede þow may haue; & 3it neuer þe latter þou ne 3euest no kepe hou þat 3oure[5] vitayle goþ. We ne haue no3t for to libben by two dayes, & we ne wyten nowhare no[6] socour. & heruest is fer hennes, & we may dye for defaute, & þou 3euest al to pouer.[7] Neiþer þe halwen ne vs þou ne last[8] no3t. Better is for to holden a party of us[9] olyue þan we alle deyen[10] for defaute; for þoru3 þat þou art abouten to bringe vs alle[11] to þe deþ." Suche wordus þe wyse men seyden hym ofte, & he answered hem, "A mercy, lordinges, for Goddes loue mercy. Þat we do & þat

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[1] dispuylen] dude despoilen

[2] chalys & 3af] chalices and 3iuen

[3] a musard] auisad; W2 a musard

[4] her] þe

[5] 3oure] þi

[6] no] to haue no

[7] pouer] pouere men

[8] last] louest; W2 leissez

[9] of us] om.

[10] alle deyen] rev.

[11] bringe vs alle] holden al vpp we mowe comen



we 3euen of vsseluen ne haue we no3t,[1] but Iesus 3eueþ vs altogider. & he wil þat al be 3olden hym a3ein, & vnto hym ne may we no þing 3eue bute vnto hise in his name. Ffor what þat is 3ouen for hym, he it 3eueþ, & he it resceyueþ. By þe feiþ þat ich owe to hym, I schal loke & proue bi[2] 3oure leue whe̊þer þat he may 3eue me more o̊þer þat I may deliueren to hise. & wite 3e wel, I ne schal neuere fayle vnto hise vntil þat he fayle me. Ffor Goddes[3] loue, lordinges, nis no3t þat he[4] þat fed fyue þousande men wiþoute wymmen & children & regraters wiþ fyue loues and two fisches, & also foure þousande wiþ seuen loues & a litel quantyte of fisch & lefte seuen lepful[5] of relijf? Of his larges ne doute 3e[6] no3t. Wene 3e[7] þat God is now enpaired[8] more þan he was? 3eue we for him, & he schal[9] 3eue vs; wiþdrawe we, & he schal wiþdrawe."[10] Often he answered hem þus vntil þat al þat he had was gon. Siluer

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[1] no3t] it nou3th

[2] bi] wiþ

[3] Goddes] B s above the line

[4] þat he] rev.

[5] lepful] lepes ful

[6] 3e] 3ou

[7] Wene 3e] om.; W2 Quidez

[8] now enpaired] rev.

[9] schal] wil

[10] schal wiþdrawe] wil wiþdrawe hym



and gold & vitayle hym lefte no3t þe worþ of an halpeny; & on al half þei [runnen][1] vpon hym þanne,[2] his owene men on þat on half, and þe pouer on þat oþer half. His owene men missayden hym on þat on half, & þe pouer crieden vpon hym on þat oþer half,[3] "Sire bischop, for Goddes[4] loue helpe vs! For gret hunger we dye. Wharto hast þou holden vs so longe, & now wilt[5] laten us dyen? Ne had we hoped in þee, we hadden went into oþer stede & saued oure lyues." And ri3t as þei stoden so & chid hym & cried vpon hym, þre schippes comen to his 3ate. Þat o schipp was charged wiþ gold, & þat oþer wiþ whete, & þe þridde wiþ bacoun & wiþ[6] venysoun & wiþ chese. And as sone as þe schipmen comen to lond, þei ne 3af no kepe to þe schippes but wente up to þe lond, & ne stinte no3t til þat þei comen to þe bischop & fellen on knes toforn hym. "Mercy,[7] lord," þei seiden, "for Goddes loue þou hast saued vs from þe deþ. Take al þat[8] gold & þat[9]

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[1] runnen] B crieden; P runnen; W2 curent

[2] þanne] alle þanne

[3] half] half and seiden

[4] Goddes] B g goddes, first g canc.

[5] wilt] þu wilt

[6] wiþ] om.

[7] Mercy] My; W2 Merci

[8] þat] þe

[9] þat] þe

corn & þat stor,[1] & do þi wille wiþal." Þe bischop toke hem vp & asked hem what it[2] was. & on[3] answered for hem alle,[4] "Lord, mercy, for Goddes loue, we were so traueyled in þe see þoru3 gret tempest bifore 3isterday þat we were almest[5] adreint. Þe wawes aros a3ens vs as mounteynes, & þe windes þerwiþ, so þat oure schippes wenten now up as it were to þe skyes, & now to[6] þe ground of þe see. Þer nas noon of vs þat mi3te conforte oþer; for alle we were in hope for to dye. And þan come a man to us as it were liche Jesu, & seide vnto us [f. 71ᵛ] þat we alle herde, '3if þat 3e wil haue 3oure lyues & passe awey from þis turment, wendeþ smertliche to þe cyte of Costantynnoble to my seruaunt Ion þe bischop & to his folk, & 3eue hym al þat 3e han. & loke[7] þat 3e no3t wiþhelden[8] þerof. Ffor he haþ dispended for me al þat he haþ, & I wil þat it be 3olden hym. Goder[9] hele haþ he don þat he haþ don for me. Ffor þe lyf þat

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[1] þat stor] þe oþer stoore þat we haue

[2] it] hem

[3] on] þat on

[4] alle] alle & seide

[5] almest] almest alle

[6] to] doune vnto

[7] & loke] om.

[8] wiþhelden] ne helde

[9] Goder] to goder

euere schal laste þerfore schal he haue.[1] Wendeþ swiþe to hym,' he seide, & as[2] swiþe he vanist[3] out of oure eye si3t. & þe see was as stille as[4] þer ne had be no tempest. Fforþi lord,[5] we biseche þee[6] of Goddes sonde, takeþ þis 3ifte."[7] & whan þe bischop vnderstod þis he þanked God & toke þe schippes. & to þe pouer he 3af ynou3 til[8] þat þei hadden newe corn, & made þe fertres a3ein wiþ gold & richer[9] þan þey were toforn. & þe chalys[10] & al þat he hadde taken of holy corseyntes ynou3 he 3af,[11] & ynou3 he toke & made þe schipmen riche men. & þei dwelled þere wiþ hym in þe lond. Lokeþ now hou þat God wil[12] 3elden þat men wil dispenden[13] for his loue.

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[1] Ffor þe lyf þat euere schal laste þerfore schal he haue] for he schal haue þerfore þe lyf þat euere schal laste

[2] as] al so

[3] vanist] vanysshed away

[4] as] as 3if

[5] lord] om.

[6] þee] þe lord of lordes; W2 vus

[7] þis 3ifte] þise 3iftes

[8] ynou3 til] onon corne vntil

[9] wiþ gold & richer] wel richer; W2 d'or bien adubat

[10] chalys] chalices

[11] holy corseyntes ynou3 he 3af] þe holy corps seintes he 3af ynou3 an ynou3

[12] wil] B w wil, first w canc.

[13] dispenden] despende wel

world
was
hym
fayl
Ffor
hym.
gret
þe
hym
res
hem
ny3
to

Now han 3e herd of[1] þis lessoun as [falleþ][2] to þe world. Now hereþ what it amounteþ gostly. In desert Iesus was whan he toke flesch & blod. & michel folk com þan to hym þat afornhonde ne my3te no3t knowe hym. & whan hem fayled mete, he had rewþe of hem þoru3[3] his grete mercy. Ffor his mercy ne schal neuer faile to non þat wil come to hym. & þei þat folwed[4] from fer, þat ben þei þat ben[5] in gret synne. And Dauid seiþ in þe sauter, "Helpe is fer from þe synners" [Ps. 119:155]. & þe ferþer þat he[6] is from hym, þe sunnere he comeþ[7] to hym; þe mekeloker[8] he resceyueþ hym & þe swetlichere. & þerfore he pleyned more hem þat were comen[9] from fer þan he dide hem þat were ny3honde. Lord, what God is swete & soft to hem þat comen to God from her synnes.[10] For to conforten hem þat weren[11]

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[1] of] om.

[2] falleþ] B om.; P falleþ; W2 sumund

[3] þoru3] of

[4] folwed] hadden folowed hym

[5] ben] weren

[6] ferþer þat he] forþeþ þat it

[7] þe sunnere he comeþ] & comeþ

[8] mekeloker] myldelicher

[9] more hem þat were comen] hem more þat comen

[10] synnes] grete synnes

[11] weren] om.



comen from fer, God made þat[1] mangerye. But[2] þan faileþ hem mete whan þat þei heren no goode wordes[3] of God, ne[4] amenden hem no3t of her synnes, ne conforte no3t her soules.[5]

Þe þre dayes[6] þat þei were fastande bitokneþ wel lastynge in penaunce & in goode werkes. For non þat ne may enduren ne oweþ to han þe me[t]e[7] of God. O day we abyden Jesu whan þat we loke wel in oureseluen what we ben & what trespas þat[8] we han don a3ein Iesus Crist. But litel is worþ to þenken þervpon but 3if þat we wil amenden us; & no man ne may ben amended but 3if he haue sorwen for[9] his synnes & schryue hym 3if he may[10] haue schrifte.

Anoþer day we abiden Crist whan we come to schrifte & to[11] verray repentaunce. [Ac] for to þenken on oure synnes

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[1] þat] þe

[2] But] And

[3] whan þat þei heren no goode wordes] & whan þei heren goddes wordes; W2 Quant il n'oirent nul bon dit

[4] ne] &

[5] ne conforte no3t her soules] & ne conforten hem nou3th ne her soules

[6] þre dayes] þrid day

[7] mete] B mede; P mete; W2 manger

[8] þat] om.

[9] sorwen for] sorou3 of

[10] may] om.

[11] to] om.

& schryuinge ne may no man ben hol[1] but 3if he lete wasche his woundes & do medicyne to hem. Þe wepinge is þe waschynge þat makeþ nesche þe herte þat was afornhonde hard. Þe medicyne is[2] þe penaunce; þat is þat þei holden hem after in goode werkes. And þat is[3] þe þridde day of medicyne þat li3teþ[4] [f. 72ʳ] alle þe oþere þat þes þre dayes abideþ[5] wel wiþ good wille. Þan þe ferþere þat he is from Crist, þis is þe grettere synne þat he is[6] in, swettere & þe tenderere Iesus Crist is ouer hym. & þat he ne falle[7] no3t in his weye, he schal fede hym wiþ his vitaile of his wordes of his[8] dedis, & wiþ holy writt. Ffor[9] as þe body lyueþ by mete, so doþ[10] þe soule by Goddes comaundementes. Þe body may dye for defaute of mete, & so doþ þe soule wiþouten Goddes wordes.

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[1] Ac for to þenken on oure synnes & schryuinge ne may no man ben hol] B as for to þenken on oure synnes & schryuinge ne may no man ben hol; P Ac for to þenchen on my schryuynge ne may no man ben heled; W2 Mais par mal penser ne gehir Ne se poet nuls hom guarir

[2] is] þat is

[3] is] B above the line

[4] li3teþ] litel is worþ; W2 enlumine

[5] abideþ] ne abideþ

[6] is] om.

[7] ne falle] faile; W2 ne faille

[8] of his] and wiþ

[9] Ffor] om.

[10] doþ] lyueþ

ne
heu
to
des
vnt
dis
3af
Ffc
þis
þat
it
þat



Excusen 3ou ne may 3e no3t for defaute of mete, þat 3e ne may come hom to 3oure hous, þat is þe[1] kyngdom of heuene. Þerfore he haþ sett þe[2] clerkes in holy chirche, to whiche he haþ opened his wordes, for to fede 3ou in þis[3] desert. & þat is bitokened by his disciplis þat 3af þe bred vnto þe[4] folk; but Iesus brac þe loues & 3af hem to his disciplis to 3euen hem[5] forþ. Iesus[6] brac þe bred whan he 3af hem vnderstondinge in[7] holy writt for to expounden it. Ffor hem[8] onliche he ne dide it no3t, but for to fede us in þis lyf. & þerfore he bad his disciplis 3eue þe bred forþ þat he brac; for no man ne mi3te[9] vnderstonde holy writt er it were[10] broken. His[11] brekynge is þe schewinge; for þing þat is openliche schewed,[12] men may wel sen.

---

[1] þe] vnto þe

[2] haþ sett þe] sett

[3] þis] om.

[4] þe] þis

[5] hem] om.

[6] Iesus] Ac Jesus

[7] in] of

[8] hem] om.

[9] no man ne mi3te] non ne may

[10] were] be

[11] His] In his

[12] openliche schewed] rev.

witt

ȝeuer

in þe

þert

gosp

þat

gost

þat

flo

wer

sto

His disciplis ben þe lettred to whiche God haþ 3euen[1] witt & vnderstondinge, & haþ vndon[2] hem holy writt for to 3euen fode[3] to opere þat þei[4] ne faile no3t. Ffor[5] hunger in þe wildernesse in þe world þei han þat[6] 3euen entent þerto þe seuen loues of holy writt: þat ben þe foure gospelleres, þe psalmes,[7] prophetes, & þe pistelis. &[8] who þat wel telleþ hem,[9] he schal fynden þe seuen loues gostliche.

Wiþ þes loues þei han fisches.[10] Þat ben þe holy men þat were, þat[11] ben, & þat[12] schal ben, þat ouercome þe flodes of þis world & wenten up to heuene þoru3 her goode werkes. Wiþ fisch fedeþ þe clerkes us whan þat þei don vs stonden in goode werkes. To tellen alle þe goode dedis of

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[1] haþ 3euen] schewed; W2 dune

[2] vndon] 3iuen; W2 vuert

[3] 3euen fode] reden forþ; W2 pasture

[4] þei] B it canc., þei mar.

[5] Ffor] for

[6] in þe world þei han þat] of þis werlde þai þat han

[7] þe psalmes] þise almes; W2 psalmes

[8] &] þat

[9] wel telleþ hem] telleþ hem forþ; W2 bien les cunterat

[10] fisches] ffische

[11] þat] and

[12] þat] om.

[redacted]

þe ho

but c

But v

paye

& fi

vnde

to7

man

whar

so

his

pep

sec

ere

þe holy men þat han ben,[1] it ne falleþ no3t to my matiere; but often good lyf makeþ a man holiere[2] þan gret clergie. But whan þes two ben[3] togidere, alle[4] þat it heren ben wel payed þerof, þoru3 swiche þe folk ben filled[5] þat eten bred & fisch.

Now biseche we to God þat he 3eue þe prestes such vnderstondyng þat þei mow so feden vs þat it may[6] plesen to[7] þe hei3e maister of heuene. For þat oweþ iche cristen man to biseche fast for þe prest, & namliche in holy chirche whan þei sen hem[8] in Goddes seruice, þat he 3eue hem grace so for to werchen & speken and seruen, þat it may be to[9] his worschipe & to for3euenesse of synne[10] of þe comune peple, and to[11] sauacioun of her soule. AmeN.

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[1] þat han ben] om.

[2] holiere] þe holyer

[3] ben] comen

[4] alle] hij

[5] þoru3 swiche þe folk ben filled] for hij þorou3 sechen þe folk & hij ben fulfilde; W2 Dunt tute la gent saul erent

[6] it may] þai mowen

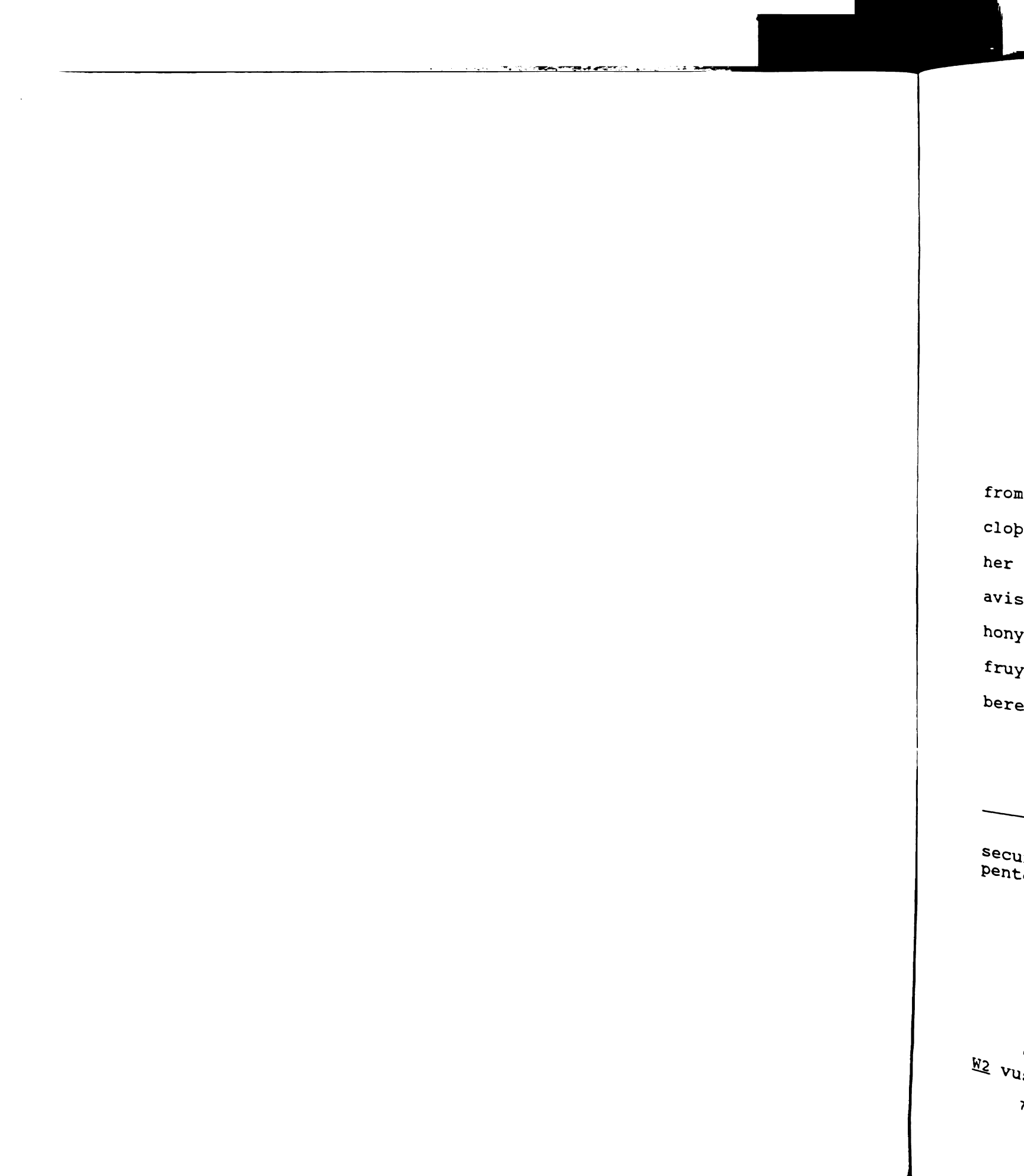
[7] to] om.

[8] hem] hym

[9] to] om.

[10] synne] oure synnes

[11] to] om.



(37)

Dominica viii secundum Lucam.

Þe viij Sunday gospel after Trinite.

Mathew þe xviij c[hapitre].[1]

ATtendite a falsis prophetis[2] & cetera.

[Matthew 7:15-21]

Iesus seyde to his disciplis þese wordes: "Kepe 3ou from false prophetes þat sutilliche[3] come to 3ou in white cloþinge as[4] scheep, & ben wiþinnen rauisaund wolues. Be her werkes 3e schul wel[5] knowen hem [f. 72^{v}] 3if þat 3e avise hem wel.[6] Gedreþ men grapes of þornes? oþer honycombes of þisteles? Iche good tre bringeþ forþ good fruyt, and wicked tre wicked fruyt. Ne wicked tre ne may bere no good fruyt;[7] ne good tre ne may bere no wicked

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[1] heading in P: Dominica viij post festum Trinitatis secundum Matheum 7; heading in W2: Dominica ix post pentecosten secundum matheum

[2] prophetis] prophetis qui

[3] sutilliche] om.

[4] white cloþinge as] cloþing semelich of white

[5] wel] om.

[6] þat 3e avise hem wel] 3e avise 3ou on hem wel scelde; W2 vus alkes les auisez

[7] fruyt] B f fruyt, first f canc.



fruyt.[1] Þe tre þat bringeþ forþ wicked fruyt schal ben hewen up,[2] & don in[3] þe fuyr. & þerfore[4] 3e schal knowe hem bi her fruytes whan 3e sen hem. Ichon þat seiþ to me 'Lord, Lord,' ne schal no3t comen in to my blisse; but he schal come to my blisse þat doþ my fadres wille."[5]

In þis lessoun Iesus Crist wel fayre warneþ hem þat he loueþ, ne leueþ no man ne womman atte firste aqueyntaunce til þat his lyf be wel knowen. Ffor many þer ben suche in þe world þat by semblaunt semen holy[6] & gon in foule cloþinge, & ben in afflicciouns & in[7] orisouns al[8] for to disceyuen þe folk, & maken hem so pryue[9] wiþ God as þei3 þei cowden of his priuetes[10] & þei ne cun ri3t no3t þerof, & al for to don þe symple folk mysbileuen, & for to drawe of

---

[1] Ne wicked tree may bere no good fruyt ne good tre may bere no wicked fruyt] No good tree may bere wicked fruytt ne no wicked tree may bere good fruytt

[2] up] adoune

[3] in] B above the line

[4] þerfore] þere

[5] wille] wille in heuene hij schull entre into þe kyngdom of heuene; W2 volente

[6] holy] holy & good

[7] in] om.

[8] al] & al

[9] & maken hem so pryue] & pryue so hem make

[10] priuetes] priuenesse



hem her goodes.[1] Of suche[2] seiþ God þoru3 Ysaye þe prophete, "My folk, þei[3] þat blesse þee,[4] þei disceyuen þee" [Isa. 3:12].

Anoþer[5] manere fals prophetes þer ben confermen[6] al her willes as hem þinkeþ þat it my3te ben, & wenen þat it is þe good goost þat telleþ hem þat.[7] Þoru3 whiche[8] wenynge þat þei han, þe yuel[9] gost many tyme[10] scheweþ hym to hem swetliche & doþ hem bileuen þoru3 his fayr siggeng þat he is þe Holy Gost. & many tyme he makeþ hem for to seyn[11] þe soþ þing þat he haþ schewed to hem for to setten[12] hem in fol hardynesse, & hem þat heren hem in gret errour. Of suche seiþ þe prophete þat spac þoru3 þe Holy Gost, "Þe prophetes schul schewe þe fals þinges & folies & many

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[1] & al for to don þe symple folk mysbileuen & for to drawe of hem her goodes] om.; W2 Pur faire les simples mescrere E pur lur aueir uers sei treire

[2] Of suche] om.; W2 De celi

[3] þei] om.

[4] blesse þee] blisse

[5] Anoþer] In oþer; W2 Vns altres

[6] confermen] conformande; W2 afferment

[7] þat] þat þou3th

[8] whiche] wicked; W2 Dunt

[9] yuel] wicked

[10] tyme] a tyme

[11] seyn] B y originally n, altered; P see

[12] setten] gete

yueles

A

fend,[2]

3ifte

seiþ

whan

seiþ

nigr

acur

wicc

for

þoru

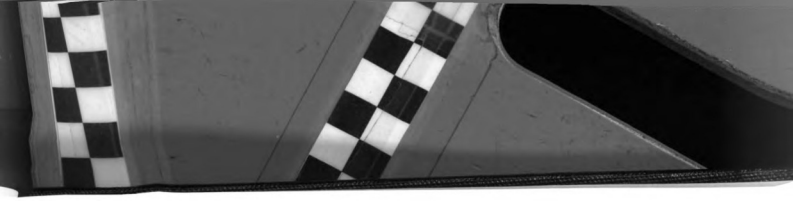
hem

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þere

Will



yueles" [Cf. Jer. 14:14; Lam. 2:14].

Anoþer[1] manere þer ben þat maken sacrifices to þe fend,[2] & what þoru3 enchauntementes, & what þoru3 her 3iftes & her presentes so anguisen þe wicked gost þat he seiþ hem her wille. And þei ben disceyued in double manere whan þat þei maken sacrifice vnto þe fend, & weneþ þat he seiþ soþ þat no[3] þing doþ but disceyueþ hem. Þes ben þis nigromacens, & al þis wicches & tilieris. Goddes lawe acurseþ[4] alle suche, & biddeþ loke þat 3e ne late no wicches olyue [Ex. 22:18]. & vnderstonde 3e, it nis no3t for to leuen hem þat God biddeþ fordo.

And oþer þer ben þat maken hem as þei flei3 & wendeþ[5] þoru3 þe eyr. Certes þei ne fli3e no3t, but þe deuel bereþ hem & makeþ men[6] to vnderstonden þat þei flei3e.[7] & þei witen þoru3 his techinge what is to comen many day after. & for as mychel as þei graunten þe fend his wille,[8] what þat

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[1] Anoþer] In oþer; W2 Asquanz

[2] fend] deuel

[3] þat no] B þat no þat no, second þat no canc.

[4] lawe acurseþ] lawe accuseþ; W2 La lei...fait cumandie

[5] & wendeþ] om.

[6] þei ne fli3e no3t but þe deuel bereþ hem & makeþ men] þere ne flei3eþ non þat þe deuel hym ne bereþ & man

[7] þei flei3e] he flei3eþ

[8] graunten þe fend his wille] vnderstode þe fendes wille; W2 li ad grante

þei w

eny þ

schul

þe fe

& þei

þe la

soþ[5] þ

hereti

don þe

God.

owene[8]

þat is

B

þing f

halwen

1

2

3

4

5

6

7

8

9

10

dient l

11



þei willen don in yuel þei don. Certes 3if þei asken[1] hym eny þing þat were quemande to Iesus Crist,[2] certes he ne schulde no3t don it; & þerby may men[3] wel witen þat it is þe fend. & certes þei ben acursed, boþe þei[4] þat leuen it, & þei þat don it. Alle þese ben false prophetes þat turneþ þe lawe of God at her wille & after her libbinge, & maken soþ[5] þat þing þat is a3ens God. & þerfore þei ben cleped heretikes, for þei ben desherited[6] from heuene. Ffor þei don þe folk to vnderstonde[7] þinges þat ben a3en þe lawe of God. For þat is heresye whan a man folwiþ [f. 73ʳ] his owene[8] herte wille in folye for to holden eny þing for soþ þat is a3eins holy chirche.

But who þat bigynneþ eny of þes, of halwen he takeþ sum þing for to hyden his wickednesse.[9] & þat he seiþ of þe halwen is soþ,[10] but it ne serueþ hym[11] no3t to no þing þat

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[1] asken] wolde ask

[2] Iesus Crist] god Jesu crist

[3] may men] men mowen

[4] þei] þai & he

[5] libbinge & maken soþ] likyng maken so; not in W2

[6] desherited] deserted; W2 desherite

[7] to vnderstonde] al at vnderstonden

[8] owene] om.

[9] for to hyden his wickednesse] om.; W2 om.

[10] & þat he seiþ of þe halwen is soþ] om.; W2 E iure co dient li seint Co est ueir

[11] ne serueþ hym] semeþ hem; W2 il est feint

he doþ, but he it doþ for to hiden his falsnesse.[1] Ffor 3if he ne seyde but fals[2] word, it schulde sone ben aparceyued & þan he schulde sone ben[3] despised. &[4] whan he hideþ his yuel þoru3 goode[5] wordes, wiþinnen he is wolf, & wiþouten scheep. Wiþouten he semeþ symple as a scheepe, & wiþinnen he is wolf rauisaunt. But so ben þe false medlede wiþ þe goode, þat no man ne may parceyuen hem. & in[6] þat þei abbobben þe folk & drawen many to hem.[7] & þo þat þei ne mow not drawe to hem, þei don hem as michel[8] as þei mowen þoru3 misseggynge & lesynge makeþ[9] men to despisen hem & harm[10] þat þei mowen. Þei procren to hem[11] & þat he misseyd[12] byhinden hym, whan he comeþ byforn hem he makeþ it al good. & so þei ben symple biforn, & bihinden bitende.

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[1] falsnesse] falshede

[2] fals] his fals

[3] sone ben] rev.

[4] &] Ac

[5] goode] his good

[6] in] wiþ

[7] hem] heren

[8] don hem as michel] done hem harme als sympellich

[9] makeþ] makynge

[10] harm] al þe harme

[11] Þei procren to hem] despisen hem and procren hem yuel

[12] misseyd] haþ mysseid

& þanne he is scheep wiþouten and wolf rauisaunt wiþinnen.[1]

Anoþer manere folk þer ben of þis manere þat speken fayre[2] bifore men, & so þei disceyuen[3] hem for to han her goodes. For to haue entre wiþinnen hem, þei seyen to hem alle þinge þat may plesen hem & folwen al her herte[4] wille, & make semblaunt of gret loue. & neuer þe lattere þei ben ful of wickednesse wiþinnen. For whan þei witen alle mennes wille,[5] þan þei ben wers þan enemyes. For from his enemye a man may kepe hym, but no3t from his fals frend. For þe more þat he is disceyuable, þe fairer semblaunt he makeþ hym. & whan he is entred in hym, þan he doþ hym þe[6] harm þat he may. Biforn hym he seiþ al worschepe, & bihynde him haþ[7] hym in despyt. Meke & deboner he is biforn a man, & bihinden hym[8] he is wolf rauisaunt. He affermeþ alle his wordis as prophete,[9] but for to þenken yuel he naþ[10] no pees. Eueriche man þat swich is, gretliche þei ben for to

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[1] rauisaunt wiþinnen] rev.

[2] fayre] forþ

[3] so þei disceyuen] disceiueþ

[4] herte] om.

[5] mennes wille] mannes priuetees & his wille

[6] þe] al þe

[7] haþ] he haþ

[8] hym] om.

[9] affermeþ alle his wordis as prophete] afourmeþ alle þe wordes of prophetes; W2 ses diz afferme cum prophete

[10] he naþ] þai ne haue

eschewen. Ffor Seynt Poul seiþ þat alle yuel spekeres make her weye to þe fend [cf. 1 Tim. 4:1-2]. & Dauid seiþ in þe sauter, "God schal destruye þe mouþ þat is synful, & þe tunge þat vseþ hym[1] to speken yuel" [Ps. 11:4, 58:12-13]. Of suche false prophetes seiþ Iesus Crist, "Manye schal come to me þat[2] day & seyn, 'God, Lord, in þi name, Lord, goode[3] wordes we spaken many tyme'."[4] & Iesus schal seyn to hem, "Ne[5] I knowe 3ou no3t. Goþ 3e forþ weried[6] into þe grete fuyr þat euere schal laste" [Matt. 7:22-23].

Lokeþ now what merit þes false prophetes schul han.

Þat day þat Iesus spekeþ of vs, forsoþe þe day of[7] dome whan al schal comen biforn hym þat were, & þat[8] ben, & þat[9] schul ben, ichone schal byþenken hym wel[10] streitliche of al þe good þat he haþ don in þis world þat he wil seye to God þat he hopeþ to plesen hym wiþal; but þe iuge ne for3eteþ no3t, for al is open toforn his ei3en. Seynt Poule

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[1] hym] for

[2] þat] in þat

[3] Lord goode] om.

[4] tyme] a tyme

[5] to hem Ne] B above the line

[6] weried] 3e wari3ed

[7] vs forsoþe þe day of] om.

[8] þat] om.

[9] þat] om.

[10] wel] om.

seiþ, "He ne iugeþ no3t so mychel þe dede as þe herte þat it is drawen[1] of" [cf. Heb. 4:12]. Many[2] doþ wel þoru3 Crist, but whan he [f. 73ᵛ] haþ pride þerof, he ne 3eueþ no kepe of þe pride, but[3] al it is open to Goddes ei3en. Man wil schewe forþ his goode dedis, but[4] God draweþ forþ his yuel dedis[5] wiþal. He ne were no3t ri3tful but 3if[6] he iuged þat on wiþ[7] þat oþer. Fforþi schul many[8] ben dampned whan þei iugen þe dedis & no3t þe willes.

"By her fruyt 3e schul wel knowen hem 3if þat 3e avysen hem[9] wel." Þe fruyt[10] ben her goode werkes, þoru3 whiche þe soules weren[11] fed. & 3if þei don here wel & trespas in no þing,[12] þan may men wel[13] wyten þat þe goode dedis comen

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[1] drawen] drawen out

[2] Many] ffor many

[3] but] om.

[4] but] and

[5] his yuel dedis] þe yuel

[6] 3if] om.

[7] wiþ] &

[8] schul many] rev.

[9] hem] om.

[10] fruyt] fruytes

[11] weren] ben

[12] here wel & trespas in noþing] wel here & trespassen noþing

[13] wel] om.

of God. But he þat seiþ wel & doþ þe yuel, he nis no3t[1] trewe prophete. For men ne schal no3t loken to þe fayr speche of a man, but þe wille[2] of his bileue & þe clennes of his werkes.

"Gadreþ men þan[3] grapes of þornes, & of þistles honycombes?" By þornes & þistles we vnderstonde vices & synnes. Þe grapes & þe honycombes ben þe goode werkes þat feden þe soules. & no more þan men may fynde grapes in þornes, & honycombes in þisteles,[4] no more may men fynde goode werkes in þe fals prophetes. Ffor 3if þei don wel, þei don it for yuel & for to bigylen þe men. & þan þe þornes beren grapes; but he þat schal gedren þe grapes, he schal hirte hym vpon þe þornes. Ri3t also[5] he þat leueþ þe fals prophetes, he schal be[6] confounded & fordon.

And after he seiþ for to [schewen][7] þat her fruytes[8] ben no3t for to preysen, "Iche good tre good fruyt bryngeþ[9]

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[1] no3t] no

[2] þe wille] to þe willes

[3] Gadreþ men þan] Men gadren þe

[4] & hony combes in þisteles] om.

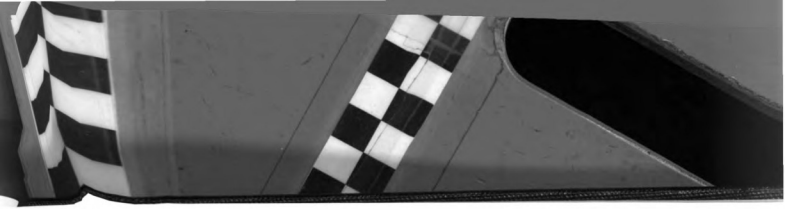
[5] also] so

[6] be] B above the line

[7] schewen] B eschewen; P schewen; W2 mustrer

[8] fruytes] frendes; W2 feiz

[9] bryngeþ] schal bringe



forþ, & wicked tre wicked fruyt." Be þe trewes[1] ben bitokned men, & by þe fruytes þe dedes þat þei don. Þe tre takeþ name[2] after þe fruyt þat it bereþ,[3] & þe man takeþ þe[4] name after his gode werkes.[5]

"Good tre ne may brynge forþ non yuel fruyt, ne wicked[6] tre no good fruyt." Ffor no man þat is in ri3t byleue ne may don non yuel; ne he þat dwelleþ in falsnesse[7] ne may do no good dede þat pleseþ to God.

Vnderstondeþ þis as longe as he dwelleþ þerinne, for[8] þe longe dwellyng in synne for his herte is so bounden þerto þat it is yuel to laten. & so seiþ Goddes word, "Þe herte 3eueþ name to þe werk" [citation not identified].

"Iche tre þat ne bryngeþ forþ no good fruyt[9] schal ben hewen vp & casten in þe fuyr." Lokeþ now þe dampnacioun of þe wicked & of þe felouns for þat he dide[10] neuer no good:

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[1] trewes] B t trewes, first t canc.

[2] Þe tre takeþ name] trees taken þe name

[3] it bereþ] hij beren

[4] þe] his

[5] gode werkes] dedes

[6] wicked] no wicked

[7] falsnesse] falshede

[8] for] ffor

[9] ne bryngeþ forþ no good fruyt] bereþ þe wicked fruytt; W2 fust ki bon fruit ne feit

[10] he dide] hij duden



he schal[1] ben hewen vp & casten in þe fuyr; he schal[2] be coruen vp out of þis lyue, & kesten to[3] þe fuyr þat euere schal laste. Oþer in oþer manere, he schal[4] be schorn fro þe body of cristendome; þat is, for his[5] falsnesse, he may[6] ben departed in þis lyue out of cristen mennes companye.

Þis word is gretli for to douten to alle þat heren it. "Þe tre þat ne bringeþ forþ[7] no good fruyt schal be hewen vp[8] & casten in þe fuyr." By þe trewes ben bitokned vs[9] wrecches, by þe fruytes[10] oure[11] werkes. Þerfore I rede we loke to oure werkes, what þei ben, & avisen vs wel of oure fol[12] wordes, & of oure fol[13] delites. & loke we wel to oure 3ongþe, & to oure elde, & to oure willes, whеþer þei ben sett in goode oþer in yuel. & loke we wel to al oure

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[1] he schal] hij schulle

[2] he schal] Hij schullen

[3] to] in

[4] he schal] hij schullen

[5] for his] fro her

[6] he may] hij mowen

[7] ne bringeþ forþ] bereþ

[8] vp] doun

[9] vs] we

[10] by þe fruytes] Þe fruytt is

[11] oure] B of oure, of canc.

[12] fol] foly

[13] oure fol] oþer foly

lyf; f

dedis,

opere.

han.

tofore

F

ben[3] c

is at[4]

bou3te

no fru

in wel

comeþ.

gode w

greuen

of þe

lyf; for al it is synne & folye 3if we do ony goode [f. 74ʳ] dedis, preysynge þat[1] we holde wel bi vsseluen oþer of oþere. Al it fordoþ,[2] a litel prikelyng of pride þat we han. Wrecched chaytifs, what schal we seyn whan we come tofore God wiþouten fruyt?

Ffor Goddes loue, amende we vs of oure synnes or þat we ben[3] coruen vp hennes out of þis lyf. Hi3e we vs for þe ax is at[4] þe rote. Þe ax is Iesus Crist þat iugeþ al[5] þat he bou3te & made. His iugement is ful hard þere he ne fyndeþ no fruyt of loue. Amende[6] we oure lyf whil[7] þat we han it in welde; for þan is to late to amenden vs whan þat deþ comeþ. Amende we vs þoru3 orysouns, þoru3 fastinge, & þoru3 gode werkes doynge, wiþouten[8] eny þing to þenken þat may[9] greuen God. For God ne hereþ no3t þe preyere þat comeþ out of þe mouþ & no3t of[10] þe herte; ne[11] prei3ere pleseþ no3t

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[1] þat] om.

[2] Al it fordoþ] fordoþe it al þorou3

[3] ben] B mar.

[4] at] sett at

[5] þat iugeþ al] of alle; W2 ki iuge quant

[6] Amende] ffor goddes loue amende

[7] lyf whil] lyues til

[8] wiþouten] wiþ; W2 sanz

[9] may] we mowe

[10] of] out of

[11] ne] No

to[1] God þat nis no3t confermed wiþ goode werkes. Þerfore Iesus seyde,[2] "Ichon þat seyde 'Sire, Sire,' ne schal no3t comen to my blisse. But he þat doþ my fadres wille, he schal come into his kyngdome." God sende us his[3] grace so for to don his wille þat we moten comen to his blisse. AmeN.

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[1] to] om.

[2] seyde] seiþ

[3] his] om.

(38)

Dominica ix secundum Lucam.

Þe ninþe Sunday gospel after Trinite.

Luc þe xvj chapet[ele].[1]

HOmo quidam erat diues qui[2] habebat & cetera.

[Luke 16:1-9]

Iesus Crist seyde to his disciplis: "It was a riche man þat had a reue, & he was bywrayed[3] to hym þat he hadde wasted his goodes. And he cleped hym[4] & seyde to hym, 'Þou hast ydon[5] þus. 3elde[6] rekenyng of þi reueschipe, for be my wille þou ne schalt be no lenger þeron.'[7] & þis reue toke conseil at hymseluen, & seyde in his herte to hymseluen, 'What schal I do,' he seyde, 'whan my lord bynymeþ me my reueschepe wiþ wraþþe? Deluen I ne may, ne traueylen, & schame ich haue gret to bid my mete. Now wot

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[1] heading in P: Dominica ix post festum Trinitatis secundum Lucam 16; heading in W2: Dominica x post pentecosten secundum lucam

[2] qui] &

[3] bywrayed] B e above the line

[4] hym] to hym

[5] Þou hast ydon] Whi hastou done

[6] 3elde] 3iue

[7] þeron] þereinne

ich wel what I schal don [whan I schal be done of]:[1] in her hous ich wot pryues.' & þan he clepede ichone[2] by hym one þat were at dette[3] to his lord, & seyde to þe firste wiþ loue,[4] 'Hou myche owestou to[5] my lord?' & he seyde, 'An hundred mesures of oyle.' & þe reue seyde to hym, 'Now take þi tayle & sett[6] þeron fifty.' Þan he seyde to þat oþer, 'What[7] owestou to[8] my lord?' & he seyde, 'Of whete an hundred mesures.' 'Take þi tayle & make foure score.' Þe kyng preysede þe reue for þat he hadde[9] wrou3t so queynteliche sone. & þei þat ben children of þis world, in þis world[10] þei ben more queynte þan ben þe[11] children of li3t in her kynde so mychel bri3t." Þan seyde Crist,[12] "I sey 3ou forsoþe, makeþ 3ou frendes of þe wicked tresor þat 3e mowen taken whan 3e faylen in þe tabernacle þat euere

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[1] whan I schal be don of] B om.; P whan I schal be done of; W2 Ke quant io remue ferrai

[2] ichone] om.

[3] at dette] endetted

[4] to þe firste wiþ loue] first wiþ loue to hym

[5] to] om.

[6] sett] score

[7] What] How mychel

[8] to] om.

[9] hadde] om.

[10] in þis world] om.

[11] ben þe] om.

[12] Crist] Jesus crist

schal laste."

Þis man þat is so riche bitokneþ Iesus Crist. He is riche, forsoþe, for al þe world is his. Rich he is for he makeþ & 3eueþ;[1] to alle þat wel don he crouneþ.[2] He is riche,[3] as Seynt Poule seiþ þat spak þoru3 þe Holy Gost, "He haþ in hym al cunnynge & þe tresores[4] of wisdome" [Col. 2:3]. Riche he is wiþouten eny comparisoun. Ffor witt[5] & ricchesse is his 3ifte. His reue oþer his spenser is iche man þat is born in þis world. For þat[6] is cleped here reue, in oþer stede it[7] is cleped spenser. Þerfore [f. 74^{v}] 3e ne schul no3t be in doute whan 3e here nempnen þat on & þat oþer.

Þis reue bitokneþ vs alle þat God haþ 3ouen witt and wisdom, heringe, & vnderstondynge, & felynge,[8] þoru3 whiche we owen to seruen hym. Al þat we han, we han of hym; & of[9]

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[1] 3eueþ] he 3iueþ

[2] to alle þat wel don he crouneþ] and alle þat wel don confermeþ his richesse; W2 trestuz bien fesanz curune

[3] He is riche] om.; W2 Il est riches

[4] þe tresores] tresorer he is; W2 les tresores

[5] Ffor witt] om.

[6] þat] he þat

[7] it] he

[8] witt and wisdom heringe & vnderstondynge & felynge] will and lyf & vnderstondynge & felynge; W2 sens e uie Estre entendre e sentir

[9] of] ouere

al we owen to seruen hym. Þe reue of[1] alle þinge haþ maystrye, & he oweþ to 3euen hym al to þe lord. Al þat is in þe world doþ seruage[2] to þe man, & he onliche to God & to non oþer. But alle þe goodes þat[3] we han of God, we dispenden hem foliliche. Whan þat we han taken it to do good wiþal & we vsen it in yuel & we wasten þe goodes of oure Lord, witt & vnderstondinge & ricchesse al we turne[4] to synne & to[5] vices.

Vnto þe Lord we ben enpeyred whan we ben holden for wicked, & whan we corumpen þe[6] oþere[7] þoru3 yuel ensaumple þat we 3euen. & oure Lord clepeþ vs whan he[8] turmenteþ vs in þis[9] world þoru3 harmes þat we han oþer þoru3 syknesse. & also he clepeþ vs whan we schul come to þe iugement; & þere we mut 3elden acounte of al þat we han don in þis world, no3t onliche of þe dede but of oure[10] þou3tes

---

[1] of] ouere

[2] seruage] seruise

[3] þat] om.

[4] turne] turne it

[5] to] om.

[6] þe] B above the line

[7] oþere] or oþer

[8] he] we

[9] þis] þe

[10] oure] om.

also,
þan þa
Jesu.
may no
lyue[4]
may no
haue.
as of
6:6].
lyue n
from þ
he mot
biþenk
man ne
no con
is, as

1
2
þarler
3
4
5
6
7
8

also,[1] of þe willes & of þe ydel speche.[2] Lord, wel is hym þan þat euere was he[3] born in þis world þat þan haþ payed Jesu. Wel is hym þan þat is clene purged; for after he ne may no3t werchen. For man wot wel after þe deþ for to lyue[4] a3eyn nis þer no comfort here. Þat is to seye, he ne may no3t repenten hym þan, for as he haþ don as[5] he mot haue. Ffor holy writt seiþ after þe deþ di3eþ repentaunce, as of hym þat nis no3t repentaunt in his lyue[6] [Cf. Ps. 6:6].

Þan we ne may no3t deluen. Þat is to seye, after þis lyue ne may we do no penaunce þat we mowen be drawen out from þe yuel þoru3. He þat wil sechen[7] þe rotes of herbes, he mot deluen in þe erþe. & also he mut turnen his herte & biþenken hym ful wel, he þat wil amenden his trespas. No man ne may deluen after his deþ. No more ne may no man haue no confort of schrifte, ne after we ne may no3t beggen, þat is, asken to anoþer[8] conseyl ne comfort ne helpe for to

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[1] also] & also

[2] ydel speche] ydel dedes & of þe speches; W2 usdif parler

[3] he] om.

[4] for to lyue] to lyf

[5] as] om.

[6] repentaunt in his lyue] om.

[7] þat wil sechen] wolde seche

[8] anoþer] oþer

amend

þat h

schal

haue

his[6]

for c

3eueþ

loueþ

synne

no3t

ne er

of Go

amenden oure lyf. Þat doþ no good in his lyue,[1] ri3t is þat he no gode ne fynde in oþer stede. For wiþ wrong he schal aske helpe þat non ne haþ deserued for to han.[2]

Þan he þis seyde in his herte, "Ffor to beggen[3] ich haue gret schame."[4] Of such beggynge[5] seiþ Salamon, þat in his[6] prechinge ne li3eþ no3t, "Þe slowe ne may no3t erye[7] for cold, wharþoru3 in somer he mot beggen. But who þat 3eueþ hym ou3t[8] he ne schal no3t fynden" [Prov. 20:4].

By cold is bitokned defaute of loue; for[9] he þat wel loueþ, he haþ hete. Þe slow3 ne erieþ no3t for cold whan þe synnere ne wiþdraweþ hym no3t of his synne &[10] amendeþ hym no3t here in þis world. Ffor whan he ne loueþ no3t God, þan ne erieþ he no3t for cold whan he ne doþ no good for þe loue of God. But[11] at heruest he schal beggen[12] of hem þat ben

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[1] lyue] wille; W2 uiuant

[2] for to han] om.

[3] beggen] biggen corrected to beggen

[4] ich haue gret schame] om.; W2 ai hunte grant

[5] Of such beggynge] om.; W2 De tels mendifs

[6] in his] þis

[7] erye] B ye appears to be a correction

[8] hym ou3t] nou3th

[9] for] om.

[10] &] ne

[11] But] om.

[12] beggen] biggen; W2 mendiuerat

goode. He schal bisechen of grace, but he ne schal fynde who[1] þat [f. 75r] schal don hym good. Fforþi whil[2] we haue tyme do we þe goode þat we may. Ffor 3if he[3] do no good here, þer, þei3[4] he seche helpe, it nis but al[5] ydel sechinge. Wiþ wrong he askes þere eny þing þat here ne dide no good whan he my3te.

Do we al manere good at oure power: for3eue we to oure mysdoers; dresse we oure yuelis; & conseyl we hem[6] þat han mysdon. Seche we þe ri3twisnesse[7] of þe Lord, & conseyle we oþere þoru3 ri3t[8] loue. He toucheþ[9] here twey þinges, & in þo two[10] ben alle synnes comprehended. Ffor of þes two synnes comeþ alle yuelis: þat on is for to do awey charite; þat oþer is[11] for to leten alle goode dedis. He doþ awey charite þat synneþ a3ens God & his euen cristen; & he leteþ

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[1] who] non

[2] whil] til; W2 tant cum

[3] he] we

[4] þer þei3] þerþorou3 þat

[5] al] om.

[6] we hem] hym

[7] ri3twisnesse] ri3thfulnesse

[8] ri3t] om.

[9] toucheþ] techeþ; W2 mustre

[10] þo two] þat on

[11] is] om.



þe good lyf[1] þat vseþ al fleschliche[2] folye. & þes two schewen oyle & whete. An hundred mesures of oyle he oweþ þat doþ a3ein charite. Ffor þat is fyn charite for to loue God ouer al þinge, and after, man in God.[3] & þat a3eins þis loue eny þing mysdoþ, after þe de[de][4] he oweþ to han turment. But hem þat men wot[5] swiche, þus we owen to[6] conseyle hem þat þei[7] for an hundred wryte fifty. Ffor bi þe fyue wittes[8] þei comen to alle goodes & amenden in al manere þe charite þat he haþ trespast a3ein, þoru3 whiche he may in good loue ben acorded wiþ his Lord.

And he oweþ an hundred mesures þat trespasseþ in hymseluen of whete. & he þat mysdoþ in hymseluen, suffren he oweþ þe turment wiþouten eny lettynge. Þat bitokneþ an hundred, for hundred is a par[fyt][9] noumbre. & par[fyt]

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[1] þe good lyf] good dedes

[2] al fleschliche] his flesshes

[3] Ffor þat is fyn charite for to loue God ouer al þinge and after man in God] om.; W2 Kar co est fine charite Deu amer e puis home en de

[4] & þat a3einds þis loue eny þing mysdoþ after þe dede] B & þat a3eins þis loue eny þing mysdoþ after þe deþ; P Þat any þing mysdoþe after þe dede; W2 Ki en cest amur rien mesprent Sulum le fait

[5] men wot] neuere witen

[6] we owen to] þai

[7] þei] þere

[8] wittes] B w wittes, first w canc.

[9] parfyt] B partyf; P parfyt; W2 parfit

synne

whan

he ow

þus w

ei3et

her b

erþel

þei m

desyr

compa

3eueþ

corou

fulfi

his f

grete

Correc

W2 es

hundr



synne[1] confoundeþ þe soule. Þan is [his synne parfyt][2] whan he ne doþ it no3t awey wiþ word ne wiþ dede. & þerfore he oweþ to suffre ful turment. But þei þat knowen suych, þus we owen[3] to conseyle hem þat þei for an hundred wryte ei3ety;[4] þat is, þat þei wiþdrawen hem from yuel, & þoru3 her bodiliche goodes þat þei han here amenden hem, & for non erþeliche þing þat þei ne trespas no more a3ens her Lord þat þei mowen so passe þis world here wiþouten eny yuel[5] desyrynge of worldliche[6] þinges þat þei mowe ben in his companye þat þe þridde day aros from deþ to lyue. & he þat 3eueþ oþer swich counseil, hymself & hem in God he corouneþ.[7] Ffor Seynt Iame þe apostle seiþ þat was fulfilled of þe Holy Gost, "He þat bringeþ þe synner out of his fol[8] desyr, his owene soule he schal sauen,[9] & manye grete synnes he fordoþ" [Jas. 5:20].

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[1] parfyt synne] B partyf synne, tyf appears to be a correction; P parfytt somme; W2 parfit pecche

[2] his synne parfyt] B þis partyf; P synne his parfytt; W2 est li pecche parfit

[3] suych þus we owen] þus swiche þus þai owen . . . . .

[4] þat þei for an hundred wryte ei3ety] þat þer for an hundred wryteþ fyfty; W2 Que ueals pur cent vitant soillent

[5] yuel] oþer

[6] worldliche] whiche

[7] in God he corouneþ] he corouneþ in god

[8] fol] om.

[9] he schal sauen] schal be saued



And wyte 3e wel, he þat doþ so, of God he[1] schal haue gret worschipe & ben wel ypreysed. Þat so queyntliche had wro3t, he was preysed for his queyntyse þat he puruayed hym so wel. Whan þat he ne my3te no3t helpen hymseluen, he halp oþere. & we schul þus[2] folwen hym after þe letter þat we reden; but his dede ne schul we no3t folwen, but þat þat[3] it bitokneþ we schul folwen. Ffor we ne owen do to[4] no man þat lyueþ[5] treccherye ne gyle but after þat it is expouned we schul ben yuel. Ffor þat is good wickednesse[6] bynyme a man from þe deþ to lyue. & men seyn in þis[7] world þat more is man worþ þan catel. & God ne holdeþ no tale of þe catel,[8] but þoru3[9] þe catel he wil drawe man to hym. Ffor he þat wel[10] dispendeþ his 3ifte here, of hym he schal haue gret mede.

Þerfore he seyde, "Make 3ou frendus [f. 75^{v}] wiþ þe

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[1] he] om.

[2] þus] om.

[3] þat] om.

[4] to] after; W2 a

[5] lyueþ] loueþ; W2 uie

[6] wickednesse] wickednesse he seide; W2 felunie

[7] þis] þe

[8] & God ne holdeþ no tale of þe catel] om.

[9] þoru3] B 3 squeezed in next to u

[10] wel] om.

wickede tresour,[1] þat 3e mowen wiþouten eny lettynge wonen in þe tabernacle þat euere schal laste."

He ne seiþ no3t þat we schul gedre tresour wiþ treccherye; but hou so þat it is wonnen, loke þat we seken vs þerwiþ[2] gode frendes in God, oþer on[3] oþer manere he clepeþ tresour yuel for it draweþ many man to yuel. No3t þat tresour in hymseluen is wicked, but þoru3 tresour a man for3eteþ God. & no þing hem nis of synne but þat þei mowe gedre siluer togidere. Forþi he seyde wicked tresour for to do us vnderstonde, forsoþe, þat non ne is wiþouten yuel þat gretliche coueyteþ[4] worldlich catel. Þe goodes he biddeþ vs 3euen to hem, þat we mowen take[5] in heuene oure porcioun wiþ hem. Þat ben þe pouer, forsoþe, þat 3e 3euen to here in present. Þat 3eueþ hem here her yuel tresour, bifore God þei schul it han for þat þei trespassen here a3ens God þoru3 þat men 3euen to hem. & for þe catel þat is here passand schal man[6] haue þe lyf þat euere schal laste. Hers[7] is þe hous forsoþ[8] þat God 3eueþ to hise; for þei sellen it,

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[1] tresour] catel

[2] þerwiþ] B mar.; P oþer

[3] on] In

[4] coueyteþ] coueiteþ worschipp and; W2 cuueitie

[5] take] take it

[6] man] men

[7] Hers] Here; W2 Lur

[8] forsoþ] om.

forsoþ

ne sch

borow

pouer

wiþ hy

AmeN.

forsoþe, & God is borow þerof & bereþ wittnesse. Certes he ne schal neuere fayle for to come þider þat for suych a borow 3eueþ his lyf. He sende us his grace so for to do to pouer, & us & oþere wiþdrawe[1] from harm, þat we mowen wonen wiþ hym wiþouten eny lettynge in þe tabernacle of pees. AmeN.

[1] to do to pouer & us & oþere wiþdrawe] to do pouere vs & oure wiþdraweynge; W2 als poures feire E nus e altres treire

Ierus

þou

come

eyer

come

dou

& þ

se
pe

Vu

(39)

Dominica x secundum Lucam.

Þe tenþe Sunday gospel after Trinite.

Luk xix c[hapitre].[1]

CVm appropinqua[r]et[2] Iesus Jerusalem.[3]

[Luke 19:41-47]

On a tyme as Iesus[4] Crist come toward þe cyte of Ierusalem, he wep þervpon & seyde, "3if þou wist þat I wot, þou wost wepe vpon þiseluen. Ffor certis such day schal come, þat now is pees to þee & reste, & al hid from þin eyen. Ffor suche dayes schul comen þat þin enemyes schul comen to þee[5] & bynyme þee þat[6] þou hast, & bete þee al doun to þe erþe, þee & þine children, & al þat ben in þee.[7] & þei ne schal no3t laten no ston lyn[8] vpon oþer, for þat

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[1] heading in P: Dominica x post festum Trinitatis secundum Lucam 19; heading in W2: Dominica xi post pentecosten secundum lucam

[2] appropinquaret] B appropinquasset; P appropinquaret; Vulg. appropinquaret

[3] Jerusalem] Ierusalem & cetera

[4] Iesus] om.

[5] þee] þe and bete þe

[6] þat] al þat

[7] & bete þee al doun to þe erþe þee & þine children & al þat ben in þee] and destrue þe & alle þine into þe erþe

[8] laten no ston lyn] lete stonde ston



3e ne knowe no3t þe tyme of 3oure visitasioun." Whan he had[1] þis[2] seyd, he wente into þe temple & drof out þe[3] marchaundes. He dide out[4] alle þat bou3ten & solden. & þat þei alle herde he seyde after, "It is writen in holy bokes þat myn hous is hous of orysoun, & 3e it haue maad dich of þeues." & after he preched þerinne iche day.

Iesus wep for dole of þe wickednesse[5] of þe cyte þat schulde be lorn for his perels, & þat he ne sei3 no3t þe peryl þat he was inne, ne nolde no3t leuen[6] þat was comen for his goode, & for þat he nolde no3t leuen in hym ne folwe his conseyl ne don þerafter. Þere þei maden most ioye, þere þat þei schulde most han wept.[7] Þerfore he seyde ful[8] swetliche, "3if þou wost þat I wot, & þou sei3[9] þat I se,[10] hou þine enemyes schul comen & al destruyen þee."[11] His

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[1] had] B h had, first h canc.

[2] þis] þus

[3] þe] alle þe

[4] He dide out] out he dude

[5] of þe wickednesse] om.; W2 pur la felunesse

[6] leuen] leue hym

[7] most han wept] haue ben in most wepynge

[8] ful] om.

[9] sei3] it sei3

[10] se] wot

[11] þee] it as it

enemyes[1] were þe Romayns, but Iesus it seyde longe er þat it fel. But[2] þei helde hym for fals, & þerfore al þat harm bifel[3] hem. Ffor al to[4] þat tyme þat God wolde it schulde ben. Titus & Vaspasius, his sone, com & destryued it, þat were prynces of Rome. & gret ri3t was þat helden a3ens Iesus Crist, þe fader & þe son[5]e,[6] þat þe fader & þe sone ouercome hem. & ri3t as Iesus was don on þe rode & slayn at Estren, [f. 76[r]] ri3t also þei were[7] ouercomen at Estren of her enemyes. Lokeþ now hou wel God wrake hym & ne for3at[8] no3t þe tyme.

& no3t onliche God it seyde hem in her lyue þat þei schulden ben fordon, but longe after he schewed hem many toknes of wreche & many wondres for þat þei schulde haue amended hem & don penaunce, but þei ne wolden no3t knowen Crist for no þing þat he schewed[9] hem. Of þe wondres þat

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[1] His enemyes] om.

[2] But] þat

[3] harm bifel] haþ bifallen; W2 mal...auint

[4] al to] in

[5] was þat helden a3ens Iesus Crist þe fader & þe son] it was for þat þai helden a3ein Jesu crist; W2 co esteit...Ke cil ke iesu despisient E pere e filz

[6] was þat helden] it was for þat þai helden

[7] also þei were] so were þai

[8] for3at] B 3a on erasure and written in darker ink

[9] schewed] couþe schewe



bifellen þere þat þe Iewes ne helden no3t but for[1] fantome, Ichil sey 3ou a party for to warnen[2] 3ou þoru3 her folye. Þei helden[3] a gret feste, & þider comen litel & mychel to holden her feste in Ierusalem. & ri3t as þei weren asembled, þer[4] aros sodeynliche a cuntek amonges hem þat þei smyten togideres, & þritty þousande were slayn of hem.

And as þei maden her[5] sacrifyce, as þe lawe had ordeyned, of oxen & of boles & of chalues, of scheep & of lambes, a 3ong bole ded his[6] kynde wiþ a lomb a3eins kynde. & anoþer tyme, [aboute][7] mydny3t suche bri3tnesse fel in þe [temple],[8] þat þei þat sei3e þat li3t wenden þat it ha[d]de[9] ben aboute mydday. And þat oþer ni3t abouten þe first cok bifel anoþer gret wonder: þe 3ates þat weren of yren, þat vnneþes þritty men schulde openen, opened by hem one. & at þe openynge such a fruschinge it[10] made, þat þei

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[1] for] om.

[2] warnen] B w warnen, first w canc.

[3] helden] hadden

[4] þer] alle

[5] her] om.

[6] his] B h above the line

[7] aboute] B aboute aboute; P aboute

[8] temple] B temple aboute mydny3t; P temple

[9] hadde] B hade; P hadde

[10] it] þai



þat were þerinne wenden þat þe walles[1] schulde han falle adoun.[2] & whan þat noyse was don, a vois cried in þe temple þat þei alle herden,[3] "Go we hennes! Go we hennes!" & a sterre brod & long & was maad after a swerd hong in þe ayr abouen þe cyte a 3er;[4] & þer nas litel[5] ne mychel þat þei ne sei3e it. & hors brennande in þe eyr, & men sittande þervpon & semed[6] as it were men of werre, & token her cours in þe eyr fourty dayes. & oþer merueiles þer were many þat I ne þenke no3t al of þat Iesus Crist wolde schewen hem [f]or[7] þat þei schulde han amended[8] hem & for þat þei weren so wicked þat þei ne wolde no3t amenden hem.[9] For no speche þat he spac to hem in his liue, ne for his longe abidynge,[10] þei ne wolden no3t amenden hem. & whan fourty wynter was gon after his passyoun, þan þei were alþer

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[1] þe walles] þai

[2] adoun] B a above the line

[3] herden] herden & seide

[4] & a sterre brod & long & was made after a swerd hong in þe ayr abouen þe cyte a 3er] B abouen þe cyte a 3er mar.; P And after brode & long was made a swerde honynge in þe eire aboue þe cite; W2 Vne esteille lunge e lee(r) Furme tut dreit cum espee Tut lan sur la cite pendist

[5] litel] non litel

[6] semed] summe; w2 en guise

[7] for] B Ffor; P for

[8] han amended] amende

[9] þat þei ne wolde no3t amenden hem] om.; W2 k'il amender ne se uoleient

[10] abidynge] biddynge; W2 atendance



ricchest & alþer gladdest,[1] þan he sente þider[2] Titus & Vaspasius wiþ al her ost for to vengen hym harde & sone. Whan þei of Yude herden þis, þei fledden alle in to Ierusalem & helde hem þerinne. Whan Vaspasius com & Titus wiþ her ost þat nas no3t litel & biseged Ierusalem & dide hem gret harm as Iesus[3] had seyd toforn, wiþouten þei slou3 hem, & wiþinnen þei pyned hem for hunger. Ffor þei þat wente out, oþer þei[4] were taken oþer slayn. & þei þat were wiþinnen dyed[5] for hunger. & so mychel hunger þei hadden[6] þat þe quyke eten þe dede. & þei þat ne dyed no3t for hunger, by hundredes[7] þei token hem togider hond in hond, &[8] by her wille þei fellen adoun of[9] þe walles for to slen hemseluen. Þe moder bynam her[10] child his mete 3if he eny had, & þe moder ete hir [f. 76^{v}] child. Lokeþ now þe lengere þat God abideþ, þe hardere he wrekeþ hym. Schame it is to sey, þei eten mennes dunge; & þe stronge slou3 þe

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[1] alþer ricchest & alþer gladdest] in al þaire gladnesse; W2 riches e manz

[2] þider] om.

[3] Iesus] he

[4] þei] þai þat

[5] dyed] þai di3eden

[6] & so mychel hunger þei hadden] þai þat hadden

[7] by hundredes] om.

[8] &] om.

[9] þei fellen adoun of] & fellen ouer

[10] her] þe



feble & ete hem. Þe riche men kest lot[1] in her houses, & þei[2] þat þe lot fel on, he was slayn & di3t to her alder mete. So þei weren ofhungred, þat þei leten þe Romayns han entre;[3] & so[4] many þei token & slowen, þat þei selden þritty for a peny. As þei bou3ten Jesu for þritty penys, so þritty of hem were sold for a peny. & 3it þer were wel[5] mo sellers þan biggers. & whan þe Romayns had taken þe cyte, þei beten doun[6] þe walles so þat[7] holy writ seiþ, "Þei ne lete no3t o ston vpon anoþer." Lokeþ hou God wrekeþ hym harde[8] whan he wrekeþ hym. Certes 3if þat þei wolden han turned to hym & haue amended hem of her yuels,[9] God is so ful of pite þat he wolde haue for3euen[10] hem altogider. & þerfore God manaceþ hem [f]or[11] þat men schulde dreden hym þe more and amenden hem. & þei þat dreden his manace, þei schul haue for3euenesse so þat þei amenden hem. & he þat ne

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[1] men kest lot] kasten lottes

[2] þei] hym

[3] han entre] alle entren

[4] so] om.

[5] wel] om.

[6] doun] om.

[7] þat] as

[8] God wrekeþ hym harde] hard god wrekeþ

[9] turned to hym & haue amended hem of her yuels] turned hem vnto hym & amended hem

[10] for3euen] for3iuen it

[11] for] B Ffor; P for



3eueþ no kepe to his wreche, ri3t whan hem likes best & wende[1] best for to fare, þan comeþ þe wreche of God vpon hem. & þat may men wel wite[2] be Jerusalem þat Crist wepe vpon.[3] Wite we may by his wepynge, þat hym forþinkeþ[4] whan þat he schal avengen hym. And þerfore he scheweþ his wreche for to warne men; for he ne may no3t but 3if[5] he do ri3t.

Now we han teld þe wrecchedhode[6] of þe[7] cite; now loke we what it bitokneþ for to amenden oure lyf þoru3.[8] Ierusalem is as mychel to sey as si3t of pees. & for to han þe pees of heuene, Iesus wolde make oure soules. & he com into þe world for to biggen oure soules for to bringe hem a3en to þat[9] pees. Ffor in þe soule is þe si3t þoru3 whiche we schul sen[10] Goddes pees. & holy soule is wel cleped cite whan it is astored of alle goodes. & þerfore God seiþ, "In heuenes is my sete."[11] After he seiþ þat,

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[1] wende] wenen

[2] wite] B w wite, first w canc.

[3] vpon] opon hem

[4] forþinkeþ] ofþencheþ

[5] ne may no3t but 3if] may bot

[6] wrecchedhode] wreche

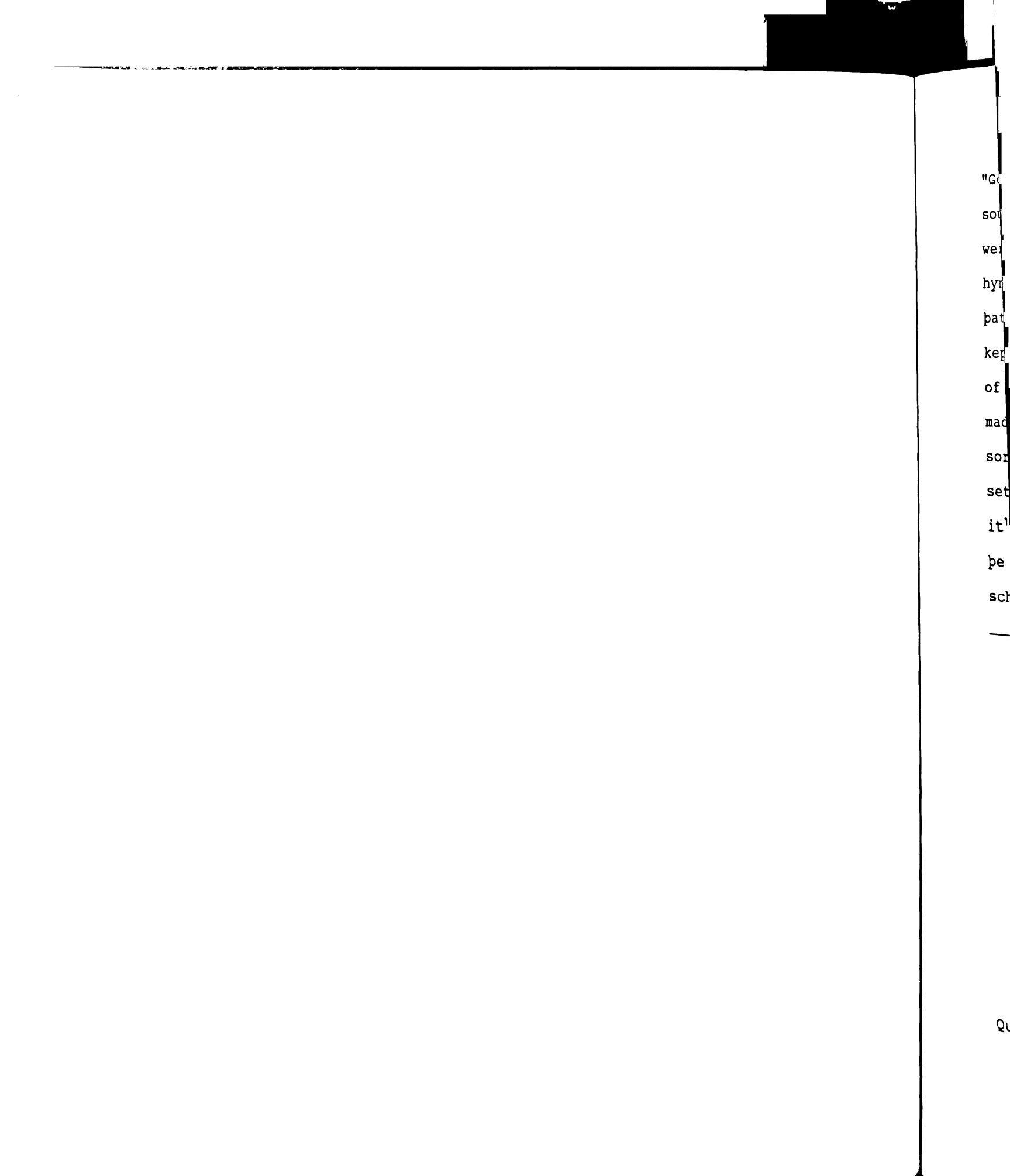
[7] þe] þat

[8] þoru3] þerþorou3

[9] þat] þe

[10] sen] alle seen

[11] heuenes is my sete] heuene is my Citee; W2 li ciel est mun se



"God sitteþ in holy[1] soules" [Cf. Isa. 66:1-2]. But þe soules þat han trespassed & went from God þoru3 his[2] yuele werkes þat it[3] liþ inne, Jesu þoru3 his swete grace pleyneþ hym þeron,[4] & is sory þerfore.[5] He is sory for oure folye þat we ne haue no sorowe fore.[6] 3if þat we wile 3eue[7] good kepe to oure synnes, & se hou þat þe cite of þe soule is ful of synne, and hou þat it haþ forsaken Crist þat it fourmed & made & bou3t, sone he schulde fynde why[8] þat he my3te be sory. But we ben so ablinded þoru3 erþeliche willes, & sette so oure loue in worldliche[9] þinges, þat we holden it[10] al folye, al þat men spekeþ of anoþer lyf.[11] Bute[12] þe day of God þat he haþ sett schal com þer al þis wille schal failen vs þat we now haue[13] here. For al þat oure

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[1] holy] þe

[2] his] her

[3] it] hij

[4] þeron] ofte

[5] þerfore] þerof

[6] fore] ffor

[7] wile 3eue] 3aue

[8] why] waye

[9] worldliche] erþelich

[10] it] om.

[11] al þat men spekeþ of anoþer lyf] þat men speken; W2 Quant le l'om dist del altre uie

[12] Bute] Ac anoþer at

[13] haue] B haue haue, first haue canc.



fole[1] herte wile here, þer it schal be dedliche harm. And Dauid seiþ in þe sauter, "Þan þei departen al her þou3tes" [Ps. 145:4]. & þe grettere pynes we schul han whan we wot þat[2] Crist is, & we ne folowe [f. 77^{r}] hym no3t. Ffor oure visitacioun we ne wil no3t knowen here ne folwen. He com hymseluen for to visiten vs whan he toke flesch & blod. & 3it his visitynge lasteþ amonges vs as longe as we ben here bodiliche; for al þat we suffren of aduersite, al is þe visitacioun of God. & he seiþ þoru3 Dauid, "I schal visite al her yuels wiþ þe 3erde of my betynges" [Ps. 88:33]. For þe swete[3] God sumndes vs alle wiþ al þat we han in þe[4] world. Þe ryche, his goodes[5] sumundeþ hym. Þat he ne schal no3t falle in wanhope, þe pouer sumndeþ his pouerte. Þe wyse, his witt sumndeþ hym þat li3teþ hym in ri3t power. Þe fol, his folye clepeþ hym[6] for he ne misdoþ no3t. Þe stronge is cleped þoru3 his strengþe, þat he ne be no3t draweand[7] to yuel. Þe feble, his febles clepeþ hym. & al þis is visitynge to us, al þat we suffre here, 3if we wile

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[1] fole] foule

[2] pynes we schul han whan we wot þat] pyne þat we schull haue whan we witen þat þat

[3] swete] good

[4] þe] þis

[5] ryche his goodes] riches godes good

[6] clepeþ hym] somoundeþ

[7] draweand] drawen



vnderstonde it & take it in paciens, ne wexe[1] no3t in pride for no ricches, ne þe we no3t yuel payed for oure pouerte, ne do no synne for myssays, ne non yuel for ese. & þei3 we do, sone we may acorde wiþ God 3if þat we be sory þerfore & repente vs.

But we louen so oure flesch, þat we ne 3eue no kepe to þe soule: we feden it, we[2] cloþen it, so þat we for3eten al oure[3] sely soule. Þat we laten þat[4] schulde laden us to God, & loue[5] oure flesch þat draweþ us from God. Ffor þei þat liuen after her[6] flesches wille, þei for3eten often God. & for þe loue of her fol[7] delit, þei sette þe amendement[8] in respitt. But he þat abydeþ so to do wel, it nis no wonder þei3 he it fele afterward. Many schulde do ful wel ne were yuel abidynge. Many schulde be wel wiþ God 3if þat he ne abod no3t so longe.[9] No man ne may to sone bigynne for to amenden hym a3ens God. But man may drawe[10]

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[1] wexe] wexe we

[2] we] om.

[3] al oure] þe

[4] Þat we laten þat] Þat þat we leten

[5] loue] louen so

[6] after her] here after

[7] fol] foule

[8] þe amendement] amendyng

[9] 3if þat he ne abod no3t so longe] ne were longe abidynge

[10] man may drawe] many drawen it



so longe olite, þat God suffreþ þat he be[1] acumbred þoru3 myssays oþer þoru3 sykenesse. For man þat in[2] al his lyf haþ loued[3] folye, whan he is taken wiþ yuel &[4] haþ euere more & more, hou schal he þan biþenken hym of alle his trespas[5] þat he haþ don a3ens God in longe tyme? A fol he is þat tristeþ þervpon, for he desceyueþ hymseluen & draweþ his enemyes vpon hym. & þe more þat þei langwischen, better[6] ben her enemyes payed. Her enemyes ben þe fendes þat al enticen[7] to synne. & þei maken hem ful meke vnto hem whan þat þei folwen hem in folye. But þe more þat we repenten vs, þe faster þei wil assayle us; & þe more þat we han serued[8] hem, þe more enemyes þei ben to us. & whan we drawen ner oure deþ, hidousliche þei wil manace[9] us & schewe us alle oure yuels.[10] & þei schul comen toforn vs

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[1] he be] hij ben

[2] in] om.

[3] loued] lyued in; W2 ame

[4] &] he

[5] biþenken hym of alle his trespas] amende of his trespas; W2 li uendrat purpens E s'il se purrat purpenser Purrat il dunc tut amender Poet il amender meintenant Quant ke ad mesfait en son uiuant

[6] langwischen better] languisshen hem þe more

[7] al enticen] enticen hem

[8] han serued] seruen

[9] manace] maken; W2 manacerunt

[10] yuels] yuel dedes

wiþ ful[1] gret ost for to confounden us. & on iche[2] half þei schulen assaylen hym & wounden hemseluen[3] for to make þe sely soule adrad. Of þat horrible[4] si3t schal þe soule ben al confounded. Ffor alle his wittes þei schul chaungen, as þei entyced hym to synne þoru3 hem. Þei schul setten her hertes in so mychel angwisch, þat þei ne witen[5] [f. 77^{v}] where þei schul mow holden[6] hem. In as[7] many manere þei schul bisegen[8] hym as þei enticed hym to synne. To deþ þe soule goþ 3if it go out of þe body; & wiþinnen þe body it dyeþ for hunger whan it[9] ne haþ no mete of goode werkes. & for it[10] ne had no good don aforn, þoru3[11] good ri3t it dyeþ þan for[12] hunger. Þan fallen[13] þe walles þoru3 asaut.

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[1] ful] a

[2] iche] al

[3] hemseluen] om.

[4] horrible] hidous

[5] witen] schullen wite

[6] holden] B holden holden, first holden canc.

[7] as] al so

[8] bisegen] sechen; W2 Asege

[9] it] he

[10] & for it] for he

[11] aforn þoru3] & for þorou3

[12] þan for] of

[13] fallen] failen

Ffor witt[1] ne strengþe nis no3t worþ þan, ne no ston ne schal be laten on oþer.[2] Ffor þe þou3tes schul alle þan be destruyed.[3] For ston is strong & hard, & bitokeneþ[4] wel wicked þou3t. & whan we leyn on[5] yuel þou3t vpon anoþer, þan[6] ley we ston vpon ston þat is durande in his synne. But whan þe man dyeþ, ne ston ne[7] dwelleþ vpon oþer. Ffor alle þe willes & þe fol delites, alle schul be þan[8] fordon in a litel whyle.

Alle þinge þan is greuande[9] to man þat ne knewe no3t his synne here. Þe gret drede of þe martyrdome, þat þe soule schal haue[10] þat þan fayleþ mete, þat ben goode werke.[11] Whan þe deþ comeþ vpon hym & þe fendes ben on al half hym, & for þe drede þat he schal þan han, þei al for3eten[12] Jesu. 3if þer be eny þat þenkeþ on[13] God, of

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[1] Ffor witt] forþwiþ; W2 Kar sens

[2] be laten on oþer] ligge þan vpon oþer

[3] destruyed] de{sciu}ed; W2 destruit

[4] ston is strong & hard & bitokeneþ] stones stronge & hard bitoknen

[5] on] any

[6] þan] þere

[7] ne ston ne] no ston

[8] alle schul be þan] schullen þan be

[9] þan is greuande] þat is þan greuande

[10] haue] þan haue

[11] werke] werkes

[12] þei al for3eten] he schal al for3ete



synnes[1] he schal so be trubled whan þat he seþ hem so foule & so gret & many,[2] he schal falle in wanhope. Ffor whan he seþ þat he ne may no3t passe from deþ, & his synnes ben so grete & his tyme so schort, suche a dispayr he schal þan haue þat he schal hope he ne may in non manere amenden hym.[3]

Þan alle his children di3en; þat ben his goode werkes, 3if he eny haue don. Ffor no goode dede ne helpeþ to[4] hem þat ben in dispeyr.

Fforþi lordinges, for Goddes loue, þenkeþ þervpon þerwhyles þat 3e haue power of[5] 3ouseluen. Þenkeþ to amende 3oure lyf whiles þat 3e han pouste.[6] Þenkeþ vpon 3our creatour whyles þat 3oure day lasteþ; 3our day is as long as 3e ben in þis lyue. Whil þat 3e ben in hele, amende 3ou. For certes he þat ne amendeþ hym no3t, þe pine is ful strong & hard. Salamon þat was wyse of þe Holy Gost warneþ vs alle, "Ne targeþ no3t[7] for to comen to God, ne for to

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[13] on] to

[1] synnes] his synnes

[2] many] so many þat

[3] in non manere amenden hym] nou3th amende hym in no manere

[4] to] om.

[5] of] ffor

[6] whiles þat 3e han pouste] vntil þat 3e haue it in pouste; W2 Tant cum de vus puissance auez

[7] Ne targeþ no3t] þat we ne tarie vs nou3th

seruen after his grace. Ne drawiþ no day along þat 3e ne turne to 3our creature; for his wreche[1] comeþ sodaynliche, & destruyeþ alle þat hym greuen" [Ecclus. 5:8-9]. A tale.[2]

Hereþ now hou it bifel of on þat longe helde hym in his synne & nolde no3t repenten hym. & he was a gret mayster, & þerfore iche man dide þat[3] he wolde haue don. & whan he feled hym encumbred & charged wiþ many synnes, he nolde no3t amenden hym in þe world. Bute he dide hym into religioun, & þere he þou3te to amenden hym, þere þat he ne my3te no3t haue no laiser to synnen. & whan he was maad frere & he sei3[4] þe holy men lyuen[5] holy lyf, þan[6] he was more aschamed to schewen his synnes þan whan he was in þe world. Þan he bycom heuy & þou3tful, & of his helpe he[7] þou3t litel, & entred into a fol þou3t[8] þat he my3te neuere come to suche point as his breþeren were inne. For þe gret yuels þat he had [f. 78ʳ] don, he þou3te he ne my3te neuere amenden.[9] & sone þerafter[10] he fel syke. & þe abbot com

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[1] wreche] wraþþe

[2] A tale] B written in small brown letters in the space preceding paragraph mark; A tale also in red ink in margin

[3] þat] what þat

[4] & whan he was maad frere & he sei3] om.

[5] lyuen] ledden so

[6] þan] þat

[7] he] om.

[8] fol þou3t] folye

[9] amenden] amende hym



for to conseyl hym & for to prechen hym, & schewed hym mychel of holy writt & of goode ensamples þat God ne wolde forsake no man[1] þat wiþ good wille forsoke his synnes, & þat God[2] preysede more þe good wille þan long[3] penaunce. Ffor in litel tyme[4] God wircheþ. For whan a synful man wiþ good wille forsakeþ his synne, al his trespas God for3eteþ. Þe abbot spak mychel; & alwey he lay stille & helde hym in pees. Þe abbot was awondred þerof, & wende þat he had ben def and[5] doumbe. Þan he cried vpon hym loude & bad hym speken. Þe frere satt vp þan, & seyde to þe abbot as[6] he satt, "In vayn, sire, þu hast yspoken for to bynimen me out of[7] my sete. Ffor my sete is maad depe in helle next Satanas. Ich it haue[8] sen ry3t now, & I ne may neuere flen it. Wharto wiltou traueyle?[9] God hymseluen ne may no3t putte me out þerof." Whan þe abbot herd þis, he wente awey sory. & þat oþer dyed, & þe fend toke hym to hym.

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[10] þerafter] om.

[1] forsake no man] no man forsake

[2] God] he

[3] long] sore longe

[4] tyme] om.

[5] and] or

[6] as] þere

[7] out of] om.

[8] it haue] rev.

[9] traueyle] trauaile þe

Seint Bede telleþ þis tale for to warnen vs alle[1] from fol delit & þat we ne tarie[2] no3t to longe for to comen to good repentaunce, but þat we amenden vs er þat God[3] schewe his vengaunce. God sende vs his[4] grace so to amenden vs, þat he ne wreþþe hym no3t wiþ vs. AmeN.[5]

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[1] alle] om.

[2] tarie] B erasure between i and e; P targe

[3] er þat God] here er God

[4] his] om.

[5] wiþ vs Amen] B written below in next line



(40)

Dominica xi secundum Lucam.

Þe xi Sunday gospel after Trinite.

Luk xviij.[1]

IN illo k[alendarum] Dixit Iesus ad quosdam.[2]

[Luke 18:9-14]

On a tyme Iesus seyde þis[3] to his disciplis, "He þat holdeþ hym suche as he were ri3tful & haþ despyte of oþere þat he seþ[4] in synne. Twey men wenten into þe temple & bad[5] her bedes. Þe ton of hem was a Pharisee, & þat oþer a Pupplican. Þe Pharisee was bold, & maked his preyere on þis manere: 'God, I þanke þee[6] þat I ne am such as oþer[7] folk ben: þef, ne wrong doere, ne holer, ne such as is[8] 3on Pupplican. I faste two dayes in þe woke, & I 3eue my tiþes of al þat ich haue.' Þe Pupplican stood fer adoun in þe

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[1] heading in P: Dominica xj post festum Trinitatis secundum Lucam 18; heading in W2: Dominica xii post pentecosten secundum lucam

[2] IN illo k[alendarum] Dixit Iesus ad quosdam] Dixit Jesus ad quosdam qui in se confidebant

[3] þis] om.

[4] he seþ] ben

[5] bad] boþe badden

[6] þanke þee] rev.

[7] oþer] þat oþer

[8] is] om.

chirche, & ne lete hym no3t worþi to loken vpward to heuene; but he smot vpon his brest & seyde, 'Lord, haue mercy on me synful wrecche.' I sey 3ou forsoþe, þis wente hom ri3tful & þat oþer synful. He þat hei3eþ hym schal ben lowed; & he þat loweþ hym schal ben hei3ed."

Wel owe we to loue Iesus Crist þat in alle þinge warneþ vs, hou þat we schul leten al þinge þat falleþ to synne[1] & dressen vs toward God,[2] & hou þat we schul bisechen to hym whan þat we wil speden at[3] hym. For he þat bisecheþ proudliche, al ydel[4] he traueileþ to God. & þerfore Iesus atte bigynnynge vndernymeþ suche. Ffor many whan þei schul bisechen oþer amenden hem þoru3 schrifte, þan þei putten forþ alle her goode dedes & hilen[5] her foule synnes. Þe synnes þat þei han no3t don, þei tellen þat ben li3te synnes,[6] & hilen[7] þat encumbren þe soule. & þoru3 her fol auantance þei fallen in gretter peryle. Ffor he þat auaunteþ hym of[8] goode dedes, þan he is aschamed to seye

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[1] al þinge þat falleþ to synne] synnes

[2] vs toward God] oureselven vnto godward

[3] we wil speden at hym] we wille speken vnto hym; W2 uers li uolums espleiter

[4] ydel] in ydel

[5] hilen] helpen; W2 cunceilent

[6] Þe synnes þat þei han no3t don þei tellen þat ben li3te synnes] om.; W2 Les mals k'il nient pas fait (annunbient) E taisent cels ke l'alme encumbrent

[7] hilen] helen

[8] of] in



his grete synnes. & in as mychel he synnes double whan [f. 78ᵛ] þat he auaunteþ hym & hileþ[1] his synnes þoru3 pride of his auauntance. Þat he haþ don of goode dedes,[2] al he destruyeþ it[3] þoru3 his wel latynge.[4]

[Ffoure][5] yuel vices þer ben þat folweþ þis auantance. Þat on is whan a man weneþ þat he haþ þat þing þat he ne haþ no3t, neiþer in cunnynge[6] ne in dede; þat oþer, þe goode þat he doþ[7] þat he it[8] haþ of hymseluen. Þe þridde is whan man[9] weneþ þat God ne haþ no3t 3euen hym no3t þat he haþ, but properliche þat[10] he it haþ þoru3 his seruyse & his[11] queyntise. Þe ferþe is whan he weneþ þat noon haþ þat he haþ in word no in dede þe cunnyng, ne þe werkes þat he haþ;[12] & þoru3 þat he weneþ þat hymseluen is good[13] þat he

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[1] hileþ] heleþ

[2] haþ don of goode dedes] had of goddes dedes

[3] it] his

[4] his wel latynge] wel late

[5] ffoure] B Ffor; P ffoure; W2 Quatre

[6] cunnynge] kennyng

[7] þe goode þat he doþ] þat god doþe; W2 le bien k'il fait

[8] it] om.

[9] whan man] þat he

[10] þat] om.

[11] his] om.

[12] in word no in dede þe cunnyng ne þe werkes þat he haþ] om.; W2 ad n'en sens n'en fait Co k'il

despiseþ oþere. Þe firste þre ben ful yuel, but þe ferþe confoundeþ hem alle.

Þis Pharisee was suche, wharþoru3[1] he preysed hymseluen in his siggynge.[2] "God," he seyde, "I þanke þee þat I nam no3t such as oþer[3] men. I nam no þef, ne wrong doere, ne lecchour." What was to hym for to reprocen[4] oþer mennes synnes in his preyere whan he ne my3te no3t amenden[5] hem?

Allas, many it be[6] now of suche þat fareþ as þe Pharisee dide, þat for to reprocen oþer mennes synnes wenen to li3tlen[7] her owene. Oþer þei sen,[8] & hemseluen þei wil for3eten. & in as mychel þei doublen her synnes. Her yuels þei hilen,[9] & her goode dedes þei putten forþ, as þis[10] Pharisee dide. He wiþheld his yuels, & he schewed his goode

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[13] good] so good

[1] wharþoru3] þorou3 whom

[2] in his siggynge] siggeande

[3] oþer] þise oþer

[4] was to hym for to reprocen] was it vnto hym þat he reprocheþ

[5] ne my3te no3t amenden] ne amended

[6] it be] þere ben

[7] li3tlen] B second l mar.; P litel

[8] Oþer þei sen] In oþer þai synnen; W2 Altres ueient

[9] hilen] helen

[10] þis] þe

dedes.[1] Of his ioye & of his 3ifte he 3af reproce vnto Goddes self, & al[2] he it dide for he schulde ben preysed of holy lyf. & wite 3e wel þat neuere noon þat preyseþ hymseluen ne schal be wel wiþ Jesu Crist. & þerfore swete Iesus Crist, for to chastise his frendes wiþal, seyde þis to hem, þat whan þei dide eny good dede þat þei ne schulde nou3t haue no pride þerof. But vnto 3ouseluen, sey þis[3] in 3oure þou3tes. We ben seruauntes wiþouten eny good dede of usseluen. We ne haue no3t don þat we owen to don to God.

Þe Pharisee in his preyere avaunted hym þat he fasted, but he ne loked no3t to his yuel dedes þat he yueled his broþer. Certes a man were better to eten twyes þan for to speke yuel of þin[4] euen cristen. & whan yuel þou3tes anoye, what hope 3e þat yuel speche doþ[5] þan? Wite 3e wel, for no3t ne biseche þ he[6] þat chastiseþ no3t his tunge. And Seynt Iame þe apostel seiþ þat was fulfilled of þe Holy Gost, "He[7] þat weneþ to lyuen holy lyf & ne chastiseþ no3t his tunge, but putteþ forþ al þat is in his herte, vayn is

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[1] he schewed his goode dedes] hise good dedes he schewed

[2] al] om.

[3] sey þis] & seien þus

[4] þin] his

[5] doþ] schal

[6] ne biseche þ he] is þe bisechinge of hym

[7] He] þat he

his religioun" [Jas. 1:26]. And þerfore þis[1] Pharisee[2] ne plesed no3t to God in al his lyue for his fol[3] preysyng, & þou3te[4] yuel by oþere whan he preysed hymseluen & iuged oþere. He avaunted þat he 3af his tiþes & fastede. He wende for his 3ifte & for his fastynge & for þat he nas no gret synner þat hym þo3te haue plesed þerwiþ al to his creatour.[5] & so he schulde forsoþe ne had his pride ben þat hym þou3te þat he was better þan anoþer.[6]

Ffor iche man þat lyueþ good lyf, 3if þat he haue likynge þerof, þat likynge fordoþ alle his goode dedes.[7] 3e ne[8] [f. 79ʳ] schal neuere se noon þat avaunteþ hymseluen þat he nis proud. & as þe wynd dryueþ awey poudre, so doþ preisinge awey alle graces.[9] 3if he had kepte[10] hym loweliche, þan had þe likinge no3t dered[11] hym. & ne had

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[1] þis] þe

[2] Pharisee] B p pharisee, first p canc.

[3] fol] foule

[4] þou3te] he þou3th

[5] þat hym þo3te haue plesed þerwiþ al to his creatour] as he þou3th al plese þerwiþ to þe creatour

[6] anoþer] anoþere for þat

[7] dedes] om.

[8] ne] B ne sc, sc canc.

[9] preisinge awey alle graces] self heri3ing alle good graces

[10] kepte] cast; W2 tenu

[11] dered] dei3ed; W2 guerpi le uent

he no3t lacked oþere, þei3 he had be synful, but bisou3te[1] for hem & loked to his owene frelte, þoru3 þe good dedes þat he dide he mi3te han had þe[2] grace of God. Ffor al þat a man doþ þoru3 vainglorye, tofore God ne get he no mede þerfore, ne for noþing but 3if he sette hym al in lowenesse; þat is, lete litel of hymseluen.[3]

Now we han teld of þis Pharisee.[4] Now telle we of þe Pupplican þat was verray repentaunt. Þe Pupplican stod afer,[5] & fel on his[6] knees doun to þe erþe & bete his brest, & lete þat he was no3t worþi[7] to loke vp toward heuene, & bisou3te wiþ good wille[8] & wiþ sorowe of herte, "Sire, haue mercy of þis[9] synful chaityf." Þis bigan to lowen hym, & biknewe þat he was synful. & þe more þat he lowed hym, þe ner[10] was Goddes grace.[11] Pupplican is as

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[1] ne had he no3t lacked oþere þei3 he had be synful but bisou3te] nou3th had he lakked non þou3 he were synful bot he sou3t

[2] þe] a

[3] but 3if he sette hym al in lowenesse þat is lete litel of hymseluen] om.

[4] Pharisee] Pharisew schortlich

[5] afer] after; W2 loinz

[6] his] om.

[7] worþi] worþi ne digne

[8] wille] hert

[9] of þis] on me

[10] ner] more

[11] grace] grace in hym

michel to sey as he þat synneþ & haþ forlorn[1] schame, & þoru3 þat he synneþ openliche, & ne hadde no chastisynge. Þis Pupplican stod fer from þe auter[2] for his gret synne þat he was inne, & held hym no3t worþi to nei3e non holy þing for his grete synne þat he hadde don a3en his creature whan þat he had forsaken þe[3] holy companye of heuene for his synnes.

His ei3en he nolde no3t lifte[4] vp to heueneward, for he was adrad to wraþþe God more [f]or[5] þat he hadde so gretliche trespased a3ens hym, & bete[6] his brest & repented hym sore þat euere he had greued God in word oþer in dede. "Lord," he seyde, "haue mercy on me synful." He ne seyde but onliche þes wordes, & he of alle yuels[7] was quyte. God for3af him altogider. & þis is þat holy writt seiþ, "Schort bede þirleþ[8] heuene schortliche[9] seyd of hym þat is verrey repentaunt" [Ecclus. 35:21]. Wharþoru3 þat[10] he haue good

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[1] he þat synneþ & haþ forlorn] he þat haþ synned & haþ for3eten; W2 ki hunte pert

[2] stod fer from þe auter] fer fro þe autere stood

[3] þe] þat

[4] lifte] heuen

[5] for] B Ffor; P for

[6] bete] he bete

[7] he of alle yuels] of alle yuels he

[8] þirleþ] sone perceþ

[9] schortliche] B s schortliche, first s canc.

[10] þat] om.

hope in God, als sone as a[1] man leteþ þe wille[2] of synne as sone he haþ helpe of God. & God seiþ þoru3 þe prophete þat he made þe Holy Gost to speken in, þat "Which tyme þat þe synnere turneþ his herte to me & repenteþ hym & is sory for hem, al I schal for3eten his synnes" [Cf. 2 Para. 7:14].

Fforþi lordinges, for Goddes loue, turne we vs to þe[3] Lord. For be þe synne neuere so gret, he is ner[4] euermore hym þat repenteþ hym. Take we ensample at þis[5] Pupplican & be we lowe of herte as he was; & lete we þe pride of þe Pharisee. Þe Pupplican lowed hym & his hous was maad fair; & þe Pharisee hei3ed hym & his hous was maad foul. Lokeþ now hou pride falleþ to schenschipe, & lowenesse mounteþ on hei3e. Ffor Goddes loue, lete we þe falland, & take we vs to[6] þe mountande. For he þat hei3eþ hym, he schal falle;[7] & he þat loweþ hym schal[8] ben hi3ed. Ffor he þat loweþ hym here, he schal ben hi3ed vp into[9] heuene; & he þat hi3eþ

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[1] a] þe

[2] wille] loue & þe wille

[3] þe] oure

[4] ner] nei3

[5] at þis] of þe

[6] we vs to] we we

[7] falle] be lowed

[8] schal] he schal

[9] vp into] in

hym here þoru3 pryde,[1] he schal be lowed into helle but 3if he amende hym. God sende vs such lowenesse[2] þat we may come to hym & be wiþ hym wiþouten ende. AmeN.

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[1] þoru3 pryde] om.

[2] lowenesse] grace & lowenesse



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THE MIDDLE ENGLISH MIRROR: AN EDITION BASED ON BODLEIAN LIBRARY, MS HOLKHAM MISC. 40 WITH INTRODUCTION AND GLOSSARY
Volume III

By

Kathleen Marie Blumreich Moore

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(41)

Dominica xii secundum Marcum.

Þe xij Sunday gospel after Trinite.

Mark þe vij c[hapitre].[1]

EXiens Iesus de finibus Tiri & Sidoun.[2]

[Mark 7:31-37]

Iesus wente out of a cuntre [f. 79ᵛ] þat was cleped Tyre & wente by Sydonie vnto þe See of Galilee, & com into a cuntre þat was cleped Claples. & a def[3] man was brou3t toforn hym, & þei bisou3ten hym to leyn his hond vpon hym. & he toke hym out of þe folk, & putte his fingers in his eren, & spateled vpon þe erþe & menged it togider, & touched his tunge, & þan loked vp to heuene & kneled a litel, & after he seyde to hym, "Be open." & his heringe[4] com to hym, & he vnbond his tunge & he spac openliche as Iesus bad hym. Þan seyde Iesus to þe folk þat þei ne schulde sey[5] it to no man. & þe more þat he defended hem to sey, þe sonner

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[1] heading in P: Dominica duodecim post festum trinitatis secundum Marcum; heading in W2: Dominica xiii post pentecosten secundum Marcum

[2] Sidoun] Sydonis & cetera

[3] def] ded; W2 surd

[4] heringe] ei3en; W2 oielores

[5] sey] tellen

þei it

ribt h

doubbe

Sydonye

bitokne

oper' w

he fors

þei hol

whan he

folye o

þorw d

vs from

Bu

binges.

us he'

3af us

& for t

þei it seyden ouer al, & seyde[1] amonges hem, "Þoru3 good ri3t he may do alle þinge þat may do þe def heren & þe doumbe speken."

Tyre on oure tunge is as mychel to seyn as [lott].[2] Sydonye is as mychel to seyn as vain venerie. Claples bitokneþ[3] x cytes. Galile is as mychel to seyn as passinge oþer[4] while. Out of þe lond of Tyre Iesus wente out[5] whan he forsoke his aungelis in heuene, þat ben his lot. Ffor þei holdeþ wiþ hym stefliche. And by Sidonie Iesus passede whan he wolde take oure flesch for to bringe us out of þe folye of þis ydel venerie. & al þat we seche[6] in þis lyue, þoru3 desyr oþer þoru3 coueityse, whan it ne may no3t kepen vs from drede, þan it is veyn venerie, al þat we go aboute.

But bi Claples Iesus passed whan he bynam vs[7] ydel þinges. For þe ten comaundementes of þe lawe, for to feffen us he[8] toke vpon hym. & as cites he confermed hem when he 3af us entendement hou þat we schulde vnderstonde þe letter, & for to leren gostly witt þoru3 whiche we mowen be maad

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[1] seyde] hij seiden

[2] lott] B abbot; P lott; W2 sort

[3] bitokneþ] is as mychel to saie as

[4] oþer] Oiþer

[5] out] om.

[6] seche] se sechen

[7] vs] om.

[8] he] & he

hol[de][1] from yuel speche & from yuel herynge.[2] & þe see of þis chaungable world is wel[3] bitokened bi Galilee. Galilee is passinge oþer while. & þe see of þis world ne seseþ[4] no3t, for it is euere passinde & turneþ vpsodoun[5] as þe whel.

To þis[6] see com Iesus whan he come into þis world for to sauen us; for [we][7] were al def and doumbe whan we vnderstode no3t Goddes wordes ne herd hem. Whan we heren[8] Goddes wordes, sone we for3ete it. & þan be we def & doumbe & blind. But whan we felen[9] vs such, þan we schullen crie mercy to God þat he sende us his grace þat we mowen here hem[10] & do þerafter & techen oþere. & 3if we ne be no3t so wyse þat we cunnen schewe usseluen þe perile þat we be inne, þoru3 oþere we moten schewe & crien mercy to Jesu. Ffor Crist þoru3 oþer mannes[11] preyere 3eld þis man his

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[1] holde] B hol; P holde; W2 guarir

[2] herynge] berynge; W2 oir

[3] world is wel] werldes wel

[4] seseþ] leþes

[5] vpsodoun] vp þe doun

[6] þis] þe

[7] we] B om., were mar.; P we

[8] we heren] om.

[9] felen] fele of

[10] hem] hym

[11] oþer mannes] his

hel[þe].[1] & Crist, þat ne cesede[2] no3t to 3euen mercy, he schal sone helpen vs whan he seþ þat þoru3 lowenesse vnto his halwen we schewen oure febles. For al þe worschipe þat we do to his seruauntes, we do it[3] to þe Lord. & to Goddes seruauntes we schul[4] schewe alle oure yuels þoru3 schrifte, & þei schul presente it to God þoru3 goode[5] bisechinges. & Iesus þat is so ful of pite ne schal neuere be so hard vnto man þat crieþ hym mercy wiþ good wille þat he ne wile here hym. Lord, what swete Iesus is good to hem[6] þat bytymes doþ his wille. He doþ gretliche his wille þat bytyme [f. 80ʳ] repenteþ hym. & þan is his wille doubled whan þat he scheweþ his synnes vnto his seruaunt mekeliche. For al þe worschip falleþ to hym whan he is biknowen his fol[7] errour & comeþ a3ein to his Lord, & whan he mekeþ hym[8] & bisekeþ his seruaunt to biseche for hym. Ffor whan boþe ben bisechende, þe prest & þe repentaunt, þe swete & þe gode[9] Jesu resceyueþ hym amonges hise; & þan he draweþ hym out of

---

[1] helþe] B help; P helþe; W2 sante

[2] cesede] seces

[3] do it] rev.

[4] schul] om.

[5] God þoru3 goode] þe lorde god wiþ

[6] hem] him

[7] is biknowen his fol] biknoweþ his foule

[8] hym] om.

[9] & þe gode] god

þe folk whan he doþ hym forsake his fol[1] willes.

Certes fole þou3tes ben wel cleped folk,[2] for þei maken michel sturbelinge in þe herte. & neuer ne schal he be wel wiþ God þat schetteþ his foule þou3tes in hym & nil no3t schewe hem ne cry God[3] mercy. Ffor man ne may no3t here Goddes wordes but 3if he late his fole[4] þou3tes.

Iesus heled þat man þoru3[5] his touchinge; for he putteþ his fynger in his ere whan þe Holy Gost comeþ & dwelleþ in hym. & al his hardinesse he putteþ[6] awey whan he hereþ wel[7] Goddes word. & he þat is def þoru3 his fole delite, þan he leteþ & nil no3t heren Goddes word. For he is def, forsoþe, þat dispiseþ Goddes word. & wiþ hym ne may he[8] no3t gladen þat nil no3t heren his wordes here.

Here hem wel[9] for to don þe betere &[10] for to helden hem, & elles he ne doþ but scorneþ God & desceyueþ hymseluen. And whan he hereþ Goddes wordus wiþ good wille,

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[1] fol] foule

[2] folk] fos folk

[3] God] om.

[4] fole] foly

[5] þoru3] wiþ

[6] putteþ] doþe

[7] wel] om.

[8] may he] rev.

[9] hem wel] om.

[10] þe betere &] þereafter; not in W2

& holdeþ hem[1] wel in his herte, þe swete Jesu spateleþ[2] & toucheþ his tunge & vnbyndeþ it fro þe brayn þoru3 þe spatel & ladeþ it to þe mouþ.

Man wot ful wel, forsoþe, þat in þe brayn woneþ witt & wisdome. For whan þe brayn is astuned,[3] alle his wittes ben feble. & þe mouþ formeþ þe resoun þoru3[4] þe tunge þat is brod & plat. Þe spatel[5] comeþ from heuene whan Crist 3eueþ us vnderstondinge. & þan he toucheþ þe[6] tunge wiþ his spatel whan he makeþ us to iuge þoru3 oure mouþ þe wordes þat þe Holy Gost haþ putt in oure eren, & scheweþ þe resoun þoru3 his wittes, þat comeþ þoru3 þe spatel, hou þat we schul bileuen in God & come to hym þoru3 wel werchinge.

His fingers putteþ Iesus[7] in oure eren whan he turneþ vs from oure folie þoru3 þe 3iftes of þe Holy Gost þat he peynteþ[8] in oure herte. & þe tunge he toucheþ wiþ spatel whan[9] he quickeþ þe wittes[10] of oure herte for to bileuen

---

[1] hem] it

[2] spateleþ] spatt

[3] astuned] stoned

[4] þoru3] wiþ

[5] Þe spatel] And spatlynge

[6] þe] his

[7] Iesus] Jesus crist

[8] peynteþ] B p peynteþ, first p canc.

[9] whan] B w whan, first w canc.

[10] wittes] vices; W2 sens

in pe w

herd in

Vn

he halp

wille &

socour,

pe last

Pe

swipe a

pat we

pat he

louen h

Ffor us

pe gret

Bu

soule &

in þe wordes of God,[1] & schewen þoru3[2] resoun þat we han herd in prechinge.

Vnto heuene he wolde loken for to schewen vs whan þat he halp vs oþer heled us, þat þider we schulden 3eue oure wille & al oure herte, þat[3] we han of[4] oure helpe & oure socour, & no3t loke vnto þe erþe for to encumbren hym[5] at þe laste.

Þerfore he knelede no3t for þat þat[6] he ne may don as[7] swiþe al[8] þat he wil, but for to schewe oure cha[ytif]te:[9] þat we wil[10] no3t knowen God ne drawen vnto hym to heuene[11] þat he wolde make for oure byhoue, & þat we ne wil no3t louen hym þat com from heuene for to helen us. [f. 80^{v}] Ffor us he kneled. For us he was sori for þat we despisen þe grete swettnesse þat þere is.

But he ne wolde no3t laten for oure wickednesse to do

---

[1] in þe wordes of God] om.

[2] þoru3] wiþ

[3] 3eue oure wille & al oure herte þat] come & 3iue oure soule & oure herte al þere

[4] of] om.

[5] hym] vs

[6] þat] om.

[7] don as] he doþe also

[8] al] om.

[9] chaytifte] B chaftite; P chaytifte

[10] we wil] willen

[11] heuene] leuen; W2 ciel

þe gode þat fel for[1] oure profyte. Þan he seyde al apertliche vnto þe syke, "Be open." Þat is as he seyde, "Opened be þin helpe;[2] þi defhed be[3] vndon & þi tunge opened." Open be it bifore[4] to heren þe gode & for to do Goddes[5] wille. Opened be it[6] bifore[7] to speken wel for to wissen þee & oþere. Open be it to alle gode werkes, & schett to alle yuel þing.[8]

Þis dede[9] & þis word don þei þat ben of Goddes scole whan þei schul first techen[10] children & lade hem to þe weye of sauacyoun. Þe prest whan he cristeneþ[11] þe child, first he cruceþ[12] his eren wiþ his finger[13] for to teche hym þat he no þing ne here wharþoru3 þat he may lese his

---

[1] for] vnto

[2] helpe] helþe; W2 oie

[3] þi defhed be] þe deef hadd ben; W2 Ta surdesce seit

[4] bifore] om.

[5] do Goddes] done þe good; faire le deu

[6] be it] B mar.

[7] bifore] for

[8] þing] dedes

[9] Þis dede] om.

[10] whan þei schul first techen] & whan þai schullen teche; W2 Quant...deiuent primseigne

[11] cristeneþ] techeþ; W2 primseine

[12] first he cruceþ] schal touchen

[13] wiþ his finger] wiþinne wiþ þe fyngere

ri3t[1] blis. And wiþ his spatel he toucheþ his mouþ, by þat iche[2] tokeninge þat he be wyse in his spekinge & stable & soþ seyand. Þat he touche þe eren first & after þe mouþ, þat bitokeneþ þat first schal man[3] mekeliche here Goddes comaundement.

Ffirst oweþ man wel[4] to heren[5] his techere, & þan wel leren &[6] vnderstonden, & holde wel[7] þat he hereþ þat he may after, whan mister is, schewen it to oþere[8] so þat þei mowe kepen hem from harm, & to werchen wel þerafter & chastyse hymseluen[9] & oþere.

Þan he seyde after, "Be open"[10] for to heren & speke apertliche. He hereþ soþeliche þat doþ alle goode & lateþ alle yuels, & þat noþing ne wil heren but þat may plesen[11] to God, & þat he wil wel in his herte þat God wyte al þat he

---

[1] ri3t] swete; W2 dreite

[2] iche] vche man may haue

[3] schal man] rev.

[4] wel] om.

[5] heren] here mekelich

[6] leren &] om.

[7] wel] om.

[8] oþere] þat oþer

[9] hymseluen] hemseluen

[10] Be open] we hope; W2 seiez veurt

[11] may plesen] pleseþ

hereþ.[1] He spekeþ openliche þat alwey seiþ soþ, & ne li3eþ no3t þat of his sawe is wyse in God. & þat he seiþ he haþ in herte þat naþ[2] no diuersite in his sawe no in his wille, & þat he ne sey no3t in himseluen but[3] þat he wil wel þat God it[4] wyte. & wite 3e wel, forsoþe, þe word[5] þat þe prest seiþ þere, in þe soule it haþ[6] þat iche vertu þat þei hadden whan Iesus it[7] seide. Ffor þes[8] wordes ben as ful of vertu as it weren whan Iesus seyde hem.[9] But þat he dide bodiliche,[10] þei don gostliche. Ffor al þat man haþ lorn he couereþ[11] a3ein þoru3 þe vertu of God as swiþe as he[12] is first tau3t at[13] his cristenynge. & 3if he kepe

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[1] God wyte al þat he hereþ] with alle þat he hereþ; W2 deus sache quant k'il olt

[2] naþ] he ne haþ

[3] but] noþing bot

[4] it] om.

[5] word] woordes

[6] it haþ] hij han

[7] it] hem

[8] þes] hise

[9] Iesus seyde hem] om.

[10] But þat he dide bodiliche] B þat mar.; P om.; W2 Mais co k'il fist charnelement

[11] couereþ] contreueþ; W2 Recoure

[12] he] sche; W2 il

[13] at] Ac

hym afterward[1] clene, body & soule he schal come hol & sauf[2] to heuene. God sende us his[3] grace so to holde it[4] þat we mowe holliche come[5] to God. AmeN.

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[1] afterward] after

[2] sauf] sounde

[3] his] om.

[4] it] om.

[5] holliche come] comen hole and sounde

(42)

Dominica xiij secundum Lucam.

Þe þrittenþe Sunday gospel after Trinite.

Luk þe x.[1]

BEati oculi qui uident quae vos videtis.[2]

[Luke 10:23-37]

Iesus seyde to his disciplis, "Blessed be þe eyen þat seþ þat 3e[3] sen. Ffor I sey 3ow þat many kynges & prophetes of good lyf wolden han sen þat 3e sen &[4] ne sei3e it no3t in al her lyftyme, & heren þat 3e heren & ne herde it no3t in al her lyue."[5] A man ros vp al in pees þat was wyse of þe lawe, & whan he stod up, he seyde to Iesus, "Maister,[6] what þing may I do for to haue þe lyf þat euere schal laste?" & Iesus asked hym what was writen in þe lawe, & he seyde to Iesus a3ein, "Þou schal loue þi Lord God ouer alle þinge wiþ al þi soule & wiþ al þin herte [f. 81ʳ] & wiþ al þi strengþe & wiþ al þi þou3t, & þi nei3ebore as

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[1] heading in P: Dominica terciadecima post festum trinitatis secundum Lucam 10; heading in W2: Dominica xiiii post pentecosten secundum lucam

[2] quae vos videtis] & cetera

[3] seþ þat 3e] om.

[4] &] & hij

[5] lyue] lyuetyme

[6] Maister] þe maister

þiseluen." & Iesus seyde, "Þou hast answered ari3t; & do so, & þou schalt liuen." & he axed þan Iesus,[1] "Who is my nei3ebore in þis world?" & Iesus Crist loked vpward & seyde to hym, "A man wente out of Jerusalem vnto Ierico. & he mette wiþ þeues, & þei dispuyled hym, & 3af him many yuel[2] woundes, & left him for half ded. & a prest com by hym & lete hym ligge whan he sei3 hym wounded; & a dekene also & sei3 þe wounded man & lete hym ligge & passed fro hym as sone as he my3te. & a Samaritan com ridande þere þis wounded[3] man lay, & he sei3 hym & hadde rewþe of hym. As sone[4] he wente to hym & bond his woundes & dide oyle in hem, & leyde hym on his mere & lad hym hom vnto his ostel. & þere he leyde hym adoun in saue warde & toke good kepe to hym. & on þat oþer day he toke twey pens & 3af to[5] þe stabler & seyde to hym, '3eue good kepe to þis man. & 3if þou dispende more upon hym, whan I come a3ein I schal 3elde it.' Þe which of þes was his nei3ebore?" & he seyde, "He þat halp hym." & Crist seyde, "Do þou also."[6]

Crist blissede þe ey3en þat sei3en þat þei sei3en. Ben

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[1] Iesus] of Jesus

[2] yuel] om.

[3] wounded] om.

[4] sone] B sone as, as canc.; P so sone

[5] to] om.

[6] also] so

þei þan blessed þat bitrayde hym, oþer þei[1] þat diden hym to þe deþ, oþer þei þat diden him on þe rode? Nay certes þei, but þei ben acursed. But þei weren blessed þat sei3en hym man & bileueden þat he was God. & þerfore he seyde to his priues, "Blessed be þe ei3en þat se þat 3e sen." Þei sei3en hym þere man[2] dedliche, & bileueden þat he was God of heuene. & Peter seyde, "Þou art Crist, Goddes sone of heuene." For in þat[3] he cleped hym Crist, he schewede þat he was man dedlich; & in þat[4] he seyde he was Goddes sone, he schewed his Godhede. Ffor þe sone in al manere oweþ[5] to be such as his fader is.[6] 3if[7] þe fader is man dedliche, þan is þe sone such; 3if þe fader is God lyuande, þan is þe sone also. Fforþi we schul bileuen wiþ Peter þat Iesus Crist is God & man. 3if þat we loke to hym wiþ ey3e þat we[8] stedefastliche bileuen it, certeynliche[9] þan we schul be parceners[10] of þat iche benisoun.

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[1] þei] om.

[2] þere man] rev.

[3] þat] þat þat

[4] þat] þat þat

[5] in al manere oweþ] owe in al manere

[6] his fader is] þe fader

[7] 3if] ffor 3if

[8] ey3e þat we] þat ei3e; W2 nus de tel oil

[9] bileuen it certeynliche] om.; W2 i co creium Tut certeinement

[10] we schul be parceners] schull we ben partiners

Þe kinges &[1] þe prophetes were þe holy men þat liueden in þis world er[2] he come & toke oure flesch[3] for to sauen us. Þei hadden gret desyre for to han sen[4] Iesus Crist, but bodiliche þei ne sei3en hym no3t as þei þat were in Cristes tyme.[5] Þei3 þei sei3 hym þoru3 bileue,[6] þei ne sey3e hym no3t bodiliche,[7] ne his dedes þat he dide, ne þe wondres. & whan þat þei coueitede hym so gretliche, & for her[8] grete desyre þat þei hadden to sen hym, now þei ben wiþ hym in þe lif þat euere schal laste. What mede hope 3e þat we[9] schul haue þat witen wel his comynge, 3if þat we bileue it stedefastliche, þei3 al we ne sey3en hym no3t bodiliche? But non ne bileueþ ari3t[10] in Jesu but 3if[11] he be king oþer prophete. King he is þat ladeþ his lyf bi

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[1] Þe kinges &] om.; W2 Li reis e

[2] liueden in þis world er] leueden in werlde here þat; W2 furent en cest mund Einz ke

[3] oure flesch] flesch and blood

[4] for to han sen] B sen mar.; P to seen

[5] þei ne sei3en hym no3t as þei þat were in Cristes tyme] om.; W2 pas nel ueient Cum cil ke el tens crist esteient

[6] Þei3 þei sei3 hym þoru3 bileue] om.; W2 Tut le ueissent par creance

[7] bodiliche] om.

[8] her] þai hadde þe

[9] we] 3e

[10] ari3t] a man ri3th

[11] 3if] B 3 above the line

skile & bi resoun. & no resoun nis no3t worþ but 3if it plese to God. And Salamon seiþ forsoþe,[1] "Kinges herte is in Goddes hond" [Prov. 21:1]. In Goddes hond is kinges herte whan man[2] doþ wel in ri3t bileue. Whan man gouerneþ his werkes in ri3t bileue, whan man ne doþ no þing but þat pleseþ wel[3] to God, sikirliche he may desyren after þe kinges come[4] [f. 81^{v}] whan þat Iesus schal come for to iugen as þe holy kinges desireden his comynge[5] whan he schulde take flesch & blod of oure kynde.

Prophetes þei ben þat sen[6] bifore what[7] schal comen. & he þat[8] purueyeþ hym wel in word,[9] in dede, & in[10] þou3t þat he mysdo no3t[11] but alwey holde hym in goode, & biþenke hym wel þat alle þat ben mysdoers schul gon to þe fuyr þat euere schal laste but 3if þei amende hem[12] here, & alle þat

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[1] seiþ forsoþe] rev.

[2] man] he

[3] wel] om.

[4] come] om.

[5] comynge] om.

[6] sen] om.

[7] what] om.

[8] þat] om.

[9] word] þis werlde; W2 dist

[10] in] om.

[11] he mysdo no3t] ne haþ done nou3th; W2 il ne mesprenge de rien

[12] hem] om.



wel don schul be in þe blis of heuene, þis is prophete ari3t þat þus iugeþ hymseluen & kepeþ hym. Þei abyden God in gode desyre; for sikerliche þei[1] may comen to hym kyng, he þat kepeþ hymseluen, & prophete[2] for to loke biforn what wil come after. Whan þei don al þis [for God] in gode,[3] þan be þei felawes to þe halwen þat were in old tyme, þat[4] þus mychel more auauntage han þei þan þei hadden:[5] þei[6] ne schul no3t ben schet out of heuene as þei were whan þat[7] þei dyeden er þat[8] Iesus Crist dyed on þe rode. & now as sone as man dieþ, 3if he be clene out of synne he goþ to þe blisse þat euere schal lasten. For Iesus þoru3 his pine þat he þoled made hem redy entre.

Þis was a gret mayster of þe Iewes, & wende wiþ his witt & his wisdome to[9] ouercomen Jesu. But in þat he was confounded hymseluen, þere þat he wende haue ouercomen Jesu. Ffor Iesus made hym ouercome hymseluen þoru3 his owene mouþ. Ffor þoru3 scorn he cleped hym mayster whan þat he nolde

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[1] þei] he

[2] prophete] propheteþ; W2 prophete

[3] for God in gode] B in gode; P in god; W2 pur deu en biens

[4] þat] ac

[5] þei hadden] rev.

[6] þei] for þai

[7] whan þat] as

[8] er þat] til

[9] to] haue

not
comm
asked
amend
ben le
not
& he
his a
he as
coude
God &
þoru3
hated
þoru3

no3t ben his disciple. He[1] asked after þe grettest comaundement of þe lawe, but he ne kepte it no3t. Wharto asked he þat of Crist,[2] whan þat he nolde no3t don it ne amenden hym?

Of suche þer ben 3it anowe þat wil conietten[3] men þat ben lettred for to drawe out holy writt of hem, but þei nil no3t werche þerafter. & so dide he þus:[4] he asked þe lawe & he ne kepte it no3t in hymseluen. But Crist atempred so[5] his answere[6] þat he made þat oþer for to seye hymseluen þat he asked vnto Crist. Whan he seyde þe comaundement, he coude it wel, but he ne dide it no3t. For Iesus was soþfast God & he ne loued[7] hym no3t; & his nei3ebore was Crist þoru3 flesch & blod þat he toke of þe mayden, & þis mayster hated hym in his herte. & þerfore he was al[8] confounded þoru3 þe lawe whan he spac to Jesu.

Lete we now þis wise fol ben,[9] & þenke we for to

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[1] He] &

[2] Crist] om.

[3] conietten] correcte; W2 delstreire

[4] þus] þis

[5] atempred so] rev.

[6] answere] auijs; W2 respuns

[7] loued] leued; W2 amur

[8] al] om.

[9] ben] om.

amenden us. Schewe we þat parfitnesse[1] in þat he seyde. Holde we us in þe loue of God wiþ al oure herte & al oure soule & wiþ[2] al oure þou3t, & [loue we][3] oure nei3ebore as vsseluen. God he[4] loueþ, forsoþe, þat no þing wil don a3ein Goddes wille.[5] In soule he loueþ hym, forsoþe, þat redy is for to suffre deþ for[6] hym. & wiþ al oure[7] strengþe he loueþ[8] hym[9] þat in al þing for[10] þe loue of God holdeþ litel[11] by hymseluen, & suffreþ al[12] in pacience & 3eue þe vengaunce to God. He loueþ hym wiþ al his þou3t þat in al þat he may[13] [f. 82ʳ] putteþ awey alle fole þou3tes, & no þing[14] þat þe soule may harm þoru3,[15] & forsakeþ þe loue

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[1] we þat parfitnesse] þat we be parfytt

[2] wiþ] om.

[3] loue we] B om.; P loue we

[4] he] om.

[5] þat no þing wil don a3ein Goddes wille] om.; W2 Ki rien ne uolt en cuntre de

[6] In soule he loueþ hym forsoþe þat redy is for to suffre deþ for] om.; W2 De l'alme l'aime sanz mentir Ke prest est pur li mort suffrir

[7] oure] his

[8] loueþ] B þ written in above e

[9] hym] om.

[10] for] om.

[11] litel] & litel telleþ

[12] al] al yues

[13] may] B may p, p canc.

[14] no þing] no þing loueþ

of his flesch, & holt it vnder[1]. For þe loue of God he it doþ, & no3t for þe world, & as sone as he may kesteþ awey alle suche þou3tes, & onliche setteþ[2] alle his þou3tes in God. His nei3ebore he loueþ as hymseluen whan þat he is aboute to kepe hym in þe lawe of God & his nei3ebore also. Many man weneþ þat he loueþ hymseluen & is[3] mansleer in[4] hymseluen. Ffor as longe as he loueþ[5] folye, to God he is ded þat is lyf.[6] & Dauid seiþ in þe sauter, "He þat loueþ wickednesse, he hateþ his soule þat is his lyf" [Ps. 10:6]. Fforþi oweþ yche man loke in hymseluen þat he can[7] loue hymseluen, & þan after þe lawe loue his nei3ebore as hymseluen; þat is wile[8] þat his nei3ebore be in good lyf to Godward as hymself is. God he oweþ for to loue ouer alle þinge, hym[9] & his nei3ebore in alle goode. & wite 3e wel, forsoþe, þat iche man is oþeres nei3ebore.

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[15] harm þoru3] haue any harme of

[1] holt it vnder] holdeþ it fast vnder

[2] setteþ] he setteþ

[3] is] he is

[4] in] of

[5] loueþ] leueþ in; W2 aime

[6] lyf] his lyf

[7] can] knowe to

[8] wile] wil

[9] hym] hymself

Þis fol

Þere[2] bifore

he wolde noȝ

Þat was his

hym' an ensa

it. "A man,

cyte, & wente

Jerusalem is

as mychel to

bitokneþ Þis

hym alle Þat

Ffrom Ier

blisful parady

sobfast pees &

Fforsobe

[1] wyse] om.

[2] Þere] om.

[3] bolned]

[4] disputed

[5] wiþ] by

[6] &] om.

[7] hym] vnto

[8] al] B ab

[9] man wel b

[10] onlyue]

Þis fole wyse[1] ne vnderstod no3t þat God & man was þere[2] bifore hym. For þoru3 his witt he was so bolned[3] þat he wolde no3t sen þe soþe. & þerfore he disputed wiþ[4] Jesu þat was his nei3ebore wiþ[5] ri3t &[6] skile, & Iesus seyde hym[7] an ensaumple þat schet al[8] 3if þat he had vnderstonde it. "A man," he seyde, "com out of Ierusalem, þat holy cyte, & wente vnto Iericoward. & he fel in þeues hondes." Jerusalem is as mychel to seye as si3t of pees. & Ierico is as mychel to seye as þe mone. For þe mone wexeþ & waneþ & bitokneþ þis world. Þis man wel bitokneþ Adam,[9] & þoru3 hym alle þat ben onlyue.[10]

Ffrom Ierusalem he com to Ierico whan he com from þe blisful paradys, & com here into erþe whan he lefte þe soþfast pees & com into þis dedliche lyf.

Fforsoþe among þe þeues he fel whan þat he fel from

---

[1] wyse] om.

[2] þere] om.

[3] bolned] blynde; W2 enflez

[4] disputed wiþ] despised; W2 fist questiun

[5] wiþ] by

[6] &] om.

[7] hym] vnto hym

[8] al] B above the line

[9] man wel bitokneþ Adam] om.; W2 hom bien adam signifie

[10] onlyue] of lyue; W2 en uie

gode[1] vnto

wiþ good

þe f

men.[2] For

fendes ne

whan þei d

hadde do n

His c

dedliche.

into dyuers

flesch, ri3

so from hym[4]

gon whan þat

wolden. Ada

hym no3t his

he bileueþ in

---

[1] gode] B

[2] þe fende
men] þe fendes
men; W2 Li lar
espient

[3] gon neue

[4] no synne

[5] keste] c

[6] from hym

[7] feine] B

[8] mychel] H

[9] for] om.

gode[1] vnto þe qued. Wiþ good ri3t he schal haue harm þat wiþ good wille takeþ hymseluen harm.

Þe fendes bitoknen þe þeues þat ni3t & day aspyen men.[2] For þei ne schul gon neuere[3] so litel amys, þat þe fendes ne drawe hem from þe pees. Þes þeues despuyled Adam whan þei dide hym falle into synne. Ffor 3if þat he ne hadde do no synne,[4] þanne ne schulde he neuere han dyed.

His cloþes þei bynomen hym whan þat þei dide hym synne dedliche. Many woundes þei 3auen hym whan þei keste[5] hym into dyuerse synnes. Ffor ri3t as þe wounde roteþ þe flesch, ri3t so synne confoundeþ þe soule. Þei ne go no3t so from hym[6] þat þei ne feine[7] no3t to tempten hym, but þei gon whan þat þei ne mow no3t don hym as mychel[8] as þei wolden. Adam þei leften for[9] half ded whan þat þei byname hym no3t his bileue. For half olyue is þe synner whan þat he bileueþ in God þat wil for3eue hym his synne.

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[1] gode] B e appears to be a correction

[2] Þe fendes bitoknen þe þeues þat ni3t & day aspyen men] þe fendes took nou3th þe þeues ani3th schende men for men; W2 Li larruns diables signifient Ki a nuit e iur homes espient

[3] gon neuere] rev.

[4] no synne] noþing

[5] keste] chastised; W2 asistrent

[6] from hym] om.

[7] feine] B first e above the line; P finden; not in W2

[8] mychel] mychel yuel

[9] for] om.

Þe prest

Þe fygure. W

Ffor hymself[1]

com after bit

for non[3] ne m

vnderstonde a

Þe Samar

For Samarien

Iesus is kepe

kepe Þe cite,

Crist com bi Þ

his mercy, & c

com of hym.

Vnto Þe w

Þe woundes of

of[10] synne. &

[1] hymself]

[2] dekenes]

[3] non] non

[4] al Þat]

[5] as] And

[6] loked] B

[7] to uswar

[8] Þe wounde

[9] chastise

[10] of] B or in darker ink

Þe prest þat passed þere for by, of þe olde lawe takeþ þe fygure. Whan he sei3 þe wounded man, he passed for by. Ffor hymself[1] ne oþere ne heled he no3t. Þe dekene[s][2] þat com after bitokneþ þe prophetes. & þei passed for by hym, for non[3] ne my3te vnbynde hym. By þe passynge we may vnderstonde al þat[4] schul han [f. 82^{v}] ende here.

Þe Samaritan þat com þere for by bitokneþ Iesus Crist. For Samarien is as michel to seye as kepere oþer federe, & Iesus is kepere as[5] Dauid seiþ in þe sauter, "But 3if Iesus kepe þe cite, in veyn he wakeþ þat kepeþ it" [Ps. 127:1]. & Crist com bi þe wounded man whan he loked[6] to usward[7] þoru3 his mercy, & com for to hele þe woundes[8] of Adam & al þat com of hym.

Vnto þe wounded man com Crist whan he toke oure kynde. Þe woundes of þe wounded man he bond whan he chastiseþ[9] man of[10] synne. & oyle he 3et into his woundes whan he sendeþ

---

[1] hymself] hym

[2] dekenes] B dekene; P dekenes; W2 diachens

[3] non] non of hem

[4] al þat] om.

[5] as] And

[6] loked] B d above the line

[7] to usward] toward hym

[8] þe woundes] hym; W2 la naffrure

[9] chastiseþ] B c chastiseþ, first c canc.

[10] of] B originally from, rom canc., o above the line in darker ink

us[1] grace to

he dide hym

he acorded h

bytokned þe

pens þat he

newe. Þe sta

vnderstondyng

he [kepeþ hol

vnderstonde h

litel oþer no

teche oþere þa

Hou schal he h

of[7] herbes? Ha

can noȝt dress

techen alle þo

---

[1] us] om.

[2] leyde] s

[3] ȝeueþ] ȝ

[4] kepeþ ho
chirche; W2 gua

[5] in hem]

[6] anoþers

[7] of] in

[8] þat ne]

[9] oweþ] owe

[10] alle þo]

us[1] grace to repenten vs. Vpon his hors he leyde[2] hym whan he dide hym on þe rode for us. To þe stable he lad hym whan he acorded hym wiþ holy chirche. Vpon þe morwen is wel bytokned þe tyme whan he turned from deþ to lyue. Þe two pens þat he 3af to þe stabler bitokneþ þe olde lawe & þe newe. Þe stabler bitokneþ þe prest þat he 3eueþ[3] vnderstondynge of þe olde lawe & of þe newe. Wiþ gret wrong he [kepeþ holy chirche][4] þat ne can no3t þes two ne vnderstonde hym no3t in hem.[5] Hou schal he kepe oþere þat litel oþer no3t vnderstondeþ hym in holy writt? Hou may he teche oþere þat þoru3 þe lawe ne can no3t kepen hymseluen? Hou schal he helen anoþers wounde[6] þat ne haþ no knowynge of[7] herbes? Hou may he dressen anoþer mannes lyf þat ne[8] can no3t dressen his owene? Ffor þe prest oweþ[9] for to techen alle þo[10] þat he haþ to kepen, so þat þei don al

---

[1] us] om.

[2] leyde] sett

[3] 3eueþ] 3iueþ to

[4] kepeþ holy chirche] B clepeþ hym prest; P kepeþ holy chirche; W2 guarde seinte eglise

[5] in hem] om.

[6] anoþers wounde] oþers woundes

[7] of] in

[8] þat ne] whan he

[9] oweþ] oweþ alle þo

[10] alle þo] om.

þat[1] þe lawe

takeþ soþfast

& al þat he d

he comeþ a3ei

faste & do pe

& his gode te

iche[4] man schu

Crist, he scha

iugement. Vn

he haþ tau3t þ

his gode ensau

doþ good & doþ

Whan he a

nei3ebore, & þ

his nei3ebore

þou also": By

oure nei3bores

[1] al þat]

[2] biddeþ]

[3] hem] om.

[4] þat iche

[5] 3elde] 3e

[6] he asked

[7] fole wyse

[8] on] of

þat[1] þe lawe biddeþ,[2] & do no3t þat it forbedeþ. Þan he takeþ soþfast kepynge of hem 3if he teche hem in þis manere. & al þat he doþ more to hem, Crist schal 3elde it hym whan he comeþ a3ein. Þan doþ þe prest hem[3] more whan he doþ hem faste & do penaunce & oþer gode werkes for his fair berynge & his gode techinge; for þe lawes ne telle no3t al þat iche[4] man schulde don. And whan þe Samarien comeþ, þat is Crist, he schal 3elde it hym wel whan he schal come to þe iugement. Vnto þe gode seruaunt al he schal 3elde[5] hym þat he haþ tau3t þoru3 þe lawe, & þat he haþ don hem do þoru3 his gode ensaumple 3euynge. He is nei3ebore, forsoþe, þat doþ good & doþ awey synne.

Whan he asked þus[6] þe fole wyse which was his nei3ebore, & þe fole wyse[7] answered hym & seyde, "He was his nei3ebore þat hadde mercy on[8] hym," & Iesus seyde, "Do þou also": By þat Iesus haþ warned vs þat we schul louen oure nei3ebores 3if þat we wil dwellen wiþ God.

---

[1] al þat] as

[2] biddeþ] biddeþ hem

[3] hem] om.

[4] þat iche] what a

[5] 3elde] 3elde it

[6] he asked þus] he hadd asked vnto

[7] fole wyse] wise folk; W2 il

[8] on] of

Þe swete

seyde[2] þis en

schullen loue

ali3te so low

fole wyse[3] vn

ri3t so we sc

mychel lowed

helen[5] oure ne

vs, suffrede

to kepen oure

to 3eue lyf.

þe [f. 83r] de

Biþenke we us[9]

3if þat þou wi

[1] Þe swete

[2] of hymse

[3] þis fole

[4] þou] om.

[5] helen] b

[6] to bigge

[7] in hym] o

[8] Crist] Je

[9] us] om.

[10] seyde] s

[11] Go þou &

Þe swete & þe meke &[1] þe gode Jesu Crist of hymseluen seyde[2] þis ensaumple for to schewe us þe soþe hou þat we schullen louen hym. For to helen vs of oure synnes, he ali3te so lowe into þis world. & also he warneþ vs by þis fole wyse[3] vnto whom he seyde, "Go þou & do þou[4] also," þat ri3t so we schul loue oure nei3bore as Iesus loued us þat so mychel lowed hym for us. & we schul also lowen us for to helen[5] oure nei3ebores. Crist, for to helen us & to bigge[6] vs, suffrede for to don hym on þe rode. & we schul also for to kepen oure nei3ebores in hym.[7] Crist[8] suffred deþ for to 3eue lyf. & we moten don also. We ne schul no3t doute þe [f. 83r] deþ for to bringe oure nei3ebore to heuene. Biþenke we us[9] þat Crist seyde,[10] "Go þou & do also."[11] 3if þat þou wilt haue mede of God, do as dide þe Samaritan.

---

[1] Þe swete & þe meke &] om.

[2] of hymseluen seyde] seide of hymself

[3] þis fole wyse] þise wise

[4] þou] om.

[5] helen] beggen; W2 eshalcer

[6] to bigge] beggen; W2 guarir

[7] in hym] om.

[8] Crist] Jesus crist

[9] us] om.

[10] seyde] seide þus

[11] Go þou & do also] do þou also

For no3t þou

of þis. For

also." Loke

Iesus,

strengþe & m

oure nei3ebo

fillinge[3] we

[1] cristen]

[2] he] om.

[3] fillinge]

[4] Amen] Ame

For no3t þou clepest þee for cristen[1] 3if þou late eny þing of þis. For Iesus Crist þat neuere ne li3eþ, he[2] seiþ, "Do also." Loke wel þat noon doþ amys þat doþ as he dide.

Iesus, for his grete swetnes, he 3eue vs loue & strengþe & my3t & þou3t for to louen hym ouer al þinge, & oure nei3ebore as vsseluen, þat þoru3 his comaundement fillinge[3] we may come to hym. AmeN.[4]

---

[1] cristen] crist

[2] he] om.

[3] fillinge] om.

[4] Amen] Amen Amen Amen

I

þe cunt

þe folk

hym, & s

þoru3 þi

hem, "Goþ

þei wenten

a3ein[7] whan

to his feet

[1] heading

secundum Lucam

pentecosten sec

[2] per media

[3] a] þe

[4] comen] þe

[5] from fer

[6] þat] þere

[7] wente a3e

(43)

Dominica xiiij secundum Lucam.

Þe xiiij Sunday gospel after Trinite.

Luk þe xvij c[hapitre].[1]

DVm iret Iesus in Ierusalem per mediam Samariam.[2]

[Luke 17:11-19]

Iesus wente to Ierusalem and passed þoru3 Samarye & by þe cuntre þat men clepen Galile, & com into a[3] castel. & þe folk ne were no3t war of hym. X mesels comen[4] a3eins hym, & stod from fer[5] & cried, "Iesus, haue mercy on us þoru3 þi goodnesse." & Iesus whan he sei3 hem, he seyde to hem, "Goþ & scheweþ 3ou to þe prestes." & þei weren hole as þei wenten to þe prestesward. & þat[6] was a Samarien wente a3ein[7] whan he sey3 þat he was hol, & þanked Iesus, & fel to his feet & þanked hym mychel. & Crist seyde, "Þer were

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[1] heading in P: Dominica xiiij post festum Trinitatis secundum Lucam 17; heading in W2: Dominica xv post pentecosten secundum lucam

[2] per mediam Samariam] transiuit per & cetera

[3] a] þe

[4] comen] þere comen

[5] from fer] afer fro hym

[6] þat] þere

[7] wente a3ein] & he went a3ein to Jesu

ten; & þe n

comen a3ein

straunge onl

haþ heled þe

Oure sa

ne heled no3t

in þe lond fo

entrede[4] into

castel bitokr

iche man þat

Crist. Pride

þe creature.

wille. Þan in

synners. Ffor

& so doþ synne

---

[1] Noon of

[2] God] om.

[3] þat] B a

[4] he entre

[5] a] þe

[6] þe] þis

[7] a] B abo

[8] a tour] o

[9] þe meselr

[10] þe] B ar

[11] meselrys

ten; & þe nyne, whider ben þei gon?" Noon of hem wolde[1] comen a3ein for to þanken God[2] þat[3] þei were heled but þis straunge onliche. & Iesus seyde, "Aryse vp & go. Þi bileue haþ heled þee."

Oure sauioure Iesus Crist, whan he toke oure kynde he ne heled no3t onliche hem þat com to hym, but he wente forþ in þe lond for to arere þe dede & hele þe syke. Þere he entrede[4] into a[5] castel þere he mette ten mesels. Þe[6] castel bitokneþ þis world þat þoru3 pride rist on hy3. For iche man þat is proud, in hym he makeþ a[7] castel a3ens Crist. Pride, forsoþe, is suche a tour[8] þat it a3einseiþ þe creature. Iche man þat doþ synne, he wiþseiþ Goddis wille. Þan in þe castel weren x mesels; þat wel bitokneþ synners. Ffor þe meselrye[9] makeþ þe[10] flesch al chaunged, & so doþ synne þe soule. Þe meselrye smytt[11] dyuersliche,

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[1] Noon of hem wolde] And non nolde

[2] God] om.

[3] þat] B above the line

[4] he entrede] rev.

[5] a] þe

[6] Þe] Þis

[7] a] B above the line; P om.

[8] a tour] om.

[9] þe meselrye] mychel jre; W2 La lepre fiert

[10] þe] B appears to be a correction

[11] meselrys smytt] mesels yuel smyteþ

& so dop s

wrappe, op

meselrye þa

ffor euery

& ten mesels

aȝein þe ten

worschipe ne

makeþ castel

com Crist wha

com wiþouten

auȝte for to

wrong it schu

moder, whan h

castel, for o

Whan Cris

com aȝeins hy

fro hym. & al

þei mosten has

loude to Crist

---

[1] in] oiþe

[2] God] hy

[3] þis] þe

[4] wiþouten

[5] heled þe

[6] ben] þai

[7] bypenken

& so doþ synne þe soule in manslau3t, oþer in 3eft, in[1] wraþþe, oþer in leccherye, oþer in oþer folijs; þat is þe meselrye þat chaungeþ þe soule out of þe liknesse of God. Ffor euery dedliche synne is to þe soule dedliche myselrye. & ten mesels þer were. Ffor þei þat ben lastand in yuel, a3ein þe ten comaundementis þei trespassen & ne 3eueþ neiþer worschipe ne bileue to hem. Ne he ne loueþ no3t God þat makeþ castel in yuel a3eins God.[2] Bute into þis[3] castel com Crist whan he toke flesch & blod of þe mayden Marye. He com wiþouten synne[4] for to dressen þe synful. & wel he au3te for to hele oþer whan he blemyst not his moder. Wiþ wrong it schulde haue ben þat he schulde haue blemyst his moder, whan he heled þe mesels.[5] & wel was sche cleped castel, for of alle yueles sche was quyte.

Whan Crist come into þe castel of þis world, ten mesels com a3eins hym. Þei come wiþ gret cry, but þei held hem fer fro hym. & al þat don synne ben[6] mysels in soule. Ernen þei mosten hastely & byþenken hem of[7] her folijs & crye loude to Crist þat he sende hem grace of repentaunce. [f.

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[1] in] oiþer in

[2] God] hym

[3] þis] þe

[4] wiþouten synne] ac wiþoute synne &

[5] heled þe mesels] lete þe mesels ben hole

[6] ben] þai ben

[7] byþenken hem of] þenche on

83^{v}]. & þe castel of þis world scheweþ þat after þer nis noon amendement. Þat for3eteþ here to amenden hym, for no3t he cryeþ in þat oþer lyf.

And þerfore þei seyden in her cry, "Mercy, Jesu[1] þe comaundour." Vnderstonde 3e mowen by her wordes þat her bileue was parfyt whan þei cleped him[2] comaundour. Þat he was almy3tful,[3] wel þei it[4] schewed in her speche: "Lord Iesus, mercy, for we bileue wel & stedefastliche þat þou may al þinge do, & don is al þat þou wilt comaunde. Ne þee þar no3t traueile for to touchen vs--we be no3t worþi--but onliche þat þou byd vs ben hol þoru3 þi mercy. Oure filþe is so gret þat we ne owe no3t to comen to þee; but onliche þoru3 þi comaundement bid vs ben hole & we schul ben hole." Ri3t so schal [he do][5] þat wot hym foul of þe meselrye of synne &[6] þe pride of þe worldlyche catel, for he oweþ to biseche wel. For he oweþ to stonde to iugen hymseluen wel þat he ne is no3t worþi to touche non holy þing. Cryen he oweþ loude þoru3 repentaunce, & for to amenden his pride þoru3 lowenesse, & crye ful loude tofore God. & he cryeþ

---

[1] Jesu] Jesu mercy

[2] him] B above the line

[3] almy3tful] mi3tful

[4] it] haue

[5] he do] B be don; P he do; W2 deit cil

[6] &] & of

for no3t wi

God[2] it is a

mouþ biddeþ.

mouþ ben[4] boþ

þat he wil m

þoru3 his co

sauter þat s

þoru3 his co

helen a man þ

also God almy

as[8] Seint Aus

synne. Þan i

is almytful,[9]

wolde þanne b

Certis God ma

Noþing schal f

---

[1] wiþ mou

[2] God] B

[3] byleueþ

[4] ben] B

[5] boþe] o

[6] is bette

[7] hym &] o

[8] as] om.

[9] almytful

[10] þanne al

Margin; P wel m

for no3t wiþ mouþ þat ne loweþ no3t his herte.[1] For to God[2] it is a swete melodye whan þe herte byleueþ[3] þat þe mouþ biddeþ. & God hereþ wel þat preyere þere þe herte & þe mouþ ben[4] boþe[5] on. Fforþi owen wel þe synful crye whan þat he wil make his prayere þat Iesus may al for3euen & þoru3 his comaundement hele hym. Ffor Dauid seiþ in þe sauter þat spac þoru3 þe Holy Gost, "God seyde & al is maad þoru3 his comaundement" [Ps. 32:9]. Mychel is better[6] to helen a man þan for to make hym &[7] al þe world of no3t. & also God almy3tyn my3te better make al þe world of no3t, as[8] Seint Austyn seiþ, þan bringe a man out of þe laste synne. Þan is it no3t a gret sotilte for to bileue þat he is almytful,[9] & þat his word may þanne al make?[10] Who wolde þanne ben in wanhope of his my3t oþer of his mercy? Certis God may don al þinge þat herte may bileuen in gode. Noþing schal fayle of Goddis wille but herte þat ne haþ no

---

[1] wiþ mouþ þat ne loweþ no3t his herte] om.

[2] God] B God it god, it god canc.

[3] byleueþ] loueþ; W2 creit

[4] ben] B correction added in the margin

[5] boþe] om.

[6] is better] rev.

[7] hym &] om.

[8] as] om.

[9] almytful] god almi3thful

[10] þanne al make] B make correction added in the margin; P wel make

stedefast

þing þat bi

Jeueþ my3t

myster þat

ri3tfulliche

& 3e bileue s

my3t a3ein ri

Jesus se

he was God.[3]

crye mercy & f

as sone as[4] he

his heringe is

Vnto þe p

prestes.[8] Ffor

it, þat he þat

& by his ordyn

peple. & 3if

---

[1] þe] his

[2] saf 3e s

[3] þat he w

[4] as sone

[5] wiþ good

[6] mercy & h

[7] prestes]

[8] prestes]

[9] by his or

stedefast byleue. In þe[1] gospel God seiþ, "He may do alle þing þat bileueþ stedefastliche" [Mk. 9:22]. Loke þat he 3eueþ my3t to hym þat haþ stedefast bileue. It nis no myster þat 3e aske gret þing, but onliche bileue ri3tfulliche. In what peryl þat 3e ben, saf 3e schul ben[2] & 3e bileue stedefastliche. For þe deuel ne doþ ne haþ no my3t a3ein ri3t bileue.

Jesus sei3 þe mesels þat were in stedefast bileue þat he was God.[3] He seþ þe synnere whan he 3eueþ hym wille to crye mercy & forsake his synne. Iesus hereþ hym & seþ hym as sone as[4] he repenteþ hym wiþ good[5] herte; for his si3t & his heringe is his mercy & his[6] helpe.

Vnto þe prestes[7] he bad hem gon & schewen hem to þe prestes.[8] Ffor he had 3ouen it aforn in þe lawe & comaunde it, þat he þat was leprous schulde schewe hym to þe prestes; & by his ordynaunce[9] he schulde be put out of þe comune peple. & 3if it bifel so þat he warist, to þe prest he

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[1] þe] his

[2] saf 3e schul ben] 3e schull ben saf

[3] þat he was God] om.

[4] as sone as] also sone whan

[5] wiþ good] in

[6] mercy & his] om.

[7] prestes] mesels; W2 prestres

[8] prestes] B p prestes, first p canc.

[9] by his ordynaunce] om.; W2 par son deuisement

schulde co

conseyl. &

hymseluen.

her staat v

chirche. [

for to sche

ri3tful hol

man haþ synn

conseilen he

put out of þ

synned[6] in þe

ensaumple for

to synnen.[9]

priuiliche to

out of þe com

[1] comune]

[2] he dide

[3] alle] c

[4] hem] hy

[5] comune]

[6] synned]

[7] folk] c

[8] ensaumpl

[9] synnen]

[10] priuilic

[11] hem] hy

schulde come a3ein & be don in to þe comune[1] þoru3 his conseyl. & þat he comaundeþ aforn, he dide it as anentes[2] hymseluen. Þe mesels he sente to þe prestes for to schewe her staat vnto hem. Ri3t so he doþ now þe synners of holy chirche. [f. 84r]. To þe prestes he biddeþ hem alle[3] gon for to schewe þe myselrye of her synnes, & by her conseyl ri3tful holde þe comune oþer laten it. & he after þat iche man haþ synned, & after he seþ hym repentaunt, he oweþ to conseilen hem.[4] He þat openliche haþ synned, he oweþ to be put out of þe comune[5] for to amenden openliche þat he synned[6] in þe si3t of þe folk,[7] þat he may 3eue as many ensaumple for to do wel as he 3af afornhonde ensaumple[8] for to synnen.[9] But he þat synneþ priuiliche, he oweþ priuiliche to menden it.[10] & he ne oweþ no3t to be putt out of þe comune, but mekeliche dwellen wiþ hem[11] for to

---

[1] comune] commune poeple

[2] he dide it as anentes] þan he dude a3eins; not in W2

[3] alle] om.

[4] hem] hym

[5] comune] commune poeple

[6] synned] synned openlich

[7] folk] commune folk

[8] ensaumple] om.

[9] synnen] don yuel

[10] priuiliche to menden it] to amende hym pryuelich

[11] hem] hym

f

bu

spa

for

dispi

be.

dispis

dispyse

synnes.

schulde b

þat wente

mekeliche

Lokeþ,

hem to þe p

hym wiþ good

repentaunt so

[1] 3if] om.

[2] us] we v

[3] be he ne

[4] Ffor 3if

[5] we may]

[6] Iesus] g

[7] For] om.

hate þe more his folye for þat he seþ her holy lyf, & do þe more penaunce for þat he woneþ amongus hem vnworþiliche. Al þis conseyl falleþ to þe prest; & onliche to God falleþ þe for3euynge & þe amendynge. But he may no3t be maad clene but 3if[1] he be consyled of þe prest 3if þat he may haue space þerto. Ffor God hymseluen biddeþ vs gon to þe prest for to schewe oure yuels. & þan 3if we dispyse þe prest, we dispise God hymseluen, 3if þat he be suche as he au3te to be. 3if he ne be, kepe us[2] out of his compenye; but dispise we no man, be he neuere so synful.[3] Ffor 3if we dispyse prest oþer ony man,[4] we may[5] so doublen oure synnes. But hou so we euere do, lyue we in drede lest we schulde breke Goddis comaundement. Lokeþ now to þis mesels þat wenten forþ as sone þei weren hole for þat þei wenten mekeliche as Iesus[6] bad hem.

Lokeþ, lordinges, what bileue doþ. Er þat þei schewed hem to þe prestes, þei weren hole. For[7] he þat repenteþ hym wiþ good wille, God heleþ hym al sone as he is verrey repentaunt so þat he nil neuer more trespas a3eins God, þat

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[1] 3if] om.

[2] us] we vs

[3] be he neuere so synful] om.

[4] Ffor 3if we dispyse prest oþer ony man] om.

[5] we may] for we mowe

[6] Iesus] god

[7] For] om.

raþer he wol

noon oþer.

conseyled ho

kepe hym aft

wiþynnen & d

goþ no3t to

þat[5] he may f

comfort.

Þis nyne

but þei ne c

Clene he is þ

God whan he v

Ffor to God n

synnes. And

is heled þoru

[1] schal]

[2] þe] his

[3] &] it

[4] lateþ]

[5] þoru3 þa

[6] neuere h

[7] wel] om.

[8] his chas

[9] ne 3eueþ glorie

raþer he wolde lese his lyf. & þat is verrey repentaunce & noon oþer. & þan he mut schewe hym to þe prest for to be conseyled hou he schal[1] amende þe[2] trespas, & hou he schal kepe hym after. Ffor wounde þat is heled wiþowten &[3] roteþ wiþynnen & draweþ to þe deþward, also he þat lateþ[4] & ne goþ no3t to schrifte, he brekeþ Goddis comaundement; & þoru3 þat[5] he may falle to þe deþ þat neuere he ne schal[6] haue comfort.

Þis nyne mesels bytokne þat sei3e þat þei were clene, but þei ne come no3t a3ein to Crist for to þanken hym. Clene he is þat wel[7] repenteþ hym, but he ne comeþ no3t to God whan he vnder his chastisynge[8] no penaunce ne doþ. Ffor to God ne may no man come but 3if þat he pyne his synnes. And he ne 3eueþ no þankynge[9] to God þat wot þat he is heled þoru3 hym & þan after ne kepeþ hym no3t wel in hym,

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[1] schal] may

[2] þe] his

[3] &] it

[4] lateþ] lateþ god

[5] þoru3 þat] þerþorou3

[6] neuere he ne schal] he schal neuer

[7] wel] om.

[8] his chastisynge] is chastised; W2 sun chastiement

[9] ne 3eueþ no þankynge] ne 3iueþ no þing; W2 ne dune glorie

but turn

blisse[1] i

for hym.

Þe re

Iesus Cris

ari3t[3] a3ei

Vnto his fee

werkes al hi

þat in none r

Iesus schal s

good byleue,

saued þee, þo

kyngdome of h

bileue & don

schrifte & re

[1] blisse]

[2] vnto] v

[3] ari3t]

[4] his yue

[5] kepeþ]

[6] þorou3]

[7] in] in

[8] þoru3]

[9] may] mo

[10] come to

[11] AMEN] A

but turneþ a3ein to his yuels. Ffor his glorye & his blisse[1] is þat we mekeliche folowe hym & lete alle yuels for hym.

Þe mesel þat com a3ein bitokneþ wel þat fel vnto[2] Iesus Cristis feet & 3elde hym many graces. For he comeþ ari3t[3] a3ein to God þat forsakeþ alle his yuel dedes.[4] Vnto his feet he falleþ þat loweþ hym & kepeþ[5] hym in goode werkes al his lyue. Ffor soþeliche he 3elt hym worschipe þat in none manere ne mysdoþ a3eins hym afterward. Vnto hym Iesus schal seye, "Arys vp swiþe & go. Aryse vp þorou3[6] good byleue, & go forþ in[7] gode werkes. Ffor þi byleue haþ saued þee, þoru3[8] [f. 84ᵛ] whiche þou schalt come to þe kyngdome of heuene." God sende us his grace so for to bileue & don his willes here þat we may[9] þoru3 ri3t schrifte & repentaunce come to his blisse.[10] AMEN.[11]

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[1] blisse] lyf; W2 blesce

[2] vnto] vnder; W2 al

[3] ari3t] om.

[4] his yuel dedes] yuels

[5] kepeþ] clepeþ; not in W2

[6] þorou3] in

[7] in] in canc., þorou3 above the line

[8] þoru3] B þoru3 w, w canc.

[9] may] mowe comen

[10] come to his blisse] into þe blisse of heuene

[11] AMEN] B written in large capitals widely spaced

NE

Iesus s

lordes to qu

oper louen i

he schal disp

& ricches.

coryous as to

drynken, ne t

þe soule more

to þe briddes

noȝt, ne þei

fedeþ hem. &

[1] heading
secundum Mathe
pentecosten se

[2] þat ope

[3] þat 3e

[4] þat 3e

[5] 3e were

[6] &] Ac

(44)

Dominica xv secundum Matheum.

Þe fiftene Sunday gospel after Trinite.

Matheum þe vj chapetele.[1]

NEmo potest duobus dominis seruire & cetera.

[Matthew 6:24-33]

Iesus seyde to his disciplis, "No man ne may serue two lordes to queme. Oþer he schal hate þe ton in herte & þat oþer louen in herte, oþer he schal suffren þat on & þat oþer he schal dispisen.[2] He ne may no3t in on desyre serue God & ricches. Fforþi I seye it to 3ou þat 3e ne be no3t coryous as to 3oure soule, what þat 3e[3] eten & what þat 3e[4] drynken, ne to 3oure body what cloþinge 3e were.[5] Nis no3t þe soule more þan mete, & þe body more þan cloþinge? Lokeþ to þe briddes of heuene þat ne sowe no3t, ne þei ne repe no3t, ne þei geder no3t into bernes; but þe Lord of heuene fedeþ hem. &[6] be 3e no3t of grettere pryse þan þei schul

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[1] heading in P: Dominica xv post festum Sanctae Trinit secundum Matheum 6; heading in W2: Dominica xvi post pentecosten secundum matheum

[2] þat oþer he schal dispisen] despise þat oþer

[3] þat 3e] 3e schull

[4] þat 3e] 3e schull

[5] 3e were] 3e schull weren

[6] &] Ac

ben? For euere whiche of 3ou may so myche þenke þat may dressen his staat[1] after his wille, oþer oþers wille at his astaat?[2] & wharto þenke 3e of[3] cloþinge? Lokeþ hou þat þe lilie wexeþ in þe feld; it ne traueileþ no3t. I seye 3ou, forsoþe, þat neuer[4] Salamon in his lyue ne in al his blis ne was no3t cloþed[5] so fayre as þe lilie. 3if God bringeþ þe hey[6] out of þe erþe & flouris it [so] fayre[7] today, & tomorwen it is sere, more 3e[8] of litel feiþ? Þerfore ne beþ no3t curious & seyþ, 'What schul we ete?' oþer 'What schul we drinke?' Þe folke þoru3 folye sechen al þis to her lyf. 3oure fader wot, þat nis no3t ferr, what þat 3e haue nede to. Secheþ first þe kingdome of heuene & his ri3tfulnesse in soþnesse, & al þis schal come to 3ou þat ich haue spoken of[9] toforn."

He[10] þat þis lessoun wile[11] vnderstonde, gret profyte

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[1] staat] B s staat, first s canc.

[2] at his astaat] om.

[3] of] on

[4] neuer] (memþ); W2 N'esteit

[5] cloþed] he cleped; W2 cuuert

[6] hey] Lely; W2 fein

[7] flouris it so fayre] B flouris it is so fayre, is above the line; P floures ri3th so fareþ; W2 Hui flurisant e bel est

[8] sere more 3e of litel feiþ] sere ynou3 & of litel faiþ; W2 mis en belai Mult plus estes de petite fei

[9] spoken of] rev.

[10] He] Who

he may lerne to þe[1] soule; þat is þe profyte þat neuere schal faile[2] in gode wysdome to seruen Crist. & noon ne may seruen Crist but 3if he[3] wile onliche holde hym to hym. Ffor no man ne may serue twey lordes to queme. Twey lordes þer ben. Þat on is God, & þat oþer þe fend. Þat on is soþfast,[4] & þat oþer is fals. Þat on bihoteþ wel & doþ better, þat oþer bihoteþ & disceyueþ. Þat on ladeþ his seruauntes to heuene, & þat oþer[5] to pyne wiþouten ende. Allas, to many þer ben now[6] in þis world þat don seruise to þe fend. & 3if men asked hem 3if þei seruen God, þei wilen seyn 3he, but her seruise bereþ wittnesse þat þei ly3en iche word. & 3if eny man asked[7] 3if þat þei loued[8] þe fend, whan þat þei don his werkes wiþ good wille, þei wolden sey nay, & ly3en. Ffor no man ne may hate hym þat he serueþ wiþ al his desyre. Fforþi may no man loue God & þe fend togydere; for non ne may[9] boþe togyder in on houre[10] & in o

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[11] wile] wel

[1] þe] B mar.

[2] neuere schal faile] euere schal laste

[3] but 3if he] wel bot he

[4] soþfast] soþfast god

[5] oþer] oþer ledeþ his seruaunt3

[6] now] ri3t rou

[7] asked] asked hem

[8] loued] leueden; W2 amast

[9] may] B may loue, loue canc.

wille serue God & þe fend. Ffor þer[1] is gret party bitwixen her willes; for God wil bidden alle goodnesse,[2] & þe fend al wickednesse. & þerfore[3] non ne may in on moment, þat is[4] in o stirijnge, seruen hem boþe to wille. Ffor oþer he schal hate þat on in herte, þat is þe fend he schal laten, & þat oþer he schal loue in herte, þat is God to whiche he schal holden hym, oþer he schal[5] [f. 85r] suffre[6] þat on & despise þat oþer,[7] þat is þe fend þat he schal late.

And what ben þes two lordes? Crist it seiþ þat is gode exposytour, "Þou may no3t in on[8] desyre seruen God & ricches." [Tuo lordys ben: God and riches].[9] But þat on saueþ & heleþ & þat oþer destruyeþ & hirteþ. God clepeþ ricches þat ich haue cleped þe fend; & ricches is cleped þe fend by ri3t skile, for it doþ harm to manye. Þe fend is

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[10] houre] B h above the line

[1] Ffor þer] fforþi; W2 Kar

[2] wil bidden alle goodnesse] abideþ alle godes; W2 cumande e uolt tuz biens

[3] & þerfore] ffor

[4] in on moment þat is] om.

[5] schal] B schal s, second s canc.

[6] suffre] B schal suffre, schal canc.

[7] despise þat oþer] þat oþer he schal despisen

[8] on] no

[9] Tuo lordys ben God and riches] B om.; P Tuo lordys ben god and riches; W2 Dous seignurs sunt deus e richesce

þoru3[1] licknesse ricchesse,[2] for many[3] þoru it he bitrayeþ & hirteþ. As men seiþ of a swerd, his deþ[4] it is þat is wounded wiþal. But þe swerd ne schulde neuere don yuele ne war he þat smyteþ al.[5] But þe man holdeþ þe[6] swerd for[7] his deþ, for þoru3 þat he comeþ to þe[8] deþ. Ricchesse is a good creature, but it doþ yuel whan it is taken out of mesure. He þat takeþ to mychel of þe goodes & wiþ wrong, wiþ[9] good þing he doþ hym to þe deþ. O þing it is for to haue ricches, & anoþer[10] for to sette al[11] his herte þervpon. He þat holdeþ ricches, he is seruant to ricches. & he þat is lord of ricches, he[12] despendeþ hem[13] for Goddes loue. & he þat is seruaunt to ricches, he resceyueþ hem & litel oþer no3t he doþ for Goddes loue of hem. He

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[1] is þoru3] þorou3 his

[2] ricchesse] om.

[3] many] many men

[4] of a swerd his deþ] of deþ of a swerd

[5] al] wiþal

[6] þe] his

[7] for] fro

[8] þe] his

[9] wiþ] for

[10] & anoþer] anoþer þing

[11] al] om.

[12] he] om.

[13] hem] it

serueþ ricches þat loueþ it[1] to kepen it & geder it[2] to hepe. Ne neuere ne may he serue God whyl þat he is in suche desyr. & 3if he eny tyme feyneþ hym[3] as he serued hym,[4] but feynt seruyse ne makeþ no seint. For no3t a man feyneþ hym to God, for God ne may no3t be[5] disceyued. But he disceyueþ hymseluen in al wyse þat[6] makeþ as he serued God & doþ no3t. For þe more þat a man doþ so, þe more wexeþ[7] his wickednesse. & þe more þat a man loueþ þe world, þe more pyne God 3eueþ[8] hym atte nende. And Seint Poule þe apostel[9] seiþ þat þe Holy Gost spac ynne, "He þat wile be frend to þe world, stabliche he schal be Goddis enemye" [Jas. 4:4]. & þerfore Crist bad hem þat schulde serue hym þat þei[10] schulde han þe world in despyte, & louen bleþeliche pouerte[11] þat þei ne be no3t departed from hym.

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[1] it] hem

[2] it] it here

[3] eny tyme feyneþ hym] in ani tyme lete he finþe; W2 alcune feiz se feint

[4] hym] B hym oþer he schal, oþer he schal canc.

[5] ne may no3t be] nyl nou3th þat ou3t be

[6] þat] B þat he, he canc.

[7] wexeþ] is

[8] God 3eueþ] rev.

[9] þe apostel] om.

[10] þei] he

[11] bleþeliche pouerte] rev.

And þan[1] he seyde afterward, "I sey to 3ou þat 3e[2] ne be no3t curious vnto 3oure soule what it schal ete, ne to 3our bodyes what cloþing 3e schul han." 3our[3] soule is here sett for lyf, for it quekeþ[4] þe flesch. Of lyf is þe sustinaunce of[5] mete & drynke & cloþinge. Goddis seruaunt ne oweþ to 3eue no kepe but onliche as mychel as may holde his kynde. As mychel[6] he oweþ to take wiþouten coueitise as may susteyne his lyf for to serue God. Traueilen he oweþ for to susteyne hym & for to 3euen, & no3t for to wexe riche.

And þat man ne schal no3t doute pouerte for to come to God. Þan he seiþ as it were an[7] askynge: "Nis no3t þe soule more þan þe mete & þe body more þan þe cloþinge?", as þei3 he seyde, "Ne doute 3ou[8] no3t; for he þat 3af þe lyf, 3if þat 3e mowen[9] seruen hym, wel he schal feden it. & he þat made þe body, hymself schal 3euen it cloþinge. Ne douteþ no3t þat he ne wil fede þe body þat made it to be

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[1] þan] om.

[2] 3e] om.

[3] 3oure] om.

[4] quekeþ] quemeþ; W2 uiuifie

[5] of] om.

[6] mychel] mychel as

[7] an] his

[8] 3ou] þe

[9] mowen] om.

born. For whan he haþ 3ouen þee þe[1] more, þe lasse he wil 3eue.ⁿ[2] Ne doute no man[3] þerof, for þat were a gret defaute þat God fayled to his fygure;[4] þat is, to[5] his liknesse. Certes he ne schal neuer fayle hym er þat he fayle to hym. Þat setteþ al his herte in hym, he ne schal neuere fynde defaute. & for to maken his dedes more[6] to ben leued þe better, he setteþ ensaumple by þe foules þat ne sowe no3t, ne [f. 85ᵛ] repen corn, ne þei ne geder no3t into þe bernes. But þe God of heuene fedeþ her lyf & holdeþ it vp.

Here he[7] wiþnimeþ þis[8] coueytous men[9] þat setten her pans in her[10] bernes, þat gedren bestes & corn & siluer & gold[11] more þan anow3 & do it al in her tresorie,[12] & litel oþer no3t 3euen for Goddis loue. Þat 3eueþ hym to

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[1] þee þe] þe

[2] he wil 3eue] om.

[3] no man] þe no þing

[4] fygure] vigoure; W2 figure

[5] to] to saie

[6] more] newe; W2 mielz

[7] he] om.

[8] þis] þe

[9] men] man

[10] her] om.

[11] gold] good; W2 or

[12] in her tresorie] þat her tresoure; W2 en lur tresore

coueitise, he is worse þan briddes. But Iesus wile þat his seruauntes ne ben noon oþerwyse þenkande þan þe briddes[1] ben. Whan þei han her mete on þat o day, þei ne þenken[2] no3t[3] on þat oþer day, ne 3eue no kepe þerto. Ri3t also schal Goddes seruaunt: he ne oweþ no3t to þenken to mychel afornhonde what he schal ete oþer[4] drynke, ne of cloþinge. Ffor man may gedre so mychel togidere of tresour, & coueite it so gretliche, þat he is wers þan he þat mordreþ men & sleþ hem. But whan he it haþ, kepe hym wel þat he 3eue þe superflus[5] þerof to God; þat is, to hise whiche þat hym louen & seruen. For he þat 3af me today vitaile, he it schal 3eue me tomorwe wiþoute fayle but 3if it be of meself along þat ne be no3t in his seruyse.[6] Whan he ne fayleþ no3t to þe foules, wene 3e þat he schal fayle to hise þat ben trewe to hym? Þei3 al þe foules ben Goddis creature, God holdeþ better by þe man oþer[7] þe womman þat hym loueþ &

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[1] But Iesus wile þat his seruauntes ne ben noon oþerwyse þenkande þan þe briddes] om.; W2 Mais iesus uolt ke ses serganz Scient cum oisels pensanz

[2] þenken] þou3th

[3] no3t] B appears to be a correction added in margin

[4] oþer] ne

[5] superflus] surplus

[6] but 3if it be of meself along þat ne be no3t in his seruyse] bot 3if it be on myselue along þat I ne be nou3th in his seruise; W2 om.

[7] oþer] & by

serueþ þan by alle þe briddes of þe world oþer alle[1] þe bestes, & more prys haþ of hem. As longe as a man is trewe to hym, ne schal he neuere fayle mete ne drinke ne cloþinge þat suffice for hym. Here haþ he sett[2] ensaumple of vitaile.[3] Now he setteþ ensaumple of cloþinge for to drawe us from likinge þerof. Ffor of al oure folye,[4] þes two þinges han þe maystrye: mete & drinke out of mesure, & ouer mychel louen fayr cloþinge.[5] For of þes comen alle yueles, filþes, & synnes þat ben dedliche. Adam was ouercomen þoru3 mete, & Noe þoru3 drinke, & for gret pryde of his fairhed þe aungel[6] fel to þe[7] pine þat now doþ al þe world harm. Nis neuer no man to God þe better þei3 þat he be richeliche cloþed; but he holdeþ hym þe hei3ere þerfore, & so[8] mychel to God he is þe lasse worþ.[9] & for to bynyme vs þis[10] pride in dede, & in þou3t, & in desyr, Iesus seyde þis: "Who

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[1] alle] of alle

[2] Here haþ he sett] He haþ

[3] of vitaile] om.

[4] Ffor of al oure folye] for alle oure delites of alle oure folyes; W2 Kar de tute nostre folie

[5] ouer mychel louen fayr cloþinge] oure mychel louyng of fair cloþe; W2 trop amer noble uesture

[6] aungel] aungels

[7] to þe] into

[8] so] by so

[9] worþ] worþi; W2 en ualt

[10] þis] þe

may for ou3t þat he can do oþer may fulfille þe wille & þe desyre of his soule?[1] & wharto þenke 3e of[2] cloþinge?" Þat is to seye[3] openliche, 3e ne owe no3t so[4] mychel to þenke on þe body[5] þat þei for3eten God. Ffor al þe cloþinge, man ne may no3t lengþen his lyf o day þe lengere. 3if a man sette his herte in God, he schal fynde[6] hym cloþinge & al þat hym nede is.[7] He[8] made þe mouþ; he it wole fede,[9] & þe body he[10] it wile cloþe.

"Lokeþ now hou þat þe lilie wexeþ & ne traueileþ no3t. & neuer 3it nas Salamon in al his ricches[11] cloþed so fayre as þe lilie." Vnderstondeþ now þis comparisoun of þe lilie & of þe king Salamon [in al his riches][12] whan God liknede

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[1] Who may for ou3t þat he can do oþer may fulfille þe wille & þe desyre of his soule] who may for ou3th þat he can do oiþer may fulfille þe synful & þe desire of his soule; W2 ki poet par sa cure Dun alne acreistre sa estature

[2] of] on

[3] is to seye] it is sain so

[4] so] to

[5] body] bodies

[6] fynde] al fynde

[7] nede is] nedeþ

[8] He] Als he

[9] wole fede] fedeþ

[10] he] om.

[11] ricches] om.

[12] in al his riches] B om.; P in al his riches; W2 ens ses uertuz

hym þat was so wyse to so feble a þing as is þe lilie.

Lokeþ hou wel Iesus preyseþ oure lyf þat 3eueþ vs al to coueitise. Whan he seyde þat þe kyng þat so myche couþe & was so riche ne had he no3t so auenaunt cloþinge as had a[1] lilie whan it floriseþ, wharto schul we coueyte such þinge whan for al þat we mow don[2] we ne mow [f. 86[r]] no3t ben cloþed as þe lilie?

Anoþer þing man may vnderstonde hou þat þe riche may lernen. Þerfore God nempneþ[3] Salamon for to chastise wel[4] þe riche, & þe wyse also, þat þei ne haue no3t to fayr cloþinge. & þere he 3af ensaumple by þe lilie þat now is fayr, & ri3t[5] now is foul. Now it greneþ & now it floureþ, & in a litel tyme it sereþ.[6] Þan turneþ al his fayrhede to no3t. Ri3t so it is of þe riche[7] folk þat 3eue her herte al to siluer & gold,[8] & to fayr cloþinge & riche & of dyuerse colours & of riche pelure, þoru3 whiche þei helde hem so myche worþ þat noþing þei ne 3euen of þe pouere. &

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[1] had a] þe

[2] mow don] can do

[3] nempneþ] nymeþ

[4] wel] om.

[5] ri3t] om.

[6] sereþ] sereþ þerto

[7] riche] om.

[8] gold] to gold

whan þei ben in alder[1] best state & most haue of here likynge, þan þei fallen adoun ded. & þan þei fynde al ydel þing þat þei han farn wiþal, & more harm it doþ hem þan good,[2] & þe flesch is 3ouen to wormes mete þat afornhond was so tiffed.

Now 3eueþ good kepe hou þat al þis[3] bobaunce & þis[4] pryde endeþ þat men holdeþ here so mychel by. And þerfore seiþ þe holy man, þat was fulfilled of þe Holy Gost, of man what he is, "At morwen he[5] floureþ as gras, & at euen he falleþ[6] & dryeþ, & sone after sereþ"[7] [Ps. 89:6]. & what is þat worþ þat so sone falleþ?[8] Þe morwnynge is sett for his[9] 3ongþe, þe euenynge for his[10] elde; & þan faileþ his witt & his fayrhede. & þan falleþ man whan he dyeþ & is lorn, & his careyne hardeþ & drieþ to poudre.[11]

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[1] alder] al her

[2] þan good] om.

[3] þis] þis þat ich haue vsed in

[4] þis] in

[5] morwen he] þe morowe and

[6] he falleþ] it faileþ

[7] sereþ] it sereþ

[8] falleþ] faileþ; W2 perist

[9] his] om.

[10] his] þe

[11] careyne hardeþ & drieþ to poudre] dri3eþ hard into poudre; W2 caroigne puis endurcist E en poudre puis ensechist

Lokeþ what it is þan for to chirische þe flesch.[1] 3it[2] ne war it no fors, & he my3te queme God wiþal & comen to hym.[3] But 3if a man for his litel delyt þat he haþ here schal be wiþseid of God but whan þat þis noble body liþ syke & schal dye & go from alle his delicis,[4] mychel he holdeþ hym desconfyt[5] þat for þe world was so proud. But God, for to bynyme us þis[6] pride þat cloþeþ vs in riche cloþinge, 3eueþ vs ensaumple of þe lilie to drawe vs from þe perile of pride þat we ne sette vs no3t into þe yuel þat euer schal laste for oure bodyliche cloþinge. & whan þat God 3eueþ kepe to þe herbes & to þe gras, he ne wil no3t forsake his[7] figure þat is maad after hym. And whan[8] he cloþeþ þe gras wiþ floures, wel better he wile cloþe hem þat hym seruen.[9] He þat 3eueþ hym to hym & stedefastliche bileueþ[10] in hym,

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[1] for to chirische þe flesch] vnto chirche; W2 fait ke char cherist

[2] 3it] om.

[3] he my3te queme God withal & comen to hym] he þat di3eþ queme & come vnto god; W2 Deus si il poust a tant remeindre Vncore ne fust co rien apleindre

[4] delicis] delytes

[5] desconfyt] disconforted

[6] þis] þe

[7] his] þe

[8] whan] B h above the line

[9] hym seruen] rev.

[10] stedefastliche bileueþ] rev.

ne ne schal neuere fayle hym[1] to his desyre of mete ne of clopinge. & þerfore [he seiþ],[2] "Secheþ first after þe kyngdom of heuene & his ri3twysnesse, & al þis schal comen to þee."[3] Þat[4] of God eny þing wil han[5] in erþe, first he muste biseche after his ri3twisnesse; þat is, þat he sende hym grace so ri3tful to ben þat he may come to his blis. & of þe world he schal þan 3eue hym so mychel as he seþ þat is myster for hym. & he lest al þat þat[6] ne secheþ no3t þe kyngdom of heuene þoru3 ri3t [and] resoun.[7] For 3if he haue eny þing, it nis no3t[8] of Goddes 3ift, but it is of Goddis suffraunce þoru3 whiche he haþ dedliche my3t. Whan he ne wil no3t dressen hym ari3t to God for no3t þat he leneþ hym,[9] ne for his lanynge, no3t ne wil he do[10] þe better þat he [f. 86v] may lyue ri3tfulliche[11] for to come to hym. But for his lanynge he prudeþ hym, & in as mychel

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[1] hym] om.

[2] he seiþ] B om.; P he seiþ

[3] þee] 3ou

[4] Þat] ffor who þat

[5] eny þing wil han] wil any þing haue

[6] þat] om.

[7] þoru3 ri3t and resoun] B þoru3 ri3t resoun; P þorou3 ri3th and resoun; W2 Par iustice ne par reisun

[8] it nis no3t] in his þou3th; W2 n'est pas

[9] hym] om.

[10] do] om.

[11] lyue ri3tfulliche] ri3thfullich ask; not in W2

ne lest boþe lyf & soule.

But he þat secheþ þe blis of heuene wiþ good herte & soþfastliche, al schal[1] comen to hym here[2] þat he haþ myster of.[3] He schal haue of Goddis 3ift, & after þis dedliche lyf, þe lyf þat euere schal laste.[4]

It byfel so þat it was an heremyte[5] & lyued fer in þe wildernesse. & longe he had lyued & serued God to wille, & fer he had gon, & in many dyuers stedes ben.[6] & he wex[7] in alle goodnesse in[8] orysouns, in fastinges, & in wakynge, so þat hym[9] ne fayled no3t þat he ne was pere to aungels,[10] so bisy he was in al goodnesse, & heryed God in al þinge, wharþoru3[11] þat God fond hym al his sustenaunce of mete & of[12] drynke. Ffor whan he was ofhungred & had talent for

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[1] al schal] rev.

[2] here] om.

[3] myster of] rev.

[4] B a tale mar.

[5] heremyte] holy Ermyte

[6] ben] he had ben

[7] wex] was

[8] goodnesse in] good

[9] hym] he

[10] pere to aungels] þerto an aungel; W2 as angles per

[11] wharþoru3] where

[12] of] om.

to eten[1], he 3ede doun into his diche, & he[2] fond his bord leyd & bred þerupon white & fair. & he sette hym adoun[3] & eete as mychel as hym liste, & þan 3ede and heried God. Þat dide God for to schewen hym þat he loued wel his seruyse; & þerfore he schewed hym many tyme aforn þing þat was to comen.[4] & whan God had don þis longe[5] for hym þat hym þou3te þat it was ri3t þat God dide so to hym,[6] for hym þou3te þat he serued hym so wel þat he was worþi to han it for he had wel deserued it[7] þoru3 goode dedis & þoru3 holy lyf, so þat he fel into slouþe so litel & litel[8] þat he ne feled it no3t. & þe slouþe lasted so longe,[9] þat he bycom more necligent, & more targand[10] of his biddynges. Na for þan he seide his psalmes, but no3t so wel as he schulde han don, ne wiþ so good herte, ne so atretliche[11] as he was

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[1] he was ofhungred & had talent for to eten] an hundreþ hadden talent vnto mete; W2 de manger talent aveit E sa nature le quereit

[2] he] om.

[3] adoun] þere doun

[4] was to comen] schulde come

[5] don þis longe] þus longe wrou3th

[6] God dide so to hym] he dude hym so

[7] wel deserued it] deserued wel

[8] & litel] om.

[9] longe] B longe þat, þat canc.

[10] targand] tariaunt

[11] atretliche] ententiflich; W2 atreit

wond to don. But whan he had a litel whyle besou3t, he rested hym as he were wery, for his þou3tes weren ydel.[1] & þe more he þou3te, þe more he was pyned in his þou3tes. His custom he held forþ, no for þan, of his ympnes & of his psalmes. As þe schip doþ whan it is vntyed,[2] wiþouten helpe it takeþ his cours vp & doun, so he dide[3] for his custome þat he was vsed[4] ynne. & at euen he entred into his caue & fond þe lof vpon his bord & eete[5] as he was woned to don. But he 3af no kepe to his fole[6] þou3tes for to chastise his fole[7] wille. & whan he ne amended hym no3t of þe litle, he fel into grettere[8] harm. Ffor on afaute of leccherie toke hym for his owene folye, þat[9] vnneþes he wiþheld[10] hym þat he ne wente into þe world a3ein. & wiþ gret pyne he seyde his houres, & at euen he wente into his caue & fond[11] þe lof vpon his bord, but no3t so fayr[12] as

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[1] ydel] wilde; W2 feinz

[2] vntyed] vnder; W2 desatachee

[3] he dide] rev.

[4] vsed] om.

[5] eete] he ete

[6] fole] foule

[7] fole] foule

[8] into grettere] in a grete

[9] þat] so þat

[10] wiþheld] my3th helde

[11] fond] B fond þe fond, þe fond canc.

it was tofornhond, wharof he was awondred & þou3te[1] þat it was so for his fol þou3tes.[2] But na for þan he toke it & eete it. & vpon þe þridde day he was so traueyled[3] as a gret host hadde asayled hym, & so his þou3tes ouercom hym þat hym þou3te a womman com to hym & he toke hir in his armes & dide his kynde wiþ hir. But[4] no for þan he 3ede forþ & seyde his houres as he was woned to don. But he was wakerand wiþ[5] his ei3en, & his þou3tes were alle sett in folye. & at euen he wente into his caue & fond þe lof vpon his bord, but[6] al it was yuel besein as it hadde ben [f. 87r] gnawen aboute wiþ houndes. And whan he sey3 þis, he kneled faste & bad his bedes, but no3t so tenderliche[7] ne wiþ so good herte as he was woned to don [for he my3te nou3th lete his yuel þou3ttes. Ac he ete, bot nou3th as he was wone to done].[8] For þe þou3tes comen[9] upon hym &

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[12] fayr] fair it com

[1] þou3te] in þou3th

[2] for his fol þou3tes] om.

[3] he was so traueyled] was he atrauailed

[4] But] om.

[5] wakerand wiþ] waker and

[6] but] and

[7] tenderliche] ententiflich; W2 tendrement

[8] for he ne my3te nou3th lete his yuel þou3ttes Ac he ete bot nou3th as he was wone to done] B om.; P þat he ne my3te nou3th lete his yuel þou3ttes Ac he ete bot nou3th as he was wone to done for he ne mi3t nou3th lete his yuel þou3ttes; W2 K'il ses pensers peust refreindre Ne sa fole flambe esteindre Mangat purquant nient tant cum pout Ne tant

asayled[1] hym on iche half as it were arwen oþer dartes; hym þou3te þat þei wounded hym. & so fer forþ þei brou3ten hym, þat he wente forþ to þe cyteward. & whan it was ner euen, þe cyte was fer fro hym, & he was wery[2] and stod & loked abouten hym whether he sei3 eny stede þere he my3te liggen. Þan he sei3 þere[3] a litel from hym a chirche, & þider he wente.[4] & þere he sei3 a litel celle, & þider he 3ede to resten hym. & þe frere þat woned þerinne, whan he woste of his come, he resceyued hym wiþ good wille. & whan he[5] had waschen his feet, he[6] asked hym auentures, & þan[7] 3af hym mete & dide al his wille. & whan he had eten & dronken, þanne he rested hym a while.

Þe[8] frere asked hym as he þat loued God tenderliche, þat was wysest & of grettest los, he[9] bisou3t hym þat he wolde teche hym hou þat he my3te stonde a3ein temptaciouns &

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cum einz manger solt

[9] comen] runnen so; W2 recumence

[1] asayled] askeden; W2 assaillent

[2] wery] veray

[3] Þan he sei3 þere] & he sei3 þan

[4] þider he wente] he went þider

[5] he] he canc., þai above the line

[6] he] and

[7] & þan] þan þai

[8] Þe] And þan þe

[9] los he] lose and

þou3tes, & hou he my3te flen þe wille[1] of þe fend, [and][2] 3if þat he brou3te hem[3] into yuel þou3tes, hou þat he my3te ouercomen hym[4] & caste awey þe fole[5] þou3tes & holde forþ þe ri3te weye in God.[6] So he asked hym & besou3t hym þerof þat[7] he bigan to techen hym & schewed hym þe ri3t weye, & warned hem[8] of þe wiles of þe fend hou þat þei my3ten sauen hem. He tau3t hem enterliche, & hymseluen also. For whan he tau3te oþere, in his herte he biþou3te hym & seyde to hymseluen pryuyliche, "What am ich þat teche þe folk? Hou may ich chastise oþere & ne may no3t amende myself?" Þan he seide to hymseluen, "[Chaityf],[9] do þou so as þou hast seyd to oþere." & whan he had þus chid hymseluen, þan he sei3 þat he was gretliche atempred[10] & toke leue of his broþer als sone as he my3te & wente a3ein into his caue. Mychel he pyned hym in orisouns, in fasti[n]ges,[11] & in wakinges,

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[1] wille] wiles; W2 volentez

[2] and] B om.; P and

[3] hem] hym

[4] hym] hem

[5] fole] foule

[6] in God] into heuene

[7] þat] and

[8] hem] hym

[9] Chaityf] B chastis oþere; P chaityf; W2 chaitifs

[10] atempred] atempted; W2 meserre

[11] fastinges] B fastiges; P fastynges

in[1] wepinges & waymentynges, &[2] alle oþere turmentes. & þan he vnderstod þat God was wroþ wiþ hym whan he ne fond no3t of his bred. Þan he lyued by his traueile, in wepinge & in sorowynge,[3] & held hym in his caue in wepinge, & in haire, & in aschen liggand til þat Goddes aungel seide to hym, "Þi penaunce [God haþ][4] resceyued. Loke þat þou be no more desceyued."

Lokeþ now hou God in þis world fedeþ & cloþeþ hem þat don his wille: for to hym he 3eld his lof a3ein þat afornhonde þoru3 his folye had lorn it. & seþ also hou þat he bynymeþ[5] hym þat nil no3t seruen hym: for þat he 3af to[6] hym whiles he dide his wille, he bynam it hym whan he trespast a3eins hym.[7] Iesus, Goddis sone & Maries eke, sende vs his grace so for to werche here wiþouten coueityse þat we mow come to hym. AmeN.

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[1] in] &

[2] &] & in

[3] sorowynge] sorou3

[4] God haþ] B is; P god haþ; W2 Deu ad

[5] bynymeþ] bynymeþ it

[6] to] om.

[7] a3eins hym] om.

(45)

Dominica xvj secundum Lucam.

Þe xvj Sunday gospel after Trinite.

Luk þe vij chapetele.[1]

IBat Iesus in ciuitatem qu[ae][2] **uocatur Naym.**[3]

[Luke 7:11-16]

Iesus wente to a cyte þat men clepeþ[4] Naym & his disciplis wiþ hym, & mychel folk[5] folowed hem. & whan þei come to þe 3ates,[6] a ded man was brou3t out[7] þeratte & was a wedwes sone, & mychel folk of þe cyte come wiþ þe wedwe. & whan Iesus sei3 þe wedwe wepe, he hadde pite þerof & seyde to hir, "Ne wepe[8] no3t." [f. 87^{v}]. & Iesus wente to þe bare & touched it, & þei setten adoun þe bare. & Iesus seyde, "Þou 3onge man, arise vp." & he þat was ded sat[9] up &

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[1] heading in P: Dominica sextadecima post festum Trinitatis secundum Lucam; heading in W2: Dominica xvii post Pentecosten secundum lucam

[2] quae] B qui; P que; Vulg. quae

[3] Naym] Naim & cetera

[4] wente to a cyte þat men clepeþ] 3ed to; W2 alat Ke l'om adunc Naim numat

[5] folk] B mar.

[6] 3ates] 3ate

[7] out] forþ

[8] wepe] wepe þou

[9] sat] aroos

bigan to speken. & Crist 3af hym to his moder. & alle þat þer weren 3eld graces to God & seyden amonges hem, "God haþ sent[1] a gret prophete to us to visiten[2] his folk þoru3 his pite." Whan we here Iesus wordes & his[3] meracles þat he dide, vnderstonden we schul enterliche þat he is God almy3tful. & we schul þerfore 3eue good kepe þerto 3if þat we mowe eny þing fynde þerinne þat is bihoueliche[4] to oure soules. For al þat he dide bodyliche, al it falleþ to oure soules. & þat he dide þat þe folk sei3, he doþ now iche day. But he halp þanne þe bodyes & arered hem þoru3 his holy wordes, & now he quikeþ & heleþ þe soules of dedliche fylþe.

Naym is as mychel to seyn as flod oþer stiriinge, & may wel be[5] seyd by þis world þat is alwey stirande in gret flodes. Þe wyndes don þe wawes stiren & ouerturnen & wexen grete. Now is þe hil gret, & now it is[6] lowe. Ri3t so it fareþ by þis[7] world þoru3 pride þat it confoundeþ. Þe wynd arist & putteþ a man so hei3e & of so gret my3t, & þan pride comeþ to hym & doþ hym to vnderstonden þat he is more worþ

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[1] sent] B sent a gret, a gret canc.

[2] to visiten] & visited vs

[3] & his] in þe

[4] is bihoueliche] be onelich; W2 mester

[5] be] B be be, first be canc.

[6] it is] rev.

[7] þis] þe

þan eny oþer, so þat þei despisen hem & defoulen. & whan þei ben alder[1] hei3est, þan þei fallen,[2] & in a litel tyme þei turnen to no3t.

Lokeþ, lordinges, & 3eueþ good kepe þerto, & 3e schul fynde al þis worldes blis but ydel þing. For whan a man wolde best it han, þan it is bynomen hym oþer ytaken[3] þerfro. Þe prodder[4] þat he is, þe sonner he falleþ.[5] Dauid seiþ in þe sauter, "[Þou] abateþ[6] þe fole herte þat arist on[7] hei3e & ne wil no3t amenden hym" [Cf. Ps. 35:13, 100:4]. Ffor þei hopen in þe mercy of God, and þerfore he holdeþ hym[8] stille in his[9] folye & weneþ to come to God[10] al by ayse &[11] at his wille & plesen God ful[12] wel. But God abateþ[13] and putteþ hym adoun þoru3 deþ. & þe more þat

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[1] alder] al þer

[2] fallen] fallen adoun

[3] ytaken] he taken

[4] prodder] prouder

[5] falleþ] is take þerfro & falleþ

[6] Þou abateþ] B Now abateþ; P Þou abate; W2 Tu abatis

[7] arist on] is so

[8] he holdeþ hym] þai holde

[9] his] her

[10] God] om.

[11] &] om.

[12] God ful] vnto god ri3th

[13] abateþ] abateþ hym

he affieþ hym in þe world, þe depper he schal ben in pyne.

Naym is as mychel to seyn as stirynge, & bitokneþ þis[1] world also,[2] for alwey he stirieþ hymseluen & his frendes. Þe world ne haþ neuer no reste: from gode it turneþ to yuel, & þe tempestes ben manye & for many enchesouns þat þei don. But þe fairhede þat it haþ,[3] it comeþ of þe sonne & þe mone. But we haue so many tempestes þat noon ne may noumbren hem: now[4] frost, now[5] snow, þunder &[6] li3tenynge & grete wyndes þoru3 stiriinge in þe ayr. But alle þese doþ God[7] for to amenden vs þat[8] 3if we ne douten hym no3t [for his godenesse, doute we mowe] for his sternesse.[9] For many man nolde no3t bileuen in God &[10] drede hym & he ne had no pyne in þis world. And Dauid seiþ in þe sauter of hem þat han pes in þis world, "Þei[11] ne ben no3t traueyled wiþ men,

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[1] þis] þe

[2] also] om.

[3] haþ] doþe

[4] now] Rayn

[5] now] om.

[6] &] om.

[7] doþ God] done good

[8] þat] for

[9] douten hym no3t for his godenesse doute we mowe] B douten hym no3t for his sternesse; P do vnto hym nou3th for his godenesse doute we mowe for his seruise; W2 dutum par le bel Duter le deuum par le flael

[10] &] ne

[11] Þei] and

ne wiþ hem þei ne be no3t[1] turmented; forþi þei fallen in ouerþou3t[2] & ben hyd wiþ her yuels" [Ps. 72:5-6]. & in anoþer stede Dauid seiþ, þat wel[3] vnderstonden his wordes, he seiþ þat God makeþ alle þes stiriinges[4] for to amenden vs: "God, þou hast stired þe erþe and trubled in his dedes saue God his þat ben in contricioun þat ben sett[5] [f. 88r] in stiriinge" [Ps. 59:4-6]. Here he scheweþ wel þat for oure goodes makeþ God to stiren al þise for oure gode whan he þoru3 spirit of prophecye he warneþ[6] us of oure foliis.

And alle þei þat louen þe world, in many þinges þei ben stired, what wiþouten & what wiþinnen: now in dede, now in word, now in witt &[7] in chidinges, &[8] in myssigginges, in losangries, in pletes,[9] & in taylages,[10] in fair bihestes & in outrage,[11] & in many oþer þinges. Now in[12] gode, now

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[1] wiþ men ne wiþ hem þei ne be no3t] in þis werlde ne; W2 od homes...E od els ne sunt

[2] ouerþou3t] oþer þou3th; W2 surquidez

[3] wel] wil

[4] þes stiriinges] restynges

[5] ben in contricioun þat ben sett] hem sett

[6] he warneþ] saueþ

[7] in witt &] om.

[8] &] now

[9] in pletes] and in pledynges

[10] taylages] taliage &

[11] & in outrage] om.

[12] in] to þe

in[1] yuel, þoru3 wraþþe & yuel willes, þoru3 pride & siquidrie, wiþ sorwe wiþ gret herte, wiþ enuye, wiþ slouþe, wiþ gladnesse, wiþ morninge, wiþ fol loue, & wiþ hate, þis stiriinge ne haþ noon ende.[2] Now to þe gode, now to þe yuel, al suche vanites steren hem[3] þat ben 3euen to þe world. An[4] herte þat is chaungable endeþ sone, & þei þat yuel don turnen sone to vanite. And Dauid seiþ þat, "Man semeþ no3t but ydel[5] þing; his dayes passen as[6] schadwe" [Ps. 143:4]. Ffor in o day[7] alle her þou3tes schul passen.

Þis cyte Naym[8] bitokneþ þe[9] world by skile. Cyte is byschet & strong þat þe enemy ne may haue noon entre. Wiþ walles[10] & 3ates it is byschet so þat þe enemys ne dur no3t

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[1] in] to þe

[2] þoru3 wraþþe & yuel willes þoru3 pride & siquidrie wiþ sorwe wiþ gret herte wiþ enuye wiþ slouþe wiþ gladnesse wiþ morninge wiþ fol loue & wiþ hate þis stiriinge ne haþ noon ende] om.; W2 Par ires curuz maltalenz Par orguil par surquiderie Par vanitez par cuveite Par dol rancune e enuie Par fol amor e par veisdie Par leesce joie e tristur Par bricunie e par haur Cest mouement n'ert ia final

[3] Now to þe gode now to þe yuel al suche vanites steren hem] om.; W2 Ke dunc al bien ke dunc al mal Tels mouemenz tel vanitez

[4] An] Ac

[5] ydel] as ydel

[6] as] as in

[7] Ffor in o day] om.

[8] Naym] Naym by name

[9] þe] þis

[10] walles] wal

m þerinne. & wiþinnen is mychel folk, & wel astored wiþ
cches.

Þus is in þe cyte of þis world, & alle þo þat ben his
endes, wiþ walles & wiþ[1] 3ates þei ben byschett; þat is,
þ synnes & wiþ filþe. Þoru3 þe 3ate man mot come in & go
t,[2] he þat eny þing wil do. Þe fyue wittes be þe 3ates
ru3 whiche a man goþ to gode oþer to[3] quede. & þei þat
uen þis world[4] þoru3 hym, þei[5] don mychel yuel & litel
od.[6] Wal is leyd ston upon ston.[7] & of worldliche men
che is þe manere, for þei leyn synne vpon synne. & delit
þe cyment of þis[8] wal, & pride is þe hei3enesse of þis
l,[9] & þe 3ate is fals loue. He þat deliteþ hym in his
nne, a strong wal[10] he arereþ[11] a3eins God. & he[12] þat
þ pride of his yuel, an hei3 wal he arereþ a3eins Crist.

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[1] wiþ] om.

[2] out] out and canc.

[3] to] om.

[4] world] B w world, first w canc.

[5] hym þei] hem

[6] & litel good] om.

[7] Wal is leyd ston upon ston] om.

[8] þis] B þis was, was canc.

[9] of þis wal] þereof

[10] a strong wal] om.

[11] arereþ] erniþ; W2 leve

[12] & he] om.

he worldliche man þoru3 loue despendeþ[1] his fyue wittes folye.

Of þis wal seiþ Dauid, "In Goddis name þis wal schal sse" [Cf. Ps. 17:30]. & of þis loue seiþ Seynt Poule þat for3eteþ no3t, "3if ich plesed to men, y nar no3t ldis[2] seruaunt" [Gal. 1:10]. Þo[3] men he meneþ þat eweþ[4] her flesche likynge & no3t God. Wiþinnen þe lles þei holden hem for chidinge of her enemye. Her emye is God þat defendeþ hem vices & synnes; no3t for þat hateþ hem, for alle[5] he wolde saue[6] þoru3 his grace.

But for þat þei flen his grace & fede hem wiþ her ckednesse. & holy writt seiþ þat, "He[7] loueþ þe world, is fyn enemy to God" [Jas. 4:4]. Here is a feble haunge, for þe world[8] & his blis schal gon, but God schal[9] wey lasten.[10] He þat is[11] aduersarie to[12] Goddis word,

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[1] despendeþ] he dispendeþ

[2] Goddis] Jesus

[3] Þo] Þe

[4] foleweþ] om.

[5] alle] om.

[6] saue] saue hem

[7] þat He] rev.

[8] world] B w world, first w canc.

[9] Here is a feble chaunge for þe world & his blis schal
a but God schal] om.; W2 Mult par ad mal eschange ici Li
ndz e sa glorie s'en va Mais deus

[10] lasten] lastande

þat a3einseiþ[1] her [fole] scole.[2] Her scole is for to geder ricches togider[3] & for to don al her flesches[4] likinge. & 3if þei don eny good, it is for los of þe world. Þer goþ wil[5] forþ, & God is byhynde. Þei ne affyen hem in no þing but þat þei sen wiþ her ey3en. Þei ben so fulfilled[6] of yuels þat þei ne loue no3t Goddes word ne bileuen þerinne. Ffor whan wickednesse wexeþ, þan [f. 88^{v}] abateþ charite.

Of þis aduerser soþelich seiþ holy writ þat ne li3eþ no3t, "Whan þou gost wiþ þin aduerser, 3if þin entent for to deliuere þee þat he ne 3eue þee no3t to þe iugour, & þe iuge to þe turmentour, & þe turmentours sette þee þer non yuel cesseþ" [Matt. 5:25; Luke 12:58].

Oure viage is þis liue þer non haþ no siker dwellinge. Wil we nil we, here we schul dyen & wenden into anoþer lond. Here we gon from 3ongþe into elde; here we gon þoru3 synnes oþer þoru3 gode dedes þat God is payed of.

Oure aduersarie in þis weye is iche good prechinge of

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[11] þat is] had

[12] to] om.

[1] a3einseiþ] B a3einseiþ seiþ, seiþ canc.

[2] fole scole] B scole; P folye; W2 fole escole

[3] ricches togider] B togider mar.; P om.

[4] flesches] fleschlich

[5] Þer goþ wil] þai gon wel

[6] Þei ben so fulfilled...more felonye þan euenesse] om. (one page of text); W2 includes text

diuinite. Ffor Goddis word is contrarious to alle yuels & to alle synnes. Ffor in as mychel as it wiþnymeþ þe synne, it wraþþeþ þe synnere. For it is custom of fol lyf, often it hateþ hym þat hym chastiseþ.

Þe fol holt hym for his aduerser þat seiþ hym good for to chastise hym. & Goddis word is deliuerour of þe aduersarie, for he is deliuered, forsoþe, þat lat alle yuels & doþ alle goode, þat doþ þe goode þat God lereþ hym. & for þat is delyueraunce þat bynymeþ us from þe pyne of helle. & he þat nis no3t so delyuered here, to God þe iugour he schal be 3ouen þat ne iugeþ no3t but ri3t, & þan schul her dedes iugen hem. Ffor non þat dispiseþ Goddis word ne may no þing do for to come to sauacyoun. Ne non þat is contrarie to Iesus, þat is Goddes word, ne may no3t plesen to God. & holy writt seiþ, "Þe werkes schul iugen litel & mychel, & þe iuge schal comaunde hym þat haþ dispised hym to þe turmentour" [Cf. Apoc. 20:12-13]. Goddis word, oure iuge, is Iesus Crist þat schal iugen al þat God haþ maad. Þe fend is þe turmentour þat turmenteþ þe synners. His prisoun is þe pitt of helle þer þat alle schul be don þat dispisen God.[1] & þer þei ne mowe neuere come out for þat þei dispised Goddis wordus & þei ne wolden no3t amenden hem as longe as þei lyued here. Of suche seiþ Dauid in þe sauter þat don & seyn her wille, "Wickednesse þou louedest more þan

[1] God] B godus, us canc.

goodnesse, more felonye þan euenesse. Fforþi[1] God schal destruyen þee[2] & drawen þee[3] vp by þe feet from[4] þe liuiand" [Ps. 51: 5, 7]. & he seiþ also, "God, þou hast[5] destruyed her cytes þere þat her litel mynde was, & God lyueþ & dwelleþ alwey" [Ps. 9:7-8]. Dauid seide þes þinges[6] aforn for to fastin þinges þat was to comen. Þei3[7] al þe fol[8] ne parceiueþ it no3t, God wot al bifore, good & qued; for from hym ne may no þing ben hyd.

Vnto þis[9] [cite][10] o flodes & cyte of stiring, [cite riche of wicked wille, cite stronge] of yuel hope wolde Iesus Crist comen[11] whan he toke oure kynde. & for no man

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[1] Fforþi] P resumes here

[2] þee] hem

[3] þee] þem

[4] feet from] rotes for

[5] hast] om.

[6] seide þes þinges] seiþ in þe sautere

[7] Þei3] þou3th

[8] fol] foke; W2 fole

[9] þis] þe

[10] cite] B om.

[11] flodes & cyte of stiring cite riche of wicked wille cite stronge of yuel hope wolde Iesus crist comen] B flodes & cyte of stiring of yuel hope wolde Iesus Crist comen; P fflodes com Jesus and þe Cite riche of wicked wille Cite stronge of yuel hope; W2 fluxium E cite de commociun Cite riche de mal uoleir Cite forte de mal espeir Deignat aprocer Jhesu Crist

he com into þis world þat[1] lay ded in al synnes, & was þoru3[2] wicked wille 3euen to helle, þere for to dwellen. But Crist arerede þe dede & brou3te hem[3] a3ein to lyue whan he tau3te us for to forsaken þe world & his pryde & his desyre & 3euen his godes for Goddes loue, & louen God & man, & comen to schrifte & wiþ good wille laten alle[4] yuels, & after for to holden hym from hem and don alle goode werkes, & ben lastande in hem. Certis þis arering 3eueþ lyf þat naþ non ende.

Þis dede man also[5] bitokneþ þat atte 3ate resceyueþ his lyf; þat is to seye, atte[6] laste endynge of [f. 89ʳ] his[7] lyf [a][8] man may amende hym 3if he haue grace. For 3ate by good skile scheweþ deþ & schrift.[9] Deþ he scheweþ,[10] for þe lyf passeþ, and schrift, for he telleþ his yuels. & þan he goþ as to anoþer lyf whan he forsakeþ

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[1] þat] B appears to be a correction

[2] þoru3] B þ þoru3, first þ canc.

[3] hem] hym

[4] alle] oure canc., here above the line

[5] also] om.

[6] atte] þat at þe

[7] his] þis

[8] a] B A; P a

[9] scheweþ deþ & schrift] bytokneþ schrift; W2 Mustre mort e confessiun

[10] Deþ he scheweþ] ded it is; W2 Mort mustre

his synnes. Þat[1] þus doþ atte laste ende wiþ good[2] stedefast herte & desire, wiþ good bileue, wiþ sorowe, wiþ wepynge, & wiþ penaunce, & for to parten of his for Goddis loue,[3] certes he may come to heuene & arise vp to þat lyf þat in God ne schal neuer fayle. But iche man loke in hymseluen þat he ne abyde no3t to longe wiþ his amendynge; for fol hope of long lyf oþer of repentaunce, it ne quemeþ no3t God. & many man in his[4] sykenesse, he[5] ne haþ no3t his body ne his wille in baundoun. Many for his gret syknesse for3eteþ hymseluen. Þerfore, he þat wil be certeyn at his passynge hennes, hole & sound he most repenten hym. & Salamon seiþ as fader, & sone iche man be war of[6] þes wordes, "Ne targeþ no3t þat 3e ne come to þe Lord, ne draweþ no3t along from day to day; for[7] Goddis wreche[8] comeþ sodainly, & his iugement warneþ[9] alle" [Ecclus. 5:8-9]. & Poul seiþ, "Hard it is to synner for to fallen into Goddes

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[1] Þat] He þat

[2] good] om.

[3] wiþ good bileue wiþ sorowe wiþ wepynge & wiþ penaunce & for to parten of his for Goddis loue] om.; W2 De gre en certeine esperance En dol en lermes en penance Par le son pur deu departir

[4] his] om.

[5] he] om.

[6] of] for

[7] for] om.

[8] wreche] wraþþe

[9] warneþ] kerueþ

hond" [Heb. 10:31].

Þis 3ong man þat God arered from deþ to lyue bitokneþ wel þe synners þat ben dede in her yuels þoru3 willes & þoru3 delices.[1] For as ded he liþ þat liþ in delyt of[2] synne. Out of þe cyte he is born þat folweþ his delyt in[3] synne. Ffor as þei þat woneþ in cyte & goþ out & comeþ in, at his[4] wille so doþ þe soule[5] in þe body, & þoru3 werkes goþ out & in. [F]for[6] þe body may no3t don but þoru3 þe soule þat quikeþ it. & þe soule þan wercheþ wiþinnen whan it stireþ[7] þe herte and þe wylles,[8] as out of þe body it goþ þat doþ his willes[9] in dede.

Þe 3ate þat þe deþ wente[10] out at ben oure fyue wittes þoru3 whiche þe soule [gyeþ] his werkes,[11] oþer to good

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[1] willes & þoru3 delices] will & delites

[2] delyt of] dedlich; W2 delit de

[3] folweþ his delyt in] falleþ in delytt of; W2 sun delit fait par

[4] his] her

[5] soule] soules

[6] Ffor] B & for; P ffor

[7] stireþ] stireþ in

[8] þe wylles] in þe wille

[9] willes] wille

[10] deþ wente] ded comeþ

[11] gyeþ his werkes] B doþ his werkes; P gyeþ þe werkes; W2 ses ovres guie

oþer to quede. Whan we synnen[1] þoru3 oure ei3en, at[2] þat 3ate comeþ deþ in. Whan we synnen þoru3 herynge, oure eren doþ oure soule falle. Whan we synnen þoru3[3] oure hondes, oure hondes[4] don oure soule falle; also þoru3[5] oure feet, & so[6] in alle oure wyttes. But 3if þat we wile lyuen,[7] alle þes[8] we owen to amenden us of.[9] 3if þat we wil lyuen[10] in God, al it bihoueþ þat we amenden[11] it. Chastyse we mot oure ei3en from yuel si3tes, oure eren from yuel herynges, oure hondes from yuel werkes, oure feet from yuel goynges, & oure lippes from yuel swolwynge,[12] oure nose from yuel smellynge, & þe mouþ from yuel spekynge. 3if we turne alle þes[13] wittes to goode, þan[14] arise we from deþ to lyue

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[1] synnen] sei3en; W2 pecchums

[2] at] & at

[3] þoru3] wiþ

[4] oure hondes] hij

[5] þoru3] in

[6] so] om.

[7] lyuen] leuen; W2 revivre

[8] þes] þis

[9] of] om.

[10] lyuen] leuen; W2 revivre

[11] þat we amenden] amende

[12] swolwynge] schewynges; not in W2

[13] þes] þe

[14] to goode þan] togedre and

þoru3 Jesu. As þe body dyeþ for yuel corupcioun,[1] so doþ þe soule þoru3 yuel [b]erynge.[2] Wiþouten þe soule, þe body may no3t lyue, ne þe soule wiþouten Iesus Crist, Goddis sone. & þan dyeþ þe soule,[3] forsoþe, whan it[4] trespasseþ a3eins Jesu Crist. It dyeþ whan it lest[5] þe lyf þoru3 synne, & deserueþ þe deþ þat euere schal laste.

But þe widwe, his[6] moder, wepeþ whan holy chirche biddeþ for hym. It is moder whan in hir[7] is eche[8] cristen man & womman born to Iesus Crist & maad his spouse. [S]he was[9] widwe whan Iesus Crist, her spouse, dyed for hire. [f. 89^{v}].

Hir[10] sone sche folweþ wepand, for holy chirche wepeþ for þe synful. Sche wep for sche ne had but o sone; for we alle ben[11] o in God, & þat is sorwe in holy chirche whan

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[1] corupcioun] corupture

[2] berynge] B herynge; P berynge; W2 mesprisure

[3] dyeþ þe soule] þe soule di3eþ

[4] it] he

[5] lest] leseþ

[6] his] om.

[7] hir] it

[8] eche] euerich

[9] She was] B He was; P Þan þis; W2 Ele est

[10] Hir] om.

[11] alle ben] rev.

eny departeþ out for her synne. Þe folk þat com wiþ þe[1] widwe bitokneþ wel þe aungels þat alwey ben[2] wiþ holy chirche for to kepen hire in ri3tfulnesse.

Iesus it seþ & haþ pite, for he[3] hereþ sone þe cry of þe holy halwen & seiþ to hire, "Ne wepe no3t." For holy waymentynge boweþ Goddis herte, & he ne suffreþ no3t his holy men & wommen han to gret sorwe þat he ne doþ hem socoure whan þei bisechen for þe synners.

Iesus comeþ to þe bare whan he resceyueþ þe prayere for þe synful. And Iesus toucheþ þe bare whan he makeþ þe herte þat was so hard nesche, whan[4] he makeþ it tendre þoru3 his grace so þat he knoweþ his yuels. Þe berers,[5] þat ben þe synners þat beren þe soule to wickednesse. Þan þei beren þe soule in erþe whan þei don þe soule affyen hire[6] in erþeliche þinges. & whan Iesus touched þe bare, no portour ne stired hym. For whan God toucheþ þe synnere & makeþ hym to knowen his folyes, 3if þat he be verrey repentaunt, no synne ne may drawen hym[7] forþ.

"3ong man" Iesus cleped hym, for iche man 3ongeþ a3ein

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[1] wiþ þe] B mar.

[2] alwey ben] rev.

[3] he] B above the line

[4] whan] & whan

[5] berers] beren

[6] hire] here

[7] hym] om.

when [he][1] turneþ from yuel to gode, for he lateþ þe oldenesse[2] of synne & comeþ to Goddus grace. "3ong man," he seyde, "arys vp." Þat is, he seyde to þe synner, "Arys vp[3] & do my comaundement. Arys vp from þin yuel dedes & do gode dedes þat draweþ to þe lyf."

Þan he satt vp þat was ded. Þe synnere doþ so: he sitteþ whan he lateþ his yuel & ne dar no lengere synnen for God. He sitteþ whan he þenkeþ in his herte of his trespas for to amenden hem.[4] He spekeþ openliche whan he comeþ to schrifte; þat is, openliche spekynge whan he scheweþ his synnes.

To his moder Iesus 3af hym whan holy chirche takeþ þe repentant. Herd 3e han now[5] what it bitokneþ þat Iesus Crist arerede þe man from ded to lyue, but what helpeþ it þat 3e heren it but 3if 3e also arysen? Certes gret harm it is for to here þe gode & ne do no3t þerafter. He þat hydeþ his woundes whan he may helen hem & nil no3t, dye he most. He þat ne amendeþ him[6] no3t of his yuels whan he may, he sleþ hymseluen. Iesus is Lord of heuene & of erþe þat haþ þe flour of alle goodnesse in his hond. He profereþ hym for

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[1] he] B om.; P he

[2] oldenesse] holonisse; W2 ueillesce

[3] Þat is he seyde to þe synner Arys vp] om.

[4] hem] hym

[5] now] om.

[6] him] B mar.

to sauen vs & areren oure soules from deþ to lyue. He wil be oure leche þat al þe world boweþ to, & we wrecches targe so þat beren oure deþ vpon vs, þat is synne. Ffor Goddis loue, hei3e we vs to amenden vs vntyl þat he wil helen vs. He ne oweþ no3t to haue no good þat þoru3 his laches fordoþ many gode werkes þat he schulde don. Waiten he most tyme & terme þat wil amenden his trespas. Naþeles, he þat schulde amenden vs is redier to us þan we be to hym. God[1] 3eue vs strengþe & my3t for to amenden vs. AmeN. [f. 90ʳ].

[1] God] Jesus

(46)

Dominica xvij secundum Lucam.

Þe xvij Sunday gospel after Trinite.

Luk xiiij.[1]

Cum intrarit Iesus in domum cujusdam princeps.[2]

[Luke 14:1-11]

VPon an holy day for to ete bred wolde Iesus come into a Pharisees hous þat was prince[3] ouer þe oþere. & þe Pharisees aspyed hym & loked to his werkes. And a man þer was þat was ful of dropesye was[4] þere byforn hym. & to þe Pharisees Crist seyde, & to þe wyse of þe lawe, & asked hem 3if þat he my3te hele a man upon þe holy day. & þei helden hem stille. & he toke þe man & heled hym, & after let hym go. & after[5] seyde Iesus Crist to hem, "Whiche of 3ou haþ oxe oþer asse þat fel in a diche on þe holy day, ne wolde 3e no3t drawen hym up þat he ne perische no3t?" & none of hem ne coude answere to þat Iesus had seyd. & þan he seyde to hem a word be his wille to hem þat were sent, hou þat þei

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[1] heading in P: Dominica septiadecima post festum Trinitatis secundum Lucam 17 Cap[u]t 14; heading in W2: Dominica xviii post pentecosten secundum lucam

[2] princeps] principis & cetera

[3] prince] om.

[4] was] & was

[5] after] þan

schulden taken þe[1] firste sete, & seyde to hem, "Whan þat 3e sent to þe brydale, ne sette 3ow no3t in þe hei3este sete þat anoþer of more worschipe be cleped þoru3 hym þat sett hem, & it falleþ so þat he clepeþ þee & seiþ to þee, 'Drawe þee 3onder more & 3eue stede & space to þis.' Þan wil þi neb reden, & þan þou schalt[2] bigynnen to holden þee in alder loweste stede. But[3] whan þou art not cleped, go & sette þee in þe[4] loweste stede, þat whan he comeþ þat schal somonde þee seiþ to þee, 'Frend, come forþ hider.' Þan it is to þee glorye & gret blis biforn hem þat ben þer sittand. For ichon þat hei3eþ hym schal ben lowed; & he þat loweþ hym schal ben hei3ed."

Whan we reden þat Iesus Crist com to bridale oþer to feste, he ne dide it no3t for to fillen his wombe, but for to techen oþere & for to wynne soules to hym, for þat was his offyce. As þe wyse foulere oþer fischere, oþer þe gode veneour, þere þei setten her nettes, þere þei hopen most to taken. & so dide Iesus Crist: he sett his nett þere þat he sei3 þe folk togydere. Þe nettes y seye of his[5] wordis for to taken fol[6] soules to God. Goddes wordes ben wel cleped

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[1] þe] her

[2] þou schalt] schaltou

[3] But] And

[4] þe] alder

[5] of his] for þe

[6] fol] þe foule

nettes, for þei drawen þe soules[1] and bynden hem togider in gode werkes, & drawe hem out of þe vanites of þe deppnesse of þis[2] world.

Þe Pharisees aspyed hym in alle his dedes 3if þei my3te ou3t vndernymen[3] hym, & for to accusen hym of yuel 3if he dide eny þing a3ein þe folk oþer a3eins þe lawe. Ffor it was comaunded in her lawe þat men schulde halwe þe holy day, & þat ony þing wrou3te [on] þe holiday,[4] gretliche he schulde be punist. Þerfore he asked hem 3if he my3te hele þe man of þe dropesye. Þerfore ne schal no3t a man[5] werche upon þe holy day worldliche werkes; but he 3af vs ensaumple þat we schulde no day sese for to do þe gode þat God biddeþ vs do þat falleþ to Goddis worschipe & to soule hele. And þerfore he heled þe man on þe holy day. No for þan þis man þat was in þe dropesye bitokneþ wel oþer þing.

He þat haþ þat sykenesse, he is bolned al his body. & þe more he drynkeþ, þe more þrist he haþ, & bitokeneþ [f. 90^{v}] þes coueitouse men. Ffor ri3t so it fareþ of þe coueitouse man: þe more þat he haþ, þe more he coueiteþ. &

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[1] soules] B second s above the line

[2] þis] þe

[3] vndernymen] B r originally an n, second downstroke erased

[4] & þat ony þing wrou3te on þe holiday] B & þat ony þing wrou3te þe holiday mar.; P þat any þing wrou3t on þe haly day

[5] ne schal no3t a man] schal no man

neuere as longe as he lyueþ ne beþ he[1] heled of þat sikenesse but 3if þat he 3eue hym al to Crist, & forsake þe coueitise & bicome large.

And it bitokeneþ wel[2] as þei þat vsen leccherie, for þe more þat þei 3euen her herte þerto, þe more it likeþ hem. & he þat is ful of dropesye in his soule he haþ stenche. For alle synnes[3] stinken vpon God, but noon so foule as leccherie. & þerfore whan God wolde synken Sodome & Gomore, þat was a cyte of fyue kyngdomes, he reyned þervpon fuyr & brimston. & 3it þe[4] pitt stynkeþ so þat no quic beste ne may dwellen þerinne. For to schewen her gret synne for þat þei brenden in leccherie, þerfore wiþ stynkande fuyr he destruyed her lyf.

And by þe brimston þat stynkeþ foule he schewed þat he hateþ mychel leccherie. Þoru3 brimston & fuyr þei au3ten to dye þat in þat filþe brende[5] so. & whan þe cytes[6] in þis lyf were[7] so destruyed for leccherie, þei þat ne folowe no3t Iesus in þis lyue, what ende schal oure folye taken

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[1] beþ he] ben hij

[2] wel] wel Leccherie; W2 tres bien

[3] synnes] his synnes

[4] þe] al þe

[5] brende] bende; W2 ardeient

[6] cytes] cite

[7] were] was

þan? But for to drawen vs al to gode,[1] fro coueitise & leccherye & fro alle yuels, he toke ensaumple by þe oxe & bi þe asse þat folk loued so mychel þat hem were leuer trespas a3eins God þan forgon her oxe oþer her asse, for to drawen in her plou3 for to fulfille her coueitise þan for to amenden her lyf in God[2] whan þat þei wolde helen & helpen her bestes and leten hemseluen perische. Ffor bi þe oxe is wel bitokned coueitise. Ffor iche man þat is coueitouse, alwey he entermeteþ hym for to wynnen. & þe more þat he wynneþ, þe lasse he schal þenche on God & vpon hymseluen. & þan he helpeþ his oxe out of þe pitt[3] whan he fulfilleþ his coueityse; but hymself in al þinge periseþ whan he doþ þis, for al it is a3eins Crist.

And asse þat is leccherous bitokneþ þes lecchours. Out of þe diche he draweþ his asse whan he fulfilleþ his leccherie on holy dayes & in oþer tyme a3eins Iesus Crist & his forbode & ne wil no3t hele his soule þoru3 fulfillinge of Goddis comaundementes. & þei þat helde hem stille & ne spac no word to Iesus, whan he comeþ[4] to þe iugement he schal speke to hem þerof; þei ne schul no3t answere no more þan[5] to hym þan þe Iewes dide þan.[6]

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[1] gode] god; W2 bien

[2] God] good; W2 deu

[3] pitt] diche

[4] he comeþ] þai comen

[5] þan] om.

But Iesus, for to techen vs þat we schul no3t affyen vs in no tresour here in erþe, ne be neuer þe pruddere þerof,[1] but holde vs in lowenesse, of þe brydale he takeþ ensaumple þat noon ne schal putte hym to fer forþ, but holden[2] alwey in lowenesse til þat[3] þe spouse drawe hym forþ. Þe spouse þat makeþ þe brydale bitokneþ Iesus. His spouse bitokneþ holy chirche; þat is, cristen man þat lyueþ in good lyf. His bord is þe holy auter. His mete þat he 3eueþ is his body al holeche to us. & to þis bridale ben alle sent þat ben cristen men & wymmen. Kepe we us wel, ichon of us: God ne loueþ no pride. Ffor þe more þat[4] man holdeþ hym in lowenesse, [f. 91ʳ] þe hei3ere God putteþ hym. Þe lowere þat a man holdeþ hym for þe loue of God, þe hei3ere God setteþ hym.

It[5] bifel þat a 3ong wenche bar her foliliche in þe world. Sche was so fair þat for her fairhed & for her fair speche sche brou3t many man into synne þat þoru3 her makynge þei selden her heritage & dispended it in folye wiþ hire so þat many men chid for hire[6] & fou3ten & ichon slou3 oþer.

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[6] þe Iewes dide þan] om.

[1] þerof] þerfore

[2] holden] holden hym

[3] þat] B above the line

[4] þat] a

[5] It] B A tale mar.; P A tale It

[6] so þat many men chid for hire] B mar.

And þer was an holy man þat hi3te Paphym. Whan he sei3 þis, it greued hym gretliche. He toke upon hym cloþes as fel to þe world & wente hym to þat cite þere þis wenche woned[1] inne, & com to hire & 3af her 3ifte as it were for to ligge bi hire. & þis wenche toke þis siluer & seyde to þe monke, "Go we into chaumbre." & whan þei were comen into þe chaumbre, he fond þere a fair bed sprad wiþ riche cloþes. & sche[2] seide to hym, "Go to þat bed." & he seyde, "3if þat þou hast eny priuere stede, lade me þider." & sche seyde, "Ich haue a chaumbre þat noon ne comeþ inne[3] but ich myseluen & God. Ffor noþing nis schett from his si3t." & whan þe monke herde þis [he seide],[4] "& wostow þat þer is a God?" & sche seyde, "Y wot[5] þat þer is a God & anoþer lyf, & of þe synners þe pine þat þei schul han."[6] & þe monke seyde, "Whan þou wost þis, why [lesestou][7] so many soules? 3elden þou most rikeninge for[8] hem alle; & no3t onliche þou schalt be dampned for þin owene synne, but for alle þat þou hast drawen to synne."

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[1] wenche woned] fole womman was; W2 puteine ostel tint

[2] sche] B he canc., sche mar.

[3] inne] þerto

[4] he seide] B om.; P he seide

[5] wot] wot wel

[6] han] þan haue

[7] lesestou] B slest þou; P lesestou; W2 perdez

[8] for] of

Tays, whan sche herde þis, sche fel to Paphimus fot[1] & seyde wiþ wepynge, "Ich wot þat penaunce is gret & mychel worþ, & ich hope, fader, for to haue for3euenesse þoru3 þin holy preyere. 3eue me respyt þre dayes & þan schal y[2] do al þi wille." Stede & tyme þe monke sette hire to come to hym wiþouten eny lettynge. As sone as sche woste þe stede þider þat sche schulde come, sche gedred al togidere þat sche had gedred in synne & dide bere[3] it amydde þe cite, and leyd it al[4] vpon an hep þat alle men sei3en. & to hem[5] sche criede & seyde, "Comeþ & seþ, al þat han synned wiþ me, hou y schal brenne 3oure pans for to chastyse 3ou of 3oure folye."[6] Þat sche brende þere, it was wel worþ foure hundred pound. & whan al was brend, þan wente Tays þider þat Paphim had boden hire. & he toke hire & lad hire into þe chirche þer þat maydens were dwellande togidere for to serue[7] God, & bischet hire in a stede & schet þe dore harde[8] vpon hire, & lete a litel hole open þer þat men schulde 3eue hire mete & drynke mesurabliche. & he bad þan

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[1] fot] feet

[2] schal y] I wil

[3] bere] brenne; W2 enbrase

[4] al] om.

[5] to hem] þo

[6] folye] synnes

[7] for to serue] & serued

[8] harde] fast

to þe leuedies þat þer were þat þei schulde 3euen hire[1] iche day a quantite[2] of bred & a litel water. & whan Paphimus schulde gon from hire, Tays asked hym, "Whar wiltou, fader, þat y do þe þing þat my kynde casteþ fro me? For þis celle is litel." & Paphimus seyde to hire, "Do it in þi celle."[3] & afterward sche asked hym, "Fader, hou schal y bidde to God?" & he seyde to hire, "Þou nart no3t worþi to nempne God in þi mouþ for þe[4] gret folye þat þou hast don, ne þin honden liften vp toward heuene,[5] for þei ben ful of filþe. But ly doun to[6] þe erþe & loke toward þe est[7] & sey often,[8] 'Haue mercy on me þat me made.'"[9] Whan Tays had so [f. 91^{v}] ben a whyle, þe abbot Paphims had pyte of[10] hire & wente to Seynt Anton & asked hym 3if God had for3ouen Tays hire trespas. & whan Anton herde þis, he dide comen toforn hym alle[11] his disciplis, & bad hem[12] waken

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[1] hire] B mar.

[2] quantite] litel quantite

[3] in þi celle] where þou wilt; W2 en ta celle

[4] þe] þi

[5] heuene] god

[6] to] toward

[7] toward þe est] into þe erþe; W2 uers orrient

[8] often] oft þis

[9] me made] rev.

[10] of] on

[11] alle] om.

ichon by hym[1] one & biseche to God þat he wolde schewe to summe of hem þat þing þat Paphym had seyd to hym of[2] hou it were. & whan þei were ichone departyd[3] & ichon 3ede by hymseluen,[4] & ichon bisou3te to[5] God þat þei moste haue sum tokne of þat þing. & on of hem þat hi3te Pols sei3 vp into heuene, & þere he sei3 a fair bed & so richeliche atired, & þre fayre maydens kept it. & þan[6] þou3te Pols þat it was Antones bed, his[7] & noon oþeres, for þer nas non worþi to han it þat[8] hym þou3t. Þan a voys seyde to hym, "It nis no3t Antons bed, but it is Tays þe hore þat was[9] þat ne repented hire no3t in vayn." Whan Pols had sen þis, he telde it to Anton & to Paphym. & Paphim wente hym hom & wente to þe celle þer Tays was & openede þe dore wel mekeliche & seyde, "Tays, come to vs. God haþ for3euen þee þi synnes." & sche seyde, "Fader, for Godus loue, lete me

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[12] hem] hem {col}

[1] hym] hem

[2] of] oft

[3] ichone departyd] rev.

[4] hymseluen] hemseluen

[5] to] om.

[6] þan] om.

[7] his] om.

[8] þat] bot he as

[9] Tays þe hore þat was] Tayses þe foole womman; W2 Thais la puteine ke

now dwellen[1] stille hereinne. Y sey[2] forsoþe, ich haue weped mychel for my synnes. & þat com fro me, ich leyde it[3] vnder my nose & held alwey my nose þer ouer." & Paphims seyde, "Þat styinch haþ bynomen þee þe stinch of þe pine of helle. God haþ for3euen þee þi synnes; come out & do his wille." & whan he had don[4] out Tays, sche ne lyued no3t after but fiftene dayes, and wente to þe bed þat Pols had sen.

By þis mow 3e wel wyte[5] þat erþeliche good anoyeþ mychel. & gretliche anoyeþ coueytyse, & iche fleschliche leccherie, & siquidrie, but buxumnesse adresseþ alle yuels. & he þat lowest holdeþ hym, hei3est he schal be wiþ Crist.[6]

Iesus, for his grete mercy,[7] he 3eue us in hym suche lowenesse[8] þat we may leten coueytise, pride, & lecchery, þat alle vices comeþ of. & 3eue vs grace so to[9] come to his brydale to his holy auter þat he wil hei3e vs to his kyngdom. AmeN.

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[1] now dwellen] rev.

[2] sey] saie þe

[3] leyde it] it leide ri3th

[4] he had don] þai had taken; W2 il out mis

[5] mow 3e wel wyte] may 3e seen & wite wel

[6] Crist] Jesu crist

[7] grete mercy] mychel mi3th; W2 misericorde

[8] in hym suche lowenesse] swiche grace of lownesse in hymselue

[9] to] om.

(47)

Dominica xviij [secundum] Matheum.[1]

Þe xviij Sunday gospel after Trinite.

Mathew xxii chap[itre].[2]

ACcesserunt ad Iesum Pharisaei.[3]

[Matthew 22:34-46]

Whan þe Pharisees herden þat þe Saducees weren ouercomen þat þei ne durst no3t speken, þan þei gedred hem[4] togider. & on of þe maystres stod vp & asked Iesus whuche was þe grettest comaundement of þe lawe. And Iesus seyde,[5] "Þou schalt loue þi Lord wiþ al þin herte & wiþ al þin þou3t. Þat is þe grettest comaundement & þe first. & þat oþer likneþ gretliche þerto: þi nei3ebore[6] þou schalt loue as þiseluen. And in þes two comaundementes hongen al þe lawe & al þe prophecye." After þis þer þat þe Pharisees were togidere, Iesus seyde to hem, "Whos sone þenche 3ou þat Crist is?" & þei seyden, "Dauid sone." & Iesus answerde,

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[1] secundum] B om.

[2] heading in P: Dominica xviij post festum Trinitatis secundum Matheum; heading in W2: Dominica xix post pentecosten secundum mathuem

[3] Pharisaei] Pharisei & cetera

[4] hem] hem alle

[5] seyde] seide {ni3}

[6] nei3ebore] nei3bour euere

"Hou Dauid sone in þe gost clepeþ hym Lord, þere þat he seiþ,[1] 'Þe Lord [seiþ][2] to my Lord, þou schalt sitten on my ri3t half vnto þou sette þin enemyes a schamel vnder þi fet [f. 92ʳ] for euere.' 3if Dauid clepe hym Lord, hou schal he be schewed his sone?" & none of hem ne[3] couþe answere hym in no word. & after þat day, non ne durste wel[4] aske hym no3t.

Þe Pharisee cleped Iesus his maister, but he nolde no3t ben his disciple. And he asked after þe grettest comaundement þat nolde no3t[5] do þe leste. & hymseluen was a fol whan þat he wolde tempten þe wisdome of God: þoru3 þe lawe he wolde tempte hym þat wolde 3eue þe lawe[6] to þe world.

Lokeþ now hou erþeliche wisdome proudeþ a3ein þe soþnesse, hou it argueþ þoru3 yuel dede[7] a3ein þe soþnesse of God for to fordon it. 3if he had seyd þat o comaundement was gret, þat oþer schulde ben holden þe lasse by; & so þei wolden han scorned hym & vndernomen hym and accused hym.

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[1] seiþ] seeþ

[2] seiþ] B om.; P seiþ

[3] ne] B above the line

[4] wel] om.

[5] þat nolde no3t] & he nolde

[6] he wolde tempte hym þat wolde 3eue þe lawe] om.; W2 ua celui tempter Ki la lei uolt...duner

[7] a3ein þe soþnesse hou it argueþ þoru3 yuel dede] om.; W2 encuntre ueir Cum quant arguces pur mal feire

But Iesus atempred so his answere þat he schewed þe grete comaundement, & þe Iewes ne my3te no3t vndernymyn hym. But he held hymseluen for a sote & in al discomfyt whan he ne dide no3t þat[1] God had seyd. Crist seyde hym þe grete comaundement, & he couþe it, but[2] he ne dide it no3t. For Crist þat was God & man he[3] sei3 hym wel, & þei3[4] he hated hym, he ne dide no3t þe comaundement whan he hated God þat was in present þere.[5] Enterliche[6] he despised þe lawe whan he hated Crist þat was his nei3ebore.

Þe grettest comaundement & þe first is for to loue God his Lord ouer alle þinge. Þe first it is seyd for þe makere þat al made best.[7] But he ne may no3t loue God wel þat hateþ his nei3ebore. & þerfore þe secounde comaundement vnto þe firste likneþ gretliche. Ffor he seiþ, "Þou schalt loue þi nei3ebore as þiseluen." For noon ne may excusen hym þat he ne oweþ to helpen oþere in nede. As þou wilt han helpe, so owest þou to helpen hym at þi power.

"In þes two comaundementes hongen al þe lawe & þe

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[1] þat] þis þat

[2] but] &

[3] he] om.

[4] þei3] B 3 appears to be a correction; P ek

[5] in present þere] his present Þere

[6] Enterliche] vtterlich

[7] best] & þe best

prophecye." Here mow 3e[1] se þat in loue is stablist al oure lawe. For no þing þat is hongand[2] nis stable ne dwelland. & þe lawe & þe prophecye is hongand. & þat þing þat anoþer hongeþ by þat bereþ it up is[3] sustenaunce of þat oþer. & wite 3e wel by þat, þat in charite ben alle vertues founded. & he þat nis no3t in good loue, al þat he doþ wel al is[4] idel. For þe þing þat naþ no foundement, it falleþ at iche wynde. For no vertu ne quemeþ God þat nis no3t founded in charite; charite, þat is good loue þat comeþ from þe herte.

Whan þis wyse had asked whiche comaundement was grettest in þe lawe þat God haþ 3euen, & Crist seyde charite, & Iesus seyde after to þe Pharisee, "Whos sone seye 3e þat Crist is?", it nis no3t to seye þat Iesus ne wiste wel. But he it dide for to vndernymen hem in her folye þat had holy writt & couþe it al & ne leued no3t þat þei seyden. & þei ne wolde no3t louen Crist þat for hem he wolde lowen hym so lowe here in erþe þoru3 whiche he tau3te þe soþnesse þat he had seyd of charite & asoyleþ his[5] [f. 92ᵛ] questioun þat seiþ þat God is Crist & man. & 3if þei had knowen wel

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[1] mow 3e] rev.

[2] hongand] chaungeaunde; W2 pendant

[3] is] & is

[4] is] it is

[5] his] þis

þe lawe, Crist, God & man, þei schulde han loued hym.[1] Ffor þe more þat he lowed hym for man, þe more au3te man for to louen hym; for his lowenesse is oure gret hei3enesse. But þei holde hym onliche man, & þerfore þei seyde þat he was Dauid sone. & whan þat þei wiste þat he was man, after þe lawe þei schulde han loued hym. Ffor iche[2] man is oþeres nei3ebore. Þat[3] hateþ[4] eny, he brekeþ þe lawe. Iesus was forsoþe Dauid sone þoru3 þe flesch þat he toke of hym; of him,[5] þat is to seye, of his kynde of whiche þat Marye com of. He was soþfast man, & neuer þe latter God almy3tful.

Dauid seiþ in þe sauter, "Þe Lord seyde to my Lord" [Ps. 109:1]. Þe fader vnto þe sone nempneþ Crist, & boþe he clepeþ lordes[6] for to schewen her euenus.[7] "Sitte in rest of confort after þe traueyle of þi deþ at my ri3t half," þat bitokneþ þe blis þat euere schal laste. "Til þin enemis ben sett," þat ben þe dede & þe quike þat schewen to þe enemyte whan þei ne leue no3t þat þou art God & man. "Þat þei ben

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[1] hym] om.

[2] iche] euery

[3] Þat] And þerfore who þat

[4] hateþ] B eþ above the line

[5] of him] om.

[6] lordes] lorde

[7] euenus] euennesse; W2 equalite

schameles to þi feet," þat is, whan þou hast[1] iuged hem, þan þei schul witen forsoþe þat þou art God & man.[2] "Sitt," he seiþ,[3] "vntil þat be don." No3t for þat[4] þat he ne schal alwey regne wiþ his fader after þe iugement as wel as he dide byforn, but he it seiþ for hem þat ne leue it no3t þat þan þei schal wite it forsoþe.

Here 3e mow se forsoþe þat Crist schal iugen alle folk. As wisseliche as þat is soþ, he 3eue us witt & stedefast bileue þat we mowen here do his wille þat[5] we mowen wiþouten yuel werkes comen to his iugement & here þat blissed voys þat he schal sey, "My children, comeþ to me to þe blis wiþouten ende." AmeN.

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[1] hast] B hast iu, iu canc.

[2] Þat þei ben schameles to þi feet þat is whan þou hast iuged hem þan þei schul witen forsoþe þat þou art God & man] om.; W2 Les schamel seient a tel pez Co est quant les aueras iugez Ke dunc sachent en uerite Ke deus es en humanite

[3] seiþ] seide

[4] þat] þan

[5] þat] so þat

(48)

Dominica xix secundum Matheum.

Þe xix Sunday gospel after Trinite.

Mathew þe ix chap[itre].[1]

<u>AScend[ens]</u>[2] **<u>Iesus in nauiculam</u>.**[3]

[Matthew 9:1-8]

Iesus wente into a schipp and passed þe see. & whan he com into his cite, a man þat was in þe palisye þei brou3ten toforn hym in a bed. Iesus sei3 her bileue & seyde to hem, "Haue stedefast hope in God & þi synnes ben for3euen þee." & þe wyse maysters of þe lawe seyde of Crist, "He þis scorneþ." & Iesus sei3 her þou3tes & seyde to hem, "Why þenke 3e suche þou3tes? Wheþer is li3tere to seye, 'Þi synnes ben for3euen þee,' oþer 'Rys & go'? & wite 3e wel þat mannes sone haþ power in erþe for to for3euen eueriche[4] manere of synne." Vnto þe man þat was in þe palisye he seyde þan, "Arise vp & take þi bed & go into þin hous." & he aros up as[5] swyþe & 3ede to his hous. Þe folk sei3 þis

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[1] <u>heading in P</u>: Dominica xix post festum Trinitatis secundum Matheum Cap[u]t 7; <u>heading in W2</u>: Dominica xx post pentecosten secundum matheum

[2] AScendens] <u>B</u> AScendit; <u>P</u> Ascendens; <u>Vulg</u>. Ascendens

[3] nauiculam] Nauiculam & cetera

[4] eueriche] vche

[5] as] <u>om</u>.

& were adrad,[1] & 3af heryenge to God þat vnto man þoru3 his goodnesse haþ 3euen such my3t.

Into þe schipp Iesus Crist entred whan he astored[2] holy chirche. Þe see he passed whan he tau3te us for to forsaken þe world þat naþ no pees. & he entred into his[3] cyte whan he visited holy chirche. & no man ne haue no wonder þerof þat it is schipp cleped,[4] for whan man is asayled wiþ wyndes oþer wiþ wawes of anguis & tribulacyouns, & he kep hym wel in þe bileue, it farþ by hym þanne as by þe schipp in þe see þat is casten hider and [f. 93ʳ] þider. Also holy chirche is cite. Þat is, good cristen man whan he is asayled wiþ wicked men & wiþ fendes[5] wiþ many harmes þat þei don hym, 3if[6] he holde hym in þe bileue, þan is his cite good & strong. Þe man þat was in þe palisye bitokneþ þe synners. Whan þe flesch is ouer cold, þan falleþ a man in palisye, & þan[7] it is so deded[8] þat it ne feleþ ri3t no3t. Sum tyme it holdeþ þe[9] body, & sum tyme o lyme bi it

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[1] adrad] adradd of þis

[2] astored] acorded; W2 estorat

[3] his] his owne

[4] schipp cleped] rev.

[5] fendes] þe fendes &

[6] 3if] & 3if

[7] þan] om.

[8] deded] dede; W2 amortie

[9] þe] al þe

one. Forþi it is cleped palisye, for summe[1] it holdeþ al þe body, & sum tyme a party, & bitokneþ þe synner þat lest þoru3 his synne þe loue of God & is so cold[2] in yuels þat to Godward he is al ded. He is hot[3] þat haþ his yuels in custome, þat he ne wil[4] no3t kepe hym from hem ne lete hem.

Þe bed bitokneþ yuel custome oþer wanhope. Þei þat baren hym bitokneþ þe lettred men þat wissen oþere. Þei presenten to God þe synful whan þat þei chasteise hem mekeliche, & also whan þei bidden for hem, & chastise hem wiþ good techinges, & amonest hem for to amende hem & her yuels to laten.

Anoþer gospel seiþ þat whan þei comen wiþ þe bed, & my3te no3t come in to Crist for pres, þat þei wenten up[5] vpon þe hous & dide awey þe tiles, & leten adoun þe bed byforn hem þat were þerinne & setten it bifore Jesu [Luke 5:18 ff.]. Þo þat brou3ten wenten vpon þe hous:[6] þat is whan men of ordre forsaken her fleschliche likinges for to conseyle wel þe soules. Ffor he woneþ[7] as it were byneþen

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[1] summe] sum tyme

[2] cold] colded

[3] He is hot] Þat is he

[4] þat he ne wil] and nyl

[5] up] om.

[6] hous] hous and duden away þe tyles; W2 maisun

[7] woneþ] weneþ

þat foloweþ his fleschliche likinge, & he lepeþ on hei3e þat[1] lateþ al þe desyre of þis world. Þe synnere wendeþ up to þe hous whan þe soule ouercomeþ þe flesche, whan he ne coueyteþ no3t of þe[2] world but þat hym nedeþ, but holdeþ hym al to God. & þe synner is drawen vp[3] whan he 3eueþ up his herte to God. And þe prest vnhileþ þe hous whan he seiþ to þe synner his yuel dedes. & þan lateþ he adoun þe bed whan he doþ hym lowen hym. Biforn Iesus stondeþ þe bed whan þe synner wiþdraweþ hym of his synnes & mekeliche crieþ mercy to God.

By þe wendynge upon þe hous mow men vnderstonden also þat non ne may come to God but 3if he forsake coueytise[4] & lete gode þou3tes ben abouen þe folk of ydelnesse. Ne þe synnere neuer þe more may be quyte of his synne til þat he be drawen up þoru3 Goddis wordes out of þe folk of yuel þou3tes & out of þe filþe of synne & upon þe hous of loue þat he had of fleschliche loue & þat[5] forsake fleschliche loue for þe loue of his makere. & þanne vnhileþ he þe hous þoru3 schewynge of his trespas in schrifte, & þe bed of his conscience abateþ & bicomeþ meke & mylde, and þan be in stedefast hope for to holden hym in God & bileue þat God schal helen hym, þan he may wel wyte forsoþe þat God haþ of

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[1] þat] B þat lat, lat canc.

[2] þe] þis

[3] vp] vp to god

[4] coueytise] his coueitise

[5] þat] þat he

hym mercy.

And Iesus seyde to þe[1] man in þe palisye, "Haue good hope in God; þi synnes ben for3euen þee." What schal oure bileue do whan oþer mennes[2] bileue doþ awey so gret pyne, whan oþers bileue doþ awey synnes? More wil God do for oure owne bileue 3if we bileue ari3t. Whan þat he helpeþ a man þoru3 oþeres[3] bileue, þat is bitokned by þe berers; þat ben prestes & techers, for God [f. 93^{v}] hereþ hem in al manere þat þei bidden. For alle schul ben saued þoru3 her bileue þat leten her[4] yuel dedes & don þe gode. For Crist sei3 þe byleue of þe portours, & of þe gode cristen man he hereþ[5] þe word.

To þe syke he bad hym bileue, & wolde clepe hym sone. & Iesus, for þe bisechynge of þe prest & of oþer gode cristen men, makeþ þe synnere þat he comeþ to such bileue þat he may bicomen his sone þat afornhond þoru3 his[6] synne had forsaken hym. For he onliche hopeþ[7] þat is aleged[8] of

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[1] þe] þat

[2] mennes] mannes

[3] oþeres] anoþers

[4] her] þe

[5] hereþ] B r partially rubbed away

[6] his] om.

[7] hopeþ] haþ hope

[8] aleged] leched; W2 legance Dunt il dist aiez fei en de Ti pecche te sunt releisse E nient sul releist les pecchez Einz sane les enfermetez, W2 breaks off here (two pages of text)

his yuels & þan doþ þe gode after þat. Þe clerkes þou3ten in her hertes yuel to Crist. Ffor he seyde his synnes were for3euen hym. Þei ben bitokned antecristes prophetes þat wil coniecten Goddis wordes & hem þat speken hem 3if þat þei mowe in eny manere. For hem þinkeþ it is a3ein her lyuynge, & þinche it al scorn in her hertes þat eny schulde speken of God but 3if[1] he were a riche man & a gret clerk. & God haþ euere 3et taken mo to hym of[2] simple lewed folk þat were tau3t of hym þan of þis grete clerkes þat comen to her[3] clergye þoru3 gret studie. 3he I dar hardiliche seye, he haþ taken mo þoru3 on þat is of his techinge þan he haþ don fourty[4] suche grete clerkes þat com to her clergye þoru3 studye.[5] & þat is o poynt why þat þei ben litel preysed of God oþer no3t, for hem þinkeþ in her herte þei schulde be worschiped þerfore.[6] & for o poynt þe Pycard les his ei3e; be war þat þei ne do no3t so.[7] Witnesse of Poule:[8] he by3at mo to God þan now don a þousande clerkes for her grete

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[1] 3if] om.

[2] of] þorou3

[3] to her] gret

[4] fourty] for fourty

[5] þat come to her clergye þoru3 studye] om.

[6] & þat is o poynt why þat þei ben litel preysed of God oþer no3t for hem þinkeþ in her herte þei schulde be worschiped þerfore] om.

[7] & for o poynt þe Pycard les his ei3e be war þat þei ne do no3t so] om.

[8] Poule] B p poule, first p canc.

clergye. Seint Dominik & Seint Fraunceys, þei turned al Lumbardye into good bileue; þat is al a lond, & alle her successours may no3t turne[1] a toun.[2] & þat is for þei ne lyue no3t after her techinge, & þat is for þei wolden han los & goode & God.[3] & for þei desyre alle þre, þei ne schul haue neuer on.[4] & 3if þei desyred on ri3tfuliche, þei schuld han alle þre.[5] Þei prechen of pouerte & þat man schulde forsake his delices,[6] & þer nis wel ny3 no man þat secheþ so mychel after her delices[7] & after ese as þei don. & alle suche ben antecristis prophetes; for antecrist is as mychel to seye as he þat is a3eins Crist, & so ben suche. Crist loued lowenesse, & þei louen hei3enesse & worschipes; & þerfore þei ben a3eins Crist. And[8] þan he seyde to þe syke, "Aryse vp & take þi bed." Þat is, "Lift[9] þin herte toward God for to amenden þi trespasses." "Bere þi bed."

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[1] turne] B n above the line

[2] Seint Dominik & Seint Fraunceys þei turned al Lumbardye into good bileue þat is al a lond & alle her successours may no3t turne a toun] om.

[3] & þat is for þei wolden han los & goode & God] om.

[4] & for þei desyre alle þre þei ne schul haue neuer on] om.

[5] & 3if þei desyred on ri3tfuliche þei schuld han alle þre] om.

[6] delices] delites

[7] delices] delites

[8] W2 resumes

[9] Lift] lyfte vp

þat is, "Ne suffre no3t þi flesch haue maystrye ouer þe[1] soule." For he þat nil no3t bere his flesch, þat is late no3t his flesch haue þe maystrye ouer hym, he ne may neuere be wel wiþ Jesu. A man oweþ to bere his flesch as birþen, þat [he][2] ne haue no leyser to synnen. "Go þan," he seyde, "from o good dede to anoþer. & loke þat þou ne trespas no3t into þin hous;" þat is holy chirche, þat is ri3t bileue for to do al þat ri3t bileue askeþ. For who nil no3t werche after ry3t bileue, he ne may neuere come to heuene. God sende us [f. 94ʳ] grace[3] of stedefast[4] bileue. AmeN.

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[1] þe] þi

[2] he] B þei; P he

[3] grace] his grace

[4] stedefast] B de above the line

(49)

Dominica xx secundum Matheum.

Þe xx Sunday gospel after Trinite.

Matheum xxij chape[tre].[1]

SImile factum est regnum celorum.[2]

[Matthew 22:1-14]

Iesus seyde to his disciplis, "Þe kyngdome of heuene is likned to a riche kyng þat made a brydale to his sone, & sente his seruantes for to clepen hem þat weren sent,[3] & þei nolde no3t gon. & þan he sente oþer seruauntes & seyde, 'Seiþ to hem þat ben sent þat my mete is al redy. My bole & my chapoun is slayn & al þinge is redy. Bid hem come swiþe to þe brydale.' & þei forsoken it altogyder & 3eden forþ in her werkes. Þat on kepeþ hym in his toun, þat oþer in his marchaundis,[4] & summe token his sergauntes & mysseyden hem & slou3 hem. Þe kyng, whan he herde þis, he was wroþ & sente his ost vpon hem & slou3 hem & toquassed[5] alle her

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[1] heading in P: Dominica xx post festum Trinitatis secundum Matheum; heading in W2: Dominica xxi post pentecosten secundum matheum

[2] celorum] homini regi & cetera

[3] sent] of sent

[4] marchaundis] B r above the line

[5] toquassed] tobrysed hem; W2 enbrasat

cites. Þan he cleped[1] his seruauntes & seyde, 'My brydale is al redy. But hem[2] þat þei[3] dide sende after ner no3t worþi for to eten of þis[4] mete. & forþi go to hem þat ben gon out of stretes & of[5] þe weyes, & alle þat þou fyndest,[6] byd hem come to[7] my sones brydale.' And þe seruaunt[8] wente out, & al þat he fond he brou3te to þe bridale so þat his sone[s hous][9] was ful, what of gode, & what of yuele. And þe kyng com in þan for to visiten hem þat eten. & he sei3 a man þat nas no3t cloþed in suche cloþing as fel to his sones bridale, & seyde[10] faire to hym, 'Frend, hou com þou hider inne whan þat þou ne hast no3t cloþing as falleþ to þe bridale?' & þan seyde þe kying to his seruauntes, 'Take hym & bynde his[11] honden & his[12] feet, & do hym in þe ferþeste

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[1] cleped] haþ cleped alle

[2] hem] hij

[3] þei] I

[4] þis] my

[5] of] out of

[6] fyndest] fyndes brynge hem vnto me and

[7] come to] vnto

[8] seruaunt] B seruauntes, es canc.

[9] sones hous] B sone; P sones hous

[10] seyde] he seide

[11] his] hym

[12] his] om.

derknesse þer is wepynge & gnaistynge of teeþ. Many men[1] ben cleped, & fewe ben chosen in þis world.'"

Þis kyng bitokneþ God, & Iesus Crist is his sone. Þis kyng made his sone a bridale whan he toke oure flesche & ioyned hym to holy chirche, & spoused it þoru3 bileue.[2] Þis spouse had a fair chaumbre: þat was þe maydens wombe. Of þe bridale he made a gederinge in þe wombe of þe mayden whan he aioyned þere his Godhede to[3] oure manhede. & as a spouse,[4] Dauid seiþ, out of þe maydens chaumbre he come [ac er][5] þat Crist toke oure flesch [Ps. 18:6]. Þe fader had sent into erþe his seruauntes to many þat were in þis lyue. Þat weren his patriarkes & his prophetes þat bileueden stedefastliche in God, & al oþer þat wel bileueden þe kindeliche lawe & þe lawe[6] was þat was writen þoru3 Moyses, & al þis oþere þat were sent er þat Crist com. But al þei refuseden it for trespas þat þei weren inne, & ne liued no3t after þe lawe. Þei refuseden al Goddus bridale. After, he sente oþer seruauntes: þat bitokneþ þe[7] apostels. "Seiþ," he seyde to hem þat ben sent to þe Iewes & to þe cristen

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[1] men] om.

[2] bileue] ri3th bileue

[3] to] &

[4] spouse] B spouse as, as canc.

[5] ac er] B at hir; P ac er; W2 Mais einz

[6] lawe] kyndelich low3e

[7] þe] þise

folk, "Sey hem þat my mete is {al redy} di3t." Þat is þe newe lawe & þe olde; þat is þe bibel & þe gospelles þat feden men in þe ri3t byleue. "My bole & my chapouns ben slayn." Þat bitokneþ þes holy halwen. [Þe halewen][1] in þe olde lawe ben likned to þe bole, for þei my3ten [f. 94^{v}] vengen hem þoru3 þe lawe. Ffor þe olde lawe seyde loue þi frend & venge þee on þin enemy. & whan þe olde lawe comaund þus, horns of vengaunce he 3af. & as boles þei hadden hornes, for þoru3[2] þe lawe þei my3te vengen hem. & many of hem þoru3 her soþ sawes were ouercomen & slayn.

And þe chapouns bitokneþ þe halwen of þe newe lawe. Ffor þei were wel cleped chapouns for þat þei helde hem in clennesse; & þei weren fatte and gode for þe Holy Gost was wonynge in hem. Þe grace of þe Holy Gost is þe grace þat ne faileþ no3t. & þei flowen bi[3] her good wille wiþ wenges of charite; & þei ne were no3t armed wiþ noon armer,[4] for þei ne had no leue to wreken hem. For God seiþ in þe newe lawe, "Loueþ 3oure enemys in gode bileue" [Matt. 5:44; Luke 6:27]. He þat biddeþ loue þin enemye, he bynymeþ hym[5] al manere achesoun of vengaunce. & iche cristen man & womman oweþ for to be chapoun þus bi skil. & many þat suche han ben han

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[1] Þe halewen] B om.; P Þe halewen

[2] þoru3] B þ þoru3, first þ canc.

[3] flowen bi] folowen wiþ; W2 uolerent de

[4] armer] oþer armure

[5] hym] om.

suffred deþ for soþnesse.

After, he seiþ, "Al þinges ben redy. Comeþ to þe bridale." Þe lombe Jesu is slayn, 3oure mete[1] & 3oure helþe, he þat al þing made to whom alle godes ben to 3elden þat no man my3te ne may 3elden. & þerfore comeþ to þe bridale. Ffor now is þe lawe & þe prophecye fulfilled þoru3 þe gospelles. & of al 3e han enterliche þe gostliche vnderstondynge, & þe ensaumple of many holy men & wymmen þat þan were & now ben, þat[2] 3if þat 3e be no3t lettred, by ensaumple 3e mow sen. & þat was byhoten þoru3 þe lawe þat Crist schulde comen & sauen al þat were chosen & wolde ben saued. Now he is 3euen to 3ou, 3e han hym, & þerfore comeþ to his bridale. Al þinge is redy to 3ou; 3e ne haue non excusacyoun.

But þe wicked dispisen al[3] þis, & a3eynseiþ þe sendynge. Þei dispisen to comen to God whan þat þei nil no3t forsaken her yuels. Allas, many þer ben now in holy chirche þat don now in þat iche manere þat heren Goddes word, þat is þe prechour þat biddeþ hem comen to Goddis bridale þoru3 ensaumples þoru3[4] holy writt. Come to þe bridale; þat is, to þe lyf þat euere schal laste þer Crist maride his flesch to God, & þoru3 such mariage þat it schal

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[1] mete] saueoure; W2 manger

[2] þat] om.

[3] al] om.

[4] þoru3] of

euere be dwelland wiþ God for to helpe hem & holde hem þat wiþ good wille wil serue God. Þei schul come to hym out of þis world þat kepen wel þe techinge & þe lore of holy chirche. But many it here & dispisen it & for3eten it þoru3 pride, & þoru3 wilde[1] þou3tes. Þoru3 coueityse & vanytes þei dispisen God & his pryues.

"Summe gon & holde hem in her toun, & summe in her marchaundise." He goþ & holdeþ hym in his toun þat dispiseþ Goddis comaundement oþer for to geder worldliche goodes, oþer for to don her fleschliche likynges. & he þat þus dispiseþ hym, of hym he schal[2] euere ben[3] a3einseid. & he dispiseþ hym, forsoþe, þat ne doþ no3t his comaundement.

He goþ in marchaundise þat dispendeþ his wittes[4] þat God haþ 3euen hym in erþeliche þinges, in pledinge,[5] & in ydelnesse. Ffor vnderstonde 3e wel, þat [f. 95ʳ] a man hereþ,[6] spekeþ, oþer doþ, but 3if it be to sustene his body so þat he may saue his soule, þat oþerwyse doþ, but 3if he amende hym here, to Goddis bridale ne schal he neuere comen. & 3if þer come eny suche into holy chirche, þat is to ordre vnworþiliche, þe more pyne he schal haue. Ffor þe bridale,

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[1] wilde] yuel; W2 uolage

[2] he schal] þai schulde

[3] euere ben] rev.

[4] wittes] wytt

[5] pledinge] B pledinges, s canc.; P pledynge

[6] hereþ] here

forsoþe, haþ bigynnynge in holy chirche whan man takeþ þe mete þer of Godes body þat is þer in present. He is þer in present, but in figure. & in heuene he is wiþouten eny[1] hilinge. Þat takeþ wel þe figure here, þere he it schal taken openliche. Þe figure is here bred & wyn, & þere al quic & al hole.[2] Þat ne bileueþ no3t þis & takeþ it here, from Goddis bridale he is departed. But he mot fulfille þis[3] bileue þoru3[4] gode werkes. Ffor he þat lyueþ here after þe lustes of his flesch [setteþ][5] alle his wittes to delices of þis world. & 3it þer were summe þat diden werse þat token þe messangers & misdiden hem & misseyd hem & slou3 hem afterward. Ffor he þat wile seche holy writt, he may fynde gret plente of holy men & wymmen of olde tyme, hou þat þei were turmented & exiled & slayn for her soþ sawes. & þei ne had noþing mysdon but for þat þei helden wiþ þe ri3t & chastist wel oþere & brou3t hem to þe ri3t bileue. & in þe newe lawe 3e schul fynde anowe þat were turmented & slayn for Godes loue: postels, martirs,[6] confessours, maydens,[7] & widwes, & many oþere. So many þer ben þat non ne may seye

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[1] eny] om.

[2] hole] holy

[3] þis] þe

[4] þoru3] wiþ

[5] setteþ] B & setteþ; P & setteþ; W2 prent

[6] martirs] om.; W2 martirs

[7] confessours maydens] rev.

þe tenþe part þat suffred martirdome for Iesus Cristes loue & for holy chirche, his spouse, þat ben gode cristen men for to drawe hem to þe ri3t bileue & to þe lyf þat euere schal laste. But for her gode dedes þei wolde han drawen hem to Iesus Cristes bridale, þei dide hem alle harmes & sorwes.[1] And now is holy chirche stablist & confermed in þe ri3t bileue, & certes 3it þer ben suche þat ben wers þan were þe Iewes whan þat þei bere þe name of cristendome, & ben þei3[2] ful of wickednesse þat wel gladliche wolden mysdon Goddis seruauntes 3if þei my3ten. & þei3 þei ne do it no3t openliche, þei it don priueliche as mychel as þei may þoru3 yuel wordes, & bifore wiþ fair speche, & bihynden þei slen hem in as mychel as þei mow don. & þe more good þat þei ben aboute to don hem, þe more harm þei wayten hem. & þe more þat þei chastis hem of her yuel dedes, þe more schame þei wil seyn hem. Whan man noteþ her fol[3] lyf, he[4] wil seye þat he is coueytouse & wil han of her godus. & þus to his seruauntes þei don hem reproces whan þei clepen hem to Goddus bridale. But vnto whiche ende ben þei comen, þei þat suche yuels dide to holy chirche, & don now, wel he may wyte þat vnderstondeþ hym ari3t hou þat þe king toke vengaunce.

Þe king, whan he wiste þis, he was wroþ & sente his ost

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[1] sorwes] alle sorou3es

[2] ben þei3] þei3 hij ben

[3] fol] foule

[4] he] hij

vpon hem & fordide her cytes and slou3 hem. Þis king is God. His ost he sente vpon þe Iewes for her gret wickednesse whan he sente þe Romayns vpon hem & distrued hem & tobrac al her cite Ierusalem. & þat he dide þan bodiliche to hem, he doþ now gostliche. For þei[1] þat a3einseyn þe lawe & slen his seruauntes [f. 95^{v}] & missegge hem, he sendeþ his ost vpon hem; þat ben his aungeles þat doþ his wille: gode aungels for to kepen þe gode, & wicked for to distruye þe wicked & turmenten hem. For þe wicked aungels ben al at his comaundement. Ffor þei ne may do no more harm þan God hymself wil suffren hem.[2] & þei distroyen alle his enemyes þat hym agilten, & her cites he haþ tobroken & casten hem adoun into helle. Lokeþ no3t on þat dede harm to his seruauntes þat þei ne dyed on yuel deþ. Certes ri3t so he schal do 3it to hem þat now werreþ a3eyn holy chirche, & schal caste hem doun into þe fuyr of helle. Ffor þoru3 þe vengaunce þat is passed may men wel wyte þat þat oþer schal falle.

Þan he seyde, "Goþ to hem þat ben went out in[3] þe weyes &[4] into þe stretes, & al[5] þat 3e fyndeþ bringeþ in to

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[1] þei] he

[2] hem] hem do

[3] in] of

[4] &] om.

[5] al] om.

my sones bridale." Whan þei þat were sent[1] were dampned for her trespas, þe king dide come al þat weren[2] out of þe ri3t weye.[3] For whan þe Iewes refuseden[4] þe ri3t weye of Iesus þat were cleped þoru3 his[5] lawe, he 3ede hymseluen to þe payens, & sente his seruauntis þider also for to prechen hem þat by many weyes were in misbileue.[6] He tau3te hem his lawe, so þei þat[7] were vpon þe laft half were chosen, & þei[8] þat were first vpon þe ri3t half were putt vpon þe left half for[9] her wickednesse. Oþer in oþer manere men may vnderstonde þis ende of þis weye by þe endinge[10] of þis world. & þe weye bitokneþ al oure lyf. Ffor as longe as we ben in þis world we ben as[11] in a weye, for we ben euermore goande. We[12] ne haue here no siker wonynge stede, for whan

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[1] sent] went

[2] weren] weren in

[3] out of þe ri3t weye] om.

[4] For whan þe Iewes refuseden] om.; W2 Kar quant les guis crist refuserent

[5] his] ri3t

[6] misbileue] ri3th bileue; W2 meserrerent

[7] þei þat] þat þo þat

[8] þei] þo

[9] for] þorou3

[10] endinge] ende

[11] as] all

[12] We] for we

deþ comeþ we mote[1] laten it. & whan þat oure weye here haþ ende, so muche we owe þe sonnere for to amenden vs of oure folijs in[2] as michel as we wot þat þis world endeþ in vs. Ffor in þis weye iche man oþer womman goþ[3] in gode oþer in yuel.[4] Here we mot gon & traueilen[5] for to haue certeyn wonynge stede. & 3if we ne seche no3t after þis wonynge stede in oure 3ongþe, loke þat we ne late no3t þat we ne seche it in oure elde to come to þat ri3t wonyng stede.

Vnto hem þat were went out he sende his messangeres for to bringe hem to his bridale. & ne oweþ no3t a man wel to þanke God whan þat he wile so goodlyche be redy to vs at oure wille wiþ his confort & his grace, & take vs to his brydale, & hyde al oure wickednesse? & he þat nil no3t amende[6] whan he is vp poynt to dye, þoru3 ri3t he oweþ to perijsch. Ffor God ne wil no3t forsake hem 3if þat þei wil leuen his seruauntis.

"And þe kinges seruauntes wenten forþ & gedred[7] boþe gode & yuele." Þe prest oweþ to prechen to alle, gode & yuele, & turne hem al to Gode. Al he oweþ to drawe to holy

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[1] mote] schull

[2] in] for

[3] man oþer womman goþ] men endeþ & womman & man goþ

[4] yuel] qued

[5] & traueilen] in trauaile

[6] amende] amenden hym

[7] gedred] brou3th

chirche, gode & yuele, for þat falleþ to his office; but[1] to God falleþ onliche to iugen hem. "& þan þe lord com in for[2] to visiten hem þat eeten." & God iche day entreþ into holy chirche to visite hem for to iuge her werkis & for to strengþe þe gode. "& he sei3 on þat nas no3t cloþed as fel to þe bridale." Ffor þe apostel seiþ þat, "Charite hileþ þe gretnesse of synnes"[3] [1 Pet. 4:8]. & þat man nys no3t wel cloþed whan þat hym fayleþ charite. & bi hym bitokneþ alle þat be no3t in charite, for charite [f. 96ʳ] is þe cloþinge þat hileþ alle filþes & hydeþ hem. Charite bynymeþ us from þe fend & hydeþ alle oure synnes. Charite acordeþ vs wiþ God & makeþ vs pryue wiþ his halowen. Charite amendeþ oure vnmi3t & it steffeþ[4] oure mi3t. No man ne schal neuere haue mede of goode dede but onliche in charite 3if it be don.[5] [Ffor no man ne may synne þat is entierlich in charite].[6] & wiþouten charite al is no3t, ne haue a man neuer so many vertues. "Ffrend," he seyde, "hou entred þou whan þou ne hast no cloþing on þat falleþ to þe bridale?" Frend he clepeþ hym þoru3 bileue þat þei han to

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[1] but] as

[2] in for] om.

[3] synnes] synne

[4] steffeþ] stiffeþ al

[5] in charite 3if it be don] 3if it be don in charite

[6] Ffor no man ne may synne þat is entierlich in charite] B om.; P ffor no man ne may synne þat is entierlich in charite; W2 Ne unkes nul ne ui peccher Ki en charite fu enter

hym þat ne be no3t his frendes þoru3 goode werkes. Of his cloþinge he vndernymeþ hym also, as þei3 he seyde þus: "What dost þou here in myn hous þat nost no3t do penaunce & kepe my comaundementis? What dostow in Goddes hous þat ne hast no ri3t loue wiþ þee? Wenestow for to ben cristen man whan þat þou ne louest no3t wel þi broþer? Wenestow for to plesen God whan þou nart no3t parfit in loue?"

And whan we come to þe iugement, we ne may noþing þere pleden a3ens God. Ffor he wot alle þinge; & oure inwitt schal bere witnesse a3eins oureseluen of al þinge þat we han don & þou3t. & al þat a man repented[1] here of, þere it schal be for3eten as to eny harm þat he schal haue þerfore. But he it schal al se, & þat schal be vnto his gladnesse.

Þan seyde þe king vnto his seruauntes, þat is to aungels þat ben wicked, "Binde hym honden & feete & do hym in þe ferþest derknesse." Wiþ good ri3t ou3t his honden to ben bounden þat ne dide no good þoru3 ri3t loue. For he nil no3t louen God & his emcristen,[2] no gode dede ne may sauen hym. & þan ben his hondes bounden whan his werkes ben ydel þat[3] he ne may no3t come to blis þoru3 hem, & he ne may afterward werchen[4] noþing þat may sauen hym.

Þe fete he biddeþ bynden þat was wont to bere hym to

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[1] repented] repenteþ hym

[2] emcristen] euen cristen

[3] þat] þan

[4] afterward werchen] wirchen after

synne þat he ne may go no ferþere for to do no gode werkes þat he may ben saued þoru3. Ffor certis after þe deþ here bodiliche þer nys noon amendement, for he ne had no3t deserued it aforn in charite ne in no gode dede.

"Do hym," he seiþ, "into þe ferþest derkenesse." Þat is, in þe perpetuel dampnacioun þere he ne schal neuere haue but peyne & wo. Þe ferþest derkenesse ben þat[1] holden þe hertes in þis world, namliche þei þat 3euen hem to synne & for3eten þe ri3t loue. Ffor iche man þat is out of charite is derke & blynd. & whan a man ne seþ no3t þe ri3t weye, by ri3t skile he mot[2] falle into harme; þat is, þe derkenesse of helle þat he schal euere haue wiþouten ende. Na for þan, he þat feleþ hym[3] here blynd, he may come to li3t 3if þat he wil taken hym here[4] to good loue & amenden hym. But he þat on tyme comeþ into þat ferþere[5] derkenese, neuere ne schal he come out ne se þe li3t of God. Ffor whan tyme was, of ly3t he ne folowed it no3t.

Þere þei schul ben in wepynge & in[6] gnaystinge of teeþ. Þe ei3e þat here mysdiden & no3t amended hem here, þere þei schul strongliche wepen whan þat þei ne may no3t

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[1] þat] hij þat

[2] mot] schal

[3] hym] om.

[4] taken hym here] here take hym

[5] þat ferþere] þe ferþest

[6] in] om.

repenten hem. Þe teeþ þat yuel eten & wiþdrou3 hem no3t of her yuel[1] mysseggínges, þan þei schul grennen wel yuele whan þat þei ne haue noon hope of amendement. Wite 3e may[2] by þe wepinge þat in helle is wel gret brennynge, þat whan þe hete draweþ to þe ei3e, nedes it moste [f. 96ᵛ] wepe. And by þe gnaystynge of teeþ we may wel wite þer is gret cold; for whan a man haþ gret cold, al it makeþ his teþ to quaken. & þei þat ben in helle, þei schullen han hete[3] & cold togidre. & he þat sum time haþ þat on & sum tyme þat oþer, in so mychel he is in more pine whan þat he schal be taken al brennande hote & casten into þe colde, & þan out of þe cold into þe hete. & certis þat sorowe haþ noon ende. & wite 3e wel þat alwey þei ben so turmented in suche stiriinges.

& þerfore 3eue we kepe to þis word:[4] "Many ben cleped & fewe ben chosen." & þe more we owe to studyen þat we maken oure dedis gode & clere whan þat we wot wel þat we ben cleped. But we ne wite not wheþer we gon in gode for to be chosen. But for to tuche a party of þe pines, for we han spoken of hem:

Hereþ what God schewed to Seynt Makarie in desert. As he wente vpon a day in þe desert, he sei3e an heued liande

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[1] yuel] om.

[2] 3e may] we mowen

[3] hete] hot

[4] word] werlde; W2 dit

þere byforn hym of a man. & he had a 3erde in his hond for he was halt, & he put vpon þe heued & it spac. & Makarius asked hym what he was, & þe heued answerd hym & seyde, "Ich was a bischop of Sarra3ins, & þou art[1] Makarie þe abbot þat hast wiþinnen þee þe Holy Spirit of God. Whiche tyme þat þou hast pyte of hem þat ben in turment, & þou wilt biseche for hem, þan þei han a litel confort." & he asked hym, "What is þat confort þat þei han?" & þe heued seyde, "We ben in fuyr þat is as depe byneþen vs as[2] vp to þe heuene & as fer abouen vs, & we ben amydwarde. & in[3] þat fuyr is suche a derkenesse þat noon ne may sen oþer. But whan it is þi wille for to bisechen for vs, þe sunne comeþ a litel amongus vs & li3teþ vs a litel." And Makarie wepe & seyde, "Allas þat man was born þat he schal haue so litel confort in þat long deþ." Þan he seyde to þe heued, "Is þer eny wers pine þan þat?" & þe heued seyde, "3he, þer is grettere peyne byneþen vs." And Makarie seyde, "Who is þere?" He seyde, "We þat ne knewe no3t God, sum solas we han. But þei þat knewe hym & sei3 hym & nolde no3t bileuen[4] hym ben byneþen vs[5] þere þat neuere no confort ne schal ben." And

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[1] art] at

[2] as] as is

[3] in] B partly blurred

[4] bileuen] bileuen in

[5] vs] om.

Makarius whan he herde[1] þis, he toke[2] þe heued & burijed it.

Fforþi lordinges, for þe loue of God, holde we us in ri3t loue & 3eue we kepe to oure clepinge. & werche we þerafter, & bileue we Jesu & his seruauntes, & he schal be oure waraunt in alle þinges & kepe[3] vs from þe pine of helle, 3if þat we kepe his comaundement, &[4] he schal lade us to þe bridale; þat is, to þe ioye þat euere schal laste. God it vs graunte. Amen.[5]

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[1] herde] hadd herd

[2] toke] took vp

[3] kepe] B kepe we, we canc.; P keep we

[4] &] om.

[5] graunte Amen] B te Amen written below in next line

(50)

Dominica xxi secundum Johannem.

Þe xxj Sundaye gospel after Trinite.

Ion þe iiij.[1]

ERat quidam regulus.[2]

[John 4:46-53]

A litel king was in Capharne þat hadde a sone þat was sike. Þis king, whan he vnderstod þat Iesus com out of Iude into Galilee, he com to hym & bisou3te hym þat he wolde helen his sone þat was apoynt of deþ. & Iesus seyde to hym, "But 3if he wil sen toknes & wondres, 3e wil no3t leuen ari3t." & þis king seide, "Come to my sone er þat he dye." & Iesus seide a3ein to hym, "Go," he seide, "þi sone lyueþ." & þis man bileued what Iesus had seyd & wente hym hom. & whan he com hom,[3] his seruauntes seiden hym þat his child lyuede. [f. 97ʳ]. And he asked hem what tyme þe yuel wente awey[4] from hym, & þei seiden, "Aboute mydday his yuel forsok hym." & þis king vnderstod wel þat Crist had seid to hym þat iche tyme his sone was hol. & he & al his meyne bileued

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[1] heading in P: Dominica xxi post festum Trinitatis secundam Lucam; heading in W2: Dominica xxii post pentecosten secundum iohannem

[2] regulus] Regulus cuius filius & cetera

[3] & whan he com hom] B inserted from the bottom of the page

[4] awey] om.

þan in Iesus.

Þis litel king bitokneþ he[1] þat litel haþ oþer þe hei3est vnder þe king. Þis was a litel king ari3t whan he ne hadde no3t parfit loue in Crist. Ffor a party he bileuede & a party he bileued no3t. He bileued wel þat Crist my3te hele his child 3if þat he sei3e hym bodiliche, but he ne bileued no3t wel þat Crist gouerneþ al þinge, ne þat he ne was no3t ouer al for to don his wille. & for he ne leued no3t þis, þerfore Iesus seide, "But 3if 3e se toknes & wondres 3e ne bileue no3t." Þat is, "3e ne bileue no3t but þat 3e sen bodiliche. Þe wondres þat 3e sen wiþ bodiliche ei3en, þo 3e leuen. But þat God haþ ouer al power & my3t, þat ne bileue 3e no3t for 3e ne sen it no3t. & but 3if þat 3e haue boþe[2] þat[3] o bileue & þat oþer, ne mow 3e no3t spede."

Þoru3 þis word alle ben vndernome þat set her hope in[4] þe world, & ne hopen non oþer goode but onliche þis world, & wenen þat in þis bodiliche lyf þat þe soule schal enden as þe body. Bute Iesus þoru3 þis[5] litel king vndernymeþ alle suche, þat 3if God ne had no bayle but[6] onliche in þis lyue

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[1] he] hym

[2] boþe] B mar.; P om.

[3] þat] at þat

[4] in] al in

[5] þis] his

[6] but] bon

here, whan a body were deed, who schulde gouernen þe oþere? 3if God bygan at be mi3tful at iche mannes bigynnynge, & had ende wiþ ichon þat died, where is þan God þat for3euer? Certis he is God euer more lastande. 3if God bigan to be my3tful, & endinge wiþ ichone þat dieþ, where is þan God þat schulde euere[1] lasten? Certis he is God wiþouten ende, & is, & was, & euere schal be; alwey God wiþouten bigynnynge, & alwey God wiþouten endinge, & euere in alle stedes present. & no3t for þan man may[2] hym atholde. God fourmed man to his likenesse, as vnto þe soule þat neuere ne schal dye. For God is wiþouten ende & þe soule is also. Whan þe body dyeþ, þe soule goþ þider þat it haþ deserued. 3if it haue do wel, it goþ to heuene. 3if it haue don yuele, it goþ to þe deþ, þat is to pine, & afterward in þat pine lyueþ alwey þer þe lyf nis no3t fordon for þe deþ ne þe deþ for þe lyf. But þei þat schul go to heuene, alwey wiþouten deþ þei schul lyuen siker lyf; wiþouten doute, þer neuere ne schal be remembraunce of deþ. Ffor þei don wel foliliche þat affyen hem in þis lyf here. Ffor diuinite seiþ whan man haþ don þan he bigynneþ. As in þe[3] world þan haþ þe man don whan þe soule goþ out of þe body. Wite 3e mow wel it ne may no3t ende þat þan schal bigynne. Þan bigynneþ þe man for to lyuen oþer in peyne oþer in ioye. But many þer ben þat ne

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[1] schulde euere] rev.

[2] man may] may may

[3] þe] þis

leue no3t þis for þat þei ne se no soules, & wenen þat þe soule schal dyen whan þe body dyeþ.

It[1] bifel þat þer was a riche man þat men held a wyse man of þe world, & so his wit was preysed þat he was wel biloued of þe clergye. & it bifel so þat he fel syke, & in such sikenesse þat he died þerof. Often þe bischop com to hym & visited hym & conseiled hym. So faire he tau3te hym & swetliche sum tyme, & sum tyme chastised hym harde so þat hym þou3te þat he was in good weye. So vpon a day as þei seten & speken togider of þe cristen bileue, & reherced þe priuytes þerof, & at iche poynt he asked hym 3if þat he bileued it wel, & he seyde alwey 3he, þat he ne douted hym no þing. & [f. 97^{v}] whan he com to þis poynt þat he telde of his vp arisynge, & þat al þat deied schulde arise from deþ to lyue & come bifore God enterliche, and þat þe soule schulde comen a3en to þe[2] body & lyuen a3ein, &[3] þe bischop asked hym 3if he bileued þat, & he held hym stille a good whyle, & after he seide, "I ne bileue it no3t. Ofte ich haue sen men deyen, bute neuere ne sei3 ich soule wenden out of þe body. Lyf of man ich bileue ful wel,[4] but of þe soule ne bileue ich ri3t no3t. & also hou schuld ich bileue þat I schulde aryse in þis flesch? Wel I wot þat þis body

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[1] It] B a tale mar.; P A tale It

[2] þe] þi

[3] &] om.

[4] ful wel] wel wel

schal roten, but I ne bileue no3t þat it schal lyuen a3ein. I ne may neuer bileue þat[1] is roten ne may neuere come a3ein to lyue." Þe bischop preched & tau3te hym þat he ne schulde no3t mysbileuen Crist, þat al þinge made of no3t. Mychel lasse maistrye it is for to maken man a3ein, þei3 þat he be roten al to pouder, þan for to maken man of no3t. & þan after Iesus wold arise from deþ to lyue for to make vs stedefast in þe bileue þat we schul arise from deþ to lyue & no3t ben in doute þerof. No for þan, for no3t þat he my3te don & seyn ne my3t he neuere do hym bileuen it. Þis bischop wente from hym mornand & þou3tful, & ententifliche bisou3te to God for hym þat he schulde conseile hym & lete hym no3t be forlorn ne lesen alle þe gode dedes þat he had don for o poynt of mysbileue. Þe bischop bisou3te ofte for hym. & þe syke man fel onslepe, & sei3 þan[2] a man stonde aforn hym as he slep. & so he biheld hym þat he knewe hym wel for on of his frendes þat he had loued ouer alle men; but it was a good while after þat he was ded. Ffor it was more þan þritty 3eer þerafter þat he dyed. & he loked vpon hym & knewe hym ri3t wel. & þe dede man spac to hym þat slep:[3] "Why lokestow so vpon me? Ne knowest þou not wel þat ich it am þat loued þee ouer al þinge? Loke þat þou ne be no3t in mysbileue. Se me bihynden & bifore. Þei3 al þat ich were

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[1] þat] þat no þing þat

[2] þan] om.

[3] slep] sleep & seide

roten erþe, now ich am al hol here byfore þe. Fforþi ne schalt þou no3t mysbileuen þat God ne may make þee hol. & on oþer half, why art þou such a fol þat ne bileuest it no3t? & slepes þou now þat spekest to me? Of þis ne be þou no3t in mysbileue þat þou sest me in slepinge, & þou wost wel he þat slepeþ ne spekeþ no3t, ne seþ no3t. Who is þat þat spekeþ to me & seþ[1] me? Þat is þe soule þat is lyf of þe body, þat wiþ þe body ne slepeþ no3t. Þe body slepeþ & liþ as ded, & þe soule is quic & ne slepeþ no3t.[2] Þ[i] body[3] þat slepeþ ne seþ no3t, but þe soule seþ þat wisseþ þe body." Þan he departede from hym. & þe syke man awok & telde hou þe dede man had seyd to hym whan he slep. & þe bischop com þider on þe morwen for to visiten hym & bringen hym in good bileue 3if he my3te. & whan he spac þe bileue, þe syke man spac[4] to hym & seyde, "Sire, mercy. Al þat þou hast seyd I bileue stedefastlich: þat[5] þe soule schal lyue & lyueþ þat wisseþ þe body. I bileue þat þis flesch schal dyen & roten & arisen a3ein to lyue. God haþ schewed me þe soþe; for þi bisechinge ich vnderstonde." Þe bischop passed from hym & þis sike man dyed.

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[1] seþ] seiþ; W2 ueit

[2] Þe body slepeþ & liþ as ded & þe soule is quic & ne slepeþ no3t] B inserted from the bottom of the page; P om.; W2 La char dort e gist come morte L'alme ne dort ki la conforte

[3] Þi body] B Þe body; P Þi body þat slepeþ; W2 Ta char

[4] spac] B s spac, first s canc.

[5] þat] and

Þis ensaumple scheweþ wel þat body wiþouten soule ne may no þing don, & þat þe flesch þat is ded schal roten, & whan God wille it schal arisen. Now is good þat we telle forþ in oure matere.

Þis litel king þat was hei3est vn[der][1] þe king bytokneþ wel oure[2] soule [f. 98r] þat wisseþ þe body. Þis[3] soule falleþ in gret sikenesse whan oure werkes drawen to yuelward. & þan it liþ in gret sikenesse whan it for3et þe loue of God. & þan it is ner þe deþ whan þat we nil no3t be schryuen. Þe soule oweþ þan to cryen to Crist þoru3 preyers, & þoru3 orysouns, and þoru3 gode werkes, & þoru3 affliccyouns, þat he wil come adoun to helen his sone from dedliche acumbringe. Biseche he oweþ þat he come adoun to 3euen vs mercy for[4] to hele his sike sone þat is ner þe deþ. For it bigynneþ for to dye but 3if God sende hym grace of repentaunce. & Iesus þe my3tful saueour þat alwey hereþ holy biddynge, to þe soule schal answere; þat is, [he][5] schal 3euen hym stedefast bileue. Go, þat is, to schrifte. Þi sone lyueþ þoru3 repentaunce, þat is whan þou art wel schriuen & bliþelich amendest þe.[6]

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[1] vnder] B vn; P vndeþ; W2 empres

[2] oure] þe

[3] Þis] Þe

[4] for] & for

[5] he] B he þat; P he

[6] þe] B appears to be a correction

But why þat Iesus Crist seide to centurio þat he wolde come & hele his seruaunt, & ne wolde no3t to a kinges sone? But iche man þat hereþ þis dede, in hymseluen he oweþ to vnderstonde þat Crist ne 3eueþ no reward to ricchesse, ne to pride, ne to hei3enesse. & in as mychel he wiþnymeþ þe riche þat he ne holde no tale of his comynge but 3if þat þei han nede to hym þat þei ben in sorwe or in sykenesse. Ne pride, ne siquidrie, as longe as þei ben þerinne, þei ne mowe neuere ben hol. & þis dede vndernymeþ also clerkes & lewed folk þat worschypen þe riche man & ne 3eue no kepe to þe pouere. Þei ne loke no3t to þe kynde, but to þe riche cloþinge. Þei ne loke no3t to þe comune vnto þe kynde þat al loueþ,[1] þoru3 whom we ben alle peeres. Riche, pouere, strong, & feble, alle we ben of kynde. Of Eue & of Adam alle we comen; forþi we schul worschipen al in God & louen.[2] But[3] we worschipen þe riche & dispisen þe pouere. Nys þat no3t[4] gret folye for to do þat Jesu ne dide no3t? Vnto þe pouere he wolde gon, & vs ne deyneþ no3t to come ny3 hem. & to þe riche he nolde no3t gon, & we erne þider.

I ne seye it no3t in dispite of riche, but for to amonesten[5] vs alle þat we schuld[6] loue þe pouere; for þei

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[1] þat al loueþ] om.

[2] louen] leuen; W2 honurer

[3] But] as

[4] þat no3t] rev.

[5] amonesten] B onesten correction over erasure; P amenden

ben oure peeres & oure briþ[er]en[1] þoru3 kynde & þoru3 bapteme. Þe holy men þat ben riche we schul louen & worschipen and bowen.[2] & þe tyraunte we schul suffren for to abate her wicked wille, & in þat suffraunce wel faire worschipen hem whan þat Iesus suffreþ hem to regnen.

Ffor þe holy apostel seiþ þat þe Holy Gost spak inne, "Yuele he doþ a3eins Goddis ordynaunce þat takeþ a3ein þe my3tful" [Cf. Rom. 13:2]. & Peter seiþ, "Douteþ God & worschipeþ kinges & princes" [1 Pet. 2:17]. Man oweþ to doute God & no3t man, & schal[3] worschipe God & man. Men schul suffren þe wicked kinges and honoure hem for to han pees, & for to drawen hem to amendement, & for Goddis ordinaunce. & þe pouere, men schul suffren & louen hem in God þoru3 mete & drinke & cloþ[4] & þoru3 fair techinge.

But loke we now to þe bileue what it haþ gret my3t tofore God. Þei3 he ne can no3t[5] alle þe poyntes of þe lawe & þe bileue, 3if he as mychel as he can holde it wel, & bileueþ it stedefastliche, al þat he askeþ wyseliche God it grauntеþ hym. Ffor in þe gospel he seiþ, "Þat[6] haþ as

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[6] schuld] B d above the line

[1] briþ[er]en] B briþen; P breþeren

[2] louen & worschipen and bowen] worschipen bow3en & louen

[3] schal] we schull

[4] & cloþ] B mar.

[5] can no3t] cunne

[6] þat] he þat

mychel parfit bileue as a mustard sed amounteþ & seiþ to þe hille, 'Go hennes vnto þe see,' I sey 3ou forsoþe it schal gon þider" [Matt. 17:19]. 3if we kepe to þis men, hou þat þei bileued [f. 98ᵛ] dyuerseliche: þe king bileued in his manhede, & centurio in his Godhede. Þat on bysou3t hym þat he wolde come bodiliche[1] to his sone, & þat oþer asked no þing but his word. Centurio seide, "I ne am no3t worþi þat þou come into myn hous." Þe king seide, "Come to myn hous." Here is myche dyuerse resoun, but ayþer hadde stedefast bileue. Ffor þer nis but o weye þei3 al it haue many poyntes in hym. & after þat iche man haþ[2] myster, in iche poynt he may ben saued. & we þat han herd þis lessoun, crye we mercy to God þat as wisliche as he is God & man þat he wil bringe us to his blisse. AmeN.[3]

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[1] bodiliche] om.

[2] man haþ] maþ

[3] blisse Amen] B written below in next line

(51)

Dominica xxij secundum Matheum.

Þe xxij Sunday gospel after Trinite.

Matheum xviij chap[itre].[1]

SImile est regnum celorum[2] **homini regi qui.**[3]

[Matthew 18:23-35]

Iesus seide to his disciplis, "Þe kingdom of heuene is liche to a king þat toke acounte of his seruauntes. & on þer was brou3t biforn hym þat au3te hym x þousande besauntes. & he ne my3te no3t 3elde hym,[4] ne he ne had no3t whereof. Þe king comaunded þat he schulde be sold & his wif & his children til þat he hadde 3olden hym altogyder. Þe seruaunt fel on knees bifore þe king & cried hym mercy & seide, 'Suffre me awhile, & al I schal 3elden it þee.' Þe lord had mercy of his seruaunt & for3af hym altogider his dette.

And þis seruaunt hadde a seruaunt þat au3te hym an hundred pans, & he bad hym 3elde his dette. & he fel to his feet & bisou3te hym of respit & he wolde 3elde it hym as

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[1] heading in P: Dominica xxij post festum Trinitatis secundum Matheum 18; heading in W2: Dominica xxiii post pentecosten secundum matheum

[2] celorum] om.

[3] qui] qui voluit & cetera

[4] hym] hem, originally hym, y canc., e written in above the line

sone as he my3te. & he nolde no3t, but dide hym in prisoun til þat he had 3olden þe dette. Whan þe kinges seruauntes herden þis, þei were sory þerfore, & wenten to her lord & seide to hym hou þat his seruaunt had don word for word. & his lord cleped hym & seide to hym, 'Wicked seruaunt, ne for3af I þee no3t al þi[1] dette þat þou au3test me, & þou ne wilt[2] no3t haue mercy of[3] þi seruaunt as ich had mercy of þee?' Þan þe king was wroþ & deliuered hym to his turmentours & dide don hym in prisoun vntil þat he hadde 3olden[4] his dette. Þus schal my fader of heuene don to 3ou 3if þat 3e ne be no3t suche þat 3e ne wil no3t for3euen to 3oure broþer al þat þei ben adette to 3ou."

Þis king bitokeneþ God hymseluen; his seruauntes ben alle þat lyuen. He is ri3tful king þat[5] al þe world is at his comaundement. His seruauntes ben al mankynde þat he made to serue hym to wille. But we falle in his dette whan þat we gon out of his seruyse. & noon ne schal laten his seruise[6] þat he ne schal dere abiggen it.[7] Ffor iche man þat doþ synne woundeþ hymseluen strongliche & ne may neuere

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[1] þi] þe

[2] ne wilt] om.

[3] of] on

[4] 3olden] 3olden hym

[5] þat] &

[6] & noon ne schal laten his seruise] om.; W2 sun seruise nul ne larrat

[7] dere abiggen it] it dere abugge

after come to God but 3if he do his entent to helen hym. & he ne schal neuere han helpe but 3if it be þoru3 sorowe & wo & angwisch.

Ri3t also ben oure pinynges [þe] dette þat we schul 3elde to hym.[1] For ichon after he mysdoþ, maken he mot þe amendes a3ens[2] God. & he þat comeþ a3ein þoru3 þe amendement, soþeliche he 3eldeþ his dette to God. & we owen vsseluen al to God, & we bynymen vs from hym þoru3 synne. & þat bynymynge we 3elden hym a3ein whan þat we amenden vs in hym & þoru3 hym. & he wil amenden þat he haþ don, after þe trespas he mot 3elden. & hou may we eny þing 3elden whan we no þing han in þe world for to take of? For we ne haue no3t oure owen lyf [f. 99ʳ] in baundoun, ne no3t þat we han here in þis lyf. Ffor Dauid seiþ in þe sauter þat þe Holy Gost spac inne, "Þe world is al Goddis, & al þat is wonande þerinne" [Ps. 23:1]. & by þat we may wel wite þat al þat we han, we þat wonen in þis world, it is no3t oures, but it is his þat is maister & Lord þerof. What may we þan 3elde to God whan þat we ne haue no3t vsseluen? But 3elde we[3] hym oure wille, for þat we han in pouste. & as we mysdo þoru3

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[1] Ri3t also ben oure pinynges þe dette þat we schul 3elde to hym] B ri3t also be oure pinynges paragraph mark Þe dette þat we schul 3elde to hym; P ri3th also be oure pyninges Þe dett þat we schul 3elde vnto hym; W2 Tut a si nostre espeneisum Est la dette ke nus deuum

[2] a3ens] vnto

[3] we] me

oure wille, wiþ þat iche wille 3elde we hym oure wille.[1] & al þat we han trespast a3eins hym þoru3 pride, amende we it þoru3 lowenesse & in sorwe & in wo cryen[2] hym mercy. & al þat we han þoru3 oure delite wraþþed God & forsaken hym, come we a3ein to him[3] þoru3 gode werkes & amenden us. Þis is þe rente þat God wil han & þat makeþ þe soule clene of synne. For no man ne oweþ to synne to God; but iche man oweþ to amenden þe harmes þat he haþ don a3ens hym. Þis dette onentes to[4] God. He þat amendeþ hym, he haþ payed his dette to God.

Wite we may þe soþe þoru3 þis[5] king & þoru3 his dettours þat men brou3te toforn hym whan þat he aresounde his seruauntes. Þis king is Iesus Crist; his men, al þat he made. His we ben þoru3 makinge, þoru3 bapteme, & þoru3 bigginge. God made vs to his lickenesse. Wit & vnderstondinge he 3af vs, & þerof he aresoneþ vs hou þat we han dispended his 3ifte whan he serchiþ tristliche oure werkes & oure willes; for þe strengþe of his si3t argueþ alle oure þou3tes.

He þat was present[6] to hym bitokeneþ hem þat mychel

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[1] wille] dette; W2 gre

[2] cryen] crie we

[3] to him] B mar.; P om.

[4] to] om.

[5] þis] þe

[6] present] presented

han synned. He oweþ a þousand besauntes þat is charged wiþ grete synnes. Ten þousand he oweþ to God þat haþ trespast in alle þe lawe. Bi ten God[1] haþ writen þe lawe, & a þousand is a ful noumbre, & he oweþ to God ten þousand þat trespasseþ in alle his comaundementes. But he ne haþ no3t for to 3elde of þe dette whan he falleþ into wanhope.

Þan biddeþ þe king þat he schal be seld & his wyf & his children. For whan he 3eld be his wille his flesch & his werkes to synne, & ne wil no3t þoru3 repentaunce 3elde no þing to his Lord, he oweþ to ben seld þoru3 ri3t to hym þere þat he schal ben in pine.

His wyf bitokeneþ his flesche þat he foloweþ to mychel[2] in folye. His children ben his werkes þat he be3at þoru3 wicked wille. Alle þei ben sold togidere whan alle be don in turment & in pine.

Oþer on oþer manere men may vnderstonde þis sellinge. For þan is þe synner seld whan he is biknowen his yuels þoru3 soþeliche schrifte & doþ his penaunce & serueþ God. For þoru3 þat, þe fend lest hym þat afornhond had bou3t hym þoru3 synne. He þat repenteþ hym of his synnes, to yuel he was seld, & to God he comeþ a3ein. & his flesch is wel bou3t a3ein whan he lateþ his yuels & doþ hym[3] al in þe

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[1] God] he

[2] to mychel] om.

[3] hym] om.

seruice of God þat afornhond 3af hym al into flesch[1] likinges, whan he forsakeþ alle synnes & takeþ hym al to þe seruise of God. His children he haþ also seld whan he is biknowen alle his yuel werkes & forsakeþ,[2] & doþ goode werkes, & forsakeþ his yuel ensaumple þat he had 3euen afornhond, þan[3] 3eueþ afterward good ensaumple þoru3 penaunce þat he doþ. Þan is þe seruaunt wel seld whan he lateþ alle yuels þoru3 Jesu & for his loue.

Þe seruaunt falleþ bifore þe[4] lord & crieþ,[5] "Mercy, sire, suffre me awhile &[6] I schal 3elden þee." Þe seruaunt falleþ bifore þe king whan [f. 99^{v}] he repenteþ him of his synnes; & whan þe synner loweþ hym, þan he falleþ & boweþ him to God. Ffor ichon þat loueþ his synne, stefliche he[7] stondeþ a3eyn God. He spekeþ whan he schriueþ hym of alle his yuels. He askeþ hym suffraunce whan he bisecheþ hym of lengere lyf [f]or[8] to amenden him of þe deþ þat he had deserued. Þan he 3eldeþ his rente whan he doþ wiþ good wille gode werkes.

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[1] al into flesch] vnto flesches

[2] forsakeþ] forsakeþ hem

[3] þan] & þan

[4] þe] his

[5] crieþ] crieþ hym

[6] &] & al

[7] he] om.

[8] for] B ffor; P for

Þe lord of his seruaunt haþ mercy & for3eueþ hym his trespas & his dette also. & God haþ mercy of þe synner whan he takeþ his lowenesse in loue. He lateþ þe synner go whan he þoru3 repentaunce þat he haþ he for3eueþ him alle his synne & resceyueþ al his penaunce.

Lokeþ now what God haþ gret desire for to don al his wille þat wiþ good wille askeþ respit. & he for3af hym altogider, for God wil euere 3eue more þan man may aske.

Þe seruaunt 3ede out þan & fond on of his dettours þat au3t hym an hundred pans. & he toke hym & dide hym in distresse, & dide hym gret harm til þat he had 3olden hym his dette.

Lord, what þer ben many suche now in þis world þat don so oþer werse. Whan þei heren Goddes word, þan þei bihoten wel þat þei wil amenden hem. Oþer whan þat þei ben sike, or in angwisch, oþer in sorwe, þan þei ben of gode repentaunce & han gode wille to amenden hem, & make couenaunt wiþ God þat þei schul don al his wille wiþ þe nones þat he wil wiþdrawe his vengeaunce & 3euen hem pees & helen hem. & whan God haþ graunted hem her wille, 3euen[1] hem helþe & wiþdrawen her yuels[2] from hem, anon þei gon a3ein to her synnes þat þei diden toforn. Þus dide he þat wente out a3ein his body & a3ein his soule. Fforsoþe he goþ out whan he for3eteþ þe mercy of God. & out he goþ also whan he

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[1] 3euen] & 3iuen

[2] her yuels] his yuel

turneþ[1] a3ein to his synnes.[2] Ffrom God his Lord he goþ out whan he forsakeþ his grace for yuel. First he goþ out of hymseluen whan he þencheþ suche þinges. Whan he had mercy & ne dide it no3t to his nei3ebore, out of hymseluen he wente. & after he wente[3] out of God whan he ne dide no3t charite. Out of charite he 3ede al out whan he for eny erþeliche goodes trespast a3eins God, & dide a3ein his broþer eny þing but good whan þat he loueþ þing þat schal go to no3t more þan his broþer.

But he þat au3te þes pans bitokeneþ hem þat litel han trespast, þat han wraþþed her nei3ebors & broken her charite. Ffor þe pans han þe ymage of þe erþeliche king, & man is Goddes ymage as longe as he is in charite.

To his nei3ebore he oweþ an hundred pans þat haþ bynomen hym[4] loue. Þat fordoþ oþers charite, he is in dette of an hundred pans. But loke iche man þat 3if his nei3ebore haue mysdon a3eins hym, þat he ne be no3t so greuous to hym þat he bicome enemye to God. Ffor wite 3e wel þat al mankynde in flesch & God is nei3ebore; & alle þat ben born[5] in þis world, alle þei ben nei3ebors. Þei3 o man

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[1] turneþ] goþ

[2] synnes] synne

[3] he wente] om.

[4] hym] his

[5] born] om.

be sett[1] hei3ere þan anoþer in worschipe oþer in dignyte, 3oure nei3ebors þei[2] ben no þe las. Þoru3 oure flesch we ben alle nei3ebors. As þe king is born, so is þe synner born. He lyueþ & dieþ as doþ þe king, þe cherl, & þe fre. In God[3] we[4] ben born þoru3 his 3iftes þat he haþ 3ouen vs. & in þat he made vs alle, boþe mysbileuand & þei þat bileuen, al God is oure fader in þat, & al he bo3te þat wil come to hym [f. 100ʳ] & be cristened & bileue stedefastliche in hym þat he is God & man. He ne forsakeþ non þat wil come to hym. Forþi 3e þat[5] han men vnder 3ow, as 3oure nei3ebors kepeþ hem wel. Loke þat 3e ne do hem no greuaunce; for 3if 3e do, God wil take wreche.[6] Loke þat 3e no þing do to hem þat God take wreche on 3ou for hem. & 3if þat þei mysdon a3eins 3ow, wiþ loue dresceþ it ri3tfulliche. & 3if þei taken eny þing a3eins 3ow, chastise hem as 3oure frendes. Wite 3e wel þat God haþ maad 3ou lord ouer hem for to amenden her foliis & for to louen hem, & no3t for to haten hem;[7] no3t for to robben hem, but for to mayntene hem; and for to defenden hem, & no3t for to bynyme

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[1] sett] om.

[2] þei] B þei þei, first þei canc.

[3] God] B gode, e canc.

[4] we] B mar.

[5] þat] om.

[6] wreche] vengeaunce

[7] & no3t for to haten hem] om.; W2 nient pur hair

hem[1] her godes; & for to conseile hem, & no3t for to scornen hem. & 3if 3e don oþerwyse, God wil taken wreche. Ne neuere ne schul 3e haue for3euenesse of hym as longe as 3e don harm to eny. 3if 3e han men vnder 3ow, God is king ouer alle. Wite 3e to soþe, he schal iugen hym þat mysdoþ his nei3ebore. He þat mysdoþ his nei3ebore here,[2] here in erþe[3] a3eins God he holdeþ werre.

Takeþ ensaumple of hym, þis þat dide harm to his nei3ebore. Whan it was told to his lord hou he had bitrayed his nei3ebore, as sone he cleped hym to hym & bad hym 3elde þat he au3te hym, & dide hym in prisoun til he had al quit it.

He holdeþ his nei3ebore in yuel þat þenkeþ yuel to hymward. He takeþ his nei3ebore þat hateþ hym & doþ hym angwisch & tene. He kestes his nei3ebore out of charite þat bringeþ hym to fulfille his flesches likinge, & suffreþ hym to han his flesches wille, 3if he may lette it, oþer þat bynymeþ hym his catel. For charite is so large þat it ne chargeþ no3t to loue his enemye, & wraþþe is so streyt þat it ne may holde in no gode dede. Ffor neuere schal good dede stonde hym in stede þat lyueþ in wraþþe as for to haue eny mede in heuene. 3if he do good, he may þe raþere come out of his wraþþe.

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[1] hem] B hem hem, second hem canc.

[2] He þat mysdoþ his nei3ebore here] om.

[3] here in erþe] B mar.

Þe meyne þat teld þe king þe dedes þat were don bitokeneþ wel þe aungels þat kepen alle men. & oure nei3ebors þei ben in þat þing þat þei somounde vs to gode. Oure nei3ebors þei ben, for þoru3 Jesu we schul regne wiþ hem in heuene.[1] Þei tellen þe mysdede whan a man draweþ anoþer to synne. God it wot wel þat is her tellynge, þe grucchinge þat þei grucchen whan þat we trespassen.

And þe lord clepeþ his seruaunt whan he beteþ eft þe synner. "Wicked seruaunt," he clepeþ hym, & þoru3 ri3t. For whan he had mercy of hym, he trespast afterward gretliche whan he ne had no3t mercy[2] of his nei3ebore. For þat is wickednesse, forsoþe, for to don yuel a3eins good. Wickednesse it is in Goddes lawe to wil anoþer wers þan hymseluen.

"Þou askest respit of þi dette," he seide,[3] "& I for3eue þee al. & ne schustow no3t don also to hem þat dide þee harm? I 3af þee al þin helþe & for3af þee þi synnes; for þat þou schuldest for3eue to alle oþere. & whan þou ne hast no3t don so, alle þi synnes ben comen a3ein þat afornhonde weren for3eue þee whan þat þu lowedest þee & askedest mercy.[4] For alle þe oþere þou schalt ben pined whan þou ne haddest no pite of oþere. Whan þou ne amendest

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[1] wiþ hem in heuene] in heuene wiþ hem

[2] mercy] om.

[3] he seide] om.

[4] þat afornhonde weren for3eue þee whan þat þu lowedest þee & askedest mercy] B inserted from the bottom of the page

no3t þiseluen & for3af vnto oþere, noiþer for my chastisinge, ne for my for3euynge, alle þi synnes schul comen a3ein & þou schalt be turmented in helle." Þan he schal [f. 100^{v}] deliuere him to þe turmentours, þat ben þe fendes of helle, þat on tyme is chastised of God & þan comeþ to hym, & God makeþ hym hol & for3eueþ it hym, & whan he is hol litel good doþ oþer non. Wite he wel þat al þat God haþ for3euen hym[1] afornhond, in þat he disceyued God & hymseluen, & þe for3euynge & þe respit, & after þe tyme þat he turned a3ein to synne, al it schal be anewed hym & his pines acresed. & þe oftere þat God beteþ hym, & þe oftere þat God 3eueþ hym helþe, & ne holdeþ no3t his[2] repentaunce parfitliche in God, þe more turment he schal han whan God takeþ þe vengeaunce. & þat mi3te be p[e]sed[3] þoru3 o[4] good dede in charite, whan he departeþ henne in wraþþe, he schal han þe pine þat neuere ne schal ende. Þat bitokeneþ þe 3eldinge whan he ne wolde no3t don it here, & þat abidynge[5] schal ben wel[6] hard þat lasteþ wiþouten ende.

Iesus seid þus & ended his word, "My fader of heuene schal do þus 3if þat 3e ne for3eue no3t to 3oure broþer wiþ

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[1] hym] om.

[2] his] her

[3] pesed] B plesed; P pesed; W2 apeise

[4] o] om.

[5] abidynge] B appears to be a correction

[6] wel] om.

good wille." 'Broþer' he clepeþ here þat he afornhonde clepede 'nei3ebores.' Now mow 3e se forsoþe þat no3t is repentaunce worþ to hym þat nil no3t for3euen his nei3ebore. Þoru3 wraþþe, oþer þoru3 wrong, oþer þoru3 ri3t þat he haþ, ne wil no3t for3euen parfitliche & louen hym, he ne schal neuere haue þe lyf þat euere schal lasten.

Iesus for his mychel goodnesse, make vs stef in good loue þat we mowe louen hym & alle men, & so wiþdrawen vs from alle yuels þat after þis lyue we mowe come to hym. AmeN.

(52)

Dominica xxiij secundum Matheum.

Þe xxiij Sunday gospel after Trinite.

Matheum xxij c[hapitre].[1]

ABeuntes Pharisei consilium inierunt ut caperent.[2]

[Matthew 22:15-21]

Þe Phariseus gedred hem togidere in a counseil for to loken 3if þat þei mi3ten vndernyme Jesu, & sent her disciplis wiþ Herodes folk, & seide to hym as it were in loue & in pees: "Maister, wel we[3] wite," þei seiden, "þat þou techest þe lawe of God soþfastliche & wel, & þou ne 3euest no kepe to no persone. Fforþi, 3if it be þi wille, seie vs wheþer þat we schul 3eue truage to Cesar oþer no3t." & he seide to hem whan he sei3 her felounye, "Why tempte 3e me, ypocritis? Schewe me," he seide, "þe money þat men payeþ hym to truage." & þei 3af hym a peny. & he asked hem, "Whos is þis ymage & þis writinge abouten?" & þei seiden, "Cesars." & he seide, "Þat is Cesars, 3elde to Cesar; & þat is Goddis, 3elde to God."

Þis lessoun ne may no3t wel ben vnderstonden but 3if it

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[1] heading in P: Dominica xxiij post festum Trinitatis secundum Matheum; heading in W2: Dominica xxiiii post pentecosten secundum matheum

[2] ut caperent] om.

[3] we] B 3e canc., we above the line

be opened oþerwyse.[1] Þat þei diden to Jesu Crist, 3eueþ þerto good kepe, & ich wil seye 3ou schortliche. Cesar had wonnen al þe world, & ouer al he dide leye his talyage for to make aknowynge to hym & for to abate werre & al manere of greuaunce. Þan þe Iewes seiden þat þei schulde 3elden hym truage, & þe wyse & Pharisees seiden þei ne schulde 3elde hym non & helden it a gret vilete for to 3elden hym eny. Ffor þei þat weren Goddes folk, þat 3af her tiþes & her offrandes to God, þei ne au3te to 3elden non oþer þing to non oþer king. Þis strif lasted so longe til þat Iesus com þider & preched þere. & þan þei senten to Iesus for to witen at hym, for to vndernymen hym, & for to acusen hym. For 3if he had biden þe Iewes 3euen truage to þe Romayns, þan he had turned þe lawe; & 3if he hadde fordon þe lawe, þoru3 ri3t he schulde be slayn. [f 101ʳ]. And 3if he had seid hem þat þei ne schulde no3t 3euen it, as smertliche he schulde han ben taken wiþ þe kinges seruauntes as he þat wolde arere werre whan þat he had Cesar in despit. But he answered hem so þat non of hem mi3t[2] blamen hym.

"Ypocrites," he cleped hem; þat is, gilded wiþouten. & so weren þei whan þat þei spoken faire & symplich. But þei were wicked wiþinnen whan þat þei han yuel wille to hymward, as gold bri3t schynand wiþouten þoru3 fayre speche, & as donge stynkand wiþinnen þoru3 yuel þou3tes.

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[1] opened oþerwyse] rev.

[2] mi3t] B t appears to be a correction

Allas, to many þer ben now in þe[1] world þat ben suche ypocrites, þat speke faire & sympliche & bigylen þe gode þerþoru3. & 3if eny[2] it aparceyue, þan þei wil swere by al þat God haþ maad, & witen wel þat þei sweren fals.

Anoþer manere þer ben for to disceyuen þe folk bigynnen[3] for to swere first[4] er þat þei wil eny þing sey þerof. & vnneþes schul 3e fynde eny suche þat he nis kindeliche trecchour & fals. But what so þe wicked seiþ wiþouten forþ, Iesus wot þe entent wiþinnen. & what so þe mouþ seiþ, God vnderstondeþ wel þe wickednesse wiþinnen. Ffor holy writ seiþ, "Man seþ wel þe visage, & God seþ þe wille" [1 Sa. 16:7].

And þerfore Iesus schewed hym as God whan he schewed hem her wicked willes. "Why tempte 3e me, ypocrites? Why þenke 3e yuel & speke wel? Schewe me," he seide, "þe money[5] þat 3e paye to Cesar," as þei3 he seyde, "Scheweþ me þe tresour þoru3 whiche 3e ben in suche debate, & for to holden 3oure fraunchise. 3e don it al for coueityse." For many maken gret semblaunt þat he goþ to seche his fraunchise þat neuere ne wolde bisechen it but 3if it were for to geder tresour.

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[1] þe] þis

[2] eny] B mar.

[3] bigynnen] bigynnen first

[4] first] om.

[5] he seide þe money] þe monee he seide

Ffor whan he is fre þat he ne be in no mannes daunger, þan he may fulfille his coueitise. & whan þei wenen to be fre & ne be no3t staunched[1] of coueitise, þan þei ben in more seruage whan þat he makeþ homage[2] to þe peny. Homage[3] he makeþ to to þe peny[4] þat ne dar no3t 3euen it for þe loue of God. Þei boden hym but a peny. Be þat we mowen wel wite þat þei were coueitouse. Ffor 3e ne schul neuere se coueitous man þat[5] wil be large of 3ifte; but whan he schal nedes 3eue, it is as litel as he lest may.[6]

And Iesus seide to hem þan,[7] "Whos is þis ymage & þe writynge aboute?" Be þis word mow 3e wel wite þat Iesus nas no3t faste aboute[8] to gadre siluer; for þei knowen[9] wel pens þat geder[10] hem. Fforþi we owe to vnderstonde here þat he asked it for to vndernymen hem; for þei knewen wel þe peny whan þat þei loued it in alle þing.

Þei seiden þat it was Cesars, for his ymage & his name

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[1] staunched] chaungeand; W2 estanc

[2] homage] B h above the line, o appears to be a correction over erasure; P ymage ymage; W2 humage

[3] Homage] ymage; W2 humage

[4] Homage he makeþ to þe peny] B mar.

[5] coueitous man þat] þat coueitouse man

[6] is as litel as he lest may] schal be as he lest may

[7] to hem þan] þan to hem

[8] faste aboute] rev.

[9] knowen] knewen

[10] geder] gedreden

was þervpon. & here Iesus askeþ al þis world, & hereþ al her answere, for to bynymen vs in al manere fro coueityse. & nis þis gret ydelnesse of þe man þat God haþ maad after hymseluen, þat after chaungeþ his forme into tresour? & no3t onliche he formeþ hym þerafter, but holdeþ it and anowreþ it & loueþ it more þan God.[1] Ffor it is worschipinge anow3 whan he setteþ þeron al his desyr.[2]

Ffor to abate þis folye, þis pride, & þis coueitise, Iesus seide, "3if to Cesar þat is his." Be þat we owe to vnderstonde þat we owe to 3euen to þe lordes þat ben ouer vs for to han pees of hem & socours & helpe for to flen þe more harm. Þe grettest harm þat is, þat is for to lese God. Þat doþ he þat setteþ al his herte on þe world & loueþ it more þan God.[3]

Þerfore he seide after,[4] "3elde to God þat is his." We ben alle Goddes creatures & his ymage & his makinge. As [f. 101^{v}] to þe soule we ben his[5] ymage, & man as to his makinge. & whan þat we han al of hym, al we owe þan to 3elde it hym. God is a good laner & a good 3euere, but al he wil haue of his. Þat wel 3eldeþ hym þat he 3eueþ hym, in

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[1] & loueþ it more þan God] B mar.

[2] Ffor it is worschipinge anow3 whan he setteþ þeron al his desyr] om.; W2 Kar co est asez aurer Quant tut i met sun desirer

[3] Ffor to abate þis folye...& loueþ it more þan God] entire paragraph omitted in P; W2 includes text

[4] after] om.

[5] his] om.

heuene he wil corowne hym wiþ þe crowne þat neuere schal fayle; þat is, þe lyf þat euere schal laste. But first he bad 3elde to þe princes þat þei asked, & after to God 3elde his ymage. Loke what þis comaundement is wiseliche seid, for no man ne may in o monement serue two lordes to wille. Þat on is God & his seruaunt; þat oþer is þe world & hem þat louen it. Ffirst we owe to serue þe world, no3t for[1] vs, but for his desyre þat it ne distourbe us no3t for to do Goddes wille. Of þe world we owe[2] to quiten us, no3t for to louen it, but al to 3euen it þat after wiþouten eny fleschliche harm þat we may 3elde to God his ymage. He lest his harm in al þing þat ne 3eueþ no loue to þe world; for onliche loue þat is a3eins God bynymeþ God his ymage.

To God he 3eueþ his ymage, forsoþe, þat al lateþ it for to han God. 3elde we to Cesar his truage, & to God his ymage. 3elde we to Cesar[3] his truage þat we ne lese no3t God. Honoure we þe lordes of þe world so þat we ne lese no3t þe loue of God. Þenke we[4] so for to 3elde God þe soule þat he ne be no3t a3eins vs. Þat ne schal neuere non do, forsoþe, þat loueþ worldliche þinges, þat loueþ it here for to holden & for to geder it togidere. But he þat loueþ it for to 3euen as a trewe spencer, for to delyuere hym from

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[1] for] om.

[2] we owe] rev.

[3] Cesar] B cesar also written in margin

[4] we] om.

þe world, & for to conforten hymseluen & þe pouer, he 3eldeþ to Cesar his truage & to God his ymage.

It was[1] an holy man þat longe had serued God wel. & it fel in his þou3t þat [he][2] bigan to bisechen[3] God þat he wolde schewen hym hou þat a good[4] man passed out of þis world, & hou þat an yuel man wente out. & on a day as he satt in his celle, a lyoun com in to hym & toke hym by þe cloþes & lad hym out of his celle, & lad hym til þat he com nerhonde a cyte to a frere þat wonede þere þat was ner þe deþ. & alle þat were in þe cyte pleyned hem for his gret holynesse þat he schulde passe from hem, & seyden, "3if we lese hym, alle we schul dye wrecchedliche. For al þat we han now in pees, al is þoru3 his preyers. 3if he dye, we lesen a gret lere. Þoru3 hym we han oure sustenaunce alle." Þan for to worschipe hym, þei brou3ten tapers & laumpes. & þe hermyte sett hym adoun in þe chirche & sei3 al þis & herd. Þan he sei3 þe[5] mayster deuel come þider for to taken hym to hym, & held[6] a crok of iren brennand wiþ þre[7]

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[1] It was] B a tale mar.; P A tale It bifel

[2] he] B om.; P he; W2 il

[3] bisechen] byseche to

[4] a good] an holy

[5] þe] a

[6] held] he held

[7] þre] þe; W2 treis

tyndes. & he herde a voice abouen seye[1] to þe fend, "No more þan þat ich dwelled an houre in hym, no more ne suffre þou it on houre wiþouten turment & pine." & þe fend smot his crok into þe freres herte, & whan he had longe turmentid it, he drow it out & bar it forþ wiþ hym to helle. Þe hermyte[2] þat sei3 þis aros hym vp & wente hym into þe cyte[3]. & þere he sei3 a pilgrym lyn in þe weye syke, & he sette hym adoun by þis pilgrym. & whan þis man schulde dye, þis hermyte[4] sei3 Mychael & Gabriel come þider to bere his soule to blis. & þat on sat at his ri3t half, & þat oþer at his lift half, & bisou3te þe soule wel swetliche þat it com to hem. & it ne wolde no3t come to hem. Þan seyde Gabriel to Mychael, "Take þe soule to þee & bere it forþ wiþ vs." & Mychael answerd hym & seide, "God haþ comaunded [f. 102ʳ] & seide þat it schal come[5] out wiþouten harm. & forþi we ne mow no3t taken it out." & Mychael cried þan vp to God,[6] "Lord, what schul we do wiþ þis soule? It nil no3t comen to vs." & a voice seide þat Dauid schulde come wiþ his harpe, "& alle my gode syngers. & þan þoru3 þe swete song & þe melodye it schal comen into 3oure compenye." & þan þei

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[1] seye] seieande

[2] hermyte] ffrere

[3] aros hym vp & wente hym into þe cyte] he went to þe Cite

[4] hermyte] ffrere

[5] come] gon

[6] God] god & seide

comen alle. & whan þe soule herd þe song, it com out into Mychaels honden & wente vp to heuene wiþ gret blis.

Wite we[1] mowen here bi þis heremyte[2] whiche ende þe ypocrite[3] schal han þat feynen hem[4] as þei weren holy, & louen preysing of þe world. & also wite 3e mowen bi þis pouer þat þei ne sette no3t her[5] herte vpon þe world, but al in God,[6] what endinge[7] þei schul han. God sende vs his grace so for to passe þis world þat we mowen al laten it for his loue, þat[8] we ne sette no3t oure herte þervpon so þat we mowen come to hym. AmeN.

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[1] we] 3e

[2] heremyte] om.

[3] ypocrite] ypocrites

[4] feynen hem] faren; W2 feignant

[5] her] B mar.

[6] in God] iugen; not in W2

[7] endinge] ende

[8] þat] & þat

(53)

Dominica xxiiij secundum Matheum.

Þe xxiiij Sunday gospel after Trinite.

Matheum þe ix chapetele.[1]

LOquente Jesu ad turbas.[2]

[Matthew 9:18-26]

Whan Iesus spac to þe folk, a prince com to hym & anoured hym & seide, "Lord, my dou3ter dyeþ ri3t now. Come & ley þin hond vpon hire, & sche schal lyuen." Als sone Iesus aros vp & wente wiþ hym, & his disciplis also. Þan com a womman þat had þe blody flux xi[i][3] 3eer, & com bihynde hym,[4] & touched þe frenges of his cloþinge. For sche þou3te in her herte, '3if I[5] my3te touche his cloþinges, I[6] schulde ben al hol.' Þan turned Iesus hym to þe womman & seide, "Dou3ter, haue stedefast bileue, for þi bileue haþ maad þe hol." & þe womman was hol in þat tyme.

Amonges þe dedis þat God almy3ten dide & þe myracles,

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[1] heading in P: Dominica xxiiij post festum Trinitatis secundum Matheum 9; heading in W2: Dominica xxv post pentecosten secundum matheum

[2] turbas] turbas & cetera

[3] xii] B xix; P ny3entene, 12 written above the line; W2 duze

[4] hym] om.

[5] I] sche

[6] I] sche

þre he arered from deþ to lyue: þat on he arered in an hous, as þis lessoun telleþ; & þe wedwe sone also þat was born forþ for to ben buried out at þe 3ates of þe cyte; & La3ar þat lay foure dayes in þe pitt & stank.

Þes þre bitoknen þre manere men þat synnen. On þre manere we synnen þoru3 wille, & þre manere þoru3 oure flesch: in þou3t, þoru3 entycement, & þoru3 delite, & þoru3 consentinge; in body a man synneþ priueliche, apertliche, and customabliche.

He þat synneþ priueliche, oþer þoru3 oþer enticement, he þat liþ as ded in his hous, for non ne seþ his synne. [Many][1] soule dyeþ for her[2] synne whan non ne seþ hym for to hele hym. Many nil no3t telle his synne for schame, & þanne he dyeþ [in his][3] synne. & na for þan sum tyme God arered suche out of[4] her synnes. Whan he þoru3 his holy swete grace ladeþ hem for to amenden hem, & makeþ hem to schryue hem of her synnes, & þan for to wiþdrawen hem þerfro, þan is ded arered þat liþ in his[5] hous.

Þe hous is his concience þer þe synnere sleþ his penaunce. Þan is þe ded arered whan he þoru3 schrifte is alegged. & þat bitokneþ þe mayden þat was arered in þe

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[1] Many] B mannys, s above the line; P Many

[2] her] B er on erasure; P his

[3] in his] B in his in his; P in his

[4] out of] from

[5] his] þe

hous.

Þei þat[1] synnen oponliche þoru3 delite & wiþ her wille, þes ben born whan þei slen hemseluen be her good wille. 3ates ben maad to gon in & out atte, & whan al her wille is set[2] to synne, þan þei ben born out atte 3ate whan her synne is open to oþere. & whan þei synnen openliche, þei ben born out þoru3 her wille. Out of hymseluen he is born þoru3 yuel desyre; [f. 102^{v}] out of holy chirche, þat is out of þe comune peple, þoru3 her yuel werchinge; out of heuene whan þoru3 her yuel lyf þei leten þe companye of aungels.

Ffor þe cyte bitokeneþ heuene & holy chirche. In heuene no wickednesse ne schal come, ne in holy chirche, for God it kepeþ. & na for þan, here is holy chirche þe 3ates of heuene, for non ne may comen into heuene but it be þoru3 holy chirche. & he is ded vnto holy chirche þat fordoþ þe lawe þoru3 synne. Out he is born of holy chirche whan he þoru3 his synne is put out of þe comune peple. But whan God þoru3 his holy grace visiteþ suche, and 3eueþ hem tyme & wille & space for to repenten hem & for to schryue hem of her synnes & amenden þat þei han trespased a3eins [hym][3]--oþer vndernymynge of hymseluen oþer þoru3 techinge of oþere--þan þei arisen from deþ to lyue er þat þei ben

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[1] þat] B mar.

[2] set] B mar.; P om.

[3] a3eins] B erasure follows, hym written in margin; P a3eins god

leyd in erþe, in þe erþe of wanhope oþer erþe of helle þere for to dwellen. Þes ben bitokened bi þe 3onge man þat Iesus Crist arered from deþ to lyue whan he was born out at þe 3ates of þe cyte to ben buried.

3it þe þridde manere þer ben. Þat ben þei þat ben custome in her synnes, þoru3 yuel companye by his wille is consentand to oþers synne a3eins Goddes wille, & wil no3t chastise hem ne hymself nouþer, ne leten her felawschipe. & he synneþ be custome þat ne douteþ neiþer God ne man. But whan he haþ mysdon a3eins Crist, longe he dwelleþ þerinne & ne wil no3t þoru3 repentaunce amenden[1] him[2] a3eins God. & iche synne, forsoþe, þe elder þat it is, þe more it stinkeþ.

He couereþ hym as in erþe þat ne forsakeþ no3t his synne. He is ded to God þat doþ þe synne. He stinkeþ þat customabliche doþ his synne. In erþe he is þat is in wanhope & nil no3t go to schrift. Vnder þe erþe he is doluen þat is lastand in his yuel. Sum tyme God send[3] his grace to suche & doþ hem repenten hem. And whan he makeþ hem to repenten hem, þan he arereþ hem from deþ to lyue whan he doþ hem repenten hem wiþ strengþe.

Þis is bitokened La3ar þat lay in þe buriels & stanke. To schewe þat it is strong to bringe suche to repentaunce, Iesus dide þes foure þinges: wepe, & kneled, & heue vp his

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[1] amenden] B amendens, s canc.

[2] him] B mar.; P om.

[3] send] sent

honden, & cried. & þat he lay foure dayes in þe pit, þe synner liþ foure dayes ded whan he forsakeþ þe foure godspellers & nil no3t don after hem. Þe first day he forsakeþ God þoru3 þou3t & is ded. Þat oþer day he dyeþ þoru3 delit; þe þridde day þoru3 openliche doand his synne. Þe ferþe day þoru3 yuel custome he dieþ, & þan he is as buried whan he deliteþ hym in his synne. & þan he is leid adoun[1] as ded in þe erþe whan he falleþ in wanhope. But Iesus wep tenderliche er þat he arered La3ar. & þe prest oweþ to wepen to God for to neschen his herte þat is so hard. Ffor whan he þat is in wanhope seþ þat þe prest wepeþ for hym, his herte schal bigynne þanne for to wexe tendre, & þan comeþ þe grace of God to hym. & Iesus Crist cried loude. & þe prest schal boldiliche[2] seye hym his trespas, hou þat he haþ serued þe fend, & hou þat God wil delyuere hym 3if þat he wil turnen to hym. Iesus bad La3ar comen out. & þe prest schal techen þe synnere þoru3 faire speche hou þat he schal comen out of synne, hou[3] þat he schal late his yuel & turnen his herte al to God & schryue hym. [f. 103ʳ]. & whan he is þus wel tau3t, & haþ good wille to laten his synnes, þan þe prest schal vnbynden hym; þat is, teche hym to do wel.

Þe prest in to maner may bynde & vnbynde þe synnere:

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[1] leid adoun] doune

[2] boldiliche] B first l above the line; P bodilich; W2 balt

[3] hou] & hou

þan he is vnbounden whan he is asoyled of his synne; & þan he is [vn]bounden[1] also whan he þoru3 a litel penaunce is quite from þe pine of helle. Ffor certis litel it is al þe wo of þis world to þe world þat neuere ne schal han ende. & vnder heuene nis þer[2] non so wicked synne þat it ne may be amended þoru3 a litel penaunce here. Ffoot & hond[3] he vnbindeþ þe synner whan he for3eueþ hym al his folye þat he had don in þou3t & in dede. 3if it be so þat he kepe hym afterward wel, al he leteþ hym go quite whan he biddeþ hym werche wel in God.

Also Iesus was beden to areren þe ferþe ded man & he nolde no3t. & þo bitoknen þes wicked men & wymmen, & ypocritis, & fals prophetes, & heretikes, suche þat han so gret likinge in her yuels þat þei ne wil no3t laten hem. & þerfore he leteþ hem here gon after þe fyndinges of herte, as Dauid seiþ in þe sauter [Cf. Ps. 105:39].

But þis prince þat hadde his dou3ter ded in þe hous besou3te Jesu þat he wolde comen & reren hir from deþ to lyue. Oure gost wot & seþ what þe ginnynge of[4] iche dede haþ, & whiche is sone strong in God, & whiche is dou3ter feble in flesch. & þe[5] prince hi3te Iaire; þat is, li3t.

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[1] vnbounden] B bounden; P vnbounden

[2] þer] om.

[3] Ffoot & hond] ffeet & honden

[4] þe ginnynge of] gynnynge

[5] þe] þis

For þe gost li3teþ þe body & al þat longeþ þerto.

Þe dou3ter bitokneþ his dede þat he conseyueþ in fleschliche likinges. Non ne is in God so strong ne so wys þat he ne moste nedes loken his flesch & 3eue kepe þerto. & whan þat he þoru3 his flesch sum tyme mysdoþ, whan he seþ his mysdede, þan dieþ his dou3ter in þe[1] hous. Þan moste þe gost biseche & crie to God þat he come to hym wiþouten dwellynge for to areren his dou3ter; þat is, þat he helpe hym þat he mow do hys yuel dedes awey, þat he for no bodiliche dede þat he haþ don þat it lade hym to þe deþ. For Iesus is so good & meke, what man biddeþ hym ri3tfulliche & wiþ good wille, he it wil don. Whan he þenkeþ wel to amenden hym of þat litel, Iesus hereþ hym wel, & seþ hym, & helpeþ hym, & 3eueþ hym strengþe to wiþstonde wiþoute delay.[2] & he wiþdraweþ hym along whan man wiþouten hym doþ his synne. & þan he seþ hym whan he repenteþ hym & amendeþ hym. But na for þat he is euere present, & seþ & hereþ alle oure werkes & alle oure willes.

As Iesus wente wiþ hym, a womman touched his cloþes þat xi[i][3] 3eer had þe blody flux, & þan sche was warist. Þis womman bitokneþ þe flesch þat draweþ þe gost to synne. But whan it falleþ þat þe gost comeþ to Jesu wiþ gode delite, in biddinge, in orisons, in gode dedes, & in affliccions, & in

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[1] þe] his

[2] delay] any delay

[3] xii] B xix; P ni3enten, 12 written above the line; W2 duze

almes dedes, & in disciplines, & in fastinges, &[1] þat he setteþ in his wille to come to Crist & go wiþ hym, þan he is biknowen his filþes, his pride, & his wickednesse. & þat aforn was fer from God, þoru3 repentaunce he draweþ ner hym, & seþ wel his sikenesse þat þoru3 þe flux was al mysmaad.

Þe flesch is þan in gret flux þat nil no3t 3eue his herte but al to yuel. & þe more þat [a man norisches it],[2] þe sonnere it goþ from on yuel to anoþer. & þe more þat it is norist & þe better þat it is kept, þe more it erneþ from synne to synne. Ffor þe synnes is bitokned be þe flesch þat makeþ þe man feble to God. Often it falleþ þat þoru synne is þe body gretliche acumbred. & neuer he ne schal felen[3] til þat þe gost takeþ hym to God. For he ne may in none manere haue God but 3if he holde þe[4] flesche [f. 103^{v}] vnderneþen, ne may[5] kepe hym from synne, ne fulfille al Goddes comaundement. But whan þe gost repenteþ hym, þan þoru3 þat þe flesch schal knowe hymseluen, & schal se þan his gost, & schal þan turnen hym to God.

As it were he comeþ[6] bihynde Iesus whan he þoru3

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[1] &] om.

[2] & þe more þat a man norisches it] B & þe more þat we mysdoþ; P & þe more þat þou norisches it; W2 E quant l'om unc melz la nurrist

[3] felen] felen it

[4] þe] his

[5] may] he ne may

[6] he comeþ] he schal comeþ, he above the line, schal canc.?

lowenesse takeþ hym to Jesu, & þenkeþ þat he[1] nis no3t worþi þat God[2] se hym for þe mysdedes þat he haþ don.

Among folk he put hym forþ whan he ne leteþ no3t his good wille þat he haþ to God for þe pres of ydel þou3tes ne for non oþer lettynge.

Þe frenges of Iesus cloþes he toucheþ whan he stedefastliche bileueþ &[3] is aknowen þoru3 his mouþ þat he is verrey man in Godhede & verrey God in his manhede. He toucheþ & is warist þat bileueþ þat Crist is Goddes sone.

And Iesus[4] lokeþ to hymward whan he 3eueþ hym his mercy, for his lokinge is pite & schewewinge of loue. & he lokeþ þoru3 swettnesse al þat comen to his loue.

"Dou3ter," he cleped hir. Now biholdeþ hou God is good[5] to hem þat comen a3ein to hym þat afornhonde was dou3ter to þe fend þoru3 his mysdede and þoru3 his synne.

Goddes dou3ter[6] he is, forsoþe, whan sche[7] wiþ good wille takeþ hir to hym. & after he seiþ, "Haue stedefast bileue in herte, & werche wel."[8] For his bileue is litel

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[1] he] om.

[2] God] Jesus

[3] &] þat

[4] Iesus] Jesus crist

[5] God is good] good is god

[6] dou3ter] om.

[7] sche] he

[8] & werche wel] B mar.

þat may do wel & wiþdraweþ hym. "Þi feiþ," seide Iesus, "haþ saued þee." Loke hou good bileue payeþ hym wel.

Fforþi lordinges, for Goddes loue, 3if þat we[1] wil be saued of þe flux of oure flesch, turne we oure hertes to God. Turne we to hym oure gost in þou3t, in dede,[2] & in word.[3] 3if oure þou3t coueite þat þing þat falleþ to God, certis þe[4] flesche schal þan sone[5] come to Jesu & be ymaryid wiþ hym. Þe flesche ne haþ no strengþe ne my3t but bileue of þe gost. 3if þe gost holde hym wel in God, ne schal neuere þe flesch ouercomen hym. God sende us his grace so to holden vs in hym þat we mowen laten alle oure yuels & come to his blis. AmeN.[6]

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[1] we] B appears to be a correction

[2] dede] woord

[3] word] dede

[4] þe] þat

[5] þan sone] rev.

[6] AmeN] B written below in next line; P Amen Amen Amen; W2 ends here: Ici finissent les domnees Brefment espuns e enditees Or pri tuz ki l'oent e dient K'il pur Robert de Gretham prient Ke Deus meintenge si sa vie Ke par li seit en sa baillie Ici termine la mireur Des omelies la dulcur

(54)

Þe gospel in þe comemoracioun of oure Ladi.

Luk i.[1]

MIssus est Angelus Gabriel a Deo & cetera.[2]

[Luke 1:26-38]

In þe tyme þat Iesus had set, he sente his aungel Gabriel into a cite in Galilee þat was cleped Na3areth to a mayden þat was wedded wiþ Ioseph of þe kinde of Dauid. He was of Dauid hous, & þe mayden hi3te Marie. & þe aungel com in to hire & seide, "Þou art ful of þe grace of God. God is wiþ þee þat wisseþ þee. Blessed be þou of alle wymmen; neuere ne schal ben þi pere." Marie, whan sche herd þis, trubled & þou3tful sche was in hirseluen þat suche a gret iuge com to hire. & þe aungel seide to hire, "Ne doute þee no3t, Marie, for þou hast founden grace in God. Into þi wombe schal Goddes sone come, and þou schalt bere a good child þat schal be cleped Jesu. Þi sone schal be gret, & schal[3] be cleped[4] Sone of þe Hei3est, &[5] God schal 3eue to

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[1] heading in P: EWangelium beate Marie secundum Lucam

[2] & cetera] om.

[3] schal] B he schal, he canc.

[4] cleped] B cleped þe, þe canc.; P cleped þe

[5] &] om.

þe
reg
ansv
knov
scha
þe c
sone
& si
for
104
hond

vnde
almi
mayd
in n
was
sche
fruy
whan
erro

þe sone his fader sete Dauid, & [in][1] Iacob he schal alwey regne, & his regne ne schal neuere han ende." And Marie answered þan to þe aungel, "Hou may þis be?[2] For I ne knowe no3t man." Þe aungel seide þan to hire, "Þe Holy Gost schal come into þee, & þe vertue of God schal schadue þee, & þe child þat schal be born of þee schal ben cleped Goddis sone. Loke þi cosyne Eli3abeth haþ conseyued a good child, & sixe moneþes is gon seþþen[3] þat sche was cleped barayne; for to God þat is al stable nis no word impossible." [f. 104ʳ]. Marie answered þan to þe aungel, "Lo me here Goddes hondemayden. To me be[4] don as þou hast seid."

Now we han herd þe lettre. Now here we þe vnderstondinge to oure profyte. Wel mekeliche[5] God almi3ten wrou3te whan he wolde senden his aungel to þe mayden, whan he wolde restore þis world a3eyn. Ffor þe fend in nadder wyse priueliche disceyued Eue in paradys þat þan was mayden whan he disceyued hire þoru3 synne, þoru3 whiche sche & alle þat come of hire fel into dedliche harm þoru3 þe fruyt þat sche toke foliliche a3eins Goddis comaundement. & whan sche leued þe disceiuour, al þe world sche brou3t in errour. But whan God wolde saue þe world, he nolde in no

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[1] in] B om.; P in

[2] be] be don

[3] seþþen] om.

[4] be] be it

[5] mekeliche] semelich

manere

wrong,

ri3tfu

he þat

aungel

was au

in Gre

were s

was de

leued

Marie

Eue 3a

Marie

Neuer

in goo

no3t,

Iesus,

Iesus

dyed v

lyue &

manere do so þat þe fend mi3te han seid þat he hadde don hym wrong, oþer bynomen hym his ri3t wiþ strengþe. But ri3tfulliche he wolde do, & þerfore he sente his aungel as he þat made hym in naddres lickenesse. For boþe þei were aungelis in what manere þat he schewed hem, but þe serpent was aungel of deþ, & Gabriel comfort of lyf. Ffor aungels in Gregeys is as mychel to seye as sendinge. & boþe þei were sent: þat on to gode, þat oþer to yuel. Þoru3 Eue[1] was destrued lyf,[2] & brou3t a3ein þoru3 Marie. For þat Eue leued þe serpent, we were alle sett in turment; & þoru3 Marie þat leued þe aungel, we were brou3t a3ein to blisse. Eue 3af Adam þe fruyt þoru3 whiche we were distruyed; & Marie 3af vs þe fruyt þat saued vs alle[3] yn þe croys. Neuer ne schal he be destrued wiþ no fend þat eteþ þis fruyt in good bileue. Blessed be þe fruyt þat al fedeþ & ne waneþ no3t, ne wereþ no3t.[4] Þis fruyt 3af vs Marie, þat is[5] Iesus, þe king of lyf. Þis fruyt he takeþ[6] þat bileueþ þat Iesus Crist is God & man, & þat he was born of þe mayden, & dyed vpon þe rode for vs, & ros on þe þridde day from deþ to lyue & wente to heuene, & þat atte auter is in fourme of

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[1] Eue] B mar.

[2] lyf] om.

[3] alle] om.

[4] wereþ no3t] wexeþ

[5] is] fruytt is

[6] he takeþ] rev.

bred & w

gode & þe

But

sente Gab

in Gregeys

ri3tfullic

wicked ven

mi3tful in

bringe tyd

Marie

hire. Sch

al hol. &

ne feled nc

florist & b

childinge,

brou3t[3] fru

bitokeneþ þ

florist & b

Ri3t so dic

florist & b

And Na

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[1] þej

[2] þatj

[3] forþ

[4] wiþou

[5] Galij

bred & wyn, & schal come atte day of dome & schal iuge þe gode & þe quede, þe gode to blis, þe quede to pyne.

But now turne we a3ein & telle þe manere hou þat God sente Gabriel & hou he dide his message. Þis name Gabriel in Gregeys is þe strengþe of God in oure tunge. & ri3tfulliche he had þe[1] name þat brou3t þat[2] tydinge þat al wicked venym destruyeþ. Þe Lord is strong & vailant & mi3tful in batayle; þe child au3te to ben strong þat schulde bringe tydynge of þe strengþe of God [Cf. Ps. 23:8].

Marie was in Na3areth, for al goodnesse flurist in hire. Sche flurist & brou3t forþ fruyt so þat hire body was al hol. & þe gardyn of þis world sche florist so þat sche ne feled no filþe of flesch. Þe 3erd in erþe enterliche florist & brou3t forþ fruyt also. Ffor after hire childinge, sche bileft mayden. Whan sche florist & forþ brou3t[3] fruyt, sche dwelled mayden here & þere. Þis mayden bitokeneþ þe 3erd þat Moyses dide in þe temple; & þere it florist & brou3t forþ fruyt wiþouten[4] eny helpe of man. Ri3t so dide Marie: wiþouten eny fleschliche knowinge sche florist & brou3t forþ fruyt to God.

And Na3areth was in Galilee.[5] Galilee is a whel on

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[1] þe] þat

[2] þat] om.

[3] forþ brou3t] rev.

[4] wiþouten] B outen mar.

[5] Galilee] om.

Ynglis.[1]
vp byhynd
gode & ri
104[v]] þat
naþ no wi
sche ne fe
þe gladde
whoso vnde
Na3areth o
sche onlic
schal fail
wedded wip
likyng[4] of
sche ne sc
wolde haue
hire. & a
of þe Holy
schulde be
Wedded sch
no3t parce
diden. 3i
vertues, h

[1] on
[2] but
[3] glad
[4] neue

Ynglis.[1] Of a whel is þe manere: it falleþ bifore & rist vp byhynde, & is bitokened bi þis world þat falleþ to þe gode & rist to þe yuel. For he rist as it were byhynden [f. 104^{v}] þat naþ no schame of þe fend, & he falleþ bifore þat naþ no wille to do wel. Marie was mayden in Galilee, but[2] sche ne fel no3t as a whel. Ffor no ricches sche nas neuer þe gladder,[3] ne for sorwe sche ne lowed hire no3t. Þan whoso vnderstod wel, sche ne haþ no3t of Galilee, but Na3areth of Galilee; for sche is flour of al mankynde, for sche onliche florist in þis world & brou3te forþ þat neuere schal faile. And þe gospel seiþ þat sche was mayden & wedded wiþouten eny knowynge of man, ne sche ne hadde neuere likyng[4] of flesch. But þerfore sche was wedded for þat sche ne schulde no3t ben yblamed for þe lawe. & 3if ony wolde haue blamed hire, hire housbonde schulde haue defended hire. & after, it was seid of þe aungel þat sche consceyued of þe Holy Gost. & þerfore sche was wedded for þat sche schulde ben holpen of Ioseph whan sche was wiþ childe. Wedded sche was for to desceyue Sathanas þat he ne schulde no3t parceyuen þat sche conseyued in yuel as oþer folk diden. 3if it hadde ben aparceyued of hire sone & of his vertues, he ne schulde no3t so han ben bigiled þoru3 his deþ

---

[1] on Ynglis] of aungels

[2] but] om.

[3] gladder] hei3er ne þe gladder

[4] neuere likyng] no wille to no likynge

þat robb

bigiled,

Ios

Ioseph is

was wedde

3if þei k

chaste obe

bi3eten ch

Marye. Ff

moten in m

þat doþ op

neuere com

tunge is a

ali3ted of

amende hym

To he

Marie. &

hire in we

but in wed

neuere com

hem in cle

[1] wel

[2] hij

[3] oper

[4] fles

þat robbed hym of so mychel folk. For þoru3 his deþ he was bigiled, & we[1] delyuered & heled.

Iosep wel bitokeneþ þis þat was wedded to Marie, for Ioseph is as mychel to seye as ri3t. Ri3t it was þat mayden was wedded to mayden. Also, þei þat ben wedded togidere, 3if þei kepen hem togidere wiþouten ony contrariouste, in chaste oþer in doynge þe fleschliche dede onliche for to bi3eten children, þan þei taken ensaumple of Ioseph & of Marye. Ffor h[ij][2] þat wile be wel wiþ God, kepen hem þei moten in maydenhod, oþer wedewhod,[3] oþer in wedlok. & who þat doþ oþerwyse, body & soule he goþ to pine & ne may neuere come to þe compenye of Marie. Ffor Marie in oure tunge is as mychel to seie as li3t; & neuer ne schal he ben ali3ted of God þat wasteþ his flesch in leccherie but 3if he amende hym.

To hem schal ben gret ioye & blis þat folwen here Marie. & he þat may no3t folwen hire in maydenhod, folwe hire in wedlok. For al fleschliche[4] likinge is leccherie but in wedlok. Ffor lecchour ne spouse brekere ne mowen neuere come in heuene [Cf. 1 Cor. 6:9-10]. But 3if þei kepe hem in clennesse & do þe comaundement of God, þan schal her

---

[1] we] we weren

[2] hij] B he; P hij

[3] oþer wedewhod] om.

[4] fleschliche] flesches

lyf be l

synnere

no3t to h

al þe wor

resceyuen

oþer mane

good ri3t.

to þe 3ate

is a depe

doþ of ded

han a ster

þe hei3est

worldus se

& þoru3 hi

þere[5] non n

ensaumpler[7]

And Ma

worþi as s

Ioseph þat

---

[1] afte

[2] seru

[3] her

[4] sit

[5] þide

[6] he f

[7] ensa

lyf be li3ted for to folwen after[1] Marie. Ffor neuere no synnere schal come to hire ioye. Anou3 he may haue, but no3t to hire ioye ne may no man comen. For or þat sche com, al þe world was in þesternesse. & þoru3 hire þei schul resceyuen li3t þat was fordon þoru3 synne. & Marie is in oþer manere as mychel to seye as sterre of þe see, & þoru3 good ri3t. Ffor sche wisseþ alle þat hire louen & seruen[2] to þe 3ate of ri3t lyf, out of þis turment of þis world þat is a depe see. Þis name ne comeþ no3t al of auentoure, but doþ of dede & of figure. Þe maryners þat wende by þe see han a sterre þat þei taken her cours by,[3] & þat sit ner[4] in þe hei3est of þe walken. Also don þei þat ben in þis worldus see han þis sterre þat is Marie þat sitteþ next God, & þoru3 hire þei ben dressed in þe ri3t weye. Þiderward þere[5] non ne may neuere comen but 3if he folwe[6] þis ensaumpler[7] þat is Marie.

And Marie is cleped dame, for no womman is so mychel worþi as sche is, ne neuere schal be. Sche was wedded to Ioseph þat was of Dauides kynde. In þe olde lawe it was

---

[1] after] om.

[2] seruen] seruen here

[3] her cours by] by her cours

[4] sit ner] sittes nei3

[5] Þiderward þere] þider þat

[6] he folwe] hij folowen

[7] ensaumpler] ensaumple

custome

mowen we

Dauid[2] w

Dauid ki

&[3] prophe

kinges &

sacrifyed

come in h

is as mych

Crist com

brak þe 3a

toke out.

strengþe c

To þi

of God. B

mychel one

no3t gay,

3eueþ

---

[1] þat

[2] of

[3] &] &

[4] whar

[5] þe]

[6] one
correction,
the space;

[7] dame

custome þat iche man schulde wedde in his kinde. By þat we mowen wel wyte [f. 105^{r}] þat Marie was of þat[1] kynde of Dauid[2] whan þat sche þoru3 þe lawe was wedded to Ioseph of Dauid kinde. Maries kinde was al of kinges & of patriarkes &[3] prophetes. & þat bisemed wel þat sche schulde comen of kinges & of prophetes þat schulde bere Crist, þat for vs he sacrifyed hym whan[4] he pined for vs vpon þe rode, and schal come in his ryalte for to iugen al þe world. Þis name Dauid is as mychel to seye as he þat is strong of honde. Ffor Crist com of his kinde þat wiþ strengþe ouercom þe deþ & brak þe 3ates of helle; & þe[5] wrecches þat were þerynne he toke out. Yblessed be þe moder þoru3 whiche so gret strengþe come.

To þis mayden Gabriel entred & grette hire in þe name of God. Be þis entringe we mowen wel wyte þat Marie was mychel one [in priuete] &[6] in gode werkus. Sche ne was no3t gay, ne volage, but had hire herte fast in God.

3eueþ good kepe, dames,[7] maydenes, & damysels. Takeþ

---

[1] þat] þe

[2] of Dauid] B above the line

[3] &] & of

[4] whan] and whan

[5] þe] þo

[6] one in priuete &] B one &, e appears to be a correction, erasure between one and & but no word added in the space; P on in priuete &

[7] dames] {3e} dames, 3e in binding

ensaump

alle var

gay & pr

volage þ

þat was

held hire

com into

dede, & i

hertes ar

alwey ben

pryuete þa

pryuete þa

his þou3t,

þe aungels

þei3 al þe

to amende

bere God

bileue.

Whan

hire wille

to proue

seide, "fu

[1] lyf

[2] Non

[3] wiþ

ensaumple of Marie for to amende 3oure lyf.[1] Leteþ awey alle vanites. Holdeþ 3ou faste in priuete. Non[2] þat is gay & proud þat he ne bicomeþ cheytif, ne non þat is long volage þat ne falleþ in bodiliche harm. Þer was neuer non þat was mychel goynge outward þat þer ne com yuel of. Marie held hire stille in pryuete, wharþoru3 þat þe holy aungel com into hire. Sche held hire wel in pryuete in word, in dede, & in þou3t. Þei ne holden hem no3t pryue þat her hertes ariseþ wiþ[3] iche wynd. Þei ne be no3t pryue þat alwey ben in ydel þou3tes. For no3t þei holden hem in pryuete þat mysdoþ in dede & in þou3t. Þat is a good pryuete þat haþ 3euen al her herte to God. Þat his word, his þou3t, & his desyre dresseþ al to Goddes wille, to hem þe aungels of God schal come & mayntene hem in al goodnesse. Þei3 al þei ne come no3t bodiliche, þei comen gostliche for to amenden her gode lyf, as Gabriel com to Marie no3t for to bere God bodiliche, but for to holde hire in stedefast bileue.

Whan Gabriel grette hire, for to proue wel hir herte & hire wille he nempned no3t atte first tyme hire name. For to proue hire wille þat in no poynt was volage, "Aue," he seide, "ful of grace. God is wiþ þee." Þis word 'aue' is

---

[1] lyf] lyues

[2] Non] ffor þere nys non

[3] wiþ] at

as myche

apertlic

by3at vs

wile vnd

ri3t þo

mowen 3e

Ffor þis

a3ein. þ

turned a3

state. F

þoru3 aue

a3ein þor

grace was

nas neuer

synne, &

trinite w

after, "G

He is wip

alle gode

in al goo

creatures

manere.

[1] wr

[2] þo

[3] a3

[4] he

as mychel to seye as dede wiþouten wrecchedhede.[1] & al apertliche is þe wrecchedhede ended in hire, nameliche þat by3at vs þoru3 þe serpent. By Eue may a man wite wel þat wile vnderstonden hym: for ri3t þo letteres þat ben in Eua, ri3t þo iche ben in aue; & by þe turnynge of þo[2] letteres mowen 3e wel wyte þat al oure sorwe is turned to blisse. Ffor þis word Eua destruyed al. And þis word aue brou3t al a3ein. Þoru3 two silables was al lorn, & þoru3 þo lettres turned a3einward was al þe world brou3t a3ein[3] into good state. Ffor al þat was derked þoru3 Eua, al was li3ted þoru3 aue. Þe moder of þe deþ fordide al, & al was maad a3ein þoru3 cristen moder. Þerfore þe word seiþ ful of grace was Marie þoru3 whiche oþere han a partye. For þer nas neuer non þat my3te come to hire grace. Oþere han synne, & sche is fulfilled of grace. Ffor al þe holy trinite was herberwed in her body. & þerfore he seide after, "God is wiþ þee." Þat is, "He resteþ in þi wombe. He is wiþ þee for to helpen þee & for to conferme þee in alle gode dedes. In þin herte he[4] is for to maken þe weye in al goodnesse, in þi wombe for to hei3en þee ouer alle creatures. Ne be no3t adrad; [f. 105^{v}] God is wiþ þee in al manere. He makeþ þin herte to wexen in gretnesse for to

---

[1] wrecchedhede] any wrecchhede

[2] þo] þe

[3] a3ein] om.

[4] he] om.

bileuen

hider, a

þou owes

þee. Wi

knowlechi

blod of þ

ben no fi

stede. þe

wil take c

lorn; þere

no3t to dc

wiþ þee fc

his flesch

al heldeþ.

al man in

Ffor ouer

seid for þ

þe heresye

in fanteme

he nempned

born as an

þat sche b

---

[1] ne

[2] he]

[3] Al

Al he is i

[4] &] g

bileuen þat he wil werchen. Wiþ þee he is þat sente me hider, and here ich come to þee. In þee he is sett. Wel þou owest to loue þe messanger whan þou hast þe Lord wiþ þee. Wiþ þee he is for to make þee moder wiþouten knowlechinge of man. Wiþ þee he is for to take flesch & blod of þee & saue þi maydenhode hol. Þer ne oweþ no3t to ben no filþe in þi body þer God schal make his wonynge stede. Þe maydenhod ne ow3te no3t to ben lorn þere þat God wil take of flesch & blod, ne chastite[1] ne may no3t be lorn; þere þe chast is God wil be born. Fforþi þou ne owest no3t to doute þee. God is wiþ þee to helpen þee. God is wiþ þee for to defende þee þat of þi flesch he[2] wil take his flesch. Þer nis non oþer wiþ þee but God hymseluen þat al heldeþ. Al he is in heuene, al he is wiþ þee,[3] al God al man in þi body wharþoru3 þou art blessid of alle wymmen. Ffor ouer al þou art maad leuedy." Amonges alle wymmen is seid for þis: "Ffor as oþere þou was born," & for to abate þe heresye þat it nar no3t holden for fals þat sche was born in fanteme & in fanteme also þat Crist was born. & þerfore he nempned hire among oþer wymmen for to schewe þat sche was born as anoþer womman, & þat sche was kyndeliche born, &[4] þat sche bar Crist soþfastliche. Whan þe aungel was al

---

[1] ne chastite] Þe chastite

[2] he] om.

[3] Al he is in heuene al he is wiþ þee] al he is wiþ þe Al he is in heuene

[4] &] om.

mowen þ

vnderst

þoru3 w

han þe h

blessed

blessyng

þat al þe

hire & lo

a benisou

malisoun

þat al bl

Marie

of þis wo

a gretynge

maydens, &

to ben in

conferme[5]

þei no3t þ

Lokeþ

of þe aung

was in gre

[1] was

[2] ony]

[3] wymme

[4] herte

[5] confe

mowen þat[1] "Amonges alle wymmen þou art blissed," þat is to vnderstonde, "Þou hast more blessynge þan ony[2] womman, þoru3 whiche þe blessynge is 3euen to men & wymmen þat[3] wil han þe blessynge. Þoru3 hym þat woneþ in þin herte is blessed al mankynde þat were & ben or schul ben; þoru3 þi blessynge þei ben blessed." A Lord, worschiped mote þou be þat al þe world is blessed þoru3. Wel we owen to worschipe hire & louen þat þoru3 hire ri3tfulnesse haþ wonnen vs such a benisoun. & þoru3 hire holy benisoun is don awey þe malisoun þat Eue had bi3eten vs. Blessed be þat blessynge þat al blessynge is maad þoru3.

Marie, whan sche herd þis, sche was trubled in herte[4] of þis word, & ful of þou3t sche was in hireseluen þat such a gretynge com to hire. Vnderstondeþ 3e alle wymmen, wyues, maydens, & damisels: folweþ þe dedes of Marie, 3e þat louen to ben in hire companye. 3e þat wil be wiþ Marie, conferme[5] 3ou al to hire dedes. Ffor wiþ Marie ne woneþ þei no3t þat nil no3t folwen hire in dedes.

Lokeþ hou þat sche was trubled whan þat sche was gret of þe aungel. Trubled sche was & dredful in hireseluen, & was in gret þou3t þat such gretinge schulde come to hire.

---

[1] was al mowen þat] was sent and seide vnto hire

[2] ony] any oþere

[3] wymmen þat] to wymmen þat þat

[4] herte] hir hert

[5] conferme] confourmeþ

Ffor no

word. H

hereþ on

hastifli

no3t to

hastif m

Marie þat

parfytlic

þan sche

By þat me

& it may

speke. &

answere,

ne may ne

Marie was

bicomeþ t

men speke

þat alwey

þinge man

hyd. Be

man. þan

[1] &]

[2] me

[3] to

[4] to

[5] st

Ffor no womman oweþ to ben ouer hastif ne to volagouse of word. But sche oweþ to biþenken hire ful wel whan þat sche hereþ ony man speke to hire þat sche ne answere no3t to hastifliche. For of hastyf speche comeþ ofte folye. For no3t to hastyf speche doþ often mychel good. & þei þat han hastif mouþes, often þei fallen into folye speche. Lokeþ to Marie þat was ful of Goddes grace, þat had God in hire parfytliche, þat sche my3te sone han answered, &[1] na for þan sche biþou3t hire longe & spake no word to þe aungel. By þat men may[2] wel wite þat hastyf speche nis no3t good. & it may no3t wel ben vndernomen þat biþenkeþ hym wel ar he speke. & þis schewed Marie wel þat no womman of hastif answere, ne missiggand, ne bewrayand, ne [f. 106ʳ] losanger, ne may neuere be wel wiþ Marie, Goddes modir. No3t onliche Marie was þou3tful, but sche was trubled & dredful. Wel it bicomeþ to leuedys & to[3] maydens & to[4] iche womman whan þat men speken to hem for to ben dredful & þou3tful. Wys he is þat alwey doþ wel. And wiþ þe strange[5] kepeþ hym, in al þinge man oweþ to chastise hym, for custome ne may no3t ben hyd. Be þe custome good oþer yuel, it ne hideþ hym for no man. Þan þei þat wilen loue God, to good custome þei moten

---

[1] &] ac

[2] men may] mowen men

[3] to] om.

[4] to] om.

[5] strange] stronge

vsen he

man and

nis no3t

hire her

likinge,

maydenhod

wille. W

creature,

owe to dou

to douten

myster. P

fol loking

han þe her

þes two þi

þei ne mow

no3t in go

But w

gretynge,

[1] welj

[2] fles

[3] iche

[4] þe b

[5] hemj

[6] fol

[7] þei

[8] hirej

vsen hem; for good custome þat lasteþ wel amendeþ wel[1] iche man and womman þat it vseþ. Whan Marie douted þe aungel: he nis no3t wys þat ne haþ no doute. Ffor sche wiste wel in hire herte þat sche ne had no wille to no fleschliche[2] likinge, & þat sche wolde in al hire lyue serue God in maydenhode, & þat sche nolde no3t ben put out of þat iche[3] wille. Whan suche a leuedy douted hire þe brechel creature,[4] hou owe we to douten hem?[5] Certes mychel þei owe to douten hem, al þat han þe herte li3t. Mychel þei owe to douten hem whan þat men comen to hem þat coueyte þat myster. For often for a fol lokinge þe herte falleþ into a fol lokinge & a fol[6] desyre; & þoru3 a swete word, þei þat han þe herte li3t, sone þei fallen into folye. Non þat vseþ þes two þinges ne takeþ no3t ensaumple of Marie, wharþoru3 þei ne mowe no3t regne[7] wiþ hire whan þat þei ne folwe hire no3t in goode werkes.

But whan Marie douted hire & biþou3t hire of þe gretynge, þe aungel conforted hire & cleped hire hire[8] ri3t

---

[1] wel] mychel

[2] fleschliche] flesches

[3] iche] om.

[4] þe brechel creature] of þe mychel creatour

[5] hem] hym

[6] fol lokinge & a fol] fool likynge & in a fool

[7] þei ne mowe no3t regne] non of hem ne mowen regnen

[8] hire] om.

name: "

grace i

ben cle

Good it

better f

ioye[3] & w

þat he co

hire dout

more glad

name, & s

doute was

a man is

Marie hel

hire by n

name, & þ

þe aungel

Loke

it ne is

of almy3t

had charg

[1] Mar

[2] gra

[3] ioy

[4] her

[5] Þe

[6] nar

name: "Marie,[1] ne be no3t in doute, for þou hast founden grace in[2] God. Þou schalt conseyue a good sone þat schal ben cleped Jesu. & he schal be cleped Sone of þe Hei3este." Good it is sum tyme to ben in doute for to vnderstonde hym better for to be siker. For to hastyf answere gedereþ ioye[3] & wasteþ witt. Ffor many man answereþ so hastiliche þat he confoundeþ hymseluen & his desire. But Marie, þoru3 hire doute & hire suffraunce, þe lengere þat sche abod, þe more gladnesse sche herde[4] after. For þan he nempned hire name, & seide þat sche had founden grace in God. Þe[5] grete doute was abated, & gret ioye wex to hire. For it semeþ þat a man is priue wiþ anoþer whan þat he nempneþ his name. Marie held hire þe more priue wiþ þe aungel for he cleped hire by name. For þo þat be priue wiþ vs, we nempneþ hem by name, & þe straunge we ne knowe no3t. & Marie was priue wiþ þe aungel, & forþi he nempned hire name.[6]

Lokeþ now hou holy maydenhode is ful priue to God, for it ne is no3t to 3eue so mychel kepe to þe messager as it is of almy3tful God. Ffor þe messager ne couþe no more þan God had charged hym of. Ffor þei3 al þat þe aungels ben priue

---

[1] Marie] Marie & seide

[2] grace in] þe grace of

[3] ioye] om.

[4] herde] her

[5] Þe] And þan þe

[6] name] by name

wiþ God

wile sc

Bu

For he

angels.

to aunge

worschip

ri3t aun

ri3t[3] cle

lyuen in

coueitise

haue of þ

þat is co

he wolde

had hi3t,

word þat

mychel is

blisse þa

aungels &

3it to al

[1] kne

[2] per

[3] hem

[4] fil

[5] suf

[6] hir

wiþ God, þei ne wot alle his priuetes but as mychel as he wile schewe to hem.

But now seþ of þe maydenhode what it is priue to God. For he knewe[1] hire priueliche, he tau3te hire name to þe angels. For maydenhode floriseþ in gode werkes, & is pere to aungel[2] in þis lyue 3if it be wel ykept, & haþ more worschipe in God here & more schal haue in heuene. Certes ri3t aungel is maydenhode þat in þe frele flesch holdeþ hem ri3t[3] clene, for þe aungel is chast of kinde. & for to lyuen in flesch wiþouten fleschliche likinge & wiþouten coueitise of synne & wymmen þoru3 clennesse, þat þe aungels haue of þe 3ifte of God; þat is hire grace, þan, þe aungel þat is confermed of God. Þat schewed God wel goodliche whan he wolde visite [f. 106^{v}] þe folk. & for to fille[4] þat he had hi3t, he sente his aungel for to bringe hire þe bode word þat he wolde take flesch & blod of hire. Fforsoþe, mychel is maydenhede. Ffor it suffist[5] no3t to hire[6] þe blisse þat is here in erþe, but it is hei3ed ouer alle aungels & into þe bosome of þe fader þere it is alwey. & 3it to al þat grete hei3enesse sche was in gret lowenesse.

---

[1] knewe] knoweþ

[2] pere to aungel] þereto lyche þe aungel

[3] hem ri3t] hym

[4] fille] fulfille

[5] suffist] suffiseþ

[6] hire] hem

Fforþi

Austyn

God. H

harm.

gode.

medicyne

is saued

Take

lowenesse

out of fi

in God, m

what þat

graunteþ

þenke þera

worschiped

to hymselu

likinge la

heuene & f

[1] þat]

[2] mayd

[3] þing

[4] þenke

[5] gret]

[6] it] o

[7] litel

[8] lest]

Fforþi he com more to hire þan for hire maydenhede. Ffor Austyn seiþ þat[1] gode werkes & trewe bileue ben maydens in God. Blessed be þat iche mayden þat dide awey oure dedliche harm. Blessed be þat iche mayden þat al þe world neweþ in gode. Blessed be þat iche mayden þat bro3t vs suche medicyne. Blessed be þat mayden[2] þoru3 whiche al þe world is saued.

Takeþ kepe in God hou gret þing[3] is maydenhede & lowenesse. Þerfore 3eue oure entent bisiliche to kepe vs out of filþe of synne, & þenke[4] hou gret[5] my3t þes two han in God, maydenhode & lowenesse. Ffor þei mowen do wiþ God what þat þei willen. 3et he ne may no3t abiden þat he ne graunteþ it[6] sonner her wille þan þei mowen haue power to þenke þerafter. Wite 3e by Marie þat þei ben mychel worschiped þat kepeþ hem in clennesse. & mychel harm he doþ to hymseluen þat brekeþ þis clennesse. Ffor his fleschliche likinge lasteþ but a litel[7] while; al he lest[8] þe delit of heuene & falleþ into sorowe & wo. & of al þis ne had no3t

---

[1] þat] þe

[2] mayden] ilche maiden

[3] þing] þan

[4] þenke] þenke we

[5] gret] B text damaged, e is very faint; P grete

[6] it] om.

[7] litel] om.

[8] lest] leseþ

Marie, f

at hire

conseyue

childinge

aungel þa

Gabr

name. Bu

for to do

it was [&

he seide:

yuele, fo

disceyuen

fleschlic

it is don

synne, þa

likinge þ

willen ke

flesch[5] l

wiþouten

[1] &

[2] We

[3] þe

[4] yu

yuel hij

[5] fl

[6] sc

Marie, for sche ne had no delite of fleschliche likinge, ne at hire childinge sche ne had no sorowe ne no wo. Ffor sche conseyued wiþouten knowlechinge of man, & after hire childinge sche was mayden. 3if 3e ne leue me no3t, leueþ þe aungel þat God sente to hire.

Gabriel grette Marie, but first he cleped hire no3t by name. But whan þat sche was afrayde, þan he nempned hire for to do awey þe drede, and þan schewed hire þe resoun hou it was [& seide],[1] "Ne doute þee no3t, Marie." Þat is as he seide: Wel[2] owen þei to douten[3] þat han wille to don yuele, for þei[4] taken hem to þe yuel gost þat schal disceyuen hem er þat þei lest wenen. Ffor neuere no fleschliche likinge ne may be wiþouten synne; & þe ofter þat it is don, þe grettere it wexeþ. Þat þei clepen litel synne, þat is for hem þat ben wedded in God. Ffor þat likinge þat þei han þei it may li3tliche amende 3if þat þei willen kepe her wedlok ari3t. But þei þat folwen her flesch[5] likinge out of wedlok, þei schullen[6] haue pine wiþouten ende but 3if þei do parfyte penaunce & peynen hem

---

[1] & seide] B om.; P & seide

[2] Wel] we

[3] þei to douten] om.

[4] yuele for þei] yuel to wiþdrawen vs ffor hij þat don yuel hij

[5] flesch] flesches

[6] schullen] willen

faste[1] f

(lone) c

Mychel h

putteþ a

Ffor I se

destrueþ

many yuel

But

fulfilled

herte was

trespast[3]

proude he

suche a v

dede þat

bareyn þa

proud þei

grace þat

hireseluen

[1] fas

[2] þur

[3] ne

[4] ne

[5] þei

[6] held

[7] God

faste[1] for to amenden hem sone & hastiliche. For þat (lone) comeþ sodeynliche, & þe vengaunce of God is hard. Mychel he is blessed þat is in doute, & þat þoru3 gode dedes putteþ awey alle yuels, & þat arist sone 3if þat he falle. Ffor I seye 3ow forsoþe, drawynge alonge doþ mychel harm & destrueþ many gode dedes. And he þat ne haþ no doute, in many yuels he falleþ.

But Marie ne þurste[2] no3t douten hire, for sche was fulfilled of grace & haþ founden grace in God. Ffor hire herte was so fastned, þat in no poynt for hire wedlok ne trespast[3] a3eins hire maydenhede. Ffor maydenhede wiþ proude herte ne may neuere come in heuene. Ffor pride is suche a vice þat it fordoþ alle oþere vertues, ne[4] good dede þat is don wiþ pride pleseþ not to God. Iche vertue is bareyn þat is felauschiped wiþ pride. Marie ne was no3t proud þei3[5] al sche was wedded & mayden. Ffor þe more grace þat sche had, þe lower sche was & þe lesse held[6] by hireseluen. & þe more þat sche lowed hire, God[7] hei3ed

---

[1] faste] om.

[2] þurste] durst

[3] ne trespast] sche ne trespast

[4] ne] No

[5] þei3] 3 appears to be a correction

[6] held] sche held

[7] God] þe more god

hire.

clene

wille

þing.

To he

holde

bliss

graci

& in

no3t

clene

was þ

& his

wolde

þorug

hire. [f. 107ʳ] & forþi in hire clene body sche[1] toke a clene body, þat is Iesus.

Loke now hou clennesse may do wiþ God what þei willen.[2] Lokeþ now hou maydenhede in lowenesse is an hei3e þing. Lord, hou he[3] schal be worschiped þat haþ[4] þerto. To heuene he schal comen wiþ gret gladnesse þat[5] here holdeþ hym lowe also & ben wedded. No man ne may telle þe blisse þat þei schal han. & forþi þei þat willen be gracious[6] tofore God, holde hem meke & mylde in maydenhede & in wedlok. Wiþ Marye ne mowen þei han no part þat ne beþ no3t meke & mylde in al þinge. Ichone we owen to kepen vs clene þat we mowen resceyuen God wiþinnen vs. On tyme he was born as child, & iche day he is born in þe repentaunt.[7] & his swete moder schal wel helpen vs to hire swete sone þat wolde taken flesch & blod of hire.

Þat moder be blessed þat brou3te to vs suche a child þoru3 whiche[8] we mowen be saued 3if we willen. Aske we

---

[1] sche] he

[2] þei willen] she wil

[3] he] om.

[4] haþ] hi3eþ

[5] þat] & he þat

[6] gracious] greuous

[7] þe repentaunt] repentaunce

[8] whiche] whom

helpe of

Biseche

þat he s

non þat

in oure l

gret[3] pit

þat sche

3if it be

no3t mayd

amende hy

gode & la

forsakeþ H

is God bor

God born i

þat[6] he ha

And þ

wombe þou

Iesus, þe

mychel as

werkes of

[1] þe]

[2] haþ

[3] gret

[4] will

[5] bigy

[6] þat]

helpe of Marie, we þat han þe[1] flesch filed þoru3 synne. Biseche we to hire þat sche be oure helpe to hire swete sone þat he sende vs grace of repentaunce. Ffor God ne forsakeþ non þat is verrey repentaunt. Ffor he þat haþ good hope[2] in oure leuedy, al sone sche spekeþ to God. For God is of gret[3] pite þat he wil no3t a3ein seye his moder of no þing þat sche wil biseche hym, & al sone he resceyueþ þe synner 3if it be so þat he wile amende his lyf. Þei3 al he ne be no3t mayden, but holde hym in lowenesse & wiþ good wille[4] amende hym, þan he bereþ God in his herte whan he doþ þe gode & lateþ þe yuel. For he is ofte born whan þat he forsakeþ his synnes; for þan he bigynnes a newe lyf,[5] & þan is God born in man. For whan man lateþ his synne, þan is God born in hym & he in God for to amenden hym a3eins God þat[6] he haþ trespast.

And þe aungel Gabriel grette Marie & seide, "Into þi wombe þou schalt conseyuen a child þat schal be cleped Iesus, þe Sone of þe Hei3este." Vnderstondeþ in þis, in as mychel as he seide in hire wombe, he wiþseid wiþouten al werkes of man. "Þou ne hast no myster of helpe wiþouten þat

---

[1] þe] oure

[2] haþ good hope] hopeþ in god and

[3] gret] so gret

[4] wille] B w wille, first w canc.

[5] bigynnes a newe lyf] bigynneþ to newe his lyf

[6] þat] of þat

al haþ i
haþ in h
coueytis
in hymse
"Ma
myster t
wiþouten
þerto, &
to seie a
þat helþe
hire. We
whan þat
saueour,
also is h
to louen
synne. &
message.
"Þis
Sone of þe
Iesus is s
stedefastl
for al þe
sauter, "Gr

[1] seche
[2] moder
[3] bileu

al haþ in þee." For helpe wiþouten ne helpeþ no3t þer man haþ in hymseluen al þat nedeþ. A trespas it semeþ & a coueytise for to seche[1] more þan he haþ nede to whan he haþ in hymseluen al þat nedeþ.

"Marie, for no3t þou doutes þee whan al þat þou hast myster to is in þi body. A child schal be born of þee wiþouten knowlechinge of man. Al is of þin þat schal go þerto, & þou schalt clepen his name Jesu." Þat is as mychel to seie as saueour oþer sauer. & apertliche it is bitokened þat helþe was born of Marie, for sche ne had no filþe in hire. Wel it semeþ þat he ne wolde no3t hurten his moder[2] whan þat he come for to helen oþere. Ffor he þat is cleped saueour, al cristen folk he saueþ þoru3 his grace. Ri3t also is his werkes as his ri3t name is. Certes wel owe we to louen hym þat may & wil sauen alle þat wil laten her synne. & þis schewed wel þe messager whan he seide his message.

"Þis child," he seide, "schal be mychel, & is cleped Sone of þe Hei3este." Mychel men seiþ often for my3tful, & Iesus is so my3tful þat he may sauen alle hise þat wil stedefastliche bileue[3] in hym. He is wel gret, forsoþe, for al þe world he holdeþ & biclipeþ. & Dauid it seiþ in þe sauter, "Gret it is þe Lord, & his [f. 107ᵛ] vertue is ful

---

[1] seche] schewe

[2] moder] om.

[3] bileue] B mar.

gret. F
he schew
al þe wo
as a gea
maydenhoo
hire, þar
wiþouten
moder. F
on þe fad
clepeþ hi
seiþ in L
þei3 y cl
had man n
But þus h
wiþ God þ
onlepy sc
man, so c
Godhede,
"He is Sc

---

[1] so

[2] Go
good Canc

[3] Go

[4] Go

[5] is

[6] þa

gret. Ffor his gretnesse ne haþ non ende" [Ps. 146:5]. Wel he scheweþ his gretnesse whan he com into Marie, whan he þat al þe world biclipeþ leyd hym in Maries wombe. & out he com as a geaunt of gret my3t and lefte þe 3ate schet of hire maydenhod. & euere seþþen þat he toke flesche & blod of hire, þan haþ he ben sone[1] Crist Jesu. O sone he is wiþouten bygynnynge, o fader, o sone þoru3 bygynnyng of moder. For God man, man God,[2] is o sone. He is [God][3] man on þe fader half, man [God][4] þoru3 man his moder. He clepeþ hire Marie man, for men & wymmen ben men. & þere it seiþ in Latyne "hic & hec homo." Fforþi ne wonder þou no3t þei3 y clepe Marie man, for in þe gospel we se wel þat he had man moder & þat he ne had neuere no man to his fader. But þus he made hym sone of man moder & alwey he [is][5] sone wiþ God þe fader. But to sones ne be no3t in God, but onlepy sone in trinite. As þe soule & þe flesch makeþ o man, so God & man makeþ o sone, no3t for to chaunge his Godhede, but for to resceyue manhede. And þe gospel seiþ, "He is Sone of þe Hei3este God, & God schal 3eue to þat[6]

---

[1] sone] om.

[2] God man man God] mannes good God man, second o in good canc.

[3] God] B gode; P god

[4] God] B gode; P god

[5] is] B om.; P is

[6] þat] þe

sone his fader sete Dauid. & in Iacob[es hous][1] he schal alwey regne, and his regne ne schal haue non ende." Iche[2] fader is cleped Dauid, for he wente out of his kingdome; no3t fader for he bi3at hym no3t, but on his moder half.

Lokeþ wel þe genelogie & 3e schul fynde þat out of Dauid kinde com Marie, & Crist was born of Marie, & þoru3 þat he is cleped Dauid sone. Þe sete[3] of Dauid God 3af hym as it was afornhonde prophecied: "Of þe fruyt of þi wombe y schal sette[4] vpon þi sete as ich haue sworn" [Ps. 131:11]. Þe sete[5] of Dauid is his regne þat he helde ri3tfulliche, & þe Iewes were þat regne þat had resceyued so gret worschipe of God.[6] As longe as þei keped his comaundement, þei were attendaunt to hym. Þis sete[7] 3af God to Jesu & al þat ben comen to hym. Þo þat ben conuerted of þe Iewes, in hem he regneþ & haþ set his sete & saueþ hem from alle her enemys; & out of þis erþeliche regne he ladeþ hem to þe regne of heuene. Dauid sone haþ his honde[8] strong for to opene heuene 3ates to his chosen, & destrueþ þe 3ates of helle &

---

[1] Iacobes hous] B Iacob; P Iacobes hous

[2] Iche] His

[3] sete] Cite

[4] sette] sitte

[5] sete] Cite

[6] God] om.

[7] sete] Cite

[8] honde] honden

bringeþ

he lateþ

pines &

here, in

þe Iewes

he seiþ,

Iacob is

as it wer

fot from

Now

þis[3] world

he haþ þre

Iche one t

strong wra

loke þat h

to non of

[1] in]

[2] sett

[3] þis]

[4] gret

correction

[5] þre]

[6] tugge

pulteþ hym

[7] ful]

[8] putt]

bringeþ alle his þennes & sette hem þere in reste, & þo þat he lateþ in þis world for to suffre grete turmentis þoru3 pines & þoru3 repentaunce. & þe more þat þei ben pined here, in[1] more reste þei schul ben sett[2] þere. & no3t on þe Iewes þat ben conuerted, but oþer folk also. Þan after he seiþ, "In Iacobus hous he schal regne wiþouten ende." Iacob is as mychel to seye as he þat putteþ out anoþer, & is as it were a wrastelere; for 3if þe wrasteler may bringe þe fot from þe erþe, al sone he kesteþ hym li3tliche.

Now loke we what þis techeþ vs. Iche man þat is in þis[3] world, in traueile he lyueþ & in gret wrastlinge,[4] for he haþ þre[5] dedliche fon: þe world, þe fend, & his flesch. Iche one tuggeþ hym, draweþ, & putteþ.[6] Now loke here ful[7] strong wrastlinge. But þei þat wil so putt[8] hym out here, loke þat he sette so his herte here þat he ne wil consente to non of hem for no worldliche ese. Þan he may wiþ Goddes

---

[1] in] þe

[2] sett] sette jnne

[3] þis] þe

[4] gret wrastlinge] B t in gret appears to be a correction over erasure, wrast mar.

[5] þre] þe

[6] tuggeþ hym draweþ & putteþ] tuggeþ and draweþ hym & pulteþ hym

[7] ful] so

[8] putt] pulten

helpe ou

in non e

loue, þa

his sete

nis noup

A L

& kepeþ

fayleþ n

sone[3] þen

amenden h

maken his

þat doþ þ

lest,[6] & h

schal las

Mari

hast seid

am from m

may man b

þerof, bu

[1] his

[2] it

[3] al

[4] put

[5] hel

[6] les

[7] sta

helpe ouercome alle his[1] enemys. & whan he ne haþ no loue in non erþeliche þinges, but al dispiseþ it[2] for Goddes loue, þan he is Iacob þe outputter, & God in hym schal make his sete & his regne ne schal haue non ende. Ffor in heuene nis nouþer euen ne morwen.

A Lord, what he [f. 108r] wrasteleþ wel þat douteþ God & kepeþ his comaundement. Wel he traueiles in þis world þat fayleþ no3t in God. & 3if he ony þing mysdo þoru3 synne, al sone[3] þenke to putte[4] it out þoru3 schrifte; þat is, amenden his trespas, & þan he is in Iacobs hous & God schal maken his wonyng stede wiþ hym. Certes, lordinges, he[5] þat doþ þus, al goodnesse he takeþ to hym & al yuels he lest,[6] & his gode dedes ben stablest[7] in þe lyf þat euere schal laste.

Marie answered to þe aungel, "Hou may þis be þat þou hast seid? I ne haue no knowynge of man. Ffor mayden ich am from my beringe hider to." Marie asked þan ful faire hou may man be born of mayden no3t for sche nas no3t in doute þerof, but for to fasten oure bileue. Ffor al þe soþe was

---

[1] his] þise

[2] it] hem

[3] al sone] B ne above the line

[4] putte] pult

[5] he] B appears to be a correction

[6] lest] leseþ

[7] stablest] stablischt

schewed

Ysaye se

child.

for sche

aungel c

fynger þ

ne had n

fast fas

no3t þe

were set

bileued

aungel i

whiche a

al made

in þre m

made þe

two ben

o4 kynde

corruptu

leccheri

born of

of Marie

---

1 sc

2 Fo
& sette

3 þa

4 o

schewed hire þoru3 þe grace of God & þoru3 þe prophecie þat Ysaye seide, þat a mayden schulde conseyuen & bringe forþ a child. & whan þis child come of hireseluen, sche hiled it, for sche[1] it wiste wel as þe aungel had seid. For whan þe aungel com to hire, sche red þat prophecie & sette hire fynger þeronne whan sche spak to þe aungel.[2] But 3if sche ne had no3t asked hym, oure bileue schulde no3t haue be so fast fastened to us þat litel grace han of God & ne knowe no3t þe prophecye. But by þat[3] þe aungel seide to hire, we were sett in stedefast bileue. For what man my3te haue bileued þat a mayden schulde bere a child but 3if þat þe aungel it hadde seid þat þe Holy Gost schuld make it, þoru3 whiche al þinge is maad? Ffor þe Holy Gost, þat is God þat al made at his wille. Er þat Marie bare child, God wrou3te in þre manere for to multiplie men in þis world. Of erþe he made þe firste, & þan he made womman of his syde. & of þes two ben al born for to 3euen vs ensaumple þat we ben al of o[4] kynde of man & womman þoru3 kynde & þoru3 fleschliche corrupture til Marie com þat engendred wiþouten ony leccherie. God, for to schewe his vertue, made man to ben born of womman wiþouten man. Eue was maad of Adams syde, & of Marie com Crist. Eue ne had neuere no bodyliche moder,

---

[1] sche] B mar.

[2] For whan þe aungel com to hire sche red þat prophecie & sette hire fynger þeronne whan sche spak to þe aungel] om.

[3] þat] þat þat

[4] o] om.

ne Iesus

bileuen

Ffor mor

a man.

wile, in

manere, h

He r

þe messag

hard bon,

seide þe

Gost. Hi

born of þ

Ffor

þe Holy Go

werk þer þ

Marie, al

Þan a

schadwe þi

whan þe su

þe grete b

[sc]he[1] was

[1] sche

[2] gode

[3] sunn

[4] sche

ne Iesus ne had neuere no bodiliche fader. & þei þat bileuen þe makinge of Eue, wiþ wrong þei douten hem of Jesu. Ffor more it is kindeliche skile þat a womman bere child þan a man. & God, for to proue þe soþe þat he may do what he wile, in þre manere he schewed it bifore. & þe ferþe manere, he made Crist of Marie, as Dauid seide.

He ne made hym no3t in slepe, ne in metynge, but þoru3 þe message þat þe aungel brou3t. He nas no3t maad of þe hard bon, but of þe tenderhede of þe Holy Gost. & þerfore seide þe messager to Marie, "Into þee schal comen þe Holy Gost. His vertu schal schadwe þee, & þe gode gost schal be born of þee."

Ffor þat Gabriel seide to hire, "Into þee schal comen þe Holy Gost," we mow wel wite þerby þat þer is no mannes werk þer þat þe Holy Gost wil schynen. & al þat was born of Marie, al was makinge of þe Holy Gost.

Þan after he seide, "Þe vertue of þe Hei3est schal schadwe þi body, Marie." Iche man secheþ after þe schadwe whan þe sunne brenneþ hote vpon hym þat he mow kepe hym fro þe grete brennynge of þe sunne. Marie, in as mychel as [sc]he[1] was man, Gode[2] þe sunneschon[3] ne my3te [sc]he[4] no3t

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[1] sche] B he; P sche

[2] gode] god

[3] sunneschon] B s sunneschon, first s canc.

[4] sche] B he; P sche

suffren it þat he ali3te al into hire body but 3if he had[1] schadwed hire þoru3 his vertue þoru3 þe flesch þat he toke of hire. Þerfore men seyn þat God hydde hym in þe schadwe whan he tok [f. 108^{v}] flesch & blod of Marie. But schadwe nis no soþfast þing, but God toke soþfastliche oure kynde. Forþi we owen to vnderstonden þis schaduynge but for he wolde so hyde hym. Schadwe he sekeþ þat wil hyde hym, & in Marie God hydde hym, & in Marie God schadwed hym whan he hid his Godhede to þe world. Ffor neuere ne hadde Iesus bou3te vs 3if þat he hadde be knowen of þe world. 3if þei hadden knowen hym for king of blisse, þei nolde neuere haue ben aboute to han don hym to þe deþ, & þan had man neuere ben bo3t. & forþi God schadwed hym; þat is, he hyd his mageste. & he schadwed also Marie, for li3t schadwed hire holy lyf. For no Iewe ne wolde leue þat Goddes sone schulde be engendred of hire. & he[2] ne a3einseide it no þing þat þe aungel seide to hire, "Þat schild þat schal be born of þee schal be cleped Sone of þe Hei3est." Þat is Goddes sone þat Marie haþ brou3t to vs. Gret worschipe we owe to 3euen to hire þat bar oure saluacyoun. For Iesus Crist is oure broþer in þat half þat he toke flesch & blod of his moder, & in þat iche flesch he schal comen & iugen þe dede & þe quike. He þat payeþ here wel Iesus Crist his broþer, þere his fader schal 3elden it hym. & þei þat nolde no3t, þere

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[1] had] om.

[2] he] sche

þei schullen dere abiggen it; for he schal[1] ben putt[2] adoun into helle, & þennes ne schal he[3] neuere comen.

Lord, þer schal ben mychel sorwe whan þat he seþ his broþer regne wiþ God his fader, & he my3te haue regned þere 3if he hadde kept his comaundementes. What pine hope 3e þat þei schul ben inne þat nolde no3t leuen Iesus Cristes wordes and his werkes? Certes no tunge ne may telle þe pine, ne herte may þenke. & þei þat wel[4] leuen it, þei schul ben in þe lyf þat euere schal be, in ioye & in blis þat no tunge ne may telle, ne herte þenke. & þat gret blisse wan vs Marie; blessed mot sche be.

Þe aungel seiþ þan forþ, "Loke to Eli3abeth þi cosyne þat vj monþes is gon þat sche was seid baraine. No word ne may be inpossible to God." Eli3abeth was passed age for to bere ony child, for hire kinde was dried. & no3t for þan, God made hire kinde to conseyuen a child for to schewen his my3t, & þat he may al don, & þat kynde ne haþ no my3t[5] but al to Goddis wille.

Eli3abeth was barayne as of fleschliche werk, & Marie þat[6] was mayden bro3t forþ a[7] child. God made hem boþe

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[1] he schal] hij schullen

[2] putt] pult

[3] schal he] schullen hij

[4] wel] willen

[5] ne haþ no my3t] haþ noþing

[6] þat] om.

bringe forþ children a3ein kyndeliche cours, & þat he dide for to schewen vs þat noþing schal letten hym to do what he wile. No word is inpossible to God: he seiþ & al is don; he comaundeþ & al bileuen.

And Marie answered þan schortliche to þe aungel, "Lo me here, Goddes owne mayden. Be don to me as þou hast seid." Lokeþ now what stedefast bileue is good & auaunceþ al goode werkes. Marie bileued wel Goddes aungel, & as sone at þo wordes sche conseyued Goddes sone. God hymseluen it seiþ, "Al þinge he may don þat wel bileueþ" [Mk. 9:22]. Blessed be þei þat wel bileuen. Al þat þe world auaunceþ tofore God, þat gret charite be blessed þoru3 whiche al þe world is saued.

But take we kepe of o þing, for it may don vs mychel good. Marie answered schortliche to al þat þe aungel seide to hire. Wel it falleþ to iche womman þat wil kepen hire in good fame: sympleliche here and vnderstonden, & þan schortliche answere wiþouten gret speche oþer [f. 109^{r}] mychel. He ne may no3t be wiþouten synne, for þe tunge glidreþ in wete. & þerfore no man ne womman ne schal hei3en hym[1] to speken hastiliche; for fol hastyf makeþ man to sliden, & no3t onliche sliden, but fallen wel foule often. & womman þat trespaseþ wiþ hire my3t, in gret sclaundre sche falleþ. & wonen þei mowe no3t wiþ Marie þat vsen hem to

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[7] a] of a

[1] hym] om.

mychel speche.

Anoþer vertu vnderstondeþ of Marie. Þe aungel cleped hire Goddes moder, & sche hireseluen cleped hire Goddes owne mayden. Wel it is seid þat þe wise man seiþ to his sone, "Þe gretter lord þat þou be, þe lower hold þou þee & þe mylder." Ffor þe aungel cleped hire quen, & sche hireseluen hondmayden. Þe leuedy of heuene & of erþe held hire for a seruaunt.

3eueþ gode kepe, 3e þat fallen in gret ricches & in hei3enesse, þat þoru3 pride þat þei han despisen oþer, þei ne mowe no3t come in Maries cumpanye. Ffor þer nis non[1] of so hei3 linage as he[2] is, ne so riche.

Take we þan ensaumple of Marie, & be we meke & mylde as sche was. For certes God fleþ fro þe proude, & to meke & mylde he 3eueþ his grace.

Take we ensaumple of Marie þat is mirour of oure lyf. Folwe we hire, & we schul alwey dwellen wiþ hire sone. Biseche we to Marie þat sche biseche for us to hire sone þat he sende us his grace to come to his blisse. AmeN.[3]

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[1] non] B mar.

[2] he] sche

[3] AmeN] B written below in next line

Þe
word, &
God. Al
no3t þat
li3t scho
man was s
witnesse
þoru3 hym
wittnesse
li3teþ al
world. I
world ne
nas no3t
hem my3t
bileuen in
of fleschl
of God. &

[1] head
Ewangelium

[2] ben

(55)

Þe gospel vpon Cristemasse day.

Ion j c[hapitre].[1]

IN principio erat verbum & cetera.

[John 1:1-14]

Þe firste bigynnynge was word, and God woned in þe word, & God hymseluen was þe word. Þis was þe first wiþ God. Al þinges þoru3 hym was maad, & wiþouten hym nis maad no3t þat is maad. In hym is lyf, & lyf to men is li3t. & li3t schon in þe derke, & þe derknesse ne toke it no3t. A man was sent of God, þe whiche man was Ion. Þis com in witnesse for to bere þe wittnesse of þe li3t þat al bileued þoru3 hym þat li3t. & he nas no3t li3t, but on for to bere wittnesse of þe li3t. Ffor verray li3t was, forsoþe, þat li3teþ alle men þat is li3t spred ouer alle þat lyuen in þis world. In þis world he was þat was maad þoru3 hym, & þe world ne knewe hym no3t. He com in to his owne & of his he nas no3t resceyued. & þo þat resceyued hym, he haþ 3euen hem my3t þat þei ben children to þat iche God 3if þei bileuen in his name. Þat ne [ben][2] no3t born of blod, ne of fleschliche wille, ne of wille of man, but þat ben born of God. & þe word is maad flesch, & woneþ in vs; & we schul

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[1] heading in P: Now yeused for the feast of Christ Ewangelium q[uod] d[ividitu]r In principio secundum Iohannem

[2] ben] B om.; P ben

sen h

soþfa

þe byn

grete

haþ oun

worschi

þe fend

3if þat

forsoþe

comaund

no3t þe

O parfi

no3t fo

two kin

anhei3e

togider

ginnyng

trinite

Þis

ewangel

---

[1] s
space to
sopfastr
line

[2] W

[3] t

[4] o

sen his glorie, of fader bi3eten, ful of grace & of soþfastnesse.[1]

We[2] owen to loke þe soþe of þe beringe bodiliche & of þe byndinge bitwixe God & man þat is Iesus, þat þoru3 his grete charite in his manhode haþ visited vs. & take[n][3] he haþ oure frelte for to 3eue vs his Godhed. Mychel we owe to worschipe hym & serue hym wiþ good wille þat bynam vs from þe fend þat were dede in synne & dampned wiþouten ende but 3if þat he had ben born bodiliche. But we owen to wite, forsoþe, þat þer is two manere of beringe: þat on was Goddes comaundement almy3tful, & þat oþer is bodiliche. & þer be no3t þerfore two Goddis, but o God & o persone in trinite. O parfite God in Godhede, & o parfyte man in manhede. & no3t for þan, he ne is no3t doubled, but o God in [f. 109ᵛ] two kindes coupled togidere. Ffor man is þoru3 God anhei3ed. O God man, o man God,[4] wiþouten corupture gendred togidere, & bounden wiþouten ony diuisioun, & wiþouten ginnynge in Godhede & bigynnynge in manhede, o God in trinite, parfyt wiþ þe fader & wiþ þe Holy Gost.

Þis God & þis man makeþ Crist, seiþ Seint Ion þe ewangelist, þat Iesus loued so mychel & 3et doþ, þat he sei3

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[1] soþfastnesse] B soþfastnesse paragraph mark, blank space to end of line hou lok written in margin; P soþfastnesse paragraph mark Hou lok blank space to end of line

[2] We] B paragraph mark we; P four space indentation we

[3] taken] B takeþ; P taken

[4] o man God] B mar.

deppere
openlic
oper go
on oper
made al
among þe
wiþ God.
he confe
seide þa
scheweþ
wrot in
oper tel
Ion proue
scheweþ
Goddes s
heretike
Crist we
ben. Bu
heretike

Ffo
schewe þe
God sope

[1] wo
[2] fi
[3] ho

deppere in þe Godhede þan ony of þe gospellers, & spak more openliche of þe diuinyte þan ony oþer dide. For alle þe oþer gospellers speken of God bodiliche beringe, & Ion seiþ on oþer manere þat þe word [is][1] Crist þoru3 whiche God made al þe world. Þe oþer seyn þat Crist com sodeinliche among þe folk, & Ion seiþ þat he was alwey & þe word woned wiþ God. Þe oþer seyn þat he was soþfast man in manhede, & he confermeþ soþliche þat þe word is þat iche God. Þe oþere seide þat he was man & as man lyued in þis world, & Ion scheweþ soþfastliche þat he was alwey God wiþ God whan he wrot in his writynge, "But þe first wiþ God þis was." Þe oþer tellen of Crist þe myracles þat he dide in þis world, & Ion proueþ forsoþe þat al þinge þoru3 hym ben made. And Ion scheweþ þe first bigynnynge of Crist þe soþ: þat þe word is Goddes sone & techeþ þe ri3t bileue & destrueþ þe fals heretikes alle. Ffor sum heretikes þer were þat seiden 3if Crist were born as oþer men, þan was tyme þat ne had no3t ben. But Ion in his first werkes vndernymeþ hem alle for heretikes.

Ffor he seiþ þat first[2] bigynnynge was word for to schewe þe soþe þat he was wiþouten bigynnynge, & was born of God soþeliche wiþouten tyme, wiþouten houre,[3] wiþouten

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[1] word is] B word; P word of

[2] first] Cristes

[3] houre] B h above the line; P oure

monyme
wipoute
born"
hadde
þer ner
sone, &
he is G
was wip
first v
stedefas
Goddes,
bigynnyn

Þis
Be Iones
schal be
dede, &
her argu
aforn na

Cer
dop & þo
þoru3 hy

[1] mo
[2] ic
[3] bi
[4] o
[5] we

monyment.[1] & Salamon seiþ, "Er God made ony þinge, wiþouten tyme [ich][2] was ordeyned, þat is, of God my fader born" [Prov. 8:22-23]. Here he scheweþ forsoþe þat he ne hadde neuere bigynnynge. & oþere þer were þat seiden þat þer ner no3t þre persones, but o God. & whan he wile he is sone, & whan he wile he is Holy Gost, & no3t for þan alwey he is God. Ion fordoþ þis whan he seiþ of þe word þat it was wiþ God in þe first, þe word þat is sone þat was born, first vnto þe fader in al þinge euene, & dwelland stedefastliche. God þe sone of God þe fader born; no3t two Goddes, but o God, ne no3t two bigynnynge,[3] but o God[4] o bigynnynge.

Þis word is Godus sone þat was born of þe mayden moder. Be Iones wordes it scheweþ openliche þat he was & is & euere schal be o God in trinite. & al ben of o wille, & of o dede, & of o my3t. Ffor þer were heretikes þat seiden in her argumentes 3if Crist was born as man, þat was tyme þat aforn nas no3t.

Certes what þat God þe fader doþ, þoru3 his sone he it doþ & þoru3 his wille. & þerfore Ion proueþ wel wel,[5] þoru3 hym ben al þinges made. & þat is soþ, for God þoru3

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[1] monyment] monument, first n and u canc.

[2] ich] B om.; P om.

[3] bigynnynge] bigynnynges

[4] o God] om.

[5] wel wel] wel weel þat

hym hab

alle hi

maad, þ

þei þat

forsope,

nis no c

neuer nc

is lorn.

kyngdome

Þan

þat fall

seyn, no

was, & wi

purueaunc

was bifor

heuene, &

passeþ wi

þing nis

al. But

of his wi

li3t to m

ben & vnd

two he it

two. Myc

[1] his

[2] God

hym haþ al maad. Þan is he no3t creature þat is wiþ God in alle his makinge? & wiþouten þis word Goddes sone nis no3t maad, þat is, werk of synne, for synne is cleped no3t. For þei þat folwen it bynymen hem from God, & þat nis no3t, forsoþe, þat forlest God & takeþ hym to þe fend. & synne nis no creature, but it is defaute of kinde. God ne made neuer no defaute. But he þat in þis werk makeþ defaute, he is lorn. Þan he nis no3t, forsoþe, whan he is put out of þe kyngdome of heuene.

Þan seiþ Seyn Ion, "Þat is maad in hym is lyf." For he þat falleþ, of hym he ne haþ [f. 110^{r}] no lyf. Þat is to seyn, no lyf of blisse. Oþer on oþer manere, euere 3it he was, & wiþ hym al þat he had puruayd. Al was in his purueaunce er þat he schewed eny þing in lickenesse, for he was bifore al tyme, & al made þoru3 his witt: tyme & erþe, & heuene, & aier, & see, & al þat woneþ þerinne. No þing passeþ wiþ hym, ne no þing bigynneþ but stondeþ stille. No þing nis newe to hym, for he knoweþ al, he seþ al, he made al. But þat we schul no3t wenen þat al þe world be partiner of his wisdom, þerfore Ion seiþ in his[1] sentence, "Lyf is li3t to man." Þat is, to þat creature onliche þat skilful ben & vnderstonden God:[2] þat is aungel & mankynde. Bi þes two he it seiþ, for no þing nis resunable but onliche þes two. Mychel au3te man to louen hym þat he wolde so schewe

---

[1] his] om.

[2] God] good

hym to

louerd

afterwa

astored

wiþoute

saueour

Þa

þe derk

in Cris

derke.

synners

alle goo

synne[3] n

no3t se

Lok

hem þat

Crist sc

no3t of

of her w

no3t sen

ne seþ l

[1] h

[2] s

[3] n

[4] f

[5] bl

hym to hem[1] whan he made al þinge for hym, & made hym louerd ouer al; & whan he had lorn al þis þoru3 synne, þan afterward bou3t hym þoru3 gret goodnesse, & no3t onliche astored hym of al þis a3ein, but graunted hym blisse wiþouten ende þerto 3if he wil laten his synne & louen his saueour.

Þan Ion seiþ after, "Þe li3t schon in derkenesse, but þe derknesse ne toke it no3t," for þer nas neuere no synne in Crist. Crist hymseluen is li3t, and þe synners[2] ben derke. Þat li3t schon in derkenesse, for Crist com among synners for to casten hem from alle yuels & ali3ten hem in alle goodnesse. But þe derknesse ne toke hym no3t, for no synne[3] ne com to hym. Þat is ablind þoru3 synne, he ne may no3t se þe li3t of God.

Loke þat þe fole[4] ne þe wickede ne mow no3t excusen hem þat þei ne mowen haue grace 3if þat þei willen whan þat Crist schewed hym to alle. But þe Iewes ne þe synners ne se no3t of þe li3t, so þei weren alle blynde[5] in þe derknesse of her wickednesse, na more þan þei þat ben blynde & ne mowe no3t sen of þe sunne. Þe sunne goþ on al half hym, but he ne seþ litel ne mychel. Also schewed hym Iesus Crist þoru3

---

[1] hem] hym

[2] synners] B r above the line

[3] no synne] B no synne ne synne, ne synne canc.

[4] fole] foule

[5] blynde] blynded

his de

no3t,

synner

misbil

& made

þat þei

loue &

alle &

tau3te

But þei

hym no3t

leche n

li3t is

Crist c

Baptist

bapti3e

for to

Þe

mowe wy

for to

to don

1

2

3

4

his dedis & þoru3 his wordes, but þe wicked ne sei3 hym no3t, neiþer þoru3 loue, ne þoru3 bileue. Þat ben 3it þe synners þat louen 3it her synnes. Þe world was al blind & misbileuande &[1] in synne whan Crist schewed hym þe goodlich & made salue of hymselue for to li3ten þe [wicked][2] a3ein þat þei mowen sen her[3] yuels, & sen hym soþfastliche þoru3 loue & þoru3 vnderstondinge þat he com for to ali3ten hem alle & amenden alle her yuels. Openliche he spak to alle, & tau3te hem whiche ben þe yuels & whiche ben þe medicynes. But þei weren so fulfilled of yuels þat þei ne vnderstoden hym no3t. Ffor he disceyueþ hymseluen þat ne loueþ no3t his leche ne leueþ. For he is þe ri3t li3t, wiþouten whom no li3t is cler. Many li3tes þer come bifore er þat Iesus Crist come, as þe patriarkes & þe prophetes & Seyn Ion þe Baptist þat was sent of God. By hymseluen he ne com no3t ne bapti3ed but þoru3 God þat sent hym. He sente hym, forsoþe, for to turne þe folk to hym.

Þerfore he seiþ, "On was sent þat hi3t Ion." Bi þat we mowe wyte þat he ne made no presumcioun for to baptisen ne for to prechen. Whan he was sent for þat mister, he au3te to don þat he was sent fore. Bi þat mowe we[4] wel wite þat

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[1] &] & al

[2] wicked] B om.; P wicked

[3] her] B r above the line

[4] we] om.

we ne s

be come

whan þa

techeþ þ

prophete

schul[2] l

Seyn Ion

þoru3 gr

seruyce,

sustenau

after he

þei spek

for þei

ensaumpl

þe blynd

15:14, L

contrari

and þei

mowen ne

And

---

[1] sc

[2] sc

[3] he

[4] la

[5] bo

[6] ne

we ne schul[1] non resceyue but 3if he come þoru3 God. Many be comen and many schul comen þat ne be no3t sent of God whan þat þei speken oþerwyse [f. 110^{v}] þan holy cherche techeþ þat holdeþ þe bileue. & þat is antecrist & his prophetes. But þei ne schul no3t be sent of God. Ffor þei schul[2] lyuen & techen a3eins his lawe. Þat ben þei þat Seyn Ion spekeþ of in þe Apocalips, þat al þat ben auaunced þoru3 gret kynde to holy chirche, oþer þoru3 grete lordes seruyce, oþer þoru3 mede, & goþ more þerto for bodiliche sustenaunce þan for ony loue þat þei han to God, & lyuen after her delices. Þese ben antecristes prophetes. Þei3 þei speken wel Goddes wordes, þei ne be nou3t sent of God, for þei ne lyue no3t after her[3] techinge. & men taken ensaumple of her lyuynge & no3t at her techinge, & þerfore þe blynde lat[4] þe blynde & boþe[5] fallen in þe dyche [Matt. 15:14, Luke 6:39]. Ffor alle þes ben aduersaries to God & contrarious a3eins hym. Ffor God loueþ pouerte & lowenesse, and þei louen worschipes & hei3enesse. & þerfore þei ne mowen neuere acorde.

And Ion ne[6] seiþ after no blisse to hymseluen, but

---

[1] schul] B s schul, first s canc.

[2] schul] om.

[3] her] B er appears to be a correction

[4] lat] ledeþ

[5] boþe] boþe þai

[6] ne] B above the line

onliche

witnesse

schineþ

couayter

of & tur

þoru3 hy

þat onli

schal ha

Ion

holy; bu

was as þ

day, & a

Ion brou

to alle þ

is, forsc

world.

it comeþ

opere, &

alle þat

But manye

wil no3t

he seiþ a

& þe wor

[1] ri

[2] ke

[3] wo

onliche his þat sent hym. Fforsoþe he bar ri3tfulliche[1] witnesse & preched of þat ly3t, & Crist is forsoþe þat alwey schineþ in God þe fader. Þat þe aungels bri3t & clere couayten alwey to loken vpon, þis li3t comeþ Ion to prechen of & turnen al þe folk þerto, & þat þei schulden bileue þoru3 hym þat Crist was þat li3t þat was comen among þe folk þat onliche li3teþ þe soules in þe bri3tnesse þat neuere schal han ende.

Ion nas no3t ar li3t, þei3 al his lyf were good and holy; but he was witnesser of Crist, þe soþefast li3t. Ion was as þe day sterre þat bringeþ to þe [kennynge][2] of þe day, & after þat comeþ þe sunne & schyneþ bri3t. So dide Ion brou3te tidinge of God þat is verray sunne & verrey day to alle þat comeþ to hym & bileueþ in hym. Soþfast li3t it is, forsoþe, þat ali3teneþ alle men þat were li3ten in þe world. As þe day li3teþ & doþ awey derkenesse ouer al þere it comeþ, so dide Crist: he schewed hymseluen & ali3ted oþere, & doþ awey þe derkenesse of synne & of misbileue to alle þat willen bileuen in hym and don his comaundementes. But manye þer were & 3it ben þat ne bileue no3t his li3t, ne wil no3t resceyuen it, but holde hem al in þe world. Þan he seiþ after, "In þe world[3] he was þat þoru3 hym was maad, & þe world ne knewe hym no3t." Vnderstondeþ now what þis is

---

[1] ri3tfulliche] ri3thful

[2] kennynge] B kinde; P kennynge

[3] world] B r above the line

to seyn

he made

man, &

al wiþ

were he

Al he wa

it no3t,

world he

clepeþ h

world, &

douten n

sett al

nil no3t

louen hy

in[4] hym &

hem, but

þerfore

amongus

in to his

þinge þat

made al &

[1] hi

[2] Þa

[3] Þis

[4] in

[5] hym

to seyn. In þe world he was þoru3 his manhode, & þe world he made wiþ God his fader. In þe world he schewed him[1] as man, & wiþ God þe fader he made al. Al he is in þe world, & al wiþ God; here in flesch, & þere in Godhede. Þei3 al he were here in flesch & blod, he ne forsoke no3t his Godhede. Al he was in heuene, & al he was in erþe. Þat[2] ne bileueþ it no3t, he disceyueþ hymseluen. Þerfore it is seid, "In þe world he was, & þe world ne knewe hym no3t." Þis world he clepeþ here[3] þes worldliche men þat 3euen her herte to þe world, & so mychel louen þe delite of þis world, þat þei ne douten no3t God neiþer litel ne mychel. In þe world þei han sett al her hope, & forþi þei nil no3t knowen God. & he þat nil no3t doute God, ne schal he neuere knowen hym for to louen hym. & þei knoweþ God ari3t þat loueþ hym & bileueþ in[4] hym & doþ his werkes. Þe Iewes sei3 hym man amonges hem, but þei nolde no3t bileuen þat God was in hym. And þerfore þei ne my3te no3t be li3ted of hym[5] þei3 al he were amongus [f. 111^{r}] hem. And þerfore Ion seiþ of hym, "He com in to his owene & he nas no3t resceyued of hise." Alle þinge þat is in þis world is properlyche Goddes, for he it made al & al is his to do wiþ his wille. But ouer al þinge

---

[1] him] B above the line and in margin

[2] Þat] Who þat

[3] Þis world he clepeþ here] om.

[4] in] om.

[5] hym] om.

he loue

had mys

bodilic

had [do

ymage,

He bou3

for us

biggen

him.[4]

He

of oure

loue com

for þat

in erþe,

to bring

betinges

& al[9] þis

[1] do

[2] ma

[3] hi

[4] ne

[5] hac

[6] big

[7] sco

[8] deþ

[9] al]

he loueþ man þat he haþ maad after his ymage. & whan man had mysdon a3eins hym, þan he toke þe licknesse of man bodiliche here for to restore him a3ein his harmes þat he had [don][1] þoru3 synne. Of þe man þat he made[2] after his ymage, he made him[3] man for to bringe vs out of turment. He bou3t hem a3ein wiþ strengþe whan he was don on þe rode for us wrongfulliche. But hem þat he made & com for to biggen hem, þei nolde no3t resceyuen him ne dwelle wiþ him.[4]

He com into his properte; þat is, he toke flesch & blod of oure kinde þat he hadde[5] maad þoru3 his goodnesse, & for loue com to biggen vs.[6] Bi ri3t skile man is Goddis propre for þat he made hym & 3af him lordschipe of þat he made here in erþe, & toke oure kinde so þat God & man is Crist. & for to bringe man fro þe deþ, he suffred many missigginges, betinges, & scourginges, & suffred[7] deþ[8] vpon þe rode tre. & al[9] þis he suffred & wel more for to bigge mankinde. But

---

[1] don] B lorn; P don

[2] made] had made

[3] him] vs

[4] ne dwelle wiþ him] om.

[5] hadde] om.

[6] biggen vs] buggen hem

[7] scourginges & suffred] scornynges and

[8] deþ] B above the line

[9] al] om.

þe Iew
dide f
his god
þei ne
Ff
no3t þat
þei ne
of heuen
And
he 3eueþ
iche God
Lok
bileuen
he schal
michel wr
wille þat
oþer þoru
world; ce
do his wi
but in al
ben, no3t
laste. G
vs wel wi

[1] bi
[2] to
[3] wre

þe Iewes nolde no3t vnderstonde þis for no gode dede þat he dide for hem. But for þat þei sei3 hym man amongus hem, for his gode dede þei diden him harme. Þat is þat Ion seiþ þat þei ne knewen him no3t.

Fforsoþe þei ne resceiued him no3t, for þei ne bileued no3t þat he was God & man. & þei þat nil no3t bileuen þat, þei ne mow no3t come to him ne dwelle wiþ him in þe blisse of heuene.

And þerfore Ion seiþ forþ þat "Alle þat resceyuen him, he 3eueþ hem pouste," þat is mi3t, "þat þei ben sones of þat iche God, þei þat bileuen in his name."

Lokeþ, lordinges, which loue he scheweþ to hem þat bileuen in him &[1] kepen his comaundementes wiþ good wille: he schal 3eue hem pouste to ben sones to[2] þat iche God. A michel wrecche is he[3] þat dispiseþ suche pouste for a foul wille þat he haþ likinge in þat þat ne last no3t but awhile, oþer þoru3 synne & misbileue þat he falleþ in here in þis world; certes he ne may no3t be Goddes sone. & 3if þat we do his wille, his children we schul ben, no3t þoru3 kinde, but in alle gode dedis wiþouten filþe. His sones we schul ben, no3t o God wiþ God, but in þe blisse þat euere schal laste. Goddes sones we schul be, forsoþe, 3if þat we holden vs wel wiþ Iesus Crist. Þoru3 grace & þoru3 clensynge we

---

[1] bileuen in him &] om.

[2] to] of

[3] wrecche is he] fool he is

schul be Goddes sones wiþ Jesu. Crist is[1] oure broþer bodiliche; na for þan, he is God[2] of heuene. Ffor in þat he is oure broþer, we ben sones of God þe fader. Goddes sones we ben in as mychel as we ben cristened, & so we ben Goddis broþer & Cristes broþer. But loke þat 3e ne lese it no3t for no wickednesse þat we don here to þat broþerhode. Ffor he is put[3] from God þat loueþ synne & doþ it. He ne may no3t be Cristes broþer. Ffor Crist ne dide neuere non yuel. Ffor as longe as man liþ in synne, al he lest[4] þe lickenesse of Crist & takeþ þe lickenesse of þe fend.

And þerfore Ion scheweþ forsoþe whiche owen to ben Goddes sones: þo þat ben no3t born of blod, ne of flesch, ne of wille of man, but þat ben born of God himseluen. Bi blod is bitokened alle synnes, for wiþouten blod ne may no man synne þoru3 fleschliche wille. Þat comeþ of þe flesch, ne may he neuere plesen to God þat is born in þis manere. Non[5] ne may be Goddes sone as [f. 111^{v}] longe as he folweþ þe fleschliche[6] likinge. Þoru3 flesch he is born & in synne, iche man & womman in þis world. But þoru3

---

[1] is] om.

[2] God] goddes son

[3] is put] pult

[4] lest] leseþ

[5] Non] no man

[6] fleschliche] flessches

cristen
cristen
is born
wraþþe.
hym; fo
wille.
do good
God. þ
maad God
soþliche
wiþ Cris
Crist hi
And
maad fle
al þinge

---

[1] bo
[2] þa
[3] hi
[4] þe
[5] fl
[6] bo
[7] we
[8] wo
[9] he
[10] þo
[11] þa

cristendome þei ben born to gode.[1] & þat[2] kepeþ his[3] cristendome, wiþ God þe[4] fader he schal regne. Þat after is born in fleschlich[5] likinge þat is synne, he is sone of wraþþe. & þan he is born[6] a3ein þoru3 penaunce & amendeþ hym; for þan we ben born a3ein to God whan we do[7] his wille. & we don yuel, þan be we born to wraþþe. & whan we do good & forsake þe yuel, þan be we born þoru3 charite to God. Þoru3 alle gode dedes & alle gode wordes[8] schul we be maad Goddes sones. Crist þat dide al Goddes wille, he is soþliche Goddes sone in al þinge. We ne be no3t o persone wiþ Crist, but on in loue for þat he[9] held us; no3t on wiþ Crist his bigger, but on þoru3 grace & þoru3[10] loue.

And for to schewen it forsoþe, Ion seide, "Þe word is maad flesch & woneþ in vs." Þat word þoru3 whiche God made al þinge, þat iche word toke oure kinde & woneþ in þat[11] he

---

[1] born to gode] brou3th to crist

[2] þat] he þat

[3] his] þe

[4] þe] his

[5] fleschlich] flesches

[6] born] brou3th

[7] we do] he doþe

[8] wordes] werkes

[9] he] B appears to be a correction; P we

[10] þoru3] om.

[11] þat] þat þat

made.

he made

but o s

manhode

no3t þa

no3t af

parfyt

in on.

himselue

þis

kinde.

keped to

non come

scheweþ[3]

þat he w

kinde, &

two sone

o man, &

sone, þei

grace in

Ffor Poul

[Col. 2:

[1] in

[2] her

[3] sch

[4] won

made. He þat had maad his moder, after he was maad of þat he made: o sone in God, o sone in Marie. No3t two sones, but o sone wiþouten eny departinge. Ffor he toke so his manhode þat he ne forsoke no3t his Godhede. He ne forsoke no3t þat he was afornhond, but he toke to him þat he nas no3t aforn; þat is, oure flesch. & he is parfyt God & parfyt man. & þis is þe ri3t bileue: two kindes ben brou3t in on. & he þat ne bileueþ no3t þis, he disceyueþ himseluen.

Þis word in us woned here[1] whan he schewed hym in oure kinde. In us he woneþ wiþouten synne. His blisse he haþ keped to us as alle in o God bi3eten. Þat blisse ne mi3t non come to here[2] er þat word was maad man. & þan he scheweþ[3] it in speche & in dede & in miracles þat he dide þat he was God & Goddes sone. Goddes sone he is þoru3 kinde, & sone of moder þoru3 makinge; but þei ne make no3t two sones in God, but on, forsoþe. For flesch & soule makeþ o man, & God & man o Crist. In þis Crist þat is Goddes sone, þei ben ful of grace & of soþnesse. Þei ne han no grace in mesure, ne in partye, but þei it han al fulliche. Ffor Poule seiþ, "Al þe diuinite woned[4] in his flesch" [Col. 2:9]. & Seyn Ion þe Baptist seiþ also, "We alle han

---

[1] in us woned here] is woned here in vs

[2] here] hire

[3] scheweþ] schewed

[4] woned] woneþ

plente

1:16].

of þe

almi3tf

woneþ &

þat al

Gost.

beter þ

creatur

ende, w

enden.

Al þinge

his sone

þere þei

openlich

sen[3] ope

But

non ne m

desyre.

harme?

in heuen

[1] al

[2] þa

[3] se

[4] we

[5] fac

plente of his grace we han resceyued of his grace" [Jn. 1:16]. Onliche he haþ grace fulliche. & he is þe soþnesse of þe fader, for þoru3 him wite we þe soþe þat God is fader almi3tful & þat he himseluen is þe sone. Crist wiþ him woneþ & wiþ him al made, & þat þe Holy Gost comeþ to him to þat al fulfilliþ God þe fader, God þe sone, God þe Holy Gost. Þes þre han þre names, & þes þre makeþ o God. Non is beter þan oþer, ne non is gretter þan oþer, for þei ben o creature. Non is first, non nis last, but al o God wiþouten ende, wiþouten gynnynge, þat al þinge bigan & al þinge schal enden. Him ne may non al[1] holde, & he gouerneþ al in God. Al þinge he made þoru3 his sone, & al he schal iugen þoru3 his sone. Þei þat bileuen in him here & folwen his weyes, þere þei schul ben in glorie & in blisse & schul sen al openliche þat[2] þre persones ben o God. & þere þei schul al sen[3] openliche þat we bileuen here.

But now is to witen hou þat we may comen to him. Ffor non ne may comen to him but 3if he ouercome his fleschliche desyre. Why loue we so oure flesch þat doþ but draweþ vs to harme? Wharto loue we[4] worldlich þinges þat han oure fader in heuene, & no3t onliche oure fader,[5] but Iesus Crist oure

---

[1] al] at

[2] þat] þat þe

[3] sen] om.

[4] we] we so

[5] fader] B above the line

fleschl

us hei3

foul de

suffre

Ff

he was

[for][4] t

fleschl

mayden,

clene.[6]

for to a

God 3eue

him wiþo

[1] sc

[2] ma

[3] lc

[4] fo

[5] þa

[6] cl

fleschliche broþer þat li3t adoun so mekeliche for to hei3e us hei3eliche & for to sauen vs? [f. 112ʳ] He suffred so[1] foul deþ on þe rode for to teche vs lowenesse & for to suffre what harme þat man[2] wil don us wiþ good wille.

Ffor Goddes loue,[3] lordinges, þenche hervpon hou þat he was born of a mayden & suffred so hard pine for us [for][4] to bringe us to his blisse. Kepeþ 3ou from fleschliche likinges. Ffor Crist toke flesch & blod of a mayden, & in wedlok was God born. Þat[5] widue is, kepe hem clene.[6] Ffor Seint Anne sei3 man God. Þe synnere þenche for to amende him. Ffor Crist come for to saue þe synnere. God 3eue us his grace so to amenden us þat we mowen be wiþ him wiþouten ende. AmeN.

---

[1] so] om.

[2] man] god

[3] loue] B mar.

[4] for] B ffor; P for

[5] Þat] Who þat

[6] clene] wel

[In

Ie

comaund

man hau

frendes

nil no3

what þe

ich haue

of my fa

me, & se

good fru

my name,

Now

it is vn

wiþouten

[1] In
B no hea
Iohannem

[2] di

[3] to

[4] to

[5] a

(56)

[In nathali plurimorum apostolorum secundum Iohannem].[1]

HOc est preceptum meum vt diligatis & cetera.[2]

[John 15:12-16]

Iesus Crist seide to his disciplis, "Þis is my comaundement, þat 3e loue togidere.[3] More loue ne may no man haue þan for to 3eue his soule for his frendes. My frendes 3e ben, forsoþe, 3if þat 3e do my comaundement. I nil no3t clepe 3ou my seruauntes. Ffor þe seruaunt not no3t what þe lord doþ. But ich haue cleped 3ou my frendes. Ffor ich haue schewed 3ou my gode desire, al þinge þat ich haue of my fader wiþouten delay. Ich haue chosen 3ou, & 3e no3t me, & sette 3ou for to gon in good vse & þat 3e bringe forþ good fruyt. Loueþ me anou3, & what þat 3e aske my fader in my name, he 3eueþ to[4] 3ou."

Now we han seid þe letter schortliche. Now here we hou it is vndon. Holy writt fareþ as a note, &[5] is hard & fair wiþouten, & þe swettnesse is al wiþinnen. & who þat brekeþ

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[1] In nathali plurimorum apostolorum secundum Iohannem] B no heading; P In nathali plurimorum apostolorum secundum Iohannem

[2] diligatis & cetera] diligat

[3] togidere] togidre as I haue loued 3ou

[4] to] it

[5] a note &] þe note þat

it, þar
may fed
schelle
seiþ, b
soule f
him þat
swetnes
þerinne
it[2] yuel
schere s
deluen s
florisch
Now
his disc
for þan,
þe man þ
writ is
of loue

[1] ra
[2] it
[3] so
[4] le
[5] we
[6] Cri
[7] it

it, þan he may se & fele þe swete kirnel wiþinnen, & þan he may feden him þerof þat afornhond was bischett in þe schelle. Also it is of holy writ: al it semeþ hard þat it seiþ, bute whan it is vndon, þan may man fynde þereinne soule fode good & swete. Fforþi men ne schal no3t despisen him þat it rat[1] ne 3eue no kepe to þe lettre but to þe swetnesse þat is þerinne and say so þe swetnesse þat is þerinne þat ne fordoþ no3t þe letter. Ffor he expoundeþ it[2] yuele þat confoundeþ þat on for þat oþer. Men owe to schere so[3] þe braunche þat he ne do þe rote non harme, & deluen so þe rote þat þe braunche may bere leues[4] & florische & bringe forþ fruyt.

Now loke we[5] to þes wordes þat Iesus Crist[6] seide to his disciplis. A party is open anou3, & a party is hid; na for þan, in þat þat it is open men may fynde many pointes, þe man þat secheþ it wel. In þat he seiþ loueþ whan al holy writ is fulfilled of his comaundementes. Ffor whi he seiþ of loue onliche, "Þat is my comaundement," as þei3 it[7] were

---

[1] rat] redeþ

[2] it] om.

[3] so] om.

[4] leues] hise leues

[5] we] om.

[6] Crist] om.

[7] it] he

þat al

last[1] o

dedes þ

Ffor lo

& no ve

as al[2]

so onli

no rote

sett in

þei mak

þei ben

On ben

charite

nis [f.

toucheþ

loue ful

loue no

al in ho

of dere

we chari

herte, 3

veynglor

[1] la

[2] as

[3] o]

[4] go

[5] al

þat al þe oþere ner no3t to holden by? 3is, certes þe last[1] of alle is gretliche to chargen, but alle þe gode dedes þat a man may do, wiþouten loue nis no3t worþ a nadle. Ffor loue is þe rote þat 3eueþ norischinge to alle vertues, & no vertue nis no3t but it be founded in loue. Ffor ri3t as al[2] þe braunches of þe trees comen out of þe rote, ri3t so onliche o[3] charite many vertues ben brou3t out þerof; ne no rote of vertue ne haþ no grenenesse in hym þat nis no3t sett in loue. Fforþi Godes comaundement is on, & many also þei maken þoru3 gode[4] werkes & on faiþliche to louen. Þan þei ben al o[5] comaundement, for alle þei ben bounden to on. On ben alle þe comaundementes of God þoru3 þe bond of charite. Ffor no gode dede to bringe a man to saluacioun nis [f. 112^{v}] no3t worþ þer þat charite faileþ. Þerfore God toucheþ alle vertues whan he spekeþ onliche of loue. Ffor loue fulfilleþ alle þinge þat pleseþ to Crist. Wiþouten loue no þing quemeþ to God. Ffor loue, þat is charite; ouer al in holy writ loue & charite ben on. Ffor charite is seid of dere þing, for dere þing men owe to louen wel. Þan haue we charite wiþ vs 3if þat we loue ri3tfulliche wiþ good herte, 3if þat we do oure gode dedis in loue, wiþouten veynglorie & auauntaunce. & wiþ worldliche hope here þat is

---

[1] last] lest

[2] as al] also as

[3] o] of

[4] gode] goddes

[5] al o] also

adrad f

þat lou

Ffor ri

comaund

þing he

here.

þat lad

us þerþ

in holy

enemys

frend i

of God

non yue

ne loue

wronge

Ff

togider,

Þat is t

forsoþe,

bynyme u

laste.

[1] di

[2] so

[3] on

[4] He

[5] so

adrad for to dispenden[1] his good þat God haþ sent him, oþer þat loueþ a man for [something][2] of his, þis loue nis no3t. Ffor ri3t loue ne askeþ ri3t no3t but onliche þat God comaundeþ. He ne loueþ no3t wel þat loueþ for to take ony þing here but onliche[3] holde him to þat þat God 3eueþ him here. Þe ri3t loue ne coueiteþ no3t but onliche þat þing þat ladeþ to lyf. & hou schal we kepe þis loue for to saue us þerþoru3? Iesus, Goddes sone, it schewiþ in many stedes in holy writt for to helde oure frendes in him & loue oure enemys for his loue. He[4] haþ ri3t charite þat loueþ his frend in God; & he ne wil no3t don to his enemye for þe loue of God no wers þan to himseluen. Ffor ri3t loue ne wil do non yuel, but he wil do þe gode þat he may. Ffor þat loue ne loueþ no3t God þat ladeþ to harme & to synne. & wiþ gret wronge it is cleped loue þat God hateþ.

Fforþi he seide to his priues, "I bidde 3ou þat 3e loue togider," & sone[5] he setteþ þerto "as ich haue loued 3ou." Þat is to seye, "Loueþ so as I loue 3ou." Crist loueþ vs, forsoþe, for to bynyme us wraþþe & yuel wille, and for to bynyme us al folie, & for to 3eue us þe lyf þat euere schal laste. And we schul take ensaumple of him for to louen

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[1] dispenden] spenden

[2] something] B om.; P om.

[3] onliche] om.

[4] He] He þat

[5] sone] so

also,

alle y

plesen

þat eue

3ow."

We

for to

into ou

al his

kynde.

loue.

grete l

& for t

Certes

enemys.

while i

suffrau

also lo

no3t lo

schul6

also, & ri3t loue also for to don al goodnesse & do awey alle yuels. We owen for to 3euen us al to þat loue þat may plesen to[1] God. Þat loue pleseþ to[2] God þat ladeþ to lyf þat euere schal laste. & þerfore he seiþ, "Loueþ als I do 3ow."

Wel wite we[3] alle þat Iesus Crist toke flesch & blod for to sauen us, & from his hei3e Godhede com adoun here into oure kynde for vs wrecches,[4] for us chaytyues þat ben al his enemys. Certes his enemys we ben, we & al oure kynde. Ffor þoru3 oure grete wickednesse we han lorn his loue. And amydwarde al oure wickednesse he schewed vs his grete loue for to make vs his frendes þat weren his enemys, & for to 3euen us ensaumple[5] for to loue oure enemys. Certes his frendes mowe we no3t ben but 3if we loue oure enemys. God loued us in oure synnes, & abideþ us a gret while in oure synnes bi his wille; but þat loue & þat suffraunce was al for to drawen us from yuel, & we moten also louen oure enemys for him. Her wickednesse we ne schul no3t loue, & we schul suffren hem & do hem good. Loue we schul[6] oure kinde, & for Goddis loue suffre her harme þat

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[1] to] om.

[2] to] om.

[3] wite we] rev.

[4] wrecches] B w wrecches, first w canc.

[5] ensaumple] þat saumple

[6] schul] B mar.

þei wi
mychel
þat þe
mysseg
us our
oþer m
þerfor
doere,
for þe
wreken
inforþ,
Ffor er
in Cris
laten.
wiþ him
naked w
charite
charite
doþ a g
loueþ a
so.

þei wil do to us. Ffor it bifalleþ sum tyme þat þei don us mychel harme & turment. But þat is þoru3 suffraunce of God þat þe fend doþ us þat turment for to preuen us þoru3 mysseggínge oþer dede. & al doþ þe fend þis for to bynymen us oure charite,[1] þat is loue. Þat we lese oure catel, oþer man missaiþ oþer missdoþ us, it is to us þan to be wroþ þerfore. & so he torendeþ al oure loue & we haten oure yuel doere, þat is oure enemye; þan lese we[2] oure ri3t loue. & for þe loue þat we han to oure catel, we lese God. We wreken us of oure enemys outforþ, & we lese oure charite inforþ, þat is God, & so for þe lesse [we][3] lese þe more. Ffor erþeliche godes schul perische, & ri3t loue lyueþ alwey in Crist. Ffor nil we ne wil we, worldliche godes we schul laten. Ffor no [f. 113ʳ] man ne womman brou3t no3t hider wiþ him, ne no3t he ne[4] schal bere awey wiþ him hennes. Al naked we schul wenden hennes but 3if we be cloþed in charite. Ffor al þat is in þis world schal faylen, but charite ne schal neuere faylen [cf. 1 Cor. 13:8]. Fforþi he doþ a gret folie þat lest charite for ony þing. Ffor he þat loueþ ari3t haþ al þinge, & he lest al þinge þat ne doþ no3t so.

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[1] charite] B above the line

[2] þan lese we] & þan we lesen

[3] we] B om.; P we

[4] ne] B above the line

Ri3t loue is to louen al þinge in gode[1] & seruen God wiþouten synne.

Oure frend[es][2] we louen in God whan we for no þing wil wraþþen hem. And oure enemys we loue for Goddes loue whan þat we willen hem non yuel, & whan we do hem as michel good as we may. Certes þer nis non so good vengaunce as for to 3euen oure enemys & for to spellen hem[3] for Goddis loue; whan man haþ mi3t for to vengen him, þat pleseþ mychel to[4] God.

And þerfore seiþ oure Lord afterward, "No man ne may haue gretter loue þan for to 3euen his soule for his frendes." Soule is[5] sett here for lyf, for it quikeþ þe body. He setteþ his lyf for his frend þat ne loueþ non erþeliche þinges[6] ne holdeþ hem but onliche to holden streitliche his lyf wiþal, ne wil no3t do[7] non harme to his enemys for Goddes loue.

His soule he sett for his frendes þat nis no3t wroþ[8] for non yuel þat men doþ hym, but doþ good to his misdoer

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[1] gode] god

[2] frendes] B frend; P frendes

[3] spellen hem] sparen

[4] to] om.

[5] frendes Soule is] frendes soule for his frendes soule is

[6] erþeliche þinges] erþelinges

[7] do] om.

[8] wroþ] werþ

for to

repent

rescey

H

enemys

suffre

soule

enemys

suffra

doþ yue

serueþ

loue ou

pacienc

queme G

nil noȝ

sett in

þat lou

his tre

hem

for to bringen hem to good loue. & þan whan h[ij] repente[n] h[e]m,[1] þan þei ben frendes. Ffor whan God resceyueþ him, it nis no skile þat man hate him.

He setteþ his soule for his frendes þat bringeþ his enemys to gode. He 3eueþ his soule for his frendes þat suffreþ[2] deþ for hem þat don[3] him wrong. He setteþ his soule for his frendes þat suffreþ deþ for to sauen his enemys. & 3if his enemye amende him no3t for his suffraunce, þan it is gret doute of his enemye whan þat he doþ yuel a3eins good.[4] & þan he þat suffreþ þat, þan he serueþ after double tene. Hard þis is for to don for to loue oure enemyes & suffre her harmes þat þei don vs in pacience, but certes we mot nede don it 3if þat we wilen queme God. Ffor wiþ Abel ne mowe we[5] no3t ben[6] in blis þat nil no3t suffre Caym. Ne schal neuere no mannes herte be sett in God 3if þat he be glad of oþer mennes harme. & he þat loueþ his enemye for Goddis loue, God for3eueþ him al his trespas. Ffor swich he mot ben, wite 3e wel: þat wil

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[1] hij repenten hem] B he repenteþ him; P hij repenten hem

[2] suffreþ] suffred

[3] don] doþ

[4] good] god

[5] we] hij

[6] ben] wonen

queme

enemye

hei3e

til a3

prophe

to þe

of hol

weren

lecche

comen

ben all

þat is

it vpsc

childer

God sej

Jesu

queme Jesu & ben cristen man,[1] he mot for to sauen his enemye dien[2] 3if it be mister. But now cristendome is so hei3e & so puplist forþ openliche þat non dar sein þera3eins til a3eins domesday a litel toforn schul[3] antecristis prophetes haue[4] so gret power þat þei schulleþ do gode men to þe deþ for her soþ sawes. & alle þat han taken ony degre of holynesse out of þe comune puple, & maken hem as þei weren holy & ben[5] oþer coueitouse, oþer proude, oþer leccherous, &[6] losangers, ne seiþ no3t þe soþe þer þat þei comen for drede of deþ oþer of bodiliche sustenaunce, þes ben alle[7] antecristes prophetes & wel wers þan ony deuels[8] þat is in helle. Ffor þei schul corumpe Goddes lawe & turne it vpsodoun after her libbinge; & þei schul turmenten Goddes childeren & deuouren Goddes folk as [men eten][9] bred, as God seiþ himseluen:[10]

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[1] queme Jesu & ben cristen man] be cristen man & queme Jesu

[2] dien] suffre deþ

[3] schul] schull comen

[4] haue] & haue

[5] ben] han

[6] &] oiþer

[7] alle] om.

[8] deuels] deuel

[9] men eten] B mete of; P men eten

[10] as God seiþ himseluen] om.

& þis

winter

h[y]m[3]

lord þ

harm,[5]

enemys

wrot,[7]

pouert

helpen

Þat is

helpeþ

him ha

lernen

F

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10

11

Deuorant plebem suam sicut[1] cibum panis [Ps. 52:15]. & þis world is now ful of hem, & han ben now þre hundred[2] winter & more. And þerfore iche man þat wil queme God, kepe h[y]m[3] out of her compenye oþer he schal go[4] wiþ hem to her lord þat is þe fend. & 3if a man haue non enmye þat doþ him harm,[5] hou may he be proue[6] 3if he loue his [f. 113ᵛ] enemys? Hereþ what Sein Ion seiþ in his pistel þat he wrot,[7] "He þat haþ worldliche ricches & seþ his broþer in pouerte or[8] in mischef & schetteþ his herte & nil no3t helpen him, hou may he seye þat he loueþ God?" [1 Jn. 3:17]. Þat is proue ari3t þat he[9] nis no3t in charite. He þat helpeþ þe pouere þoru3 grace þei3 al[10] þer be non þat doþ him harm, for þoru3 þe gode[11] þat he 3eueþ to pouere he may lernen for to suffre his enemye 3if þat he wil misdon him.

Ffor Seint Ion þe Baptist biddeþ, "He þat haþ two

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[1] suam sicut] Vulg. meam ut

[2] hundred] B h hundred, first h canc.

[3] hym] B hem; P hym

[4] he schal go] hij schullen gon

[5] harm] B below the line

[6] proue] proued

[7] wrot] made

[8] in pouerte or] om.

[9] he] om.

[10] þei3 al] þei3

[11] gode] grace

kirtles, 3eue him þat on þat haþ no3t" [Luke 3:11]. But hou mi3te a man bileuen þat he wil dien for his enemye for to drawen hem[1] to gode? Hou schulde he suffre turment vpon his body þat nil no3t 3euen of his goodes? Hou may he do[2] good to his enemyes þat nil no3t helpen þe pouere? Fforþi owe men in tyme of pes to[3] norische charite þoru3 gode dedes of mercy so þat þei mowe acorden wiþ God, & þan after he may stonde stiffere in þe harder whan it comeþ to him. Ffor he þat holdeþ loue wiþ God whils þat he is in pes, whan his enemye greueþ him it wil comen into his herte whan his enemy greueþ him; & for to 3eue of his for Goddes loue, so he schal lere to 3euen himseluen, & þoru3 þat he schal wel be loued wiþ God. & suche he holdeþ gret prijs of.

"3e ben," he seide, "my frendes." Gret mercy it is of God þat þus resceyueþ us to his frendes, & we ne be no3t worþi to ben his seruauntes for oure wickednesse þat we han don a3eins him. & neuer þe lattere he clepeþ us his frendes.

A Lord, what he setteþ us in gret prijs. Who may han gretter worschipe þan for to ben frendes wiþ his Lord?[4] Who may be more worschiped þan[5] be frend to[6] God almi3ten?

---

[1] hem] hym

[2] do] be

[3] to] om.

[4] wiþ his Lord] wiþ god oure lorde

[5] þan] þan for to

Lokeþ now þat God almi3ten ne loueþ ne worschipeþ no creature so mychel as man, ne loueþ of al þat he made. Ffor to non he seiþ 'frend' but to man. Certes gretliche iche man au3te to paynen him þat he mi3te queme suche a Lord, for his loue is certeyn & stable & ladeþ to þe lyf þat euere schal laste.

Now 3e han herd þe grete honour þat comeþ & wexeþ of þe loue of God. & now 3e may here þat þer ne may non[1] come to his loue [and][2] wiþouten gret traueile may non be[3] frend to God.

He seide, "3e ben my frendes 3if þat 3e do my comaundementes." Þat is to seie, "3e schul be my frendes 3if þat 3e don my comaundementes." 3if 3e wil ioye wiþ Jesu 3e moten haue traueile wiþ him. Of þat honour we mowen gladen, but wiþouten gret traueile, wiþouten gret sorwe, ne come we neuere þider. Ffor whan[4] Iones moder & James asked of Jesu þat hire o sone mi3t sitte at his ri3t half & þat oþer at his left half, þan[5] seide Iesus Crist to hem, "Mowe 3e drinke of þe cuppe þat I drinke of" [Matt. 20:21-22, Mk. 10:35-38]. Þe cuppe is vnderstonde by þe passioun þat Iesus

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[6] to] wiþ

[1] þer ne may non] non may

[2] and] B om.; P om.

[3] non be] rev.

[4] whan] om.

[5] þan] & þan

schulde suffre. Þat is to seyne to hem þat desiren hei3enesse, may 3e suffre pine & wo þerfore er[1] þat 3e come þere. For non of 3ou may haue 3oure desyre but 3if þat 3e may suffre bodiliche harmes. 3if þat 3e wil han hei3enesse, drinkeþ[2] first bodiliche pines. 3if þat 3e wil haue þat[3] blisse, drinke 3e mot first of þe cuppe of traueile & wo. 3if þat 3e loue þat[4] swetnesse, drinkeþ first þat[5] bitternes; for þoru3 bitter drinke takeþ þe sike man his helþe, & non ne may haue helþe þat ne wil no3t drinke þe bitter. Ne þer ne may non come to heuene þat nil no3t suffre no pine here. Ffor þe ri3t weye to heuene is for to suffer pine here for Goddes loue. He suffred pine here himseluen [f. 114ʳ] for to bringe us to blisse wiþ him. & to him ne may he neuere come þat nil no3t[6] take non[7] ensaumple at him. He ne may no3t haue þe loue of God þat ne doþ no3t þat his Lord dide. & he dispiseþ his Lord þat ne doþ no3t as he biddeþ him, for þat is gret proue of loue [f]or[8] to don his Lordes comaundement. He ne seiþ no3t o

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[1] er] here

[2] drinkeþ] drinkeþ here

[3] þat] þe

[4] þat] þe

[5] þat] of þat

[6] no3t] B t above the line

[7] non] om.

[8] for] B ffor; P for

comaundement alone, & þerfore he seiþ, "My frendus 3e ben 3if þat 3e don my comaundemens." Al he mot don his comaundement[1] þat wil bileue wiþ his Lord.

Ffor þe apostel seiþ, "Þat agilteþ in on, he is gilti in alle" [Jas. 2:10]. Fforþi ichone oweþ to loke wel[2] toforn him & serchen his herte ful wel & his mouþ boþe & alle his þou3tes & his willes also þat he ne agilte him no3t. & 3if[3] he do, amende him sone so þat he ne passe no3t charite in none wyse. & 3if he do so wiþ gode loue, he may þan be siker of God. For þat is a gret trespas for to agilten in charite. & þerfore he doþ al Goddes comaundement[4] þat liueþ in ri3t loue. & in alle Goddes comaundemens he trespasseþ þat nis no3t in ri3t loue. Lokeþ now of hou gret mi3t is ri3t loue. Ffor wiþouten þat, no good dede nis no3t worþ. Mychel is charite worþ. Ffor wiþouten þat no man ne may plesen to[5] God.

Hereþ now what he seiþ to hem þat ben in loue: "Seruaunt[6] I nil no3t clepen 3ou, for þe seruaunt not no3t what his lord wil[7] don. But my frendes I clepe 3ou, for

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[1] Al he mot don his comaundement] om.

[2] wel] B mar.; P om.

[3] 3if] B 3 appears to be a correction

[4] comaundement] comaundementes

[5] to] om.

[6] Seruaunt] Seruaunt3

[7] wil] wil haue

alle þinges ich haue schewed to 3ou þat ich haue herd of my fader." Lokeþ here swete loue & good, þat þei þat louen him wel, he nil no3t clepen hem his seruauntes for to deshonoure hem. Michel is loue of hei3e kinde þat bynymeþ us out of seruage. Michel is blisful þe loue of God þat setteþ hise in so gret worschipe.[1] No3t onliche God loueþ hem þat loueþ hym, but he scheweþ hem al his wille. & þerfore he seiþ, "Ich haue schewed 3ou alle þinges þat ich haue herd of my fader." What þing may þat be þat Iesus haþ schewed vs for to make us his frendes? Þat ben þe holy dayes in þis world, & þe loue þat man oweþ for to han in good hope. Þes ben þe þinges þat he haþ schewed to us to conferme us in charite, & of heuene þe gret blis þat he sendeþ in oure mynde þat we schul laten al þinge þat passeþ for to han þat[2] blisse þat euere schal laste. Þis world passeþ, & al[3] þat is þerinne. & þo þat it louen, he sett[4] hem in gret pine. But þe lyf þat euere schal laste in heuene ne schal neuere fayle. A fool he is þat wil laten þe lyf þat euere schal laste for þat lyf þat is passande. Certes it ne[5] semeþ but as deþ a3eins þe lyf þat euere schal laste. Ffor wiþ gret wronge it is cleped lyf þat is

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[1] worschipe] prys & worschip

[2] þat] þe

[3] al] om.

[4] he sett] hij setten

[5] ne] om.

fulfi

þere

her he

mynde

3ou to

haþ al

he[3] þa

God ar

þing a

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L

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diden

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Englis

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3

fulfilled of alle yuels; but þat is lyf ri3tliche[1] cleped þere no man ne feleþ non yuel. But þei þat ne sette no3t her hertes in þis world but al in God, God putteþ h[e]m[2] in mynde & seiþ, "Al þat ich haue herd of my fader ich haue don 3ou to witen." Ffor he þat haþ set his loue to God, al he haþ al he kan þat nedeþ. Ne non ne may bynymen him God, he[3] þat haþ sett al his loue in God. He setteþ his loue in God ari3t þat hade leuere suffre deþ þan agilt him in ony þing as forþ as he mi3te, & no3t he þat seiþ he loueþ God & ne chastiseþ him no3t of alle his vices: he is a liere.

Loke we to þe apostels, hou þat þei weren confermed in loue. Þei were so confermed in charite þat þei ne loueden no þing in þis world. Þei forsoken alle her fleschliche willes & folwed al þe willes of þe soule, & þerþoru3 þei diden gret harm to þe fendes & weren ful of grete vertues. And Dauid seiþ þat þe Holy Gost spak inne, [f. 114^{v}] "Lord, þine frendes ben gretliche worschiped, & gret is her principalte" [Ps. 138:17]. Frend is as michel to seye in Englisch as kepere of herte; & he is forsoþe frend to God þat doþ al his wille & þat peyneþ him for to kepen his herte to God. & in þat he is ouer al worschiped; þat is, he þat is confermed in worschipe no3t in þis honour here, but in heuene wiþ Crist.

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[1] ri3tliche] ri3thfullich

[2] hem] B him; P hem

[3] he] om.

confo

holy

wordes

heuene

3euyng

þoru3

no3t f

confor

L

ne may

God þa

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&‘ we h

is þat

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folower

ended

frele

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4

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7

Þan after he seiþ þat, "His principaltes schul ben conforted gretliche" [Ps. 138:18]. Ffor loke now hou þes holy men han her hertes quenched to þis world. Alle her wordes & alle her werkes[1] weren vpward to þe kingdome of heuene, þoru3 good[2] prechinge & þoru3 good ensaumple[3] 3euynge. Þei loueden so heuene þat þei suffreden þe deþ, & þoru3 gret turment þei comen þerto. Ffor þei ne flesched no3t for lyf ne for deþ, & þerfore principalte is gretliche conforted.

Lokeþ now to þes holy martirs þat ben so manye þat we ne may no3t alle nemen hem, & so many ensaumples we han of God þat we ne may no3t alle tellen hem. & þei ne hadden non ensaumple but of Crist, & so michel is her blisse þe more. &[4] we han now[5] many mo, boþe of hem & of Crist. A fool he is þat wiþdrawiþ him from þe gode. 3if we[6] ne may no3t folowen Crist, take we ensaumple of hem. 3if we ne may no3t folowen Crist ne þe martirs, folwe we þe confessours þat ended here simpelicher þan þe martirs dide; þat were as[7] frele as we & as dedliche, but þei pined more her flesch.

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[1] werkes] werke

[2] good] om.

[3] ensaumple] ensaumples

[4] &] & now

[5] now] om.

[6] we] he

[7] as] al

3if we wil so pine vs here, Crist wil as wel helpen vs as he dide hem. Wiþ Crist ne may he no3t regne þat douteþ his dedliche lyf. Wiþ þe martirs ne may he no3t be parciner[1] þat nil no3t folwen her weyes, ne wiþ þe apostels ne may he no3t be wiþ[2] þat nil no3t folwen her lyf here. For no3t ne schal non seie þoru3 faintise, "Dye ich wolde, but þer nis non þat wil do me to þe deþ. Ich wolde dye for Goddis loue, but I ne haue non þat doþ me harm for his loue." Anou3 may 3e suffre martirdome þei3 þer be non þat wil sle 3ou. Ffor he is martird, wite 3e wel, þat lateþ alle his fleschliche[3] likinges & his foul þou3tes. He þat wiþseiþ al his flesches wille & wiþdraweþ hem [for][4] þe loue of God, & ne trespas no3t a3eins God bi his power, & þat nis no3t coueitous but for to be wiþ God in þis lyf, þat[5] al iuel suffreþ in gode hope & wolde so contenue[6] him forþ þerinne al his lyue here, wiþ þe martirs he may ben & dwelle in her cumpenye after þis lyf. & þe lengere þat þei dwellen here in pine, þe gretter ioye þei schul haue þere. Ffor he þat suffreþ al yuels here for þe loue of God wiþouten wraþþe & wiþouten grocchinge, þat is in God a gret martirdome.

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[1] parciner] partinere

[2] wiþ] om.

[3] fleschliche] flesche

[4] hem for] B hem (to?) illeg.; P hym for

[5] þat] He þat

[6] contenue] contiene

no3t

forþ

"Ich

frend

haue

chose

þat 3e

3e be

is to

wo. þ

ricche

gode w

"

lastep

bringe

cleped

is swe

Þis is þat Iesus Crist seiþ, "Ich haue chosen 3ou & 3e no3t me, & 3e schul gon forþ in good vsage & þat 3e bringe forþ good fruyt & 3oure[1] fruyt dwelleþ." Þat is to seye, "Ich haue chosen 3ou þat þoru3 gode dedes 3e schul be my frendes & don alle my comaundementes. Ffor siþen þat ich haue chosen 3ou tofore, 3e owen to do my wille whan ich haue chosen 3ou by my wille.[2] & my wille is þat 3e go; þat is, þat 3e be no3t slowe in dede, ne in word, ne in wille, & þat 3e bere suche fruyt þat be dwelland day & ni3t." Day, þat is to seie in welþe; ni3t, þat is to seie in sorwe & in[3] wo. Þat is þat 3e ne be no3t contrariouse a3eins God for ricchesse ne for pouerte þat we ne lette no3t þe fruyt of gode werkes.

"Goþ," seiþ Iesus, "for to bringe forþ fruyt þat euere lasteþ,[4] & [f. 115ʳ] forsakeþ þe fruyt þat faileþ sone & bringeþ hem þat louen it to[5] nou3t." Wiþ wronge it is cleped fruyt þat lest him þat loueþ it & desteneþ[6] him: þat is swetnesse[7] of þis lyf, ricches & pride & leccherie &

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[1] & 3oure] 3oure

[2] whan ich haue chosen 3ou by my wille] om.

[3] in] om.

[4] euere lasteþ] euere schul laste

[5] to] om.

[6] desteneþ] destrueþ

[7] swetnesse] witnesse

oþer

suche

bring

heuen

þe fu

bidde

suffre

don hi

wil ha

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ne sch

wil se

H

schul

hem þa

gode d

non þa

wronge

helper

to fa

wil.

þayed

oþer fleschliche willes þat[1] draweþ us[2] to synnes. Whan suche fruyt comeþ to us by oure wille, bodi & soule it bringeþ to no3t; þat is, it doþ him lese þe blisse of heuene. & he secheþ after yuel fruyt þat bringeþ him[3] into þe fuyr þat euere schal laste. But þe fruyt þat Iesus biddeþ vs do, þat we ben meke & milde in al angwische þat we suffre here, & reule vs after þe comaundementis of God, & don his wille in word & in werk, & þat is þe fruyt þat God wil han of us. For þat fruyt multiplieþ in þis world & ladeþ us to þe lyf þat euere schal laste. & for þat no man ne schal ben in doute þat he ne may come to þat fruyt & he wil seche þerafter.

He seiþ,[4] "What þat 3e aske of my fader in my name 3e schul it haue." Lokeþ now what God is redy for to helpen to hem þat wil werchen his wille. Neuere ne doute 3ou in no gode dede. Bisecheþ to God & he schal fulfille it. Neuere non þat is in good bileue ne may fynde defaute in God. Wiþ wronge he haþ in gode werkes drede þat haþ so mychel an helpere. Þat may ben holpen & nil no3t, þoru3 ri3t he oweþ to falle in harm. & certes wel he may haue him to helpe þat wil. Ffor he ne secheþ but onliche good wille. God is wel payed of þe gode wille 3if þat he may do no more. Good

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[1] þat] om.

[2] us] om.

[3] him] hymseluen

[4] seiþ] seide

wille in good loue payeþ ri3t wel oure Lord. & whan he doþ al wel & he[1] ne haþ no3t good wille, bifore God litel it is worþ.

Fforþi, lordinges, whil we haue þe mi3t to do wel, for Goddus loue do we it. Þat we may plesen to[2] God þerþoru3, do we Goddes comaundementes & kepe vs[3] from alle yuels. Holde we us fast in ri3t loue, & þan schal we plesen wel to[4] God. & holde we us in lowenesse, & take we ensaumple of þe apostles, hou þat þei weren defouled for þe loue of God þat no man mi3t þenke þe pines þat þei were pined inne for her Lordes loue. & al it was gladnesse to hem in soule. Ffor þer nas pine ne schame þat man mi3te þenke of[5] þat men ne dide it to her bodies. For þat þei suffred al in loue, men & deueles al þei ouercomen. & who þat wil be parcyner wiþ hem in al, þei moten suffren as þei diden. For in gret blisse þei ben þat han to iugen al þe world. & certes he þat folweþ hem here, al he schal iugen wiþ hem. Who mi3t desyre more worschip þan for to iugen al þe world wiþ hem? Lord, what he was born in gode tyme þat schal iugen & no3t be iuged. Certes so schulen alle do þat folwen þe apostles

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[1] he] om.

[2] to] om.

[3] vs] we

[4] plesen wel to] wel plesen

[5] þenke of] on

lyf. & 3if 3e ne may[1] no3t folwen hem, worschipeþ[2] hem, for certes þei mow don michel wiþ God. & he þat worschipeþ hem here, sikerliche he may[3] come to þe iugement. God sende us his grace so here[4] þat we may regne wiþ him[5] in heuene. AmeN.

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[1] 3e ne may] we ne mowen

[2] worschipeþ] worschipe we

[3] he may] hij mowen

[4] here] here for to don

[5] him] hem

(57)

[In nathali vnius martiris secundum Lucam.

Si quis vult post me venire & cetera.][1]

[Luke 9:23-27]

Iesus Crist seide, "He þat wil come after me, forsake himseluen & take þe crois on his rigge & folwe me. He þat wil sauen his soule, first he mot lesen it. & he þat lest[2] his soule for me, he schal finden it. What is it worþ to þe man to wynne al þe world & lese his soule? Þat is a fel[3] chaunge. Ffor mannes sone[4] schal [f. 115^{v}] come in his fadres blisse wiþ his aungels, & þan he schal 3elden to iche man as he haþ serued.[5] I sey 3ou forsoþe to alle þat here ben, þei ne schul no3t dyen til þat mannes sone be sittand in his regne & seand."

Now we han herd þe lettre schortliche. Now vnderstondeþ what it meneþ. Ffor Goddes disciplis ben alle cristen folk; & al þat Iesus seide to hise, al it was for to techen vs. & he ne may no3t ben of his scole þat nil no3t wel heren his word & don it in werk. He ne may no3t han

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[1] no heading or verse in B; P In nathali vnius martiris secundum Lucam, Si quis vult post me venire & cetera

[2] lest] leseþ

[3] fel] fole

[4] sone] soule

[5] serued] deserued

blisse wiþ him but 3if we[1] heren it wiþ good wille. & 3if we here wiþ good wille,[2] he schal 3eue us good wille to don þerafter.

Hereþ now what þat he wolde seie to us. Ffor[3] to don us dispisen þe world & oure fool[4] willes also, he[5] seiþ he mot forsaken himseluen þat schul folwen him. & in oþer stede he seiþ also, "Þat[6] ne forsakeþ no3t al þat he haþ, my disciple ne may he no3t be" [Luke 14:33].

He biddeþ us forsaken oureseluen & alle oþer þinges. Hou may þis ben & no3t traueilen[7] in þe world? Nay,[8] but þis may we wel do: forsake þis erþeliche godes; þat is, sette[9] no3t oure herte þervpon so þat þei[10] ne trespas no3t a3eins God, neiþer in body ne in soule. & na for þan he seiþ þou most forsake wyf & childeren, suster & broþer, & al þat he haþ & folwen him, oþer elles he ne may no3t seruen

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[1] 3if we] he

[2] & 3if we here wiþ good wille] om.

[3] Ffor] for

[4] fool] foule

[5] he] He

[6] Þat] He þat

[7] no3t traueilen] no trauaile

[8] Nay] naþ

[9] sette] Sette we

[10] þei] we

him. But hou[1] may we vnderstonde þis, þat we schul forsaken oure frendes whan þat he biddeþ us[2] louen oure enemys, & of þe spouse seiþ Crist[3] no man ne may departen þat Crist haþ ensembled?

And Seynt Poule seiþ þat is fulfilled of þe Holy Gost, "Loueþ 3oure wyues in suche manere as God doþ[4] holy chirche" [Eph. 5:25]. Hou mow we bileue þis, þat þe mayster wil fordon þat þe seruaunt biddeþ? For his disciplis biddeþ vs louen, & þe mayster biddeþ us laten & haten. Poule biddeþ, "Loue 3oure[5] wyues," & Crist biddeþ us forsaken hem. Here is now contrarious þing, haten & louen. & þei3 here nis no discord, for a man may wel haten & louen in a monyment;[6] þat is, in o steringe, out of o stede into anoþer. Loue we may oure kinde & hate oure wickednesse. Oure wyues we owe to louen, & 3if þei trespas, chastise hem as it were wiþ wraþþe. But wyf ne child ne kyn ne owe we no3t to louen a3eins Goddes wille. As longe as þe wyues holden hem wel in God, we owe to louen hem. & 3if þei trespasse, we owe to haten her trespas & chastise hem. No

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[1] hou] om.

[2] us] om.

[3] Crist] god

[4] doþ] B mar.

[5] biddeþ Loue 3oure] biddeþ vs louen oure

[6] a monyment] o moment

man ne oweþ to loue þe[1] þing þat greueþ God, ne frend ne kyn, ne wyf ne child, ne suster ne broþer, 3if þat þei trespassen a3eins God. But in al þing we owe to louen oure kinde, & in al þing we owe to haten filþe & wickednesse & synne. In al þinge we owe wel[2] to louen al þinge þat God wolde maken, & in al þing we owe to haten þat is a3eins Goddes wille. Þei don gret harm þat distourben Goddes wille. Beter it is for to leten þine frendes þan for to wraþþen God. Beter it is to flen his kynde þan do him[3] harm & himseluen also. & in þat manere we schul haten & louen boþe togider. Hate we al yuels & loue we al goodnesse,[4] & þan fulfille we[5] Goddes wordes & Poules boþe. Þat God seide[6] to his chosen, he seide to us alle:[7] "He þat wil folwen me, he mot forsaken himseluen." Bifornhond he[8] biddeþ þat we schul forsake al þat we han & folwen him, & here he biddeþ us forsake [f. 116ʳ] vsseluen. He þat wil come to God, al he mot forsaken. Ffor he þat wil come to God, he takeþ wrastlinge a3eins þe fend. And wite 3e wel

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[1] þe] þat

[2] wel] om.

[3] him] hem

[4] goodnesse] godenesses

[5] we] om.

[6] Þat God seide] Þan seide god

[7] he seide to us alle] om.

[8] Bifornhond he] afornhond He



þat þe fend[1] ne haþ no þing vpon him þat a man may holde him by, cloþinge ne no þing. & þerfore naked men most wrastlin wiþ naked 3if þat þei schul ben euene mecched. Ffor 3if he þat is cloþed wrastele wiþ him þat is naked, he is sone brou3t adoun whan he ne haþ no3t to holde him by. & þerfore naked wrastele wiþ naked 3if þat þei wil ouercomen þe fend. Ffor al þinge þat we han here in þis world is as it were a cloþinge for to cloþe þe bodi & make it betre farand. But al þis a man mot forsaken þat wil wrastele wiþ þe fend. No3t he oweþ to holde wiþ gret desyre ne wiþ gret delite þat may hirten him. He ne oweþ no3t to setten his herte o[2] no þing þat may fayle þat he ne be no3t lorn for his worldliche desyre. He þat despiseþ þis, he ouercomeþ þe fend al sone. Whan Putifas[3] wyf of Egipt spak to Ioseph & he wiste hire wille & he nold no3t don it, sche cau3t him bi þe mantel & held him. But he lefte þe mantel & wente awey. Whan þe Iewes token Jesu, Ion folwed him. & a Iew toke him bi þe mantel, & he left his mantel & wente awey from hem, & so he[4] passed quit awey from hem.

3e þat wil plesen to[5] God, takeþ ensaumple of þes two men: so mot we do 3if þat we wil come to þe lyf þat euere

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[1] þe fend] om.

[2] o] on

[3] Putifas] Purifas

[4] he] om.

[5] to] om.

schal laste. Alle worldliche þinges we mot laten for his loue, & no3t onliche worldly þinges, but [vs]seluen[1] also. & 3if we forsake oureseluen, þan be we siker þat we schul folwen Jesu.

Now hereþ hou þat we schul forsake vsseluen. We ben o þing in kynde, & anoþer þing þoru3 trespas. Whan we trespassen, we forsake God þat made us, & take us to þe fend þoru3 oure trespas; þan take we a3eins oure kinde. & lete we oure trespas, & bicom we a3ein such as God made us. Þus we schul laten usseluen þoru3 þat[2] we late oure yuels & amende vs. He þat is lopen vp into pride, come a3ein to himseluen adoun into lowenesse. He þat þus doþ in Crist haþ forsaken himseluen. & 3if he be coueitouse, bicome [he][3] large; 3if he be slow3, stire him faste to[4] gode werkes; & 3if he be glotoun, bicome [he][5] sobre; lecchour, bicome he chast; & þus of alle þe synnes. Þan is he himseluen in kinde & no3t himseluen in filþe. And þus seide[6] Seynt Poule: "I lyue," he seiþ, "but I [lyue][7] no3t" [Gal. 2:20].

Now what bitokeneþ þis? "I lyue," he seiþ, "I ne lyue

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[1] vsseluen] B himseluen; P vsseluen

[2] þat] þat þat

[3] he] B om.; P he

[4] to] in

[5] he] B om.; P he

[6] seide] seiþ

[7] lyue] B om.; P lyue

no3t." Whan he was synful he was ded, & whan he was repentaunt he was quit.[1] Þan he seiþ, "In me lyueþ Crist þat is such ich am as God þat made me" [Gal. 2:20]. Also mot we do: forsake we oure foule lyf & folwe Iesus Crist. Oure yuels we schul forsaken, & amende us þoru3 gode dedes. Þe repentaunce schal go bifore, & þe gode dedes schul make al hol.

And þerfore seiþ Iesus[2] afterward, "He þat comeþ after me, he[3] lyueþ." & after he seiþ, "Take þe crois & folwe me." Þat is, suffre turment & wo in pacience. & he þat nil no3t so, he ne may no3t folwen him. He haþ schewed us þe ri3t weye.

And Seint Ion seiþ in on of his pistels, "He þat seiþ he knoweþ Crist, he oweþ to go as he dide" [1 Jn. 2:4, 6]. Crist lete do him vpon þe rode for to helen vs & for to techen vs to suffre turment. For sorwe & wo we mot suffren 3if þat we wil come to him. Þat crois we moten take 3if þat we wile ari3t take þe weye to him.

Þe crois we take vpon vs 3if þat we suffren harm wiþ good wille; [f. 116^{v}] þan bere we þe crois wiþ Iesus. & whan we suffre turment a3eins oure wille, þan bere we þe crois wiþ Symeon[4] þat bar it his vnþankes þat Crist was

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[1] quit] quyk

[2] Iesus] Jesus crist

[3] he] om.

[4] Symeon] Simond

pined vpon. & whan we suffre harm a3eins oure wille, þan we beren it & vnberen it. Cristes crois þei beren wiþ Symeon[1] þat traueileþ here in gode werkes for to ben holden holy & for to be preysed of þe world.[2] But þat beringe ne pleseþ no þing to[3] God, ne no turment quemeþ to God þat a man suffreþ a3eines his wille. Wiþ his wille he mot suffre turment þat wiþ Crist wil regne. Iesus wiþ his wille bar þe crois, & wiþ his wille died þervpon. & he þat wil folwen God, he ne oweþ no3t for to forsaken non yuel for his loue; ne deþ ne oþer angwisch he ne oweþ no3t to flen it. Ffor he lest[4] alle his gode dedes þat nis no3t þolemode in al manere angwisch.

Seint Poule techeþ vs hou þat a man schal bere Cristis crouche[5] vpon him: crucifie alle his fleschliche willes & likinges & coueityse & al vices [Gal. 5:24]. Bi þis [word][6] we owen to vnderstonde þat we schul vndernymen oure flesche & chastise it in al manere, ri3t as it were don vpon þe crois. He þat is don vpon þe rode, foot[7] & hand nayled wiþ nayles, he ne may no3t stiren his body ne he ne may

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[1] Symeon] Symonde

[2] world] B w world, first w canc.

[3] to] om.

[4] lest] leseþ

[5] Cristis crouche] goddes croice

[6] word] B world; P word

[7] foot] feet

bigy

come

foot

wipse

desi

þan þ

anou

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oweþ

Iesus

day."

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Iesus

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from

wil

bigynne no werk. Ri3t so he oweþ to chastise him þat wil come to Crist: ne stire non hond to werchen yuel wiþal, ne foot for to go to synne. He bereþ þe crois forsoþe þat wiþsetteþ alle fleschliche willes & werkes, & alle yuel desires sleþ in him for þe loue of Iesus Crist. But na for þan þis ne sufficeþ[1] no3t to saluacioun. Ffor it nis no3t anou3 to laten þe yuel but 3if þat þei don þe gode. Ffor it is Goddes comaundement þat we schul do good. Alle yuels he oweþ to laten & alle gode dedes don, he þat wil quemen Iesus.

Fforþi he seiþ, "Takeþ þe crois & folweþ me ni3t & day." Lokeþ, he þat wil bere his crois, he mot[2] folwen him. Al oure lyf we mot bere þe crois 3if þat we wil folwe Iesus in word & in werke; þat is, whan we do good & non yuel. And for no3t he turmenteþ him þat ne doþ it no3t for þe loue of God. For no3t he setteþ his flesch in destres þat whan he may do wel ne doþ it no3t. Alle harmes Crist suffred for us, & al gode he spak for us & dede. & ri3t þat iche weye he mot gon þat wil folwe Jesu. He ne oweþ to doute no pine ne loue non erþliche þing but 3if it be for him & in him. Al men we owe to loue in gode[3] & kepe hem from alle yuels. & Crist schal þan confermen him 3if þat he wil folwen him so.

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[1] ne sufficeþ] suffreþ

[2] mot] mote so

[3] gode] god

After he seiþ, "He þat wil sauen his soule, he schal first lesen it. & he þat lest[1] his soule for me, he schal fynden it." He hateþ his soule here þat ne doþ no3t as it wil. & he loueþ his soule þat doþ al þat his flesch wil, & setteþ al [his][2] hope in erþliche godes, & weneþ neuer þe latter to loue God and come to him, & desceyuen hemseluen.[3] Ffor no man ne may haue his blisse in þis world & come to God. & he þat loueþ God, he holdeþ despit of þis world; þat is, ne loueþ it no3t. & he þat despiseþ alle his delises of þis world & onliche holt him to God, he þat þus lest[4] his soule for Goddes loue, þat pineþ so his body here & holdeþ it vndernеþen þat it may be strong in Goddes seruice.

He lest[5] his soule here for þe loue of God þat lateþ al his flesches wille. He þat saueþ his soule, for þat schal alwey be wiþ God. & he þat loueþ his soule as to [f. 117^{r}] þe world & doþ al his wille, he setteþ his soule in gret perile, for he lest[6] it for alwey. Ffor þat is forsoþe lorn þing þat is alwey bischit in helle. Oure soule we lesen here for þe loue of God whan we do penaunce & suffre pine & wo for Iesus Cristes loue. But oure soules we

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[1] lest] leseþ

[2] his] B his his; P his

[3] desceyuen hemseluen] disceyueþ hymseluen

[4] lest] leseþ

[5] lest] leseþ

[6] lest] leseþ

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schul fynde, for þoru3 pines we schul come to him. Certes a gret fol he is þat douteþ no pine here. Ffor pine we schul suffren nil we wil we.[1] Þan is it a gret folie for to douten a þing þat a man mot han in al manere. Þat we owen for to douten þat we ne haue no pine for Goddes loue. Ffor in þat, þat[2] we ouercomen wickednes, we schul be martirs afore God. But pine ne makeþ no martir; but þe suffraunce it makeþ þat þei suffreþ it wiþ good wille. & he þat so[3] lest his soule here, in heuene he schal finden it wiþ God. What helpeþ it to þe man to winnen al þe world & setten his soule in pyne?

3e þat wil ben of Goddus scole, vnderstondeþ þis word; for þer ben manye þat ne bileue no3t þat þer nis no soule, & whan þe body dieþ þat þe soule dieþ [f]or[4] þat þei ne sen hem no3t. & þerfore þei holden it al folie[5] þat men spekeþ of soules. But þe soþfast God nolde no3t 3euen a soule to pine 3if it ner no3t. Ffor þat þat nis no3t ne haþ no makinge, & þan nar it no creature & no3t ne mi3te neuere suffre pine. & soule may suffre pine; þan is soule sum þing þat now resteþ & now traueileþ.

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[1] nil we wil we] wil we ne wil we

[2] þat] om.

[3] so] om.

[4] for] B ffor; P for

[5] folie] for folye

but

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Soule is of gostliche kinde. No creature[1] ne sen it but 3if it be gostliche þinges. Þer nis no man þat he ne haþ lyf, & 3it ne seþ he it no3t. Schal he þerfore hope þat lyf nis no3t[2] for þat he ne seþ it no3t openliche?[3] A fool he is þat þus bileueþ. Of iche creature bodiliche þe lyf is þe soule. Ffor þe body is ded whan þe soule is departed þerfro. Þan a man oweþ no3t to leuen þat þat þing nis no3t þat is lyf. Ffor þat is Goddes creature þat he haþ maad after his licknesse. Ffor ri3t as he is lastand wiþouten ende, ri3t so is þe soule; for gostliche creature ne may neuere dye, &[4] eueremore schal lyuen oþer in gode oþer in yuel. & þerfore þe aungels þat ben in heuene lyuen eueremore in gret ioye & blis, & gret ioye han whan þat a soule comeþ to hem into her compenye. & þe wicked aungels ben in pyne & ne han reste ni3t ne day wiþ þe soules þat ben lorn þat here ne amende hem[5] no3t her lyf. & na for þan boþe ben spiritis; þat on ben blessid, & þe toþer ben weried.[6] But he doþ to himseluen an yuel iurne þat entreþ wiþ hem into her cumpanye þat Iesus haþ acursed.

And þerfore he seiþ, "What is it worþ to wynne al þe

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[1] creature] creatures

[2] Schal he þerfore hope þat lyf nis no3t] om.

[3] openliche] apertelich

[4] &] bot

[5] amende hem] amendeden

[6] ben weried] wary3ed

world & lese his soule?" & al þe willinge in þis[1] world is for to make þe flesch riche & ficchen so her hertes in þe erþe þat þei ne han þou3t of[2] no þing ne douten but for to lesen þat þei han gedred togider. Þei gladen hem in al yuel dedes; & þat þei han wonnen in synne, in synne þei despenden it. Al þat þei mow wynnen wiþ iuel, al þei despenden it for to kepe þe body in good state & in fatte. & þat þei 3euen her hertes to, þat schal passen; & þat þei laten, þat euere schal lasten. & what is þan þat wynnynge worþ to hem whan þat þei comen þerþoru3 into pine þat euere schal lasten? Þerfore, he doþ a gret folie þat setteþ his herte in erþeliche godes. Sone it comeþ, & sone it goþ & turneþ to no3t. But þat man doþ for Godes loue ri3t [f. 117^{v}] clene & pure &[3] ri3twyseliche don, þat is wiþ cler herte & wiþouten ony synne, he schal alwey wonen wiþ God. Better is[4] for to ben wiþ God a day þan wiþ worldliche men al a 3er in al her solace & al reaute.

And[5] Dauid it seiþ in þe sauter, þat was fulfilled of þe Holy Gost seiþ,[6] "Bettre it is, Lord, to be o day[7] in

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[1] þis] þe

[2] of] on

[3] ri3t clene & pure] pure and clene

[4] is] it is

[5] And] ffor

[6] seiþ] om.

[7] Bettre it is Lord to be o day] Lorde better it is o day to ben

þin

[Cf

las

day

wer

þe

corr

byny

3eue

his

Daui

or[6] w

God

himse

he[7] p

þat

3elde

nou3t

þin halle þan a [thousand][1] 3er in þis lordschipe here" [Cf. Ps. 83:11]. Þis day bitokneþ þe lyf þat euere schal laste, & þis þousand bitokneþ ful pine wiþouten ende. Þis day bitokneþ also[2] þis lyf þat a man lyueþ here in gode werkes. Al his lyf is but a day, & no3t so[3] mychel a3eins þe lyf þat euere schal laste.

A gret fol is he & a fol[4] chaunge he makeþ þat takeþ a corn for[5] a berneful, & for o delite þat litel while lasteþ bynymeþ God his soule þat is liche him. What may he þan 3euen for to sauen his soule whan þat he it haþ lorn þoru3 his folye, whan he ne haþ no þing ne no3t himseluen? Ffor Dauid it seiþ in þe sauter, "Where schal he þan haue borowe or[6] wed to leyn for to borowe his soule þat he haþ bynomen God his ymage?" [Cf. Ps. 48:8-10]. Þat man ne haþ no3t himseluen in bailie, ne of no þing þat is in þis lyue ne haþ he[7] pouste, for þe erþe is Goddes wiþouten eny party, & al þat is þerinne. & whan it is al Goddes, what schal we 3elde? Whan he þat ne haþ nou3t, hou[8] may he ony þing

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[1] thousand] B hundred; P hundreþ; Vulg. millia

[2] bitokneþ also] rev.

[3] so] om.

[4] fol] foule

[5] for] of

[6] borowe or] any to borow3e oiþer

[7] he] no

[8] Whan he þat ne haþ nou3t hou] whan þat we ne han nou3th Hou

3elde þat ne haþ no3t himseluen ne no þing for to 3elde of? A gret fol is he[1] þat wil bynyme God ony þing & ne haþ no3t for to 3elde it[2] of. & God wil al haue his. And holy writt seiþ þat iuel he doþ þat bynymeþ God his ymage & he naþ no3t for to 3elden it of a3ein.

Loke þan what he doþ gret folie þat so doþ. & no3t onliche he bynymeþ God, but himseluen also; for he bynymeþ himseluen from God, & God put[3] him from him þoru3 his synne. Allas, wrecche creature þat so doubleþ his synne.[4] Michel is gret[5] a simple synne, þei3 þat it ne be no3t doubled. But we wrecches, what may we do, & whider may we drawe þat more & more we synne, & for to amenden us ne þenke we no3t? What may we don? For he schal take strong vengaunce of al þinge þat is mysdon but 3if it be amended þoru3 repentaunce.

Þerfore he seiþ, "Mannes sone schal comen & schal 3elde iche man as he haþ deserued." 3eue we good kepe herto, for þis is ful hard. Wel is him þat þan haþ wel don. Ffor þei schul be þat day bri3t as sonne in his kinde, & seuen siþes bri3tere þan þe sonne. & þei þat han synned gretliche & afterward amendeþ hem, þei schul comen to þat parfite blis.

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[1] is he] rev.

[2] it] om.

[3] put] putteþ

[4] Allas wrecche creature þat so doubleþ his synne] om.

[5] gret] om.

&[1]

her

for

ded

wil

wil[3]

conu

gret

þenk

no3t

Sore

powe

hem

[f.

þe i

come

[Pro

Holy

þing

no3t

&[1] Dauid seiþ in þe sauter, "Blessed ben þei þat han laten her iuels & ben repentaunt" [cf. Ps. 31:1]. Þe synnes ben for3euen þat þei han amended bi her wille.

He vnhileþ his[2] iuel dedes þat amendeþ hem þoru3 gode dedes. Forþi þei schul ben blissed, for þei han don Goddes wille.

Þerfore he seiþ, "I nil no3t þe deþ of þe synful but wil[3] þat þei turnen a3en to lyf." But þei þat nil[4] no3t conuerten hem, oþer feyntliche repenten hem, þei schal haue gretter turment þan ony tunge may telle oþer herte may þenke. But many ne wil no3t leuen it, & þerfore þei nil no3t do no gode dedes þoru3 whiche þat þei mi3te come þider. Sore þei schul ben adrad in þat tyme whan þat þei ne han no power to amenden hem. & Salamon seiþ to hem þat ne repenten hem no3t, "Al conseiles 3e despisen, & al chastysementis 3e [f. 118r] forsoken. 3e schul witen it wel whan 3e comen to þe iugement al sodaynliche & þe deþ also, þat whan it is comen, þan 3e wolden crye mercy whan no þing ne may helpen" [Prov. 1:25-28]. & holy writt seiþ, þat was maked þoru3 þe Holy Gost, þat at þe deþ dieþ repentaunce & schrift as of þing þat nis no3t [cf. Ps. 6:5]. & he þat ne amendeþ him no3t here, for no3t he cryeþ mercy þerfore. Þat þan schal

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[1] &] ffor

[2] He vnhileþ his] Hij vnhilen her

[3] wil] B I wil, I canc.; P Ichille

[4] þat nil] nyllen

be

to

& p

suf

hau

as

good

him

him

suf

did

But

as

be iuged, foreuere it schal ben holden.

A fol he is þat forsakeþ a litel pine here & takeþ him to þat grete pine. Þerfore[1] þis pine is euermore passand, & þat is euermore lastand. Ffor certes no man ne may here[2] suffre so michel pine[3] as is þe blisse worþ þat he schal haue þere.

And[4] Seint Poule seiþ al þe sorwes of þis world ne ben as no3t to þe blisse þat God haþ ordeyned to hem þat wiþ good wille suffren pine here [cf. Rom. 8:18].

Take ensaumple of Jesu, þat was parfite God þat loued him so mychel þat he toke oure flesch, hou mychel he loued[5] him & suffrede pine for vs. & þe more a man loueþ hym & suffreþ, þe hei3er God setteþ him.

And Seint [John][6] seiþ, "Þat[7] knoweþ God, he goþ as he dide" [1 Jn. 2:6]. Þat is, in lowenesse & in suffraunce. But many seiþ þus: "Hou may ich þat[8] am freel & brutel don as God dide?" Of himseluen he ne may no3t don it,[9] but

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[1] þat grete pine Þerfore] þe gretter pyne þere ffor

[2] here] om.

[3] pine] pyne here

[4] And] ffor

[5] he loued] rev.

[6] John] B Iame; P Jame

[7] Þat] He þat

[8] þat] B above the line

[9] he ne may no3t don it] ne may he it nou3th don

þoru3 his helpe he may conforte 3ou þoru3 his mirrour þat was as 3e ben, flesch & blod of þat iche freelte; a[c][1] þoru3 his gret suffraunce he is now in heuene wonand wiþ God. He ne douteþ no þing but onliche þat he mi3te queme his fader. Al þat dide him harm he loued, & bysou3te for hem to his fader. Þer nis no þing þat brou3te hem to dampnacyoun but onliche her fol hertes. Ffor al iuels & al wrecchedhede God wil do alwey[2] manace. Pines & al turmentes al God wil destruye, for al manere turmentes al ne dered him no3t for þe gode wille þat he hadde. Strong deþ he suffred, foleliche his body was casten, & þe more þat it was reuiled here, þe more he [was][3] worschiped in heuene. Take we ensaumple of him þat we may come to þe blisse þer þat he is. AmeN.

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[1] ac] B as; P Ac

[2] alwey] al away

[3] he was] B he was was; P it was

(58)

De omnibus sanctis.

VIdens Iesus turbas.[1]

[Matt. 5:2-12; Luke 6: 24-34]

Iesus loked to þe folke & wente up to an hill, & whan he com þere he sette him adoun, & his disciples setten hem adoun bisyden him. & he vndide his blessed mouþ [and tau3tte hem & seide]:[2]

"Blessed be þe pouere in gost, for heuene blisse is here[n].[3]

"Blessed be þe mylde of herte, for þei schul welden þe erþe.

"Blessed ben þei þat wepen here, for þei schul be conforted.

"Blessed ben þei þat han hunger & þrist after ri3tfulnesse, for þei schul ben fulfilled.

"Blessed ben þei þat ben merciable, for þei schul haue mercy.

"Blessed ben þei þat ben clene of herte, for þei schul sen God.

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[1] heading in P: In nathali plurimorum martirum secundum Matheum

[2] mouþ and tau3tte hem & seide] B mouþ bl, bl canc.; P mouþe and tau3tte hem & seide

[3] heren] B heren, n canc.; P heren

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purs

3ou

haue

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3ow

3our

weri

He p

3if

no3t

"Blessed ben þei þat ben pesible of herte, for þei schul ben cleped Goddes sones.

"Blessed ben þei þat suffren persecucioun for ri3tfulnesse, for þe kingdome of heuene is here[n].[1]

"3e ben blessed, forsoþe, whan þe folke werie 3ou & pursue 3ou & li3en vpon 3ou for my loue, & al schame sey to 3ou for my loue. Gladeþ & lei3eþ, for gret mede 3e schul haue in heuene wiþ me.

"Acursed be 3e[2] riche þat han here 3oure confort.

"Acursed be 3e þat fulfilleþ 3oure wombe, for 3e schul han hunger.

"Acursed be 3e þat lei3e now, for 3e schul wepen.

"Acursed be 3e þat alle men blessen; in þat[3] þei make 3ow[4] [f. 118ᵛ] fals prophetes as her fadres were. & loueþ 3oure enemys, & doþ hem good þat hateþ 3ou. Blesseþ hem þat werie 3ou. Biddeþ for hem þat pursuen 3ou & doþ 3ou harme. He þat smyteþ 3ou in[5] þat o cheke, bede him forþ þat oþer. 3if a man bynyme þee þi cloþinge, & þi kirtel ne lette him no3t. Al þat þei aske þee, 3eue hem. & þei3 men bynyme[6]

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[1] heren] B heren, n canc.; P heren

[2] 3e] þe

[3] in þat] for

[4] 3ow] B 3ow f, f canc.

[5] in] on

[6] men bynyme] hij bynymen

þee þat is þin, ne greueþ þee no3t.[1] & do 3e to oþere as 3e wolde þat men dide to 3ou. 3if 3e loue hem þat louen 3ou, what mede erne 3e þerof? 3if 3e 3euen hem þat 3eueþ 3ou, what mede is þere?"

Jesus lokede to þe folk whan he had mercy on us þoru3 his grace. & for to li3ten vs he wolde taken oure kynde wiþ his mercy. He loked alwey to us, but more whan he toke oure flesch. He li3ted þe ei3en & þe gost þat we mowen stedefast bileuen whan we se God & man wiþ oure ei3en. Þat we se wiþ oure ei3en we owen þe better to bileuen it; & þat we ne se no3t, þan oure herte bileueþ it. & þat[2] bileueþ þat Iesus Crist is God & man, þei3 þat he ne [see hym][3] no3t, he doþ al þat falleþ to him 3if he bi[leue][4] ari3t as he au3te to don. He sei3 þe folke bodiliche for to li3ten hem wiþ his grace, & for to don awey al manere of[5] doute.

Þis is wel bitokened by þat whan þat he haþ[6] sen þe folke he wente up to þe hille & tau3te his disciplis. Ffor he þat haþ his grace in þis world þis bileueþ, & lateþ alle his[7] iuels & wepeþ & makeþ sorwe for his trespas, &

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[1] no3t] B n no3t, first n canc.

[2] þat] he þat

[3] see hym] B sechin him, him canc.; P seeþ it

[4] bileue] B bileleue; P bileue

[5] of] om.

[6] haþ] haþ, þ canc., corrected to had

[7] his] om.

arise[þ][1] up in gode dedes more & more & techeþ oþere.

And his sitting is wel bitokned þat he resteþ in good repentaunce. & þat he tau3te bytokneþ[2] þat it is gret[3] myster to techen þat þei mow come to repentaunce. Non ne may be confermed in vertues þat ne hereþ no3t Goddes wordes; for oure lyf is chaungable, & þenche sone þe iuel & for3eteþ þe gode. But Iesus oure leche satt vp in[4] þe hille & tau3te whan he dwelleþ in þe repentaunt[5] and turneþ vs to him wiþ his wordes. & þere þe gospel seiþ he opened his mouþ. He spekeþ wiþ mouþ openliche þat scheweþ his[6] resoun openliche. He spekeþ openliche þat ichon in hemseluen vnderstod it openliche and wel. His mouþ he opened þat mouþ made & þat tau3te his holy prophetes. Ffor he schewed openliche þat þei[7] had seid derkeliche. Ffor he was soþeliche Goddes mouþ, for he haþ aquited vs wiþ God.

Jesus opened [his][8] holy mouþ & seide to his disciples, & þoru3 hem to alle cristen folke þat ben his disciplis 3if þat þei folwen him in lore.

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[1] ariseþ] B arise; P ariseþ

[2] bytokneþ] is bitokned

[3] gret] om.

[4] vp in] vpon

[5] þe repentaunt] repentaunce

[6] his] om.

[7] þei] he

[8] his] B his his; P his

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Bi

"Blessed be þe pouere, for heuene blisse is heres." Oure blessynges he toucheþ here þat alle ben fulfilled in þis. Pouer of gost þan was Crist whan he ne hadde no3t where þat he mi3te leggen his heued vpon.[1] Þe spirit he setteþ here for[2] wille, þat is he þat is pouer wiþ his good wille. & he was pouer by his owen wille, for al þis world he made & he had lest þerof[3] here.

He was meke & mylde also, for he ne greued him neuere for no þing. & þerfore he seide to his disciplis, "Beþ meke & mylde as ich am." & he þat makeþ him his disciple & nis no3t meke & milde, he disceyueþ himseluen.

Wepand he was, forsoþe, for he wep vpon Ierusalem, on La3ar, on þe rode for oure synnes. & his disciple ne may he no3t be þat nis no3t sory for oþer mennes synnes. Of his lei3enge ne fynde we not þat euere he low3 here, but of his [f. 119^{r}] wepinge we finde. In þat he scheweþ openliche þat al þe blisse[4] and al þe ioye[5] of þis world nis no3t; & þerfore þe more we owe to douten him þat han oure blisse in þis world whan we schul come to þe iugement.

Crist was ofte ofhungred & ofþrist after ri3twisnesse. Bi hungre & þrist is bitokned here þe gret desire þat he had

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[1] vpon] Vpon

[2] here for] her

[3] lest þerof] lest hym þereof nou3th

[4] blisse] ioye

[5] ioye] blis

to

bli

dis

þis

del

þat

wiþ

schi

þei

li3t

myc

but

syn

sei

in

yu

fo

di

a3

to bringe men here into þe ri3t weye for to come to his blisse, & for to do awey vices & synnes. Þerfore his disciple nis he no3t þat ne doþ no3t so. Of þis hunger & þis þrist he seiþ himseluen in anoþer stede, "My mete is my delite þat I do my fadres wille" [Jn. 4:34]. Now wene summe þat 3if[1] þei faste mychel þei schul queme God gretliche wiþal. Nay, þei mowen so faste & pine her bodies, þat þei schulen þoru3 her fastinge[2] go fromward God wiþal. But 3if þei don þat þei schul don by wysdome & by queyntise, þei mow li3tliche slen her soule þoru3 fastinge.

Also Iesus Crist was ful merciable whan he lowed hym so mychel in oure frele kinde, wharþoru3 non ne may come to him but 3if þat he wil lowen him a3eins God for to forsaken his synne, a3eins man for to sauen al 3if he mi3te. Þerfore he seiþ þat he wil þat his mercy acorde to alle.

Jesus was also clene of herte, for iuel wille was non in him. & he þat wil be his disciple, loke þat he late non yuel wille in his herte. Þerfore he seiþ to al, "Beþ holy, for ich am holy, wite 3e wel" [Matt. 5:48].

Gret pacience was in Crist, for he suffred al þat men dide wiþ him. Neuere[3] in word ne in dede ne dide he yuel a3eins yuel, but a3ein alle yuels he dide al goodnesse.

Þerfore he bad his disciplis þat þei schul don also &

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[1] 3if] whan

[2] fastinge] om.

[3] Neuere] noiþer

seide, "I 3eue 3ou my pes. I leue wiþ hem þat bileueþ ari3t, & my pes I 3eue to hem þat ouercomen" [cf. Jn. 16:33]. In foure manere he mot holde pes, he þat wil comen to God. Þat on is bitwixen God & man þat is þat non be greued wiþ oþer; & in body and[1] soule also, þat þei ben consentand togider in gode; & after, bytwene man & his[2] nei3ebore, þat non ne ben aboute to don oþer harm; & þan bytwixen man & his enemys so þat þei ben gode frendes in God. & [of][3] þes foure we schul[4] speken forþ 3if God wil more in oure matere.

Now here we þe ei3te blessinges þat Crist blessed. "Blessed ben þei þat suffre persecucioun for þe ri3t." For þe[5] ri3tful was þat iche þinge þat Crist had persecucioun fore, for he com for to restore a3ein þat he had maad into better state þan it was afornhonde. & þerfore, for þat he com to sauen hem þat had trespast a3eins him, & ouercom þoru3 lowenesse him þat fel þoru3 pride.

Vnderstondeþ wel to þis lessoun & 3e may se þerinne ri3t good resoun. He ne seiþ no3t of hem þat han sorwe & wo & persecucioun þat þei schullen han heuene[6] þerfore, but to

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[1] and] & in

[2] his] om.

[3] of] B om.; P of

[4] schul] B s schul, first s canc.

[5] þe] om.

[6] heuene] leuen

hem he seiþ þat wel suffreþ hem. On is for to han hem & anoþer is for to suffren, but he þat wel suffreþ[1] angwisch & persecucioun, he quemeþ[2] wel God.

He þat ouercomeþ wel[3] þoru3 suffraunce, it[4] auaunceþ him in al goodnesse. & for to warne his disciplis þat þei schulde al suffren for þe loue of God, he set himseluen in ensaumple for to suffren & for to don wel. Þe disciple nis no3t more[5] parfit þan his[6] mayster. Þat is to seye, 3if þe[7] mayster suffre sorwe & pine & wo & persecucioun, þe disciple ne oweþ no3t to sitten fre þat he ne mot suffren also. And þerfore iche cristen man þat wil holden him in gode,[8] [f. 119ᵛ] he mot suffre persecucioun wiþouten wraþþe takinge & wraþþe.[9] Neuer may he come to Jesu þat al suffred þat hateþ oþer mysdoþ him þat pursueþ him. For good & yuel he mot suffren þat wil comen to God. Þe more þat a man suffreþ here, þe ner him he schal comen. He þat suffreþ pine here wiþ good wille, michel he schal be worschiped in

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[1] he þat wel suffreþ] hij þat willeþ suffre

[2] he quemeþ] hij quemen

[3] ouercomeþ wel] wel ouercomeþ it

[4] it] om.

[5] more] om.

[6] his] is þe

[7] þe] his

[8] gode] god

[9] wraþþe] wiþ wraþþe

heuene. Bi þe martirs we mow wite it wel, þat þoru3 her pine & her passioun wonnen þes viij blessinges.

Lokeþ now hou þat þei were pouer, þat no þinge of her owne had in propre. He nis no3t pouer þat nas no3t, but þat[1] haþ & ne lateþ no tale þerof, ne setteþ his herte no þinge þeron, and ne coueiteþ no3t for to holden it to himseluen, but parte it forþ for þe loue of God. Lokeþ more to þe wille þan to þe þinge þat he had laten. God ne lokeþ so michel after þe forsakinge as he doþ after þe desire. He þat lateþ[2] þe wille of þe catel, þei3 al he haue michel, pouer he is forsoþe. Pouer he is whan he ne holdeþ it no3t for to louen it, but for þe loue of God 3eueþ it to alle þat he seþ nede haþ.

Pouer he is & as oþer[3] keper þat a3eins al haþ þe hond open. Pouere he is as to erþliche þinges þat nil non harm to no man & doþ þe gode þat he may, ne for lere[4] ne for harme he ne wiþdraweþ him no3t þat he ne loueþ hem, ne[5] setteþ his herte o no þinge but þat is quemand to God. Þan he is þe pouer þat God blesseþ þat al his wille haþ sett

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[1] þat] he þat

[2] lateþ] lekeþ

[3] oþer] oþers

[4] lere] los

[5] ne] ne he ne

in[1] God. And Dauid seiþ, "3if ricchesse falle vpon þee, ne sette no3t þin herte þervpon" [Ps. 61:11]. Þat is to seye, holde no3t þi ricches for to louen hem, but for to dispenden hem al in Goddes seruise, & 3if mister is, for to laten al. & he þat haþ þis pouerte, he is in þe blisse of heuene.

A wrecche he is þat ne sekeþ no3t þat, but forlest it for a litel þinge here þat schal turne to no3t. 3if a man haue here ioye oþer delite, sone it passeþ. & 3if it lasteþ foure 3er oþer fyue, al it turneþ afterward into sorwe & wo. & þei3 a man haue it al his lyue here, at his deþ al he schal laten it. But he þat dispiseþ it al for þe loue of God, after his deþ þan[2] he comeþ to þe ricches þat[3] no þinge ne may harmen him. By þe martirs we mow wite it[4] wel, þat al leften for Iesus Cristes loue, & 3af[5] her bodies for Goddes loue. Þei ne douten hungre ne þrist, ne mischef, ne disciplines, prisonynge,[6] ne non oþer yuel. &[7] now þei han al þat þei desireden of more þan I can seye. Ffor it ne may no3t be þou3t þat God haþ 3euen hem for her seruice. Ffor þe laste ioye þat þei han, al þe ioye of þis

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[1] in] to

[2] þan] om.

[3] þe ricches þat] richesse þere

[4] it] om.

[5] 3af] 3euen

[6] prisonynge] om.

[7] &] & þerfore

world nis but a schadue þerto. Ffor no ioye þat haþ ende may be sett to þat þat ne haþ non ende.[1] Ffor þer is no man here þat he haþ mister of her helpe, & al þei helpen & bidden fore, & God for her loue deliuereþ hem of al her yuels. Also as þei suffred al iuels, ri3t also þei helpen of al iuels.[2] & þei þat afornhond were defouled, now þei ben worschiped[3] of emperours & of kinges. & after, Iesus Crist seiþ þat þei ben blessed þat ben mylde a3eins dede & ne 3elde no3t yuel for yuel, nouþer in þou3t, ne in word, ne in dede. & 3if it be so þat þei don, as sone as[4] þei crien mercy to God & to hem, & lowen hem to hem þat don hem harm. & 3if þei han mister to hem in word oþer[5] in dede, as sone þei helpen hem[6] at her power.

And Seint Poul seiþ, "Ne 3eldeþ no3t yuel a3ein yuel, ne waryinge for waryinge, but 3eldeþ blessinge a3ein waryinge, & þan 3e schul[7] ben blessed of God for [f. 120ʳ] þei welden þe erþe" [Rom. 12:17; 1 Th. 5:15]. Þis[8] erþe in holy writt in many manere is seid: erþe is þat is defouled

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[1] þat ne haþ non ende] om.

[2] Also as þei suffred al iuels ri3t also þei helpen of al iuels] om.

[3] worschiped] B w worschiped, first w canc.

[4] as] om.

[5] oþer] &

[6] hem] om.

[7] 3e schul] rev.

[8] Þis] Ac þis

wiþ feet; erþe is þe body þat we beren abouten; & erþe is coueityse of worldly goodes; & erþe is erþeliche vices; and erþe is cleped þe heuene, & so it is cleped helle.

Erþe bitokeneþ oure leuedi þat brou3te forþ Jesu[1] oure Lord. But what helpeþ it to tellen alle his names[2] but 3if we schewe þe soþe þerof? Erþe is cleped þat we gon vpon, þat we taken of erþeliche þinges, corn, fruyt, and oþer þinges þat we lyuen by. & Dauid prophecyed of God & seide, "Þe erþe to mannes sones he it haþ 3euen" [Ps. 113:16]. Þe childer of men ben þei þat han al her wille[3] of þe erþe & ne 3eueþ kepe to non oþer þing but to han her lustus & her likinges here. Erþe is þe body þat we beren: of erþe we ben, & to erþe we schul turnen.

God seide to Adam for his trespas, "Þou art erþe, & to erþe þou schalt turnen" [Gen. 3:19]. And God, for to chastise þe werkes of pride, argueþ þus to man, "Þou þat art erþe & foule aschen,[4] wharto artou proud? & to poudre þou schalt turnen, & þan haþ þe erþe þat is his." Wel owe we to be proude þat schal haue suche ende, & þe soule is in Goddus mercy. Catel is cleped erþe for it comeþ of erþe.[5] & nis

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[1] Jesu] om.

[2] his names] is mannes

[3] wille] B w wille, first w canc.

[4] aschen] aschent

[5] for it comeþ of erþe] for of erþe it comeþ

he no3t erþe[1] anou3 þat deliteþ him al in erþe, þoru3 whiche he is so michel charged þat he ne may no3t come to God?

Holy writt seiþ of hem, "Wo to hem þat han maad[2] her foundement in erþe" [cf. Matt. 7:26]. In erþe þei han maad her foundement þat to michel louen worldliche goodes. Þat tresoure ne schal no3t helpen hem at þe day whan God schal iugen hem. & he seyde þat mounteynes schul passen, & his coueytise schal dyen, & þan þei schul be in sorwe & in wepinges þat setten her loue in þe erþe. Þere is erþeliche folye þat 3eueþ hem to leccherie þat þei ne þenchen nouþer of heuene ne of God, but han 3euen hem al to iuel & to her foule likinge.

Dauid seiþ man is comparisound to a mere in þat he folweþ his flesches likinges [cf. Ps. 31:9]. & men seyn þat mere stinken whan þat þei gon to hors. & so ben þe lecchours also stinkand in þe foule synne. Ffor þe more þat þe lecchour vseþ his synne, þe better it payeþ him, & þan he stinkeþ in dede & in desire þat God ne may no3t suffre þe stinch þerof.

Þe erþe is cleped þe heuene also, þer þat lyf is þat euere lasteþ. & Dauid seiþ, "Ich hope to han þe godes of God þe gret in þerþe of lyf" [Ps. 26:13]. Þat heuene is cleped þe erþe for it schal neuer faile, & it is cleped þe

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[1] erþe] fole

[2] han maad] maken

erþe of lyf for þe grete vertues þat ben þerinne. Ffor þei þat schul be þerinne, wiþouten alle iuels þei schul liuen in al goodnesse. & he þat comeþ no3t to þis, al þe world nis no3t worþ to him. Þe erþe is cleped helle also, þer deþ is alwey inne. For þei þat ben in helle, euere more þei ben dyand in pine & no3t[1] dyen. Her pines schul ben so stronge þat þei schul alwey liuen in deþ. In iuel tyme he was born þat nil no3t fle þat. Þis is þe erþe of derknesse, þe erþe of wrecchednesse wiþouten ony goodnesse.[2] He bringeþ vs from, þat iche Lord þat suffred pine for us.

Erþe scheweþ oure leuedy þat brou3te forþ oure lyf as þe prophetes sein. "Þe erþe," þei seiden, "schal open & bringen oure sauiour" [cf. Isa. 45:8]. Marie was boþe schet & open. Sche conceyued & was mayden, þat þoru3 þe blessinge þat sche had of Crist sche bileft mayden boþe toforn & after.

And Dauid seiþ in þe sauter, "God 3af his blessinge, & oure erþe brou3te forþ his fruyt" [cf. Ps. 66:6]. [f. 120^{v}]. Oure erþe is oure leuedy. Ffor Adam was maad of þe erþe, & al com of him. Þis erþe brou3te forþ[3] his fruyt whan Iesus Crist toke flesch & blod of oure leuedy Marie, no3t for þat sche[4] hadde deserued it, but onliche þoru3 his grete mercy.

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[1] no3t] B t above the line

[2] goodnesse] B g goodnesse, first g canc.

[3] forþ] om.

[4] no3t for þat sche] nou3th onlich þat he

Ffor to techen vs hou þat we schul chastise oure flesche & holde it vnder fote þat he ne synne no3t dedliche, he þat weldeþ þe erþe, & he schal lese þe erþe of helle & schal haue þe erþe of heuen 3if he be lastand þerinne til his endynge.

After, he 3af[1] þe benysoun to hem þat wepen for her synnes & for to amenden oþer. & he þat secheþ þat[2] weping, he schal be conforted wiþouten ende. Þre wepinges[3] þer ben þat holy writ spekeþ of. On is þat a man for himseluen & his trespas þat he haþ trespased a3eins God & his euen cristen & folwed his willes of his flesch & þe world & þe fend a3eins Goddes wille & for þe iuel werkes þat he haþ wrou3t & lest þe gode & forsaken þe blisse of heuene & take him to þe pine of helle þoru3 his iuel werkes.

Þat oþer wepinge is for his[4] nei3ebore, þat is eueriche man þat haþ flesch & blod. For litel is worþ þe first wepinge but 3if þis come wiþal. For þat he oweþ to his broþer, þat þat[5] he wil haue[6] to himseluen.

Þe þridde comeþ of desire þat a man haþ to þe blisse of heuene wiþal. & he þat wepeþ þus, wiþ Peter ri3t sone he

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[1] 3af] B mar.

[2] þat] þe

[3] wepinges] þinges

[4] his] þi

[5] þat] om.

[6] haue] om.

schal haue mercy of God. Wepinge makeþ þe soule soft & swete; for þe desire þat it haþ of heuene, al erþeliche þinges ben loþ þerto.

Þre þinges makeþ a man to wepen þat desireþ to come to God. On is for to biþenken him of his iuels; þat oþer whan he þenkeþ of þe deþ of helle; þe þridde þat he is as pilgrim in þis world þat is passand. &[1] þat wil wepen[2] his synnes, þes þre þinges he oweþ ofte to han in mynde. Þan he schal be conforted of God 3if þat he do so. & he þat haþ confort of God, neuere ne schal he haue sorwe of deþ.

Take we ensaumple of þes martyrs. Neuer 3it non hard deþ ne pine ne greued hem, but al it þou3t hem good & swete, & al made loue[3] þat þei haden to God. Ffor be a þinge neuer so hard, loue it softeþ. Certes better it is for to wepen here & wasche oure synnes wiþ teres for to han alwey þe confort of God þan for to go wiþ gladnesse to þe deþ þat euere schal laste. Þe blis of þis world endeþ in sorwe, & wepinge in þis world endeþ in ioye.

Þe ferþe blessinge[4] is þat is o[þ]rest[5] after þe ri3twisnesse of God. Þat ben þei þat han good wille, & folwe it in word & in dede at her power. & God schal

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[1] &] B above the line

[2] wepen] bywepen

[3] loue] þe loue

[4] blessinge] B b blessinge, first b canc.

[5] oþrest] B orest; P oþrest

fulfillen her desire in heuene as þat þei had don it here in[1] dede.

Þe fifþe is þat we be mercyable. Þat is as michel to seye as mysays. & we ben mysays & wrecches & beggand here, for we han no þinge here of oure owne but al of biddinge and of borwinge.

In þe gospel it seiþ of hem þat ben merciable, at þe iugement þei schul haue mercy & wende to þe blisse wiþ him into his regne. He ne is no3t mercyable þat haþ mercy in[2] o poynt & no3t in anoþer. Ffor he þat haþ but o fote, he mot halten. So doþ he þat haþ rewþe of þe body & no3t of þe soule. & þei ne mowe no3t haue þe blessinge þat God spekeþ of. Ffor God were better payed þat þei halp þe soule þan þe body. & many helpen so þe body þat þei slen þe soule; & þei schul be cleped omycides at þe iugement. Þat ben þei þat avaunce so men here, þoru3 rentes & þoru3 londes & dignites, þat þei ne mow no3t for gret welþe & ese þat þei han holde þe body vnder fote. But he þat wil be [f. 121ʳ] ri3t merciable, first he oweþ to haue mercy & rewþe of Iesus[3] þat he sleþ in þat him[4] is þorw3 his[5] synne, & þan on

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[1] here in] in her

[2] þat haþ mercy in] þere nys no mercy bot in

[3] Iesus] Jesu crist

[4] þat him] þat þat in hym

[5] his] om.

himseluen & on his sely soule þat he murdreþ þoru3 his[1] synne, & þan on his euen cristen synnes, & bid faste for hem. & he þat þus haþ mercy, he is blessed. Naþeles, he þat haþ mercy of[2] his euen cristen bodiliche, he may þe sonner come for to be merciable gostliche. For ofte þoru3 þe lasse, men comen to þe more, & so comen[3] to parfite mercy þat loueþ boþe body & soule & han bounden al her wille to God so þat þei nil no þinge do but his wille. & he þat setteþ his herte to iuel, Salamon seiþ, "Þat wil[4] synnen, þei confounden her soule" [cf. Prov. 6:32]. & þat is a fol[5] mercy for to chirische so þat schal haue ende & roten,[6] þat is þe body. Of þe soule[7] men ou3te to han mercy, þat neuer ne schal han ende. & techen it[8] so þat it mi3te[9] queme God in al þinge, þan doþ he Goddes comaundement. & conseil hem þat þei ne folwe no3t þe likinge of her flesch. & lokeþ þat[10] alle þes holy men þat

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[1] his] om.

[2] of] on

[3] comen] comen hij

[4] Þat wil] hij þat wil nou3th

[5] fol] foule

[6] roten] resoun

[7] soule] soules

[8] it] hem

[9] it mi3te] hij my3tten

[10] þat] om.

ben wel wiþ God diden[1] so, for þei vseden þe seuen dedes of mercy as Iesus comaunded hem.

Þe sixte blessinge, þat ben þei þat han clene herte. Þei schul han clene herte þat kepen her conscience from al iuels, & 3if þat þei trespassen, make hem clene þoru3 schrifte.[2] As Dauid seiþ siþen þat he had synned, "Clene herte crieþ in me to God" [Ps. 50:12]. For no man ne may se God but 3if þat he haue clene herte of alle yuels þat he haþ don in þou3t, in word, & in[3] dede, boþe of bodiliche vices & of gostliche. Ffor in suche a clene herte God makeþ his woninge stede, & afterward sett him in heuene wiþ himseluen. & þat semeþ wel by þes martirs þat þei had clene herte & no þing faint þat suffred þe harmes by her good wille.

Þe seueþe blessinge is þis þat ben peisible in þis world, for þei schul ben cleped Goddes sones. Þat is, þei schul regne wiþ God in heuene þer euer more is pes and reste.

Ffoure[4] manere of pes þer ben, & þat don þer[5] foure manere of pes, þei schul ben Goddes sones. Þat on is pes bitwene God & himseluen so þat he ne do no dedliche synne þat make distaunce bitwene God & him. And Seint Poule seiþ,

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[1] diden] þat hij duden

[2] schrifte] B sc schrifte, first sc canc.

[3] in] om.

[4] Ffoure] ffor

[5] þat don þer] hij þat don þise

"Þe God of pes woneþ in vs" [cf. Phil. 4:9]. A3ein God ne owe we not to breke þe pes for to hopen for to amenden hem; for þat hope ofte desceyueþ manye & draweþ hem to gret harm for as michel as þei hopen þat God is of good abode & setten respit whan þei willen amenden hem. & so it doþ more iuel & more, & þe lengere þat þei lyn þerinne, þe more þei greuen God. But he þat brekeþ þe pes þoru3 his misays, sone he oweþ to repenten him & crie God mercy & amenden him þerof. & God knoweþ oure frelte, for non ne may lyuen wiþouten synne. And þerfore sone he 3eueþ us pes 3if we wil bid him wiþ good wille. & þerfore he þat repenteþ him wiþ good wille, þe more grace God 3eueþ him 3if þat he folwe repentaunce in þat þat in him is. But he þat abit longe fordoþ his pes in as michel as in him is, no3t so þat he ne may amenden him, but gret sorwe he mot han þerfore & gret penaunce.

Blessed be þat pine & þat turment þat makeþ þe amendes a3eins God. But he þat wil, kepen his pes wiþ God in himseluen þat non ne trespas a3eins oþer;[1] þat is, þat he late no3t þe body trespas a3eins þe soule. & 3eue 3e pes þerto in pes & 3e mowen alwey regne.

Þe þridde pes is þat he haue pes wiþ alle men. Þat is, þat he be peisible in himseluen 3if þat he misdo[2] him oþer mysay him þat he ne greue him no3t so þat he falle into

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[1] oþer] om.

[2] he misdo] any mysdooþ

synne. Man oweþ to holde [f. 121ᵛ] pes wiþ iche man in his wille so þat þei mi3ten[1] alle queme God, & turnen to þe pes of God as manye as he may & þat it ne be no3t in him alone[2] þat þer ne be pes in iche man.

And þat is þe ferþe pes, þat he holde pes wiþ hem þat pursuen him, & louen hem in gode.[3] Ffor no man wiþouten loue ne may holde pes. His gode dedes[4] he oweþ[5] to louen, & haten his iuel dedes, & loue him for to amende him. & he þat is pesible in þis manere, he is blessed of God, & wiþ him he schal regne in ioye. & þis pes hadden his[6] martirs þat al suffred for his loue.

And þei han þe viij benisouns þat suffren in pes persecucioun for to maynten ri3tfulnesse, for heuene is heren. Ffor ri3tfulnesse is God himseluen þat al ri3twisnesse haþ at wille. & holy writt seiþ,[7] "Þe ri3tful Lord loueþ ri3tfulnesse" [Ps. 10:8].

God is ri3tful, & alle þat ben ri3tful han her ri3tfulnesse of his 3ifte. Þan þei þat suffren persecucioun oþer turment for þe ri3t, þei suffren it for Goddes loue.

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[1] þei mi3ten] he my3th

[2] alone] alonge

[3] gode] god

[4] dedes] B mar.

[5] he oweþ] hij owen

[6] hadden his] helden þe

[7] seiþ] it seiþ þat

But þei þat han turment,[1] nil þei oþer wil þei, & persecucioun, þei ne han no3t þis benisoun. But þei han þis blessinge þat seken þerafter[2] for to han turment for þe ri3t, & bid faste to God for hem þat turmenteþ hem þat God for3eue hem her trespas. & 3if persecucioun come to hem sodeinliche & þei suffre it in pacient, þei han þis blessinge. Þis blessinge comprehendeþ al þe[3] oþer seuene. Ffor he þat may, holde him in ri3t loue & suffre al manere harmes. For þe more þat þei ben pined here, þe hei3ere þei ben bifore God. And þe more þat suche men ben pined, þe more þei desyre to ben pined. & for þing þat nis no3t, þei bi3eten[4] hem þe tresoure þat euere schal laste. He þat lest þe world for to wynne God, a þousandfold he wynneþ tofore God his mede.

Ffor Goddes loue, lordinges,[5] biþenke we us & turne we us to God oure saueour. & biseche we to his moder & to his holy halwen þat þei bisechen for vs þat we mot haue þe blessinge þat he haþ 3euen to hem to wone wiþ him wiþouten ende.

"Acursed," he seiþ, "be 3e riche þat han here 3oure

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[1] But þei þat han turment] B mar.

[2] þerafter] after

[3] al þe] B appears to be a correction

[4] bi3eten] di3tten

[5] Ffor Goddes loue lordinges] om.

solas." Þat is to seie þei[1] þat setten al her hertes in delices of þis world, & sechen after non oþer blisse but onliche here.

"Acursed be 3e þat fulfille 3oure wombes here, for 3e schul han hunger." Þat ben þei þat sechen here after her fleschliche lustes.

"Acursed be 3e þat lei3en, for 3e schul wepen." Þat ben þei þat setten her hertes here in ydel gamnes[2] & karoles & in bourdes for to lei3en, oþer do men[3] to lei3en at þinge þat apayreþ þe soule & is likand to þe body.

"Acursed ben þei þat alle men blessen, for þoru3 þat þei maken 3ou fals prophetes as her faders were." Þat ben alle þei[4] þat plesen to[5] men for her godes & seyn al her wille. & þei3[6] þei sen hem gon out of þe weye, þei nil no3t wiþnymen hem þerof lest[7] þei schulden[8] lese here loue; & þan ne schuld þei no3t[9] han of hem 3if þat þei seiden þe soþe. & þei ben acursed also þat holden wiþ hem for to

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[1] þei] om.

[2] gamnes] gamens

[3] men] oþere men

[4] þei] om.

[5] to] om.

[6] þei3] 3if

[7] lest] for

[8] schulden] schulden nou3th

[9] ne schuld þei no3t] hij schulden nou3th

plesen her herte wille. Þes men holden wiþ iche man, & bowen as þe rede.[1] Alle þo[2] þat taken blessinge of þes ben acursed of God. God schelde us from alle[3] such companye 3if it be his wille. AmeN.

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[1] rede] 3erde

[2] Alle þo] Also hij

[3] alle] B mar.

(59)

[In nathali vnius confessoris secundum Matheum].[1]

Homo quidam peregre proficissens & cetera.

[Matthew 25:14-23]

"It was a man," seide Iesus Crist, "þat wente in pilgrimage, & cleped his seruauntes to him & 3af to on v besauntes, & to anoþer two, & þe þridde on, & ichone after his vertu þat he hadde. He wente him forþ þat hadde þe fiue besauntes & wrou3te so þat he [f. 122ʳ] bi3at oþer fyue. & he þat had two bi3at oþer two. But he þat toke o besaunt 3ede & dalf it in þe erþe & hid his lordes tresour. After long tyme þis lord toke acounte of his seruauntes. Þan com he þat toke v besauntes, & 3af hem to his lord & seide he hadde wonnen oþer v wiþ hem. & þe lord seide to him, 'A, þou gode seruaunt & trewe of litel þinge; I schal make þee lord of mychel þinge. Go into þi lordus blisse þat neuer[2] ne schaltow haue no sorwe ne wo.'[3] Þan com he þat toke two besauntes & seide to his lord, 'Two besauntes þou 3af me, & oþer two besauntes ich haue wonnen wiþal.'[4] & þe lord seide to him, 'A, þou gode seruaunt & trewe. For þou hast

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[1] no heading in B; P In nathali vnius confessoris secundum Matheum

[2] þat neuer] nomore

[3] no sorwe ne wo] harme ne trauaile

[4] wiþal] wiþ hem

ben trewe of litel þinge, I schal make þee lord of mychel þing. Go into þi lordes blisse þer[1] neuere ne schaltow haue sorwe ne wo.' & he þat had but o besaunt com & seide, 'Sire, I[2] wot wel þat þou art a sterne[3] man & scherest þere þat þu ne[4] sewe no3t, & gederest þer þat þou kestest no3t. & þerfore ich dalf þi besaunt in þe erþe. Lo, haue here þat þin is.' & þe lord seide to him, 'Þou wicked seruaunt & yuel. Wost þou wel þat I repe þer I ne sew no3t, & gedre þer I ne keste no3t. Þerfore þou schust haue wrou3t wiþ my catel, þat whan I come I mi3te haue take þat was myn wiþ þe forplus.[5] Take þat besaunt from him & 3eue it to him þat haþ ten. & he þat haþ, men[6] schal 3euen; & he þat ne haþ no3t schal be take[7] from him. & þou[8] wicke seruaunt, go into þe ferþeste derknesse þere is wepinge & gnaistynge of teþ.'"[9]

Þis man is Iesus Crist þat wente in pilgrimage whan he bar oure flesch to heuene. Erþe is to þe body propre lond,

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[1] þer] þat

[2] I] B above the line

[3] sterne] B trewe canc., sterne mar.

[4] þu ne] B mar.

[5] forplus] ouerplus

[6] haþ men] B ne haþ men, ne canc.; P may

[7] schal be take] men schull taken

[8] þou] om.

[9] wepinge & gnaistynge of teþ] gnaystynge of teeþ & wepynge

& as pilgrime it was sett in straunge[1] stede, þat is in heuene, þat was afornhond schett from al flesch. But whan he wente hennes, he departed his godes here[2] among hise. Ffor at þe first tyme he 3af his godes to al men. & holy writt seiþ of Adam þat God put[3] þe Holy Gost in his face whan he had maad him, for he sendeþ[4] his grace to alle, & after he 3af hem his godes. Ffor no man ne haþ no3t wiþouten God. But vnderstondeþ he 3af his godes, for in his 3ifte is non yuel. Þerfore non ne may excusen him þat his 3iftes despendeþ in synne. But ichon in him seluen doþ synne whan he vseþ Goddus godes þerinne. & wite 3e wel, al þat we han, it[5] is of him. As Seint Poul seiþ, "What hastow, man, þat þou nast taken it?" [Cf. 1 Cor. 4:7]. & wite we may wel þat þe 3ifte þat al men haue ne may not come but of God. Ffor no man ne may 3eue to alle men but God onliche þat al þinge haþ in welde. But siþþen þat he com into þis world, his 3iftes were more in[6] foysoun þan þei weren toforn. Ffor afornhond he 3af bodiliche 3iftes, & after þe gostliche 3iftes. & afornhond onliche he 3af hem, & afterward he confermed hem more openliche.

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[1] straunge] a stronge

[2] here] om.

[3] put] pult

[4] sendeþ] sent

[5] it] om.

[6] in] of

Þei[1] þat toke þe v besauntes &[2] wan oþer v wiþ hem, þat ben þei þat dispenden wel her fyue wittes in al tyme to goddes worschipe & to note of her soules, & chastise so her v wittes þat þei ne trespas in non of hem.

Þei kepen wel þe v besauntes, but litel it is worþ to kepen hem but 3if he[3] werche wel wiþ hem. Fforþi he moste do gode werkes & double þe fyue besauntes. Þei doublen hem þat don alle gode werkes & laten alle yuel dedes. Þei3 al he ne be no3t parfite, ne vnderstonde[4] no3t gret clergie, na for þan þoru3 her v wittes þat þei han, þei don þe gode þat þei mowen & kepen hem from yuel & 3eue good ensaumple to oþere & helpen hemseluen & oþere boþe. For þei schul haue double mede þat kepeþ himseluen[5] & oþere.

Take we ensaumple of þe confessours þat ne couþe no [f. 122^{v}] clergie, liued ful[6] holy lyf ne[7] no lettreure ne couþe.[8] & þat hem fayled of clergie, her holy lyf fulfilled it. Na for þan, as þei couþe þei tau3ten Goddes

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[1] Þei] He

[2] &] om.

[3] he] hij

[4] vnderstonde] vnderstandande

[5] kepeþ himseluen] kepen hemseluen

[6] ful] wel

[7] ne] &

[8] couþe] couþen reden

folk to werchen wel, þoru3 good[1] ensaumple tau3te ful wel whan Goddes word nas no3t comen into þe world. Þan þoru3 good ensaumple þat þei 3af, þei doubled her fiue besauntes. Þat is, þat þei toke here in þis[2] world, þei dispenden[3] it in good vse. Now þei han gladnesse wiþ her Lord, & þan þei schul haue wel more whan þei comen to heuene, whan þat he schal comen at þe day of dome for to aresoun hem & taken acounte of hem of þat þei han don. & as þei doubled here her besauntes, so schal her ioye þan be doubled whan body & soule comen togider. & þan þei schul alwey wiþouten ony sorwe be wiþ her Lord in ioye & in blisse.

Take we ensaumple at[4] hem & lete we al yuels. Ffor þei3[5] a man ne speke no word, his gode werkes speken for him & techen oþere openliche for to doublen her besauntes. Do we as þei diden. Ffor þei weren of flesch & blod as we ben, and God strengþed hem, & we schul[6] be strengþed þoru3 hem. Ffor wite 3e wel þat þei bisechen to God for hem þat folwen her dedes, & God fulfilleþ her desyre. Þei payen God wel & his halwen þat folwen hem in dede & in werke.

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[1] good] her good

[2] þis] þe

[3] dispenden] dispended

[4] at] of

[5] þei3] 3if

[6] we schul] he schal

He þat toke þe two besauntes & wan as michel þerwiþ,[1] þat ben þei þat han[2] vnderstondinge & good wille for to werche wel, & þat wiþ good herte vnderstonde þe gode & dispendeþ it in gode werkes, & han sutil vnderstondinge & werchen wonderfuliche, þat ben sutil of herte & ben hardy in gode werkes & ne letten no3t to sutilen to bringen gode werkes to gode ende, & werchen sutiliche for to helpen hem in god so þat þe herte for no werk be barayne þoru3 ydel þo3tes. & whan a man is so sutiland[3] & wel werchand & techeþ him & oþere, sone he has doubled his besaunt[4] & bringeþ double fruyt to God.

Take we ensaumple of þes holy men þat wel wrou3ten in alle werkes & in alle goode þou3tes, & woken michel & biso3ten for oþere & for hem seluen boþe, & were al her liue in gret traueile for þe loue of God.

But he þat haþ vnderstondinge & setteþ al his wille al[5] in þe erþe, he is coueitouse of worldliche godes.

He delueþ his besaunt in þe erþe þat þenkeþ al on erþeliche godes, & litel oþer no3t þenkeþ[6] on God; ne to

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[1] as michel þerwiþ] oþer two

[2] han] om.

[3] sutiland] sotiled

[4] besaunt] besaunt3

[5] al] om.

[6] þenkeþ] he þenkeþ

his nei3ebors nil[1] no3t schewen his witt for to helpen oþere to gode, but turneþ his witt al to folye & to speken of leccherie & in alle oþere vices, & 3eueþ alle his wittes[2] to worldliche þinges þat he[3] schulde 3eue to God worschipe[4] to techen oþere to serue God. & as manye as suche on mi3te sauen þoru3 his cunninge & ne doþ no3t, as many he schal be dampned fore. & summe seyn, "I nam no3t lered. I ne haue no speche & I ne can no3t." Ne excuse no man him so, for þat he can, þat he say. Litel[5] can litel say; mychel[6] can mychel say. He þat can o gospel & haþ on ensaumple of vertue, teche it forþ to oþere. Ne loke no3t after þe tyme, ne þe age, ne þe persone, but teche to men & to wommen, 3onge & elde, to riche & pouere, in welþe & in pouerte, ny3t & day, morwen & euen, in chirches & in weies &[7] in stretes, in þe felde[8] & in þe see, & in erþe & in alle stedes, & in alle tymes þat he can say 3if þer be ony for to here it, oþer God wil condampne him for a wicke

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[1] nil] he nyl

[2] wittes] wytt

[3] he] om.

[4] to God worschipe] worschipp to god

[5] Litel] þat litel

[6] mychel] þat mychel

[7] &] om.

[8] in þe felde] & in feldes

seruaunt. & many [exc]usen[1] hem for þat þei han no3t mychel folke, as 3if God gaf no kepe to þe litel, & himseluen preched to a womman alone. & þei taken þe more perile to hem þat so [f. 123ʳ] excusen hem. & summe ne dur no3t for drede of þe riche men; summe for loue of frendes; summe for drede of lor[2] of catel: & alle þes ben false seruauntes. God schal bynymen hem her besaunt & 3eue it to hem[3] þat han ten, and caste hem into þe ferþeste derknesse; þat is, þe gretteste pine þat is in helle. Loke þerfore litel & mychel þat he werche wel wiþ his besauntes.[4] Ffor ichon schal 3elden resoun after þat he haþ taken, boþe of his witt & of his[5] erþeliche godes. & he þat multiplieþ wel his godes, in heuene he schal haue double mede & lyf wiþouten ende. & he vsureþ[6] wel & ari3t þat in al þinge doþ wel. & 3if he werche yuel, he goþ to pine wiþouten ende, & ouer al þei þat han witt & wysdome & couþe teche men & nil no3t. Þerfore, þe more þat a man can, þe bisier he mot be to kepe him in good lyf & techen oþere þat he can wiþouten mede takinge.

Ffor Salamon seiþ, "Þou ne schalt no3t selle þi witt, for God it 3eueþ þee" [cf. Prov. 23:23]. & loke wel þat þei

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[1] excusen] B acusen; P excusen

[2] lor] lesynge

[3] hem] hym

[4] besauntes] besaunt

[5] his] om.

[6] & he vsureþ] He vseþ

ne late no3t erþeliche þinges ouercome her witt, & þat þei ne sese no3t for to prechen for no worldliche þinge, ne to techen þe witt þat God haþ sent hem, ne for doute, ne for pouste, ne for no worldliche enemye. He þat letteþ for ony þinge whan tyme is to seye[1] þe soþe, & also letteþ to speken of his Lord for coueytise or for drede, he hideþ his[2] Lordes tresour & delueþ it in þe erþe. Whan he letteþ for ony erþeliche power, oþer for doute of lesinge of catel, oþer for þat he is adrad þat he schulde lese his auauncement in þis world 3if þat he seide þe soþe, he schal be pined wiþouten ende. Whan he douteþ more worldliche goodes[3] þan God, & for he douteþ to lese worldliche þinges, he lest[4] God þat al comeþ of.

Loke[5] here a sorweful lore. Wel he oweþ to han sorwe & wo þat lest[6] himseluen & his Lord boþe, & nameliche þat 3eueþ al gode & al gode 3eldeþ. And he þat vseþ wel þat he 3eueþ,[7] in heuene he schal 3euen him blisse wiþouten ende.

Ffor Goddes loue, lordinges, se[8] we oure dedes er þe

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[1] seye] om.

[2] he hideþ his] of his

[3] goodes] catel

[4] lest] leseþ

[5] Loke] Lokeþ

[6] lest] Teseþ

[7] 3eueþ] 3iueþ hym

[8] se] seche

ri3tful iuge come, & dresse we hem here þoru3 repentaunce & soþe schrifte. Ffor God þat al wot 3eldeþ iche man after þe wil þat he haþ, good oþer quede. & forþi chastise we oure v wittes þat we mowe dispenden hem to Goddis worschipe. & he þat haþ vnderstondinge oþer ri3tful werchinge, [f]or[1] Goddes loue kepe him wel þat he ne trespas no3t in no þinge; & 3if he do, amende him sone.

He doubleþ his besaunt[2] ari3t þat doþ wel in good entent pure & clere. Þan[3] he may sikerliche 3elde rekenynge toforn his lord þat he had þe 3ifte of, & þan he schal sette him in his blisse, þat neuere ne schal han ende, wiþ himseluen.

He dispendeþ his lordes tresour ari3t þat ne proudeþ no3t for his speche, ne for his cunnynge, ne for praysinge, ne for auauncement, ne for riches, but onliche sette his herte in God & al his wille & al his þou3t, & þat ne sekeþ non oþer mede but onliche sauacioun of himseluen & of his euen cristen, & suffreþ for his lordes loue simpliche alle harmes þat men don him, & wiþ gode wille is euere þe lengere þe busyere for to techen oþere al þat he can, & is alwey gladand in God.

He dispendeþ his besauntes ari3t but 3if he it do for ricches, oþer for to be preysed, oþer for coueitise of

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[1] for] B ffor; P for

[2] besaunt] two besaunt3

[3] Þan] for þan

catel, oþer for ony erþeliche þinge. He hideþ his Lordes tresour in þe erþe & God schal reken wiþ him as wiþ a wicked seruaunt. God sende vs his grace so to dispenden his 3ifte þat we moten come to his blisse. AmeN.[1]

[1] his blisse Amen] B written below in next line; P ends here; two blank lines and then: Of þe holy omelies now I wil blynne God brynge vs to þat blisse þere ioye is euere jnne

(60)

[Epistola in Dominica quinquagesime].[1]

SI linguis hominum loq[uitu]r & angelis & cetera.

[1 Corinthians 13:1-13]

Many man spekeþ of charite [f. 123^{v}] þat not no3t what it is. Fforþi Ichille a litel speke þerof þoru3 Goddes helpe. Ffor þoru3 his charite he 3af vs ensaumple of himseluen. Wel ich wot þat I ne haue no3t so michel witt ne so gret clergie þat ich may alwey wel sein, but charite it doþ me don. Wel I wot þat he haþ so michel mi3t þat he may amende myn vnconandschipe. Ffor he þat werkeþ in charite, God werkeþ in him, & he in God. Þerfore he seiþ, "3e ne speke no3t but þe Holy Gost þat spekeþ in 3ow" [Matt. 10:20; Mk. 13:11].

Now here we what Poule spekeþ, þat holde his scole in charite þat was rauist from þe erþe to heuene & tau3te. "O God," he seiþ, "þei3 I spak al[2] langage þat men can & aungels, & I ne had no3t charite, such ich am as bras ringande. 3if ich speke neuer so swete speche ne so fair, al nis no3t worþ but 3if ich haue charite."

Seint Poule setteþ ensaumple by himseluen & seiþ, al þat men wil werchen in þis lyf, but 3if þer be charite, al

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[1] no heading in B; sermon omitted in P; heading in H: Epistola in dominica quinquagesime

[2] al] B l above the line

nis no3t. Ffor many þer ben þat speken ri3t faire & deliciousliche, & han her tunge al so deliuer þat þei ne douten hem no3t of no þinge, & cunne teche wel þe folk, but al þei don it for her owne profite, oþer for to ben holden wys, oþer for to ben preised þerfore, oþer for to wynnen, oþer for to disceyuen, oþer for to han gret worschipe. & he þat spekeþ wel for ony of þes poyntes oþer in ony oþer manere, but 3if it be al enterliche for þe loue of God & to helpen his euen cristen to sauen her soules, al enterliche he lest charite. 3if al þei han oþers helpe, al it profiteþ hem no3t; for þei han taken her mede in þis world. Ffor whiche þei 3euen al her entente for to speken. He þat spekeþ in þis manere, ri3t as bras þei breken hem. Þe bras ringeþ & 3eueþ soun to oþere, & forbeteþ himseluen. And cymbales also: þe soun of hem pleseþ to oþere, but it tobriseþ itseluen. Whan he þat spekeþ Goddes word is wiþouten charite, his wordes fli3en as þe wynde & taken non efecte. What schal it be of þis world, wyse men þat painen hem in al wyse for to turne þe ri3t upsodoun, as þes pledours & þes auoketes þat dressen al her speches for to wynnen worldliche goodes & turne þe ri3t & mayntene þe wrong, & after þei[1] glorifien hem þerinne?

Þei seyn þat þei it don for Goddes loue, as 3if þat þei plesed God wiþal. Þei cloþen a pouer man & robben ten.

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[1] þei] B above the line

Here is a karful charite: robbe x pound & 3[i]ue[1] xij pans for þe loue of God. It semeþ as þei wolden maken God parciner of her þefte; but God schal caste it al in her owne necke & putte hem adoun into helle. But þis wrecched man þat doþ so gode for Goddes loue, þe deuel it makeþ him to don for to ablinden himseluen & oþere þat he ne schulde no3t aparceiuen his wicked[2] dedes, & al for to disceyuen him atte laste. But certes þei ne ben in no charite, ne no3t don þat pleseþ to God. Ffor wite 3e wel þat neuere man ne schal be saued but 3if he be in charite.

Charite is seid of dere þinge, & dere þinge is wel biloued. Ffor I sey 3ou forsoþe þat ri3t loue is charite. Ri3t loue ne haþ he no3t þat liueþ in ony synne.

Dauid it seiþ in þe sauter, "He hateþ himseluen þat doþ wickednesse" [Cf. Ps. 10:6]. Loue[3] þat turneþ to folye nis no3t worþ loue but wodenesse. It nis no3t cleped ari3t charite þat deseriteþ þe dere soule þat so dere was bou3t. But þat loue is ri3t charite þat in alle pointes pleseþ wel to God, þat loueþ al goodnesse & hateþ alle yuels & can wel holden him in gode.

Of such loue Seint Poul spekeþ, & no3t of fole loue. Ffor speke he neuere so wel ne so good langage, he nis but a [f. 124^{r}] disceiuour & vnwys. & þei3 he haue as renable

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[1] 3iue] B 3ue

[2] wicked] B w wicked, first w canc.

[3] Loue] B loueþ, þ erased

speche as þe holy aungels oþer þe fendes, þat he spekeþ of gostliche þinges, al takeþ non efecte.

Ffine loue is þat is ful of goodnesse & al goodnesse comeþ of; for God is charite, & charite woneþ in him, & he in it. A gret fole he is þat bynymeþ God his herborwe þoru3 enuye oþer þoru3 pride, oþer leccherie, oþer ony oþer vices.

Wel he oweþ to be lorn wiþ skile þat putteþ[1] God out of his hous. Þat ben þei alle þat trespassen a3ein charite. Loue is on of þe comaundementes, but in two braunches it spredeþ: þat is, loue God ouer alle þinge, & his euen cristen in God. Al for no3t he gedreþ oþer vertues þat nis cloþed in charite, for charite is þe rote of alle vertues & 3eueþ norisinge to hem alle. & whan þe rote is ded, þe braunches ne mow neuere quiken. & he þat holdeþ ari3t charite as it oweþ to ben holden, it is bigynnynge & rote of alle vertues & of alle goodnesse.

Now hereþ what oure mayster seiþ forþ: "3if ich had al þe prophecie þat is þe witt of al þat liuen, & þei3 I can al þe lettrure, & boþe þe olde lawe & þe newe, & can al þe science þat is, & 3if I be of so gret mi3t þat I may remeue hilles," as an abbot of Bonatte dide þat wolde maken an abbay, but he ne hadde no space for a gret hille þat þer stode. He bisou3te God þat he schulde helpen[2] him, & he dide þat hille awey; & þan had he place anow3.

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[1] putteþ] B putteþ out, out canc.

[2] helpen] B h helpen, first h canc.

Now vnderstondeþ, for Goddes loue, what good loue haþ gret mi3t, þat prophecie, ne clergie, ne bileue, ne non oþer þing wiþouten loue nis no3t worþ þat nis no3t wiþ God. & þo ben þei þat ben no3t in charite; for hem þat faileþ ri3t loue, ne schul þei neuere wone wiþ Crist. And þerfore he seiþ in þe gospel þat he ne acordeþ no3t wiþ þe folk þat ben out of charite. In þat day, he seiþ, schal michel folk come to him & sein, "Lord, in þi name we spake many wordes & dide many gode vertues. Alle seke we heled þoru3 þee, & we kesten þe fendes out of mennes bodies & wymmens." "Þan schal I sey þus to hem: 'Goþ from me, 3e wicked, to þilke fyre þat was maad to þe fendes. Go, for ich ne knowe 3ou no3t'" [Matt. 7:22-23].

Hou may þis be & he knoweþ al þinge & for3et no3t? But þat he seiþ "I ne knowe 3ou no3t" bitokneþ þat he ne knoweþ þe lyf of non but 3if þat þei ben in charite, haue he neuere so many vertues. & þerfore he seiþ, "I ne knowe 3ou no3t. Ffor 3e be no3t cloþed in charite." And þerfore seiþ Poule to conferme men in ri3t bileue, & no3t vnderstonden þat ony þing may helpen wiþouten charite.

He seiþ, "Þei3 ich 3af al my good to pouere had I neuere so mychel, & þei I turmented my body in alle turmentes so þat I 3af it to þe fyre þat brenneþ, & I ne hadde no3t charite wiþ me, þat is þat I do þat in me is for to kepe me out of al synne, al nis no3t worþ to me." And wel we witen þat it is an hei3 þing tofore God for to cloþe þe naked, and fede þe hungrie, & for to do þe werkes of

mercy. Ffor many ensaumple we han þerof þat it is good, & God it seiþ & it is his comaundement & in þe gospel.

And Dauid seiþ in þe sauter, "Wel is him þat helpeþ þe nedeful, for in nede he schal ben holpen" [Ps. 40:2]. & God seiþ in þe gospel, þat ne may no3t li3en, "3eueþ almes, & al þinge þat 3ou nedeþ 3e schul haue" [cf. Luke 6:38]. And Salamon seiþ, "As water quencheþ þe fyer, so doþ almesdede synne" [cf. Prov. 25:21-22]. And Seint Poule seiþ, þat is a parfyt mayster, "Vseþ 3ou to hospitales, þoru3 whiche 3e mowe plese to God" [citation not identified]. Now it semeþ by þes wordes þat Poule were a[1] [f. 124^{v}] gabbere,[2] oþer al þes ne profite but litel. & summe mi3te wene þat her were contrarious þing & nis no3t. He ne seiþ no3t þat almes nis no3t worþ, but he seiþ almes wiþouten loue nis no3t worþ. Ffor he doþ almes ari3t þat kepeþ him out of dedliche synne as forþ as he may, & þenkeþ for to han no praysynge here ne no mede þerfore but onliche of God. & he þat doþ almes oþer ony good dede for worschipe of þis world & for to ben holden good, he it lest. God ne can him no þonk for his almes no more þan þe fader wolde do þee 3if þat he sei3 þee slen his sone toforn his ei3en. & he þat doþ dedlich synne & deliteþ him þerinne, he sleþ Goddes sone toforn his faders ei3en. Fforþi he þat wil don almes quemeful to God, loke þat he do it in gode; þat is, þat he do it in clene lyf. Fforþi he

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[1] a] B a g, g canc.

[2] gabbere] B a gabbere

þat doþ synne & deliteþ him þerinne, his almes goþ to God, & he to þe fend. Fforþi oweþ euerich man avise him ful wel þat he loue himseluen in God, & loue hem also in whiche he dispendeþ his tresour, & loue hem so þat þei nil han no mede of hem here but onliche of God whan it is his wille to 3elde it him. & þat ne doþ no3t þis, it ne profiteþ no3t to his soule as vnto þe lyf þat euere schal laste, but it may aleggen his pine here oþer elleswhere. Ffor iche gode dede schal be 3olden, & iche yuel dede punyst. He þat takeþ mede here, þat is wil be praysed for his gode dedes, as Diues dide þat was biried in helle, & La3ar toke his mede in Abrahams bosome, þat is in þe blisse þat euere schal lasten. Ffor litel þe riche dide here, & þerfore he hadde his mede here þat litel is worþ. But be þe almes neuer so gret, wiþouten ri3t loue it nis no3t worþ a nedle. Ffor Seint Iame seiþ, "He þat is gilti in on, he is gilti in alle" [Jas. 2:10]. Þat is, he þat agilteþ in charite, he is coupable in alle synnes. & holy writt seiþ, "He þat synneþ in þe Holy Gost, it ne may no3t be for3euen here ne elleswhere" [Matt. 12:31-32]. Ffor þe Holy Gost is loue, & þe synne of þe Holy Gost is in two manere: in wanhope, & ouerhope. Þat on fordoþ Goddis ri3twisnesse, & þat oþer his mercy. & he þat is taken in on of þes synnes, he ne schal neuere come to Crist. Michel he oweþ to holde him for a wrecche þat forsakeþ loue & takeþ him to hate. So he is forsoþe: Ffor God hateþ him & þe deuel takeþ him. But what helpeþ it to speke of loue but 3if a man telle hou it may be

kept? Poule vs techeþ: "Loue," he seiþ, "is pacient & swete loue to alle men. Charite nis no3t enuyous, ne proud, ne desceyuand of herte after fleschliche likinges, ne scornful, ne þenkand yuel, ne gladeþ no3t of wickednesse, ne it ne loueþ no3t synne."

Now loke iche man in himseluen 3if þat he haue ony of þes in him, & amende him sone & putt hem out. & þan haþ he ri3t loue. Ffor loue ne may no3t dwellen þer þat dedliche synne is. & 3if þat he ne haue no3t of þese, þan he may be siker þat he haþ ri3t loue. Ffor Iesus 3eueþ him al to þat loue, & he is euere more redy to don al þat such a man wil asken. God graunte us so to louen him þat we mowen come to him & wone wiþ him wiþouten ende. AmeN.[1]

[1] AmeN] B written below at the end of the next line

GLOSSARY

The glossary is restricted to difficult or unusual words found in B, the base text. Not included are words common in Middle English or words peculiar to P and W2. Similarly, not every possible orthographic variation of a word is given, though common alternate spellings are shown at the end of the entry. Following the policy established by the editors of the Middle English Dictionary, I have distinguished between vocalic and consonantal i/y, u/v; thus MS "baylye" can be found under "bailie," MS "auauntance" under "avauntance," etc. Where practical, I have listed verbs in the infinitive, indicating MS forms within the entry itself. Abbreviations are standard:

adj. adjective
adv. adverb
comp. comparative (degree)
conj. conjunction
fig. figurative(ly)
gen. genitive
ger. gerund
imper. imperative
impers. impersonal
indef. indefinite
lim. limited
lit. literal
n. noun
num. number, numeral
ppl. present participle
p.ppl. past participle
pl. plural
prep. preposition
pres. present
pret. preterite
refl. reflexive
sg. singular
subj. subjunctive
sup. superlative (degree)
theol. theological sense
v. verb

Where more than one definition for a word exists, individual definitions are separated by a semi-colon in the entry. Not every appearance of a word is listed, but sample occurrences are shown by page and line number immediately following the definition(s).



abascht, p.ppl., upset, perplexed, puzzled; startled, frightened, 58/11, 100/3, 378/14, 484/7; abaysched, abayst.

abbobben, v., fig. to bewilder or mystify (somebody), 516/8.

abiggen, v., to buy or pay for (something), obtain at the cost of labor or suffering; with dere: to buy dearly, pay a high price for, 696/18.

ablindeþ, v. 3 sg., deprives of vision, blinds; dazzles; blinds spiritually or morally; misleads, deceives, 188/6, 255/5; p.ppl. ablinded.

achesoun, n., cause, reason; motive for doing something; that which furnishes a pretext, an opportunity, 126/17, 671/20.

acumbred, p.ppl., assailed, harassed, burdened, 167/3, 445/7.

addres see **nadder**.

adrad, p.ppl. as adj., afraid, frightened; humble, reverent, 127/16, 661/1.

affien, v., to trust, have faith; with in, of, on: trust in (something), rely on (somebody), have faith or confidence in; refl. with in, on, to: entrust oneself to (somebody), put one's trust in (something), rely on, trust, 44/13, 116/9, 127/10, 151/18, 391/1; 3 sg. afieþ, affieþ.

agilten, v., to sin or transgress against; to offend, wrong; to be guilty of sin, transgression, or offense; do wrong, sin, 212/9, 427/16, 676/12; 3 sg. subj. agilte.

a3einseien, v., to contradict; deny; refute; oppose; withhold, refuse to give; forbid; of things: be incompatible, 593/11, 632/1, 676/5; 3 sg. a3einseiþ.

aioynen, v., to charge (somebody with a task or duty); to impose (an obligation); enjoin, 113/12.

alder, gen. of **al**, lim. adj. and n., 541/14, 542/1, 614/1; alþer.

aleggen, v., to alleviate, mitigate, or allay (suffering, grief, tribulation, etc.); reduce or remit (a penalty); relieve (of a burden), 425/11, 481/13, 664/17, 718/21; 3 sg. alegeþ, aleggeþ, p.ppl. aleged, alegged.

alsone, adv., just as quickly or readily, immediately, at once, 192/2.

amonesten, v., to warn, admonish, 19/1.

and (&), conj., if, 795/11.

anentes, prep., of an attitude or action: toward or to (somebody); with respect to, as regards, concerning, 170/6, 598/2, 698/9; anentis, onentes.

anheien, v., to raise or lift; refl. exalt oneself, be overweening, 403/15; p.ppl. anhi3ed.

anow (-e), n., abundance, a great deal; enough; pl. many people, a great number of people, 56/6, 674/17; adj., plentiful, sufficient, adequate, satisfactory, 320/3, 777/14; anou3, ynow.

anoureþ, v. 3 sg., does homage to, worships; reveres, honors; greets or salutes (somebody) respectfully, 712/6, 717/2; pret. anoured; anowreþ.

anoie, n., feeling of annoyance, irritation, displeasure; tribulation, affliction, suffering, 195/13, 223/16; pl. anoies.

anoien, v., to disturb, annoy, offend; displease, irritate, provoke; to bore (an audience), 182/12.

aparceiven, v., to perceive, notice, become aware of, see, 201/10.

apertliche, adv., clearly, distinctly, obviously; openly, in public, 15/3, 295/5; apartliche.

apeiren, v., to make worse, damage; impair, harm; suffer damage or loss, 247/11.

apoint, adv., to the point (of something), 685/4.

aquiten, v., to clear (oneself) of a charge, of wrongdoing; free (oneself from punishment), escape (punishment), 17/16.

archedeclin, n., the master of the feast at Cana in Galilee--both as a common noun and as a proper name, 93/2.

areren, v., to raise, resurrect; restore (somebody) to grace, save, 52/8, 287/13, 287/14, 364/17, 641/14; pret. arered (-e).

aresoun (-en), v., to arraign, call to account; address (somebody); ask (somebody) a question; respond, 3/17, 46/10, 698/12, 698/16, 844/7; aresoun, 3 sg. aresoneþ, pret. and p.ppl. aresound (-e).

arwen, n. pl., arrows, 621/1.

as swiþe, conj. modifying an adv. of time, as quickly (as), 118/8.

asise, n., the rendering of a judgment or decision, 33/3.

assailour, n., chastiser; assailant or invader; hostile critic, 9/2, 9/5; pl. assailiours.

assaie (-n), v., to test or try (a person), 59/11, 231/7; assaie.

assoileþ, v., absolves (somebody) of sin; releases (somebody from hell, purgatory, or the bonds of sin); answers (a question); resolves (a doubt), 87/6, 657/19, 722/1; p.ppl. asoiled, assoiled; asoileþ.

astored, v. pret., stored, stocked (a place) with provisions; mended or improved (something), 544/14, 661/3.

astuned, p.ppl., dulled, benumbed, deadened, 570/5.

atempur (-en), v., (to) moderate or reduce (heat or some other quality); (to) check, restrain, govern, 32/11; atempren.

atholde (-n), v., (to) have in one's keep or power; grasp, comprehend, 687/9.

attendant (-aunt), adj., obedient, subservient; subject (to somebody); be attendant to: take care of, attend, 2/12, 750/13.

auntre, n., fate, fortune, chance; in auntre: perchance, perhaps, 12/12.

avauncen, v., to go forward, prosper, succeed; to improve (something), further the development of (something); to help (somebody), assist, benefit; to promote (somebody) in rank or status; to provide (somebody) with a benefice, 94/3, 130/4, 757/7, 766/7; 3 sg. avaunceþ, p.ppl. avaunced.

avauntance (-aunce), n., boastfulness, vainglory, 778/22.

avaunten, v., to boast, brag; be boastful; speak arrogantly or proudly; refl. to put oneself forward, presume (to do something), 149/3.

avenaunt, adj., seemly, worthy, proper, honorable; agreeable, beautiful, 613/4.

aventure (-oure), n., danger, jeopardy, risk; fate, fortune, chance; pl. one's fortunes, one's circumstances; the outcome of something, 187/3, 621/10, 733/9.

avisen, v., to look at, examine, scrutinize, 511/5, 519/9; avise.

avoketes, n. pl., professional pleaders in courts of law; counsels, attorneys, advocates, 852/20.

avouter, n., adulterer, 450/9.

awrekeþ, v. 3 sg., avenges, takes revenge for; refl. avenges oneself, gets revenge; executes (one's wrath or hatred), 420/2.

baile, n., sovereign control; dominion, sway, 686/20.

bailie, n., captivity, custody; possession, keeping; haven in bailie: to hold in custody on bail, 192/12, 248/7, 811/15.

bandoun, n., power to control, rule, or dispose--only in prep. phrases--in bandoun: in (someone's) power or under (his) control; be dominated by (somebody); in bondage, 188/5, 204/8, 636/9, 697/13.

bare, n., a portable bed, a litter; a bier, 624/7.

baudestrotes, n. pl., procurers, procuresses, panderers, 139/4.

begrucchede, v. pret., grumbled over, found fault, begrudged, 284/7.

benisoun, n., act of invoking a blessing on someone; the words used in blessing, a prayer of benediction, 364/7, 578/16, 738/9, 830/6.

beringe, ger., childbearing, being born, birth, nativity, 401/8; pl. beringes.

besaunt, n., a gold coin of Byzantium; as a rendering for various biblical coins: a piece of silver (argenteus), drachma, mina, talent; pl. besauntes, 457/6.

biclippen (-pen), v., to take hold of; grasp, seize; to contain or confine; to embrace; surround, envelop, encompass; cover (somebody) for protection, 416/17, 477/9, 748/22; 3 sg. biclepeþ, biclipeþ, p.ppl. bicleped, bicliped.

biclippinge, ger., the act of embracing; an embrace; enveloping, 416/5.

bigge (-n), v., to free or save (somebody from damnation, hell), 318/1, 590/8, 769/12.

bigger, n., a buyer or purchaser; of Christ: Redeemer, Savior, 772/12.

bihoten, v., to promise; promise sincerely or with good intentions, 40/12, 41/16, 386/8, 441/11, 604/7; 3 sg. bihoteþ, p.ppl. bihi3t.

bihoveliche, adj., useful, profitable, beneficial, good; requisite, necessary, 625/7.

biknowen, v., to make known, reveal, confess; recognize or admit as true, 214/8.

bilapped, p.ppl., clothed or enveloped (something), 402/1.

biles, n. pl., any festering sores on the surface of the body; ulcers, carbuncles, boils; also, ulcerated wounds, 429/9.

binimen, v., to deprive or despoil; to take away (property, a right, etc.); remove, 130/2, 299/9, 380/2, 414/9, 702/15; 3 sg. binimeþ, pret. binam, p.ppl. binomen.

biniminge, ger., the act of taking away; deprivation, loss, 697/9.

biraft, p.ppl., deprived or robbed (of something); taken away, especially by violence, 288/15.

biþenken, v., to think, reflect, ponder, meditate; consider, contemplate, realize; call to mind, remember, 163/10, 215/12.

blendeþ, v. 3 sg., impairs or destroys (someone's) insight, discernment, moral sense or natural feeling, 188/7.

bliþeliche, adv., gladly, willingly, eagerly, readily, 5/5, 61/4, 62/10, 498/18, 691/20; bleþeliche, bliþlich.

bobaunce, n., ostentatious or boastful behavior, boasting; a boast; vain display, worldly vanity; mockery, sport, 56/1, 56/4, 251/10, 349/1, 414/13.

bolned, p.ppl., swollen; puffed up (with vanity or pride); arrogant; swollen (from infection), 585/2, 645/16.

bone, n., petition, request, prayer, 170/11.

borow (-e), n., a surety: one who becomes legally responsible for the behavior of another, one who guarantees that another will perform an oath or fulfill an agreement; guarantor, pledge; to borow: as a loan, 536/1, 811/12, 811/13.

bost, n., boastful speech, bragging, self-praise; arrogance, presumption, pride, vanity; ostentation, display, parade, pomp, show, 53/19.

bowen, v., to submit or obey; acknowledge (somebody) as God or ruler, 693/3.

breche, n., the act of breaking something; an injury to the human body; violation (of a legal obligation or commitment); a rupture in friendly relations, 304/9, 466/5.

brechel, adj., easily broken or shattered, brittle; weak, easily hurt or destroyed, 740/7.

bresten (-on), v., to break, burst, 36/4, 61/2 339/3.

buxom, adj., humble, obedient, submissive; obedient to, 449/6.

buxomnesse, n., humbleness, obedience, 449/15, 653/11.

buystyslyche, adv., (speak) simply, in literal fashion, 4/8.

careyne, n., a dead body, a corpse; a decaying corpse, 614/14.

catel, n., property of any kind; goods, treasure, money, land, etc.; worldly catel: earthly goods, material possessions, 595/15.

chaitif, n. and adj., captive, prisoner, slave; wicked man, scoundrel; wicked, base; cowardly or covetous, 437/2, 523/4, 561/12, 735/3; cheitif.

chaitifte, n., captivity, slavery; misery, wretchedness, 571/9.

chalange, n., charge; something that one can be properly accused of or charged with, 465/4.

chalangen, v., to accuse (falsely or maliciously), 179/5.

chargen, v., to load, overload, burden; to regard as important or worthy; be concerned about, 178/13, 424/9, 444/8, 778/2; 3 sg. chargeþ, p.ppl. charged.

childen, v., to give birth to a child, have or bear a child, 340/3; 3 sg. childeþ.

childinge, ger., the act or event of giving birth to a child; childbirth, 744/2.

chinche, adj. and n., parsimonious, stingy, miserly; a (rich) person who is stingy, miserly, or greedy, 498/15, 499/3; pl. chinches.

cleimeþ, v. 3 sg., demands (something) by virtue of a right or title; designates (somebody) as (something), calls, names, recognizes as, 359/1.

clerkes, n. pl., members of the clergy, ecclesiastics, clerics, 398/14.

clipinge, ger., the act of embracing, an embrace; fig. spiritual embrace; enclosing, enclosure, 416/14.

clos, n., an enclosed area; a protective container, such as a reliquary; the womb (of the Virgin Mary), 304/13.

cloutes, n. pl., simple or mean garments, rags; swaddling clothes, 66/10.

colver (-e), n., a dove; an image of a dove, 90/10, 173/4.

comburment, n., evil influence, dominance (of the devil, of evil); sinning, sinfulness, 17/17.

comitour, n., an accountant; especially an official who oversees the collecting and auditing of taxes for a shire, a kingdom, etc.; a pleader in court, a lawyer, 33/3.

conand (-e), ppl., possessing knowledge; learned, erudite, expert, competent; experienced, wise; with of: versed in (something), 10/9, 187/13.

connen, v., to know or have mastery of; to possess knowledge or understanding; to be able (to do something), 10/11, 113/2, 182/10, 459/2, 512/12; pres. sg. coude, couþe, pres. pl. cun; cunne.

confermen, v., to endorse, ratify, approve, confirm; sanction; lend support to, promote; (? error) for conformen: to model (something, oneself, on something else), make like (something else), 513/4, 738/17.

confortable, adj., encouraging, reassuring; spiritually edifying, comforting, or gratifying; cheering, 393/9.

coniecten, v., to suppose, assume, or surmise; to cast down, prevent, 5/6, 665/4; coniectin.

contek, n., dissension, discord, conflict, strife; quarreling, brawling, 42/12, 540/5, pl. contectes; cuntek.

coppe, n., a drinking vessel; a bowl, goblet, cup, etc.; fig. something to be partaken of, that which falls to one's lot to endure or enjoy, 330/9.

corious, adj., solicitous, concerned, intent (upon), 156/5, 443/9, 602/6.

corseintes, n. pl., saints' bodies (especially relics); saints, holy persons, 500/5.

coupable, adj., guilty, blameworthy, culpable; guilty of; liable, 429/16, 491/5.

coveren, v., to recover, regain, get back, 88/4, 574/10; 3 sg. couereþ; keveren.

covert, n., seclusion or hiding, 428/9.

croice, n., a cross for crucifying, a gibbet; especially the cross of Christ, 128/14, 729/13, 804/9; crois.

croke, n., a hook or trident (of the devil), 329/10.

crouche, n., a cross, crucifix, 805/14.

cruchеþ, v. 3 sg., makes the sign of the cross upon, 572/11.

cunnen see **connen**.

cure, n., spiritual duty or responsibility; ecclesiastical office or position, 9/16.

curteisie, n., of the Deity: beneficence, grace, mercy, or an instance of it, 208/6.

custome, n., habitual behavior, a habit; in custome: as a matter of habit, habitually; haven in custome: to be in the habit, 662/5.

customabliche, adv., in accord with custom, tradition, or usual practice; habitually, regularly, frequently, 250/9, 718/9; custumabliche.

dar, v. 1 sg., have the courage (to do something), dare; be under necessity or obligation, 25/2.

deceivans, n., the act of deceiving, treacherous action or conduct; lying, deception, trickery; the quality of deceitfulness, 348/8.

deded, p.ppl., deadened; dull or insensible, 661/16.

dedein, n., scorn, contempt, disdain; haven dedein: to hold it beneath one's dignity (to do something, that something be done), 111/1.

defaute, n., lack, insufficiency, absence; for defaute of: for lack of, 430/8, 497/5.

defenden, v., to protect (somebody, something); to forbid, 295/10, 493/15; 3 sg. defendeþ.

defendours, n. pl., defenders, protectors, 9/1, 9/3; defendowres.

deineþ, v. 3 sg., considers (something) suited to one's worth or dignity, condescends (to do something); impers. to seem worthy, 692/18.

delay, n., delay, postponement; withouten delay: without hesitation, assuredly, certainly, 435/15.

delfulliche see **dolfulliche**

deliver, adj., agile, nimble, active, quick; free, unencumbered, 97/6, 852/2.

delven, v., to bury; to dig; dig up; cultivate; 17/6, 525/8, 720/17; p.ppl. **doluen**: buried.

departinge, ger., a difference, distinction, 773/3.

dered, p.ppl., exalted, honored, 560/14.

derworþ, adj., excellent, valuable, prized, precious, 96/4.

derworþliche, adv., as a treasure, with great care, preciously, 159/12.

desawarre, adj., lost, wandering, 453/15.

deseriteþ, v. 3 sg., dispossesses somebody of an inheritance; fig. deprives somebody of salvation, 853/17.

despenden (dis-), v., to distribute (wealth, goods, etc.), especially dispense in charity to the poor, 27/5, 27/7, 825/3; 3 sg. despendeþ.

despens, n., means of subsistence, sustenance, 27/3.

despuilen (dis-), v., to rob, plunder, or ravage; to take away or ruin; to deprive (somebody or something of something), 500/1, 577/5; pret. dispuiled.

despuiles, n., spoils, booty, 223/6.

desturblen, v., to trouble; hinder, impede, 207/13.

dich, n., den, burrow; fig. den (of thieves), 538/6.

dignite, n., high rank or position; a high office; a position of honor, 324/14, 703/1, 832/16; pl. dignites.

di3t, p.ppl., prepared (something), made ready for use; cultivated; changed, turned, transformed, 147/9, 161/17, 371/10.

disdeinous, adj., scornful, contemptuous, disdainful, 460/14.

dismetteþ, v. 3 sg., sends (somebody) away; divests (somebody of something), 358/2.

disparplen (-ilen), v., to separate and disperse; scatter; distract (soul, spirit, wits, etc.) in a variety of activities, 210/10, 315/5, 499/8; 3 sg. disparpleþ.

distempred, p.ppl., upset by imbalance of the humors or qualities; diseased or impaired; infected, foul, 412/14.

diswarre, adj., unaware, uncertain, unprepared, 50/1.

dole, n., the emotion of grief or sorrow; pity, compassion, mourning; lamenting, 538/7.

dolfulliche, adv., sorrowfully; compassionately; painfully; miserably, 329/8.

dolven see **delven**.

doute, n., a feeling of uncertainty, doubt, perplexity; anxiety, fear, fright; reverence, respect, 121/14, 383/3, 848/8.

douten, v., to feel uncertain, be in doubt (about something); to be anxious, fearful, frightened, 152/9, 193/12, 825/15, 848/12; 3 sg. douteþ.

dragmes, n. pl., ancient Greek coins, drachmas; coins used in Syria, 457/6.

drede, n., fear, fright, terror; a fit of terror, a fear, 128/1.

dreiȝeþ, v. 3 sg., dries up, 367/1.

drenchen, v., to drown, be drowned, 124/4, 127/15.

dressen (-scen), v., to turn (something in a direction); devote oneself (to something); arrange, put in order; order (one's words); redress (an injury or injustice), 186/5, 441/13, 703/14, 735/13, 852/20; 3 sg. dresseþ.

durende, ppl., lasting, 258/1.

durnedale (derne-), n., the name of Roland's sword, here used to signify a sinner who is hardened in his ways, who refuses to repent, 159/14, 258/2; pl. durnedales.

eft, adv., a second time, another time, once more, again; afterwards, then, next, thereupon, 705/8.

eftsones, adv., soon after, immediately; afterward, 176/14.

eggeinges, ger. pl., acts of urging on, urgings; incitements to evil, instigations, temptations, 193/3.

eggeþ, v. 3 sg., urges (someone) on; tempts or entices (someone), incites (to evil) or lures (away from good), 155/14, 222/5; pres. subj. egge.

eilen, v., of a living agent: to trouble, afflict, or harm (someone or something); of an inanimate agent: to trouble, afflict, or affect (someone); what eileþ: what is the matter, what is wrong, 243/3, 421/7; ailen.

eke, adv. and conj., too, also, in the same manner, 623/13.

enchesoun, n., the reason or grounds (for a given opinion, decision, or act); an excuse or pretext; for enchesoun (with of phrase or þat clause): because of, because, by reason of, 418/17, 445/14, 627/5; pl. enchesouns.

encline (-n), v., (to) direct (one's eyes, mind, attention, etc., to something); (to) dispose or incline (a person, oneself, the heart, the mind, etc., favorably toward some course of action); (to) submit, yield, comply, or accede, 488/15.

encombering, ger., oppression or subjugation; misfortune or affliction, 89/5, 105/6; encumbringe.

engines, n. pl., evil intentions or designs; tricks, snares, 263/9, 265/6.

enpeiren, v., to make worse; hence, to injure or harm; to act to the disadvantage of; to grow worse; to suffer injury to one's interests or well-being, 38/7, 86/2, 250/8, 501/14; 3 sg. enpeireþ, p.ppl. enpaired; enpairen.

enqueren, v., to inquire into, investigate; to learn or find out (something) by asking questions, 1/7, 309/13; p.ppl. enquered.

entendaunt, adj., looking after or taking care of (someone); attentive, heeding, 131/6.

entendement, n., judgment, intellect, understanding (as distinguished from fantasy or imagination, and from will and emotion); understanding or perception of a specific situation, 566/17.

entent, n., purpose or intention; aim or object; reason (for doing something); with for, in, til, to, with: for the purpose, to (a certain) end, for (a certain) reason, 18/5, 36/6.

ententifliche, adv., eagerly, earnestly; intently, with close attention; diligently, carefully, painstakingly, 3/18, 161/7, 172/13, 427/7.

entermeteþ, v., 3 sg., undertakes (a task), engages in (an occupation), ventures (to do or say something), 3/16, 647/9.

erie (-n), v., to plow or cultivate (land), especially in preparation for sowing, 530/6, 530/10; 3 sg. erieþ.

ernen, v., of humans: to run, move quickly on foot; to run or go about without governance of reason; of water: to flow; ger. erninge: flowing of water or other liquid, 96/15, 431/18, 477/13; ppl. ernande: flowing, running.

failen, v., to fail in expectation, performance, truth; of a purpose, design, hope, etc.: to prove unsuccessful; to be unrealized; to miscarry, go wrong; of food, goods, etc.: to run short in supply, become scarce or used up, 92/4, 420/12, 526/14, 596/16; pret. failed.

fantem (-e), n., that which has only a seeming reality, permanence, or value; vanity (of the world, etc.); also, any of the world's vanities; that which deludes the senses or imagination; an illusory experience or object; that which cannot be credited as truth or fact; error; lying, a falsehood; the practice of deception; deceiving contrivance; also, a deceit, guile, 51/10, 218/4, 540/1, 737/19.

fastned, p.ppl., made firm, stable, or stationary; set (one's heart or attention on something), 745/10.

febles, n., bodily weakness or infirmity, 5/14.

feffen, v., to put (a person, a religious foundation) in possession of a feudal estate held in heritable or perpetual tenure; to enfeof; to endow, furnish (a person) with a gift of any kind, 566/15.

fel, n., skin, 51/1.

felawe, n., a close or intimate companion; a good and loyal friend; co-worker, partner; one who is equal to another in position, rank, or qualities, 477/11.

fele, indef. num., as n.: many; as adj.: many, much, 273/10.

ferforþ, adv., far, to a degree, to a great extent or degree, 329/9.

fertres, n., a shrine enclosing the body or relics of a saint, 500/1.

ficchen, v., to fix (something) firmly or securely; to devote oneself, 810/2.

fieþ, v. 3 sg., trusts (in something), 440/18; cf. affien.

figure, n., shape, form appearance; representation, image, likeness; something having symbolic significance, symbol, 615/12, 674/3.

filid, p.ppl., rendered morally corrupt; contaminated or sullied; defiled by sin or wicked acts, 112/8.

finde (-n), v., (to) procure or provide (something for someone), 430/5.

fin (-e), adj., pure, sheer, utter; in a moral sense: pure, true, genuine, perfect, 492/6, 532/3, 631/13.

fineþ, v. 3 sg., makes (someone or something) morally pure; purifies or purges from sin and corruption, 96/17.

florischen, v., to put forth flowers or leaves or shoots, to bear flowers, to bloom, to burgeon; of persons, cities, etc.: to prosper, to thrive; to be famous or illustrious; fig. to adorn (the heart, soul); 7/19, 8/6.

flum, n., a river, a stream of water; flum Jordan: the River Jordan, 88/15.

foisoun, n., abundance (of food or drink); gret foisoun: plenty, profusion; abundance (of clothes, gifts; of kindness, inspiration, etc.), 234/13, 235/2, 842/17; fuysoun, fuysun.

folehardier, adj. comp., more foolishly daring, rash, reckless, 55/11.

fon, n. pl., enemies; opponents of God, unbelievers; dedli fon: deadly enemies, 751/12.

fonde (-n), v., to put (a person, his strength, skill, etc.) to a test or trial; to put (God) on trial; to tempt (God); to try the patience (of God), 177/1.

fondinges, ger. pl., longings, desires, 98/5.

for þat see **forþi**.

forbeteþ, v. 3 sg., batters, knocks to pieces, shatters (something); fig. wears out or enfeebles, 852/14.

forblendeþ, v. 3 sg., blinds (someone) spiritually; deceives, confuses, confounds, 120/7.

fordoþ, v. 3 sg., destroys or annihilates (something); breaks or violates (a law, pledge, commandment); p.ppl. **fordon**: led someone to ruin or perdition; condemned or damned (someone), 520/14, 719/16.

forhele (-n), v., to keep something secret, to conceal, 206/11.

forleseþ, v. 3 sg., forfeits (something), is deprived of (something) as a punishment; loses (an ability, a condition, a power, one's nature, etc.); is damned, suffers damnation; deserts or abandons (someone); p.ppl. **forlorn**: lost; 32/9, 32/10, 223/9, 457/3, 825/6; forlest.

forþenchinge, ger., the action of repenting, repentance; sorrow for one's sins or wrongdoing, contrition, 151/3.

forþi, conj., for that, on that account, therefore, 32/10, 324/10; also **for þat**.

fraunchise, n., a special right or privilege: e. g., exemption from a tax, a service, etc., 710/19.

freyscheþ, v. 3 sg., provides a fresh supply (of something), renews, replenishes, 7/18.

freyslyche, adv., boldly, freely; joyously, gaily, 33/15.

fruschinge, ger., grating or crunching, 540/15.

funston, n., a stone receptacle for water used in baptism, a baptismal font, 380/5.

gabben, v., to lie, tell lies, practice deceit; to speak foolishly, talk nonsense, 1/16.

gabbere, n., a liar, deceiver, cheat; mocker, an idle talker, 856/11.

geaunt, n., a fabulous manlike creature of great size; a man of extraordinary size or strength, 749/4.

gendrure, n., the begetting of children or offspring; procreation; offspring, children, 376/3.

gestes, n. pl., poems or songs about heroic deeds, chivalric romances; poems or songs of any kind; prose chronicles or histories, prose romances or tales, 1/17.

gien, v., to lead or guide; to rule (a church); govern (a country, a city, a people), 13/6, 219/15, 465/12; 3 sg. gieþ.

gilten, v., to commit a misdeed or transgression, sin; be guilty of sin or wrongdoing, 440/1.

giour, n., a guide; a spiritual guide or ruler, 81/12.

gladen, v., to be gladdened, take pleasure; feel joy; rejoice, exult, 275/12, 817/7; 3 sg. gladeþ.

glidreþ, v. 3 sg., shines; has a false or misleading glitter; related to OE gliddrian: to slip, be unstable, 757/20.

gnastinge (gnais-, gneis-), ger., the act of grinding the teeth together; also, gnashing of one's teeth in anger, in sorrow, as a threat, etc., 108/12, 122/16, 681/18.

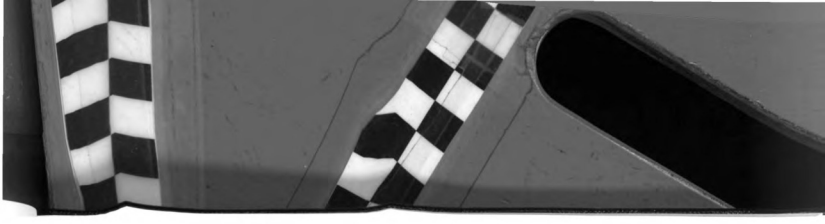
goder hele, adv. phrase, advantageously, fortunately, 503/15-16.

graunge, n., a granary, barn, 143/15.

grece, n. pl., stairs in a flight, a flight of stairs, 186/1.

Gregeys, n., Greek, the Greek language, 729/7, 730/5.

grennen, v., to bare the teeth, grimace; snarl, growl; to grind or gnash the teeth, 682/2.



grom, n., a boy; a youth, a young man, 232/4.

Gru, n., the Greek language; Greek, 467/12.

grucchen, v., to murmur, grumble; complain (about or at somebody or something), find fault (with somebody or something), be dissatisfied; ger. grucchinge: grumbling, murmuring, complaining, 5/5, 15/10, 105/16, 145/6, 198/7, 461/5, 705/7; ppl. grugchand, grochant.

gupiles, n. pl., foxes, 440/11.

3elder, n., one who or that which yields; a rewarder, 478/9.

3eldinge, ger., payment, reward, recompense, 149/5, 238/4.

3eme, n., care, heed, attention; take 3eme: to take note, notice, observe; to give heed, attend; be careful, 44/10, 104/8, 322/12.

3erd (-e), n., a stick or rod, 546/10, 683/1, 730/13, 730/17.

3i3annie, n., an injurious weed among corn; fig. tare, 140/2.

halvendel, adj., half, 4/17.

halwen, n. pl., saints; martyrs; prophets; holy men or women, 53/18, 240/1, 435/15.

hard, adj., unfeeling, callous, severe, harsh, implacable; parsimonious, sparing, grasping, miserly, 236/2.

hardinesse, n., courage, resolution, 195/11.

hardy, adj., daring, resolute, bold; audacious, presumptuous, rask, foolhardy; quick, ready, eager; fearless of danger, stout-hearted, 121/4, 129/11, 178/7.

heldeþ, v. 3 sg. and imper., pours (something), pours away, spills, 93/1.

hele, n., health; healing, cure; a healer, 296/6, 645/13.

heleþ, v. 3 sg., conceals (something), hides, 198/15.

herborwe, n., lodging, a dwelling place; fig. the dwelling of God in man, 854/5.

herien, v., to praise; to worship (God); to show reverence for, 377/2.

herienge, ger., praise; praise to God, worship; an act of worship; honor, glory; the act of honoring, 497/10.

heued, n., head; ruler, king, governor; leader, commander; also fig., 287/10.

hi3teþ, v. 3 sg., has a certain proper name; is named (something), calls oneself (something); promises, 148/14, 286/11, 396/1; 2 sg. hi3test, pret. hi3te.

hilen, v., to cover, bury, conceal, 556/13, 557/2; 3 sg. hileþ.

hilinge, ger., concealment, 674/4.

holdand (hal-), ppl., greedy, 236/2, 427/8.

holdinge, ger., that by which one thing is attached or joined to another, 193/4.

holer, n., a fornicator, an adulterer, 555/7.

host, n., an army, 542/2.

hostel, n., a place of sojourn or residence, dwelling place, one's lodging or abode, 118/13, 577/12; ostel.

impnes, n. pl., songs of praise to God or the saints; hymns, 619/4.

inwille, n., great desire, 1/1, 88/8.

inwiþ, prep., within the boundaries of a region; within the body, heart, being, consciousness, 7/20, 117/2.

inwitt, n., soul, spirit; the collection of inner faculties; one of the five inner faculties; inward awareness of right or wrong, conscience, 215/11.

ioysen, v., to rejoice, be glad, 112/2.

irous, adj., wrathful, enraged; given to anger; of words: irate, hot, 179/5.

it, pron. as equivalent of Modern English there: it is: there is; it was: there was, 1/1, 840/1; hit.

Iurie, n., the Jewish people, Jews, 115/8.

iurne, n., a day's work; any course of action, task, undertaking, enterprise, business, service, or the like, 809/18.

karful, adj., worthless, contemptible; wretched, miserable, 853/1.

kervand, ppl. as adj., that cuts or is capable of cutting, sharp-edged, sharp-pointed, sharp, 204/4.

keveren see **coveren**.

kind (-e), n., essential character, essence; the nature of (something); with bi, of, burgh: by reason of its properties, by nature; natural; family, kindred, kinsfolk, 109/4, 166/6, 467/3, 467/5, 467/15.

kindeliche, adj., concordant with the laws or processes of nature, produced by nature, natural; kindeliche law: a law of nature, 670/14.

kirtel, n., a coat, gown, tunic, cloak; 786/1, 817/18; pl. kirtles.

knecches, n. pl., bundles (of brush, weeds, etc.), bunches, sheaves, 135/5.

lacchen, v., to catch (an animal, bird, fish), snare, entrap, 486/16.

laches, n., lack of zeal, laziness, negligence; tardiness, procrastination; heaviness, dullness; in law: the failure to assert a right or claim, which failure may leter operate as a bar in a court of equity, 454/10, 641/22.

laiser, n., opportunity, chance, occasion; reason, cause; time free from other duties, 552/10.

laner, n., a lender; a giver, 712/19.

langour, n., a sickness, disease; misery, wretchedness, physical or mental suffering; anguish, sorrow; privation, tribulation, 277/1, 324/2; pl. langours.

laninge, ger., the act of practice of lending; a loan, 616/13, 616/15.

large, adj., of persons: inclined to give or spend freely; munificent, generous, 236/2, 498/14.

last see **leten**

laten, v., to tarry, delay; from **letten**: to mistreat; to fail or neglect (to do something); to delay, wait, hesitate, 430/14.

lateþ, v. 3 sg., from **leten**: lets (something) pass, pays no attention to, 475/9.

latinge, ger., omission, neglect; delay, waiting, 557/4.

leche, n., a physician or surgeon; one who heals the soul or mind (Christ, God), 641/19, 819/7.

lei3e, v., to laugh, rejoice, express pleasure; revel, make sport, 817/7, 817/12, 820/15; 3 sg. lei3eþ, pret. low3.

lei3enge, ger., laughing, laughter; joy, merriment, merrymaking, 336/10, 820/15.

lemman, n., a paramour, lover; concubine; a spiritually beloved one; believer in Christ, redeemed soul; bride of Christ, 227/2, 228/10, 447/9; pl. lemmanes.

leneþ, v. 3 sg., gives or grants; lends; with God, Christ as agent: bestows (money, possessions, wealth) on (somebody); gives to (mankind)--often with contextual implication that the gift is temporary, 616/13.

lepes, n. pl., baskets for carrying grain, bread, etc.; baskets for holding or catching fish, 232/13, 240/8.

lepful, n. sg. and pl., the amount of things held in a basket, 235/7, 498/1.

lerd, p.ppl., received instruction; learned (to do something), 421/5.

lere, n., a teacher, a master, 714/14.

lese (-n), v., to lose, be dispossessed of; to be deprived of (something) as a penalty, forfeit; to fail to retain, 420/16, 420/17, 617/1.

lesinges, ger., the telling of a lie or lies, the practice of sin or lying; falsehood, untruth; a lie, 2/4.

lest, v. 3 sg., dooms (the soul) to perdition, damns; brings about the damnation of (somebody, one's soul), 324/5.

lete (-n), v., to give up, surrender, relinquish, 320/4, 500/11, 764/5; 2 sg. **last**: give, 3 sg. lateþ; laten.

lette (-n), v., to withhold (property); deny (something to somebody), deprive (somebody of something), 817/18.

letted, p.ppl., hindered, impeded, delayed; prevented (somebody) from doing something, 327/1.

lettre, n., a quotation or extract from the Scriptures; Scriptural text, 267/3.

lettreure, n., knowledge contained in books; learning, erudition; literacy, 843/15.

leue, n., a beloved person; a friend; leue and dere: friend and loved one, 359/3.

leuer (-e), as adj. or adv. with haven and personal constructions in expressions of choice or preference: would rather, would prefer, 131/9, 228/3.

lewed, adj., uneducated, ignorant; unlettered, unable to read Latin; lay, non-clerical, 15/8, 665/8.

lime, n., any distinctive constituent part or organ of the body, a member; a Christian or good man considered as a member of the body of Christ; fig. with pl. in phrases, binimen God his limes: dismember God or Christ, 222/1, 222/2, 287/11, 380/1.

lintels, n. pl., the edible see of the plant Ervum lens; lentil, 140/3.

liste, v. impers.: him liste, hire liste, etc.: he (she, etc.) wishes, desires, or chooses (to do something); he wished, etc., 618/3.

lob, n. a spider, 193/7.

lone, n., that which is lent or owing; a spiritual of material gift of God, God's help or grace, 745/2.

lopen, p.ppl., of Jesus or the soul of the faithful: leapt upward to heaven or God, 34/11.

lor, n., loss of a thing, property, or money, 847/6.

lorn, p.ppl., ruined the prosperity, welfare, or happiness of; with be: be ruined or undone; be forsaken, forlorn, or desolate; lost to happiness, 127/5, 478/12.

los, n., renown, fame; praise, admiration, 274/15, 398/5, 621/14; loos.

losangers, n. pl., those who curry favor; flatterers; liars, backbiters, calumniators; deceivers of women; hypocrites; evil or traitorous counselors; rascals, cowards, idlers, 784/9.

losengerie (-gries), n., deceitful flattery; deceit, calumny; idleness, debauchery, loose living, 17/13, 682/13.

loth, n., hostility, malice, hate, 192/10.

lowed, v. pret., made low; made humble; refl. humbled oneself, was humble, 199/3.

malisoun, n., a curse, a malediction, 738/10.

manace, n., threatening by word, action, or attitude, 196/1.

manaceþ, v. 3 sg., threatens (somebody) with suffering of present or future danger or harm; warns, 14/16, 131/5, 307/8; pret. manaste; mannas.

mangerie, n., a feast, banquet; a meal; maken a mangerie: to hold or give a feast, 506/1.

mede, n. sg. and pl., moral consequence or spiritual reward; benefit; the ultimate reward of vice or virtue; theol. grace, merit, 2/17, 432/5, 817/7.

medlede, v. pret., blended, mixed; medlede with: accompanied by, 516/6.

menged, v. pret., mixed (something with something else), mingled; blended together, 565/6.

mere, n., horse; beast of burden; mare, 270/14, 828/14.

mesure, n., the measurable amount or quantity of things; good mesure: an adequate or ample amount; an apportioned or allotted amount of something, 477/13, 478/1.

meteles, adj., without food, without eating, 497/1.

metinge, ger., a dream; prophetic or admonitory dream; vision, 754/7.

meine, n., an accompanying group, retinue; disciples of Christ; household servants and officers; subjects, 231/1, 440/16, 685/13, 705/1.

misais (miss-, -e, -eis), n., physical or mental discomfort: pain, suffering, misery, distress; an instance of such discomfort; pl. persons in discomfort or distress; the wretched, impoverished, or suffering, 336/13, 409/4, 832/4, 835/7.

missegge (-n), v., to speak ill of (somebody), insult, slander, abuse, 676/6.

missegginge, ger., slander, defamation, vilification; an insult, a slanderous remark, 628/12, 682/2, 769/15; missigginge.

misgilt, n., sin, wrongdoing; a sin, an offense, 70/16.

mister, n., an office, a position; an occupation, profession, or trade; duty, task, function; need, necessity; action or activity, 23/15, 76/5, 105/4, 125/3, 316/6, 413/2, 784/2, 819/4.

mistrowen, v., to distrust (somebody), lack faith in; to disbelieve or distrust, 331/9.

moniment, n., a legal document giving evidence concerning title to property or other rights or privileges; a deed or charter; muniment, 762/1.

mornand, ppl. as adj., mournful; sad; worried, troubled, 689/11.

mostedel, adj. sup. and n., the largest part of something, the majority of a group, 9/9.

mou3t, n., mouth, 30/15.

musard, n., as a term of contempt: fool, dolt; idler; villain, wretch, 500/3.

nadder, n., a serpent, a snake; a viper, asp; fig. a deceitful or malicious person; a representation of a serpent, especially the bronze serpent made by Moses, 363/1, 370/1, 403/14; adder, addre, nedder,

nadle, n., a sewing needle; in proverbial sayings and idioms: no3t worþ a nadle, 778/3.

na for þan, adv., nevertheless, 122/5, 158/1, 723/17, 777/14; also, **na for þat, no for þan, no3t for þan, nou3th for þan.**

neb, n., the human face, 644/5.

neet, n. pl., animals; usually quadrupeds; especially domestic animals, 435/1.

nempnen, v., to mention, specify, or speak of (somebody or something) by name; tell or say the name of (somebody or something); to speak the name of or call on (Christ, the devil, etc.), invoke the power of; to choose or appoint (somebody), 253/14, 259/3, 613/9; 3 sg. nempneþ, p.ppl. nempned.

nesche, adj., physically soft in texture; pliant or yielding, not hard or stiff; easy, not strenuous or severe; gentle, compassionate, forgiving; repentant; receptive to Christian faith or teaching, 289/6, 507/3.

neschen, v., to make (something soft); to soften (the heart), make (the heart) mild, compassionate, tractable, or penitent, 721/10.

nigarde, n., a stingy person, miser; greedy or covetous man, 160/4.

nigromacen, n., a necromancer, a wizard, 139/5, 514/8; nigramauncer.

nime (-n), v., to take; nime 3eme: pay attention, take notice, 52/9.

noiep, v. 3 sg., harms (somebody or something), injures, 370/8.

noious, adj., harmful, injurious, noxious; wicked, destructive, dangerous; displeasing, annoying, offensive; troublesome; painful, distressing; harsh, severe, 5/5.

nones, n., in phrases: with the nones: on the condition that, 701/18.

norissep, v. 3 sg., brings up, fosters, raises; provides with food or drink, feeds; nourishes; provides with spiritual nourishment, comforts; nurtures, 191/3, 196/7, 197/18; p.ppl. norissed, norist.

note, n., a nut, 135/15.

note, n., benefit, profit, advantage; spiritual benefit, benefit to the soul, 1/9.

note (-n), v., to take mental note of (somebody or something), give heed to; observe (somebody or something), perceive, notice, 62/14, 776/5.

oforseide, p.ppl., mentioned or stated in an earlier part of a book, a document, or a discourse; aforesaid, 223/1.

olite, adv., drawen olite: delay, 548/1.

olive, adj., living, alive, 296/14, 407/14, 514/10.

oncunning see **uncunning**

onde, n., breath, 261/13.

one (-n), v., (to) unify; one in: to be set on (something); rest on (something), 734/16.

onentes see **anentes**.

oninge, ger., oneness, union, unity, 98/6.

onlepi, adj., single, just one, 749/16.

onmi3t see **unmi3t**

openliche, adv., plainly, clearly, distinctly; so as to be readily understood; publicly, openly, without concealment, 136/2, 142/16.

ordeine (-n), v., to put (something) in order, organize (something); to guide or direct (somebody or something); direct (the heart to God, actions toward a goal), 75/15, 156/15.

order (-e, -dur), n., rank or position of a clergyman; a rank or office in the church, one of the holy orders, 10/12, 10/14, 13/5.

orisouns, n. pl., actions or practices of praying; prayers; in orisouns: in prayers, in one's prayers, 512/10.

ost see **host**

paien (-nim), n., a person of non-Christian or non-Jewish faith, heathen, pagan, 677/5; pl. paiens.

parcener (-iner), n., a partaker, sharer; a participant (in an action, sin, etc.), 201/10, 441/4, 578/16, 793/3.

partiner, n., a sharer or partaker; ben partiner of: to have something in common with (somebody), 763/19.

Paskes, n., Passover, the Passover feast, 231/3, 233/15.

peinteþ, v. 3 sg., fig. fixes (something in somebody's heart), 570/15.

pelure, n., fur, especially of a valuable kind, 613/16.

pesibulte, n., mildness of disposition, peaceableness, 30/1.

plat, adj., flat, even, smooth, 570/7.

pleden, v., to contend legally or quasi-legally, debate, argue in court; litigate, bring suit, 179/4.

pledinge, ger., arguing, argumentation, contention; litigation, legal dispute, 200/2, 673/14.

pledours, n. pl., advocates, pleaders, disputants; also, orators, 852/20.

pleinen, v., to complain, make moan, lament; bewail (sins, misfortunes, etc.); to have pity for; refl. to make one's complaint, complain, 142/11, 442/9, 505/11, 714/10; pret. pleined.

pleinerliche, adv., completely, fully, 357/11.

pletes, ger., legal pleading, litigation, lawsuits, 628/13.

pouste, n., power, strength; control, power over somebody or something; spiritual power or authority; haven pouste: to have power over, have control of, rule, 71/7, 192/10, 551/12, 697/20.

powdre, n., powder; powder or dust as a contaminant, 13/13.

priis, n., fame, renown; good reputation; holden priis of: esteem (somebody, oneself), 786/13.

prive, n., an intimate friend, a friend, confidant, 297/2, 526/2, 578/5; pl. prives.

privete, n. privacy; discretion; in privete: in solitude, alone; to oneself, silently; a sacred mystery, divine secret; revelation, 297/3, 512/12, 735/2; pl. privetes.

procren, v., to induce, persuade, urge, 516/11.

properte, n., ownership, possession, property right, 769/10.

propre, n., private property, possessions; one's own property, 769/12.

puplist, p.ppl., made (something) publicly known; publicized, made known, 784/13.

purchasen, v., to get (something) by asking, procure; request (something), 200/1.

purpur, n., a cloth, often of silk, dyed with Tyrian purple or a similar dye; purple fabric, especially associated with royalty, 406/2.

pursuen, v., with no implication of chasing: to make an attack; to harass (somebody), molest; persecute (somebody), 817/6, 817/16.

purveaunce, n., foresight; foreknowledge; divine foreknowledge; divine providence or governance, 763/14.

putteþ, v. 3 sg., pushes, shoves, thrusts; strikes a blow, smites, 129/4, 751/13, 756/1; pret. putted, p.ppl. putt.

putrie, n., prostitution; lechery; adultery, 452/3.

qued (-e), adj., morally bad or wrong; wicked, evil, sinful, 60/11; n., evil, wickedness; a wicked act or sin; harm or trouble; sickness or injury, 586/1, 630/7, 849/13.

queinte, adj., wise, clever, prudent; crafty, wily, 526/11.

queinteliche, adv., wisely, intelligently, discreetly; cleverly, ingeniously, 526/10.

queintise, n., ingenuity or strategy; bi (in, þurgh, wiþ) queintise: by ingenious or subtle means; guile, cunning; deceit, trickery, 4/9, 186/9, 534/3.

quemand (-e), ppl., pleasing; obliging, complying, 515/2.

queme, n., pleasure, satisfaction; serven to queme: to serve (somebody, God) agreeably or properly, 602/2.

quemen, v., to please; be or act in a manner acceptable to (God, Christ, a deity); to serve (God, Christ), 25/17, 173/17, 273/2, 436/6, 778/17; 3 sg. quemeþ.

quemful, adj., of a gift, an action, a person, etc.: acceptable or pleasing to God, 308/3.

quic, adj., living, live, animate; having life in the manner of an animal (as opposed to having the restricted life of a vegetable); fig. in contexts and with nouns denoting inanimate objects (e. g., in reference to the Eucharist); as a n.: living people, the living, 299/10, 366/8, 366/11, 646/10, 755/23; quike.

quite, adj., exempt, free; free from (a sin or sins, vice, a fault), 311/9, 594/14; p.ppl. be acquitted, cleared; forgiven for (a sin or sins), pardoned; be saved from damnation; quite of: free of (accusations), 404/19, 427/10, 562/13, 722/3.

quiten, v., refl. to acquit oneself, do one's duty; pay one's debts or dues, render one's account, 713/9.

quiture, n., pus, suppuration, a discharge of pus or matter, 429/10.

rauncien, n., fine linen from Reims, 406/3.

ravisand (-aunt), ppl., predatory, rapacious, 511/3, 516/6.

ravisch, pres. pl., steal (something), take away; entrance (somebody), enrapture, 9/10.

ravischinge, ger., theft, plundering, 181/13.

ravisour (-shour), n., one who carries off (a woman, servant, etc.) by force, especially for the purpose of rape; a usurper (of the papacy); a plunderer, 9/9, 60/10, 130/5.

ravist, p.ppl., transported (somebody to or from a place); carried up (to heaven, etc.), 130/17.

realtes, n., royal status, power, or prerogative; a kingdom, the territory of a kingdom; a royal appurtenance; pomp, magnificence, wealth, splendor, 86/10.

rechels, n., frankincense, 86/7.

reddure, n., severity, sternness, rigor, strictness, 9/7.

regraters, n. pl., retail merchants, retailers; those who buy up goods before they come to market, monopolists, 501/10.

rekeneþ, v. 3 sg., reckons; rekeneþ wiþ: repays (somebody), pays back; also, takes account of (somebody), 423/5.

relif, n., that which is left over or left behind, remains, remnants, 232/12, 232/13, 498/2.

renable, adj., eloquent; of a person's speech: fluent; moderate, reasonable, 853/23.

rente, n., a tribute, tax, toll, fee, or payment, 698/6; pl. rentes: revenue from property, income, 440/16.

reprosinge, ger., the act of chiding, blaming, or condemning; verbal abuse, 400/17; also **reprouinge**.

resoun, n., an account, a reckoning; 3elden resoun: account for one's actions (to somebody), be responsible, 847/11; a principle, fundamental ground of something, essential character, essence; an action, matter, proceeding, etc., agreeable to reason, that which is reasonable; meaning, signification, 446/5.

reulis, n. pl., general principles governing morals and conduct; rules; moral precepts, 448/4.

revilen, v., to utter insults, taunt; to speak ill of (somebody), slander, defame; to debase (one's position or status), 400/10.

rewþe, n., pity, compassion, sympathy; haven rewþe of: to have pity or mercy on (somebody), 577/10, 832/11.

rigge, n., the back of a person; the backbone, 13/3, 13/10, 431/14, 798/2.

ri3twisnesse, n., justice, fairness, impartiality; divine justice; righteousness, 377/4.

rivage, n., the coast of the sea, shore; a position on the water's edge, 486/3.

rode, n., an instrument of capital punishment, a cross; the cross on which Christ died, 125/9.

runkeleþ, v. 3 sg., becomes wrinkled; wrinkles (something), 109/20.

salvage, adj., of a person: wild, barbarous, uncivilized; savage, 453/15.

sarrain, n. pl., Turks, Arabs, Moslems; heathens, pagans; infidels; Saracens, 82/4.

sauf, adj., unscathed, unhurt, uninjured; in safety, secure; well, whole, 575/2.

sau3ten, v., to make peace, be conciliated, be reconciled; sau3ten wiþ: to reconcile (somebody) with (somebody), 150/5.

sawe, n., what is said, talk, words; also, the word of God or David, 399/12, 574/2.

schamel, n., a footstool, 655/3.

schenden, v., to do harm to (somebody), injure; to put to shame, disgrace; to insult (somebody or something), revile, mock; p.ppl. **shent**: þen shent: to be lost, undone, ruined, 152/13, 228/3.

schendship, n., harm, destruction, ruin; trouble, misfortune; damnation; the torment of hell; also, one of the pains of hell, 74/1, 177/9, 563/12; schenschep.

scherwdnes, n., wickedness, evil, depravity, 23/13.

scherws, n. pl., rascals, rogues; wicked persons, evildoers, 14/12, 23/12, 64/2.

schewinge, ger., a declaration, an account; a making known, a confession, 272/20.

schild, n., a young child, a baby, 755/17.

schitt, p.ppl., closed, shut, not open, 275/1.

scole, n., a particular system of learning; a school known for its particular method, 632/1, 851/11.

scorienge, ger., whipping, flagellation, 35/3.

sely, adj., spiritually favored, blessed; innocent, harmless; good; wretched, unfortunate, miserable, 547/8.

sembland (-aunt), n., external appearance; shape, form; outward show or display, 59/17, 131/5.

sere, adj., of plants: dry, withered; dead, 603/8.

sereþ, v. 3 sg., of plants: dries up, withers; also fig., 274/9.

sette, v. 1 sg., give (something), bestow, present, grant; offer (something), proffer; refl. offer (oneself) for another, 315/8.

siker, adj., sound, firm, strong, stable; of persons: having complete certainty, fully assured, guaranteed; of things, statements, events, etc.: certain, guaranteed by experience, law, nature, etc.; certain, fixed, definite, guaranteed by divine decree or promise, 121/5, 133/3, 400/3, 484/17.

sikerliche, adv., with certainty, without mistake, definitely, assuredly; confidently, in an unworried manner; safely, securely, 230/1, 279/12.

sikernesse, n., certainty; freedom from anxiety, peace of mind; spiritual safety; something constituting a pledge, security, 372/13.

siquidrie, n., arrogance, haughty pride, presumption, 629/2, 653/11, 692/8.

skil (-e), n., a reason for an observed fact, a condition or an action, an explanation; bi skile: for this (good) reason; that which is reasonable, fitting, appropriate; bi (in, of, burgh) skile: rightly, fittingly, appropriately, 118/12, 249/17, 459/11, 464/7, 580/1.

skilfuliche, adv., intelligently, wisely; appropriately, properly, fittingly; as a result, thereby, accordingly, 286/6.

slouckeneþ, v. 3 sg., extinguishes, quenches; overcomes, subdues, 154/9, 160/10; p.ppl. slouckened.

smertliche, adv., quickly, swiftly, promptly, 503/12.

smitt, v. 3 sg., brings about affliction, brings death; distresses (part of the body), 593/15.

sonde, n., a sending, a sending out; of Goddes sonde: by God's sending, sent by God, 504/4.

sote, n., a fool, a simpleton; a madman, 656/3.

sotilte, n., sagacity, perspicacity, prudence; keenness of wit or understanding, 596/12.

souchen, v., to devise (something), 370/6.

sparen, v., with infin.: refrain (from doing something); neglect (to do something); to withhold (food, drink, alms, etc.), decline to provide, 237/11.

spatel, n., saliva, 570/2.

spateleþ, v. 3 sg., spits, 565/6, 570/1; pret. spateled.

speden, v., to achieve one's goal, accomplish one's purpose; refl. be successful; have one's prayers answered, 168/2, 195/7, 556/9, 686/15; 3 sg. spedeþ.

spelen (-llen), v., to save, hoard; save (something), refrain from using or consuming; to refrain from inflicting injury on (somebody); spare (somebody) pain or suffering, 39/13, 178/14, 413/6, 782/7.

spelliþ (-eþ), v. 3 sg., means (something), signifies, 93/8.

spenser (-cer), n., one who dispenses money, provisions, etc.; a household steward; one who distributes alms, an almoner, 2/16, 527/8, 713/22.

spiren, v., to breathe out, exhale; theol. to breathe forth (the Holy Ghost); to fill (somebody) with divine power; influence, 20/7, 20/9, 23/2, 397/6; 3 sg. spireþ.

staat, n., a stage or period of human life with respect to age; mannes staat: manhood, adulthood, 149/15.

stanke, n., a pond, pool; a reservoir, a lake, 483/2.

staunched, p.ppl., satisfied (greed, desire, etc.), fulfilled, appeased, 711/3.

stef, adj., fig. unwavering, resolute, 707/7.

steffeþ, v. 3 sg., gains strength, becomes strong, 679/13.

stefliche, adv., with great force, powerfully; stonden stefliche: to be firmly entrenched, 566/9, 700/13.

stei3en, v., to move in a vertical plane, move up or down; stei3en up: to ascend, rise, 344/3, 345/3, 397/16.

steringe, ger., movement or motion; the disposition or inclination of the heart or soul; an impulse, an inclination; hostile disturbance; uproar, tumult, commotion, 605/4, 629/4, 682/14, 800/13; stiriinge.

stole, n., a long robe, 283/3.

stounde, n., a time, while; a short time, moment, 335/8.

strange (-aunge), adj., of a kind that is unfamiliar or rare; unusual, uncommon, exceptional, rare; alien, 593/3, 739/18, 741/15, 842/1.

streit, adj., strict, rigorous; stringent, allowing no evasion, 704/19.

streitliche, adv., strictly, rigorously, stringently; with reference to punishment, judgment, etc.: rigorously, unsparingly, severely, 417/3, 423/5.

strong, adj., severe, burdensome, oppressive; hard to bear, rigorous, grievous, 426/3.

struen, v., to destroy, 16/5, 76/15; p.ppl. stryued.

sturbelinge, ger., disturbance; motion or movement; moving about, bustling, rushing; the noise of persons moving about, 569/3.

suggetes, n. pl., subjects, 15/10.

swelwen, v., to swallow or taste, 437/1.

swed, v. pret., followed (a person) as an attendant, companion, or adherent; accompanied, 107/1.

swiþ (-e), adv., at a rapid rate, very quickly, swiftly, rapidly, 431/6.

tale, n., a fiction, an idle tale; a falsehood, 358/11.

talent, n., inclination; wish, desire, appetite, 617/13.

taliage, n., originally an arbitrary tax levied by Norman and early Angevin kins upon the towns and the desmesne lands of the crown; hence, a tax levied upon feudal dependants by their superiors; a toll or customs duty; a grant, levy, imposition, aid, 628/13, 709/3; tailage, pl. tailages.

targeþ, v. 3 sg., delays, tarries, 551/17.

tarien, v., to provoke, vex, worry, harass, 493/16.

tayle, n., numerical statement or reckoning; an account, 526/6.

tempred, p.ppl., regulated suitably to need or requirement; made fit, adapted, conformed, accommodated, made suitable, 125/7.

tendrour, adj., a tender feeling or regard; a tenderness; an expression of tenderness, 142/13.

tene, n., affliction, suffering, trouble, grief, woe, 162/1, 704/15.

termes, n. pl., conditions or stipulations limiting what is proposed to be granted or done; stipulations for payment in return for goods or services, 447/14.

tiffen, v., to dress up, adorn, deck or trick out; to busy oneself (often with the connotation of "idly"), 6/2, 614/5; p.ppl. tiffed.

tiffinge, ger., the action of decking or tricking out; personal adornment, 6/3.

tilieris, n. pl., sorcerers, 514/8.

timen, v., to choose the moment or occasion for; to do (a thing) at the right time, 160/4.

to, num., two, 272/1, 272/2.

tobroken, p.ppl., broken to pieces; shattered, ruptured; broken down, destroyed, demolished, 676/4, 676/12; pret. tobrac.

tobrast, v. pret., broke, tore; burst asunder, 484/2.

tobrend, p.ppl., burned up; consumed or destroyed by burning, 257/9.

tobriseþ, v. 3 sg., crushes to pieces, smashes; bruises severely, 260/16, 852/16; p.ppl. tobrused.

toknes, n. pl., in biblical use: an act serving to demonstrate divine power or authority, 303/1.

tole, n., tool, 39/14.

toquassed, v. pret., crushed or squashed to pieces, 668/11.

tourn, n., an act of good or ill will, or that does good or harm to another, 185/5.

trecchour, adj., cheating, treacherous, 710/8.

tristliche, adv., trustfully, confidently, boldly, 698/17.

trowed, v. pret., trusted, had confidence in, believed (a person or thing); believed in; supposed, imagined; ppl. trowed: believed to be such, 93/7, 157/14.

trowage, n., tribute; toll, custom; payment for some privilege, 72/15, 72/16, 708/7; truage.

truandes, n. pl., vagabonds; idle rogues or knaves; lazy, idle persons, 139/6.

turnement, n., severe bodily or mental suffering or the cause of it; torment, 33/6, 44/9; tournement, turnament.

þar, v. 2 & 3 sg., need(s) (to do something), 367/11, 389/6, 595/9.

þesternesse, n., lit. and fig., darkness, 733/4.

þoleþ, v. 3 sg., is subjected or exposed to (something evil); is afflicted with; has to bear, suffer, endure, undergo, 405/6, 581/12; pret. þoled.

þolemode, adj., patient, submissive, meek, 805/11.

þolemodnesse, n., patience, submissiveness, meekness, 161/18.

þraldom, n., the state or condition of being a thrall; bondage, servitude; captivity, 55/9, 72/15.

uncharge, v. 3 sg., frees from a sin or burden; acquits of guilt, 423/12.

unconandschipe, n., ignorance or unskilfulness, 851/7.

uncunning (-e), n., lack of knowledge; ignorance, 18/14.

underfongen, v., to receive (a thing); to have (something) given to one; to come to have or possess, 300/5, 300/6.

underlout, adj., subject, subservient, submissive, 449/10.

undernimen, v., to seize, catch, undertake, perceive; reprove, rebuke; blame, 3/17, 342/2, 645/5, 655/18, 686/16; 3 sg. undernimeþ, p.ppl. undernome.

undon, p.ppl., explained, interpreted, expounded, 8/12, 155/10, 509/2.

undoing (-e), ger., exposition, interpretation, 16/16, 108/16, 164/15; ondoing.

un3olden, p.ppl., not yielded or surrendered, 114/12.

unhileþ, v. 3 sg., uncovers, 500/6, 663/6, 813/4.

universites, n., the whole of something; all things; universal nature; the universe; universality, 283/14.

unmi3t, n., want of might or strength; weakness, feebleness, 18/15; onmi3t.

unneþ (-e, -es), adv., not easily; (only) with difficulty; scarcely, hardly; scarcely, hardly, barely (in respect of extent, amount, degree, etc.), 84/1, 188/9, 261/13, 394/15.

vecches, n. pl., plants belonging to the genus Vicia, especially to the species Vicia sativa, the common tare, 140/2.

venerie, n., the practice or pursuit of sexual pleasure; indulgence of sexual desire; fig. a source of great enjoyment, 192/11, 566/5.

veneour, n., huntsman, 644/17.

veniaunce, n., vengeance, 127/6.

viage, n., voyage, journey, 632/14.

vileinliche, adv., after the manner of a villain; villainously, vilely, 137/1.

vilete, n., vileness; a vile action, 709/7.

vitaile, n., victual; food or provisions of any kind, 610/11.

volage (-eouse), adj., giddy, foolish; fickle, inconstant, 61/18, 159/10, 306/3, 734/17.

waiten, v., to watch with hostile intent; to spy upon; to lie in wait for, 143/17, 675/14; 3 sg. waiteþ.

wanhope, n., hopelessness, despair; chiefly despair of salvation, 205/2.

waraunt, n., a protector, defender; a safeguard, protection, defense; security or safety from one's enemies; a guarantor, surety, bail; assurance given, pledge, guaranty, 132/15, 286/3.

warisoun, n., wealth, possessions; a gift bestowed by a superior; reward, 200/9.

warist, v. pret. and p.ppl., recovered from sickness or trouble; healed, cured (a person); saved, rescued, 404/7, 461/4, 597/17, 723/20.

warned, p.ppl., of a thing: prevented (a person) from having (something); with dative of person only: refused the request of; denied something to, 418/12.

wastoures, n. pl., those who wastefully dissipate or consume their resources, extravagant spenders, squanderers, spendthrifts, 498/17.

waymentinge, ger. and ppl., lamenting, wailing; lamentation, 401/14, 429/1, 623/1.

wed, n., a pledge, something deposited as a security for a payment or the fulfillment of an obligation, 811/13.

welden, v., to rule or reign over, govern, rule, command; to have in welde: to have command or control of, to possess, have, 826/17, 830/3, 842/16; 3 sg. weldeþ.

wem, n., moral defilement; stain (of sin), 340/5.

wening, ger., custom, habit, usage, 2/1.

were, n., a state of uncertainty or instability; danger, peril, jeopardy; a condition of trouble or distress, 55/3, 305/4.

weried, p.ppl., cursed, accursed, 52/6, 122/13, 809/18; waried.

werien, v., to invoke a curse upon; to pour maledictions upon; to curse, 494/16, 817/5.

wete, n., moisture; liquid or moist substance, 757/20.

wexen, v., to grow, increase, 168/8.

winnen, v., to get, obtain, acquire; to get something profitable or desired; to gain, procure, 647/9.

winners (-oures), n. pl., those who gain something, especially by effort of merit; those who get (a living) by labor, earners, 9/1, 9/2.

wisseliche, adv., certainly, 659/8.

wisseþ, v. 3 sg., shows the way to (a person); directs, guides; leads, conducts, instructs, 128/15.

wiþseiþ, v. 3 sg., contradicts; speaks or acts against, opposes, resists, 593/12, 615/4; p.ppl. wiþseid.

wiþnimen, v., to reprove, rebuke, 243/2, 342/6, 633/2; 3 sg. wiþnimeþ.

woning, ger., the action or state of dwelling or abiding; to make one's woning: to take up one's abode, to dwell, 211/2.

woning stede, n., a dwelling place, 678/6.

wreche (-es), n., retributive punishment; vengeance, 16/2, 158/7, 544/5.

wrecchedhode, n., the state or condition of being a wretch or wretched person; wretchedness, misery, 544/7.

wreken, v., to punish or chastise; refl. to satisfy or gratify (oneself), 417/3, 473/16; 3 sg. wrekeþ.

ynow see **anow**.

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