

## Excerpt: Concordance A

L. Ringer, 'A Select Concordance of Some 400 Middle English Texts: A Study of Wycliffite Discourse with Particular Discussion of the Issues of Contemporary Poverty, Pious Practice, Substantive Law, and Anticlerical Style' (unpub. Ph.D. thesis, University of Hull, 2007).

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\*\*\*See **Text List** for abbreviations.

### **absolucioun**<sup>1</sup>

ABSOLICIUN.....1

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

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

ABSOLUCION.....24

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

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

what charite is it for hem þat schulden be most gostly prestis to make werre in alle Cristendom for here worldly cause and stynkyng lordschipe, a3enst Cristis biddyng and lif, and graunte ful absolucion and relessyng of alle peynes in purgatory, for to slee eche Cristene man oþer, as don þes proude prestis of Rome and Avynoun, wiþ here worldly clerkis on boþe sidis.

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

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

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

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

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

and his 3iftis ben not mesurid by man, al 3if symonyens mesuren þer grace, and 3yuen pleynere absolucion and more suffragies for more money but siþen þes ben naufragies, wel is hym þat bieþ noone!

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

and he þat can not þes worldly statutis maad for singuler wille and coueitise is hoolden but a fool and vnable to teche and reule cristene peple, þou3 he kunne and kepe and teche neuere so wel cristis gospel and goddis comaundementis, and to þis ende þes worldly moldwerpis taken keies

of helle in stede of keies of þe kyngdom of heuenes, for þei taken ypocrisie and worldly tirauntrie and bostful worldly lif, and meyntenynge of synne bi fals pardon and fals absolucion and cursed preieris, and leuen kunnyng and techyng of holy writt and edefiynge of cristene soules to heuene by good ensaumple of here holy lif.

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

and sich absolucion 3aue no pope aftur þis lawe.

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

His absolucion may make hem skere;

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

ABSOLUCION Absolucion or asoylyng is seide in þre maneres: þat is to saye absolucion auctoritatiue or of autorite wiche acordeþ to God alone, absolucion denunciatiue or schewyng of office wiche is lymette to prestes, and absolucion dispositiue or disposyng, be wiche a man dispose hymself be verey contricion for to lose his oune bondes of synne þat he deserue be þat for to be asouled auctoritatiuely of God and denunciatiuely of þe preste. Off þe first absolucion may þat of þe psalme be vnderstanden, "Oure Lorde louseþ þe bounden or þe fettred", and þis absolucion is remission be wiche any man of his propre auctorite forgiffef synnes, and so no man forgiffif synnes but God alonne.

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

Absolucion denunciatiue of a preste is schewyng or lawful denoucyng made or done confourmely to keyes of holy chirche for to schewe þe absolucion of God.

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

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

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

Of þise it seweþ openly þat þe absolucion of a prest is trewe schewyng of Godis absolucion goyng afore, and no3t clensyng of synne, for God be hymself louseþ synnes, and none oþer prist on þis side Criste or halfe.

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

<sup>1</sup> 10 variants; 55 occurrences.

Trew absolucion est denoncyng or schewyng like to Godis absolucion, but absolucion feyned or pretended is denoncyng contrari to Godis wille.

<L 16, 17><T Ros><P 59>

Absolucion dispositiue is ane ordinate disposicion be þe wiche a man be contricion louseþ his one bondes of synne. Of þis absolucion seiþ oure Lorde, Ysa• 52• , “Louse þe bondes of þi neck, þou wreched dou3ter of Syon” & Ysa• 58• , “Dissolue or vnbynde þe byndyngs of wickednes, louse þe pressyng birþens done.”

<L 24, 25><T Ros><P 59>

#### ABSOLUCIONES...1

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

<L 321><T UR><P 111>

#### ABSOLUCIONS...7

Ande absolucions and indulgencis bothe fallen in mannes chaffare by bryng and sellynge;

<L 3><T A27><P 444>

Þei mai blynde men for a tyme bi here feyned absolucions, but whenne men shal rekene bifore crist in day of his last iugement, þere þise habitis shal be a weye, þise rewelis and þise religiouns, and religion of cristis lawe shal shyne þenne for kepyng þerof;

<L 29><T MT22><P 306>

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

<L 1449><T OBL><P 194>

And in euidence of þe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synnys, as of her wordli lordschip þat þei occupie so eyn a3enst God and his awe, of her vngrounded custumable begging, ne of þe sclandre þat þei putten on Crist of þe same begging, or of þe blasfemie and heresie þat þei putten on God and his lawe, or of þe disceite þat þei don bi her lettris of fraternite and vngrounded absolucions, or of symonye, most abhominable lecherie, heresie a3enst þe sacrid oost and many seche oþur poyntis of iuel maneres and mysbeleue.

<L 2137><T OBL><P 211>

For men trust more in his absolucions & in his yeres of grace/ than in christes absolucions/ & therby is the peple moch apayred.

<L 1, 3><T PCPM><P 21>

Lorde/ what herieng is it to knele tofore mawmetes that mow nat yheren/ & worshippen hem with prayers/ & maken thyne quycke ymages to knele before hem/ & asken of hem absolucions & blessynges/ & worshippen hem as Goddes/ & putten thy quycke ymages in thraldome & in traueyle euermore as beestes/ in coled and in heet and in feble fare to fynden hem in lyuyng of the worlde.

<L 14><T PCPM><P 35>

#### ABSOLUCIONYS...2

But þe fend dredid not to feyne absolucionys and indulgenses, wiþ oþre 3iftys þat God grauntyde neuere, to spuyle men of here mone, and not for sowle helpe for þanne wolde þei 3yue freely þese 3iftis, as Crist 3af hymself and bad oþre do.

<L 75><T EWS1-23><P 316>

And in þis faylon cardynalis þat geton graces to monye men, and absolucionys wiþ oþre feynede prauylegies.

<L 37><T EWS1SE-9><P 514>

#### ABSOLUCIOUN...9

As comunes, bi false oþis in chaffaryng and in questis, up trust of absolucioun, or on feyned pardoun, þat dewe restitucioun þenkeþ nevere to 3elde;

<L 20><T A02><P 88>

ffor many prestis, boþe more and lasse, blasfemeþ in here power, and falliþ in þe keye of kunnyng in þis feyned absolucioun, and falliþ in heresie, prestis and her sogettis, but 3if prestis purge þe keye of here kunnyng, and stondiþ in boundis of bileve.

<L 6><T A21><P 256>

CAP• VI• Off þis may men se how perlously men spekiþ and wiþoute fundement, þat grauntiþ pleyn absolucioun of synne and of peyne to alle men, confessid and verreylyche contrit of synne þat þei haveþ don, wiche travaylliþ faste in cause þat þei coveyteþ, be hit nevere so seculere and fer fro Goddis wille.

<L 35><T A21><P 256>

and herfore þe popes grauntiþ þis pleyn absolucioun.

<L 6><T A21><P 257>

Ne absolucioun maad to men is no3t betered by suche pride, siþ evene as God wole assoytle men, and no more bi þis presumpcioun, be þei clensid of her synne;

<L 32><T A21><P 261>

And we schulde trowe, þat 3if Cristis lawe axed evere suche absolucioun, Crist wolde no3t for3ete it, but fulfilide it, as he dide Moises

lawe;  
<L 4><T A21><P 262>

why schuldon þei haue þis money but for þer  
absolucioun?  
<L 93><T EWS2-VO><P 369>

And then have an absolucioun, And al the yere  
usen it forþ he may!  
<L 671><T PT><P 168>

whi schulden þei haue þis money but for her  
absolucioun?  
<L 83><T SEWW15><P 77>

ABSOLUCIOUNE...1  
3it in soþenes no pardoun mai auaile bot a man  
be sori for his synne & in will neuer to syn more,  
for þat was þe penaunce & absolucioun þat God  
3aue to Mari Mawdelayne & to oþer þat þe  
gospell spekeþ of.  
<L 127><T 4LD-1><P 182>

ABSOLUCIOUNS...5  
For in her absoluciouns fayliþ comunly Petris  
keyes, and þei feyne ofte to assoylle, and þei  
assoyle no3t.  
<L 10><T A21><P 255>

And wel I woot, siþ God appreved never bifore  
so large absoluciouns for nou3t þat he  
comaundid, 3if he approve þis assoyllinge, þe  
þing for whiche he assoylliþ plesip more to him  
þanne ony oþir comaundement.  
<L 21><T A21><P 257>

and in covetise þei con nevere make an ende, bot  
by beggyng, by queethyng, by birying, by  
salaries and trentals, and by schryvyngis, by  
absoluciouns, and oþer fals meenes, cryen evere  
after worldly godis, where Crist usid none of alle  
þese.  
<L 16><T A24><P 373>

justices & marchaundes þat falsly geten goodis  
& oþer false men of craft/ & myche common  
puple/ manqwellers & reues/ & mysse beleeuynge  
folk þei blynden wiþ þat ypocrisie & by her  
shreude ensauple/ bi her fals flateryng/ bi her  
feyned prayers/ & by her vngrounded schriftes &  
false absoluciouns bou3t as þe court of Roome/  
þat makip þis land ful feble.  
<L 11><T AM><P 153>

Anticrist vseþ fals lucratif or wynnyng lawis as  
ben absoluciouns• indulgences• pardouns•  
priuelegis• & alle oþir heuneli tresour• þat is  
brou3t in to sale for to spoile þe peple of her  
worldli goodis/ & principali þise newe  
constituciouns• bi whos strengþe anticrist  
enterditip chirchis• soumneþ prechours•  
suspendip resceyuours• & priueþ hem þer  
benefice• cursip heerars• & takip away þe

goodis of hem• þat forþeren þe precheing of a  
prest□  
<L 23><T LL><P 16>

ABSOLUCOUN....4  
But he schuld do a wey þer of, and take þe  
medicyn, schakyng a wey synne from him be  
absolucoun of sacrament, and mekly taking a  
noþer absolucoun of iurisdiccoun of him þat  
cursid, by was vertewe he my3t comyn wiþ  
cristun men and tak sacraments.  
<L 17, 18><T APO><P 19>

And þus wyle he reformip not þis man to lefe þis  
syne, nor to mak a mendis þerfor, as he schuld,  
and ellis telle him þat be mai not asoyle him, he  
synniþ, and namli, wan þe man trestip of þis  
absolucoun, wening him siker, and contuniþ  
forþ, and mendip not, os he schuld, if þe prest  
refusid him as he au3t, for þan he wold schame,  
and dred, and mend.  
<L 28><T APO><P 66>

But wan þe prest erriþ, and behytiþ suelk an  
absolucoun a3en þe bidding of God, he schal  
bere þe wickidnes wiþ þe synnar;  
<L 15><T APO><P 69>

ABSOLUTIOUN...1  
So nede he muste paye raunsoun Though he be  
clene as is cristall, And than have an  
absolutioun;  
<L 347><T PT><P 158>

accident<sup>2</sup>  
ACCIDENS.....1  
for nyne kyndes of accidens han contrarye  
maner, siþ eche of hem is a maner of substaunce  
of a þing and hit may not be by hymself as  
heretykes dremen.  
<L 85><T EWS1-34><P 367>

ACCIDENT.....74  
Thanne if Innocent the thridde, or othere  
ipocritis, aftir the unbyndinge of Satanas,  
afferment that this worshipful sacrament is an  
accident without suget, and not the bodi of Crist,  
feithful men and symple resten mekeli in the  
wordis of holi writ, and in the general sentence  
of the Holi Gost, that mai not erre.  
<L 24><T 37C><P 42>

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

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<sup>2</sup> 9 variants; 135 occurrences.

affermith opinli and with greet auisement, that noon accident mai be without suget.  
<L 6, 14><T 37C><P 43>

Also greete doctouris of scole affermen generali, that mannis vnderstondinge mai not comprehende an accident withouten suget.  
<L 20><T 37C><P 43>

hou suspect semeth the determinacioun of Innocent the thridde with the multitude of fleshli prelatis othir of religioun, the possessiouneris of beggeris enducynge him herto, that the sacrament of the auteer is an accident withouten suget.  
<L 16><T 37C><P 78>

Whethir the wisdom and charite of God wolde not sette opinli in holi writ the verri name of the sacrament, whanne he clepith it breed, and spekith not of accident withouten suget; sith he myghte as lightli sette in this word accident without suget, if it were trewe and pleeside him, as he settith opinli and ofte this word breed, whanne he spekith of this sacrament.  
<L 15, 16><T 37C><P 79>

And wane men aske hem wat is þat þat hemself sacreþ þat was before þe sacring ouþer bred or wynne, or ellis in þeise þing þat þei before offered, þei leuen al þis questioun & tellen a strange tale, or ellis þat it is an accident or ellis noþing.  
<L 996><T 4LD-4><P 280>

3if þei seien þat þis oost is an accident wiþouten suget, as colour and figure, and þus it is not Goddis bodi, wel we witen þat olde bileve, groundid in þe wordis of Crist, seiþ þat it is Goddis bodi, as 3e pope sumtyme seide.  
<L 32><T A23><P 352>

Ffor when Crist seis þat þo bred 3at he brake and blessid is his body, þei sey hit is an accident wiþouten sugett, or noght. And when holi writt seis openly þat þis sacrament is bred þat we breken, and Gods body, þei seyn þat hit is nouþer bred ne Gods body, bot accident wiþouten sugett, and noght.  
<L 32, 34><T A24><P 378>

O Lord! what hardy devel durste teche þese freris to denye þus openly holy writt, and alle þese seyntis, and þo Court of Rome, and alle trew Cristen men, and to fynde þis heresie, þat þis sacrid oost is accident wiþouten sugett, or noght?  
<L 16><T A24><P 379>

And Austyn, in þre or foure grete bookis, seis expressly þat noon accident may be wiþouten sugett, and alle wise filosoforis acorden here

wiþ Austyn.  
<L 19><T A24><P 379>

Also, þof al Cristis shewyng were straunge to þo bred, hou shulde þese blasphemis by virtu of þese wordes, proffe þat bred tournes to no3t, and accident leeves wiþouten any sogett, or þat Gods body is newly þere?  
<L 21><T A25><P 403>

Bot, as he feynes, when þat Gods body bygynnes to be þere, þen bred turnes to no3t, and accident leeves.  
<L 21><T A25><P 404>

And here mennis innwittis mot algatis erre in knowynge and jugynge of difference of substaunce as, if mony oostis, sacrid and unsacrid, were mengid togedir, a blasphemie þat knewe not medelynge of hom, kouthe not knowe accident fro bred, ne telle what is þis more þen a beeste.  
<L 30><T A25><P 405>

And so, þof þo pope and alle his cardynals determen as gospel, þat þo sacrament of þo auteer is accident wiþouten sugette, neverþoles, for þei con not grounde hem an Gods lawe ne resoun, holy Chirche shulde not trowe hom, bot have hom suspect.  
<L 36><T A25><P 407>

QUARTA HERESIS• Þe ferthe heresie of þe ferthe askynge says, þat þe sacrid ooste is no maner of brede, but ouþer nou3t, or accident wiþouten ony sogett, and so worse þen stones or ony oþer body.  
<L 24><T A27><P 443>

ande þo sacrament þat men sene wiþ bodily een, is not Cristis body, but accident wiþouten sogett, or nou3t, as þai han playnly said in Oxenforde scole, and in many placis of þo londe boþe seide ande writen.  
<L 4><T A29><P 484>

Ande siþen holy writte spekis not of accident wiþouten sogett, ne resone schewis, ne philosophurs tellen hit, ne revelacion of God proves hit, ne olde seyntis þat beste couthen holy writte ande were saddest in feythe affermed hit not, but fully þo contrary;  
<L 30><T A29><P 484>

ande siþen Seint Austyne, namely wysest of alle doctouris holden siþen þo apostilis weren, þat seis in mony bokis þat none accident may be wiþouten sogett, wheþer schullen men be constrayned by Anticristis powere to forsake holy writte and resone and beste seyntis, for an unknowen þinge þat plesus to a multitude of worldly moldywarpi, ful of pride, covetise,

symonye, heresie, and blaspheme?  
<L 5><T A29><P 485>

For Austyn seiþ in many bokis þat þer may non accident be wiþouten suget.  
<L 8><T A33><P 523>

For hit was not trowed byfore þe feend was loosyd þat þis worþi sacrament was accident wiþowte suget;  
<L 73><T EWS1-46><P 432>

As Crist seiþ, and seyntis aftir, þat þe hoost, whan it is sacrid, is uerrili Cristis owene body in form of breed, as cristen men bileuen, and neyþer accident wiþoute sugett, ne nou3t as heretikis seien.  
<L 78><T EWS1SE-47><P 675>

And such errour blynduþ monye in þe sacrament of þe auter to sey3e þat it is accident wiþoute suget, and noo bred, as Ambrose seiþ.  
<L 59><T EWS2-111><P 284>

But þis vertew is not an accident wiþowte suget, syþ þis suget is þe secownde persone of God, þat is in eche lyme of þe chyrche, and brynguþ wiþ hym a grace þat clerkis clepon predestynyng.  
<L 20><T EWS2-59><P 21>

as who seyde, men may be, al 3if þei hangon not on God, for such a dependence of men is accident vnto hem.  
<L 57><T EWS2-63><P 45>

Frerys seyn þat þis is false, but it is an accident wiþowton any suget;  
<L 114><T EWS2-67><P 69>

And so men axen what is þat, þat þe preest sacreþ, and aftur he brekuþ, and þat men worschipon as Godys body, but not accident wiþowton suget.  
<L 135><T EWS2-67><P 70>

And siþ þe frerus accuson þe court in mater of þe sacrid host, and seyn þat it techep þat þis host is not Goddis body, but accident wiþowte suget þat alle men knowe not, men schulden axe þis trowþe of þis cowrt wiþ good growndyng;  
<L 144><T EWS2-75><P 116>

But þes men þat now dremon an accident wiþoute suget may falle on borde wiþ þes foolus, and axse þis as possible.  
<L 108><T EWS2-85><P 177>

for where Crist telluþ in his gospel þat þe hoost, wenne it is sacrud, is Cristus body in figure and verey breed in his kynde, freris seyn now þat it is nowt, or accident wiþowte suget.  
<L 967><T EWS2-MC><P 363>

But þe feend, siþ he was lowsud, haþ mouyd frerus to reuerse þis, and as þei seyn, þer newe seyntus and newe doctoures þat þei han, techen þat þis sacrament is an accident wiþowte suget, or ellis no3t;  
<L 265><T EWS2-VO><P 375>

But fle we to clepe þis bred accident wiþoute suget.  
<L 49><T EWS3-162><P 119>

Wher þis man be excusid of glotery for he is drunken of an accident?  
<L 30><T EWS3-197><P 229>

Pat summe men seyn þat þis world is onely bodily substaunse, and neþer spirit ne accident, is a willeful speche of man.  
<L 35><T EWS3-199><P 234>

Frere, whi sclaudre 3e trewe preestis & oþere trewe meke men of þe sacrament of Goddis bodi, for þei seien þat þe holi breed duli sacrid is Goddis bodi in foorme of breed, & 3e seien þat it is an accident wiþ outen subiect, & not Goddis bodi.  
<L 393><T JU><P 71>

ffor who my3t more contrarie feiþ þan sey þat crist seiþ fals whan he seiþ þat “þis brede is myn owne bodye” for þis may neþer be brede ne þe bodi of crist, but it is accident or nou3t, as freres feynen falsly.  
<L 26><T MT24><P 352>

and þus þei denyen þat þe oost sacrid, whijt and round, þat bifore was breed, is maad goddis bodi bi vertu of hise wordis, but þei seien þat þere is goddis bodi, and þat is not goddis bodi, but it is nou3t or accident worse þan ony breed;  
<L 10><T MT25><P 357>

but freris, siþ þe fend fader of lesyngis was vnboundun, seien þat it is an accident wiþouten suget or nou3t and mai in noo wise be goddis bodi;  
<L 28><T MT25><P 357>

oþere seyn þat þis oost is nou3t or an accident, þe which þey kunnen not nemyn to men, but it is not goddis body.  
<L 11><T MT28><P 465>

and 3if foure sectis in þis lond seyn heere sop of þe popis lawe, he haþ seyde many hundrid wynter þat þis oost is not goddis body, but accident wiþoute suget.  
<L 25><T MT28><P 465>

and certis it were ydolatrie to loute þus an accident. and no man durste seye til nou þat accident is goddis body, for þis newe word may haue no ground, and was not knowun þat

pousinde 3eer þat sathanas was boundun in helle, and 3it he shameþ to seye þis gabbing.  
<L 14, 15><T MT28><P 466>

And certis, hauyng no reward to þis grete ypocrite and renegat þat we speken of and of his condicions, hou3 he is wel ny sett al in signys of perfeccioun and holinesse wipout þe truþe answering to þise signys, no wonder alþou3 he determene þat þis sacrament be no brede, ne substance, ne accidente in soget or substaunce, but an accident or many accidentis wipout substaunce.  
<L 692><T OBL><P 174>

and whoso wol, þat þe grete ipocrite antecrist nou3 and long her afore regnyng wip his ipocrisie, þat is as it were an accident wipout soiect, and is as effectif and spedif in þe bodi of Cristis chirche, and as wel echiþ it and norischif it as dede Crist and his apostlis, and so worþi to haue þe same name wip Crist and his apostlis, þat ben uereli þe brede þat Poule spekiþ of!  
<L 1576><T OBL><P 197>

Sum seien þat þis word of Crist in Laten /hoc est corpus meum/ betokeneþ þus þat þis accident wipout soiect or substaunce signifiþ sacramentalli Cristis bodi, so þat þei wol not graunt þat her sacrament is Cristis bodi in forme of brede, but an accident wipout soiect or substaunce þat betokeneþ Cristis bodi. Naþeles, antecrist and his special lemys ben in a grete perplexite what accident in kinde is þis sacrament, wheþur it be a quantite as is lengþe, brede and þiknes of þis oost, or ellis a qualite;  
<L 2012, 2014, 2017><T OBL><P 208>

And, as I suppose, þer wol no man seie þat it was Goddis bodi, or an accident wipout soiect or substaunce þat Melchisedech brou3t forþ þat time!—  
<L 2716><T OBL><P 226>

But wel I wote þat ri3t fewe can tel clerli what is an accident! For men be not 3it determened in Oxeford hou3 an accident schal be discriued or diffinid, on hou3 many most general kinddis ben of accidentis. And þerfor it is noo wondur alþou3 feiþful knowe not an accident wipout soiect, no more þan knewe Austen when he seide þat feiþful men knewen þis sacrament. And seint Austen spekiþ not onli of þe knowleche feiþful men han bi weie of beleue, for þei mai not so know an accident to be Goddis bodi or brede, but raþur Austen spekiþ of þe knowleche þat þe peple haþe of þis oost bi her outword witt is, as we conceyue of Austens wordis in /Sermone de pascha/ aleide before.  
<L 2726, 2727, 2729, 2733><T OBL><P 226>

And antecrist is to schameles if he seie þat þe burioun of þe vyne þat Crist spekiþ of was an

accident wipout soiect!  
<L 2742><T OBL><P 227>

seker, no more þan he wote in case when he seeþ two postis, wiche is halowid and wiche is vnhalowid and so wheþur þei ben boke substauncis, or accidentis wipout soiect, or þat oon a substaunce and þat oþur an accident aftur his new drunken dremyng, þe wiche he calliþ a determynacioun!  
<L 3099><T OBL><P 236>

And antecrist most nedis li3e, if he seie þat Ciprian and Austen callen þe accident wipout soiect wyne, for Cristis blode is as þei seien þat wyne. And antecrist mai not for schame, as I suppose, seie þat Cristis blood is an accident.  
<L 3659, 3662><T OBL><P 250>

And if þat relatif be referred to þe sacrament, and þe sacrament be take for an accident as antecrist blabereþ, þan it is al on to seie þat accidentis ben wipout soiect in accident;  
<L 3801, 3802><T OBL><P 254>

And if antecrist wol seie þat þe whitenes is oure sacrament, bicause þat it is þe most sensible accident þer as in þe sacrament, þan it is al one to seie accidentis ben in þe same wipout soiect, and accidentis ben in þe whitenesse wipout soiect;  
<L 3805><T OBL><P 254>

How is it there, it nedeth not stryve, Whether it be subget or accident, But as Christ was, when he was onlyve, So is he there, verament.  
<L 1221><T PT><P 186>

But þe most heresie þat God sufferide come tyl his kirke is to trowe þat þis sacrament is an accident wipouten a substance, and may on no wyse be Goddis body.  
<L 36><T SEWW01><P 18>

howe grete diuersite is betwene vs þat trowes þat þis sacrament is verray brede in his kynde, and betuene heretykus þat tellus þat þis is an accident wipouten a subiecte.  
<L 45><T SEWW01><P 18>

But þe feend, siþ he was loosid, haþ moued freris to reuerse þis and, as þei seien, her newe seyntis and newe doctours þat þei han, techen þat þis sacrament is an accident wipouten suget, or ellis nou3t, for it it quantite and qualite.  
<L 235><T SEWW15><P 81>

For 3isturdaye heritikis seiden þat þis sacrament is no wise or no maner Cristis body, but accident wipouten subiecte or nou3t;  
<L 65><T SEWW21A><P 111>

But seynt Austyn techeþ in þre volumes or moo wiþ grete studie and diliberacioun þat þer may no accident be wiþoute subiecte, 3e where he treteþ of þe sacrament of þe auter.  
<L 69><T SEWW21A><P 111>

A Lord! what wurship don þise new heretikes vnto þis sacrament, whenne þei seie þat it is not brede, but accident wiþoute subiecteor now3te? And if þer be any accident wiþout subiecte as þei seyne, it is wars in kynde þenne is any lumpe of cleye, as clerkis knowen wele.  
<L 76, 77><T SEWW21A><P 112>

For in al þis tyme Crist tau3t neuer þat þe sacrament of þe auter was an accident wiþoute subiecte and in no maner Cristis body, as þis newe ypocrites seyne. But bi him and hise apostlis and seynt Austyn specialy and oþer hooliest seyntis is seid þat þis sacrament is bred and his own body, and þat þer may be noon accident wiþout subiecte.  
<L 85, 89, ><T SEWW21A><P 112>

Lord! wheþer þis be grete deynte þat many capped monkes or oþer pharisees shulde profer hem redy to þe fyre for to mayntene þis heresie, þat þe sacrament of þe auter is an accident wiþout subiecte, and in no maner Cristis body, a3eyne Cristis owne techyng and hise apostlis and þe best seyntis and þe wisest in Goddis lawe and resoun, and traueilen not spedily to distruy3e heresie of symonye þat regneþ opynly and is fully dampned in Goddis lawe and mannes also, and to distruy3e wordly pride and coueitise of prestis a3eynes Cristis mekenesse and wilful pouert?  
<L 98><T SEWW21A><P 112>

And I seide, Ser, as I vndirstonde, it is al oon to graunte, eiþer bileue, þat þere dwelliþ no substaunce of breed and to graunte, or to bileue, þat þis moost worþi sacrament of Cristis owne bodi is an accident wiþouten soget.  
<L 1029><T Thp><P 55>

But, ser, þe determynacioun of þis mater which was brou3t in siþ þe fend was losid bi frere Tomas Alquyne, specialli clepinge þe moost worschipful sacrament of Cristis bodi an accident wiþouten soget, which terme, siþ I knowe not þat Goddis lawe appreuþ it, in þis mater I dar not graunte.  
<L 1048><T Thp><P 56>

ACCIDENTE.....1

And certis, hauyng no reward to þis grete ypocrite and renegat þat we speken of and of his condicions, hou3 he is wel ny sett al in signys of perfeccioun and holinesse wiþout þe truþe answering to þise signys, no wonder alþou3 he determene þat þis sacrament be no brede, ne substance, ne accidente in soget or substaunce,

but an accident or many accidentis wiþout substaunce.  
<L 691><T OBL><P 174>

ACCIDENTES.....1

sheweth hym selfe as he were god, where our charge be gylty in this deme ye or they, that knowen mooste for they saye that when ye haue sayde: Hoc est corpus meum, that is to saye this is my body, the whiche ye call the wordes of consecration of elles of makyng, and when they be sayde ouer the breade, ye saye that there is lefte no breade, but it is the bodye of the Lorde, but truelye there is nothyng but an heepe of accydenes as whytnes, ruggednes, roundnes, sauery, touchyng, and tasyng and suche other accidentes.  
<L 14><T WW><P 11>

ACCIDENTIS.....39

And þus auctours of accidentis hyen hem above Crist, as 3if þei wolden maken a newe world, and change goodnesse of þingis.  
<L 33><T A23><P 364>

ne Crist undirstode not þat accidentis were his blode, ne he schewid not his blode wiþinne his body, bothe for his wordis were þen wiþouten witte, and also þen his wordis were fals, for þo tyme þat he spake hom.  
<L 27><T A25><P 403>

so þat not of þis bred is makid Gods body, but þat þes accidentis bitoken Gods body.  
<L 10><T A25><P 404>

And if tonnes of wyne were sacrid by3onde þo see, nowþer vyntyners of Englonde couthe taaste þis likoure, ne prestis my3t synge wiþ soche accidentis.  
<L 33><T A25><P 405>

But wolde God þat þei lyed not þus upon Crist, and feyned hym to do myraclis of hor accidentis þat he nevere did, ne profiten to men, ne no mon may se hom, ne where þei ben goundid.  
<L 1><T A25><P 423>

Þe false feiþ tau3te of Anticrist and of his false cursede disciplis is þis, þat þe sacrament þat men seen wiþ bodely ei3e bitwene þe prestis hondis is neþer bred ne Cristis body, but accidentis wiþoute suget, and is neþer groundid in holy writt ne reson ne wit, ne tau3te bi þe mooste wiseste olde seyntis, but only by newe ypocritis and cursed heretikis, þat magnifyen here owen fantasies and dremes, and feyned power and myraclis, more þan Cristis techyng and his apostlis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, wiþ þe determinacion of þe trewe court of Rome, þat is sett in þe beste part of þe popis lawe.  
<L 22><T A33><P 520>

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

<L 5><T A33><P 523>

and siþ alle þese ben accidentis, þat may not dwelle wiþowten sughet, it semeþ þat þe same body is first seed and aftur fruyt, and þus it may ofte chawngen fro seed to fruyt a3en.

<L 68><T EWS2-59><P 23>

And so boþe þese accidentis, quantite and qualite, may dwellon in þe same substaunce, al 3if it be chawnged in kyndys, and þus þis same þing, þat is now a whete corn, schal be deed and turne to gras, and afturward to monye cornys.

<L 77><T EWS2-59><P 23>

And trowe we not to foolys heere þat seyn þat þese ben accidentis whiche God may putte by hemself, and frely take þese fro men, so þat neyþur in body ne in sowle man hadde onye suche accidentis;

<L 53, 55><T EWS2-63><P 45>

And wolde God þes heretikis in mater of þe sacrid oost conseyueden þis speche, and vnderstonden wel Ambrose þat þis oost is not bred aftir þat it is sacrid, for it is not aftir principaly bred but þe body of Crist by uertu of his wordis, and þanne shulden þey shame of þer feyned accidentis.

<L 16><T EWS3-166><P 131>

why witen not þes foolis þat þer accidentis maken men dronkun whanne þey taken hem aboute resoun, as Poul witnessiþ and wit prouep?

<L 28><T EWS3-197><P 229>

3if þei seyn, written and techen openly þat þe sacrament of þe auter þat men seen bitwen þe prestis hondis is accidentis wiþouten suget and neiþer bred ne cristis body;

<L 15><T MT01><P 19>

and þus power þat prestis han standeþ not in transsubstansinge of þe oste, ne in making of accidentis for to stonde bi hemsilf;

<L 28><T MT23><P 345>

But antecrist seiþ here eyn þe contradictorie, þat þis is neiþur Cristis bodi, ne brede but accidentis wiþout soget.

<L 403><T OBL><P 167>

But here seie folis, þat demen in effect þat Crist and hys apostlis failidden foule in her logic, and nameli in þe mater of þe sacrid oste, þat alle þat scripture spekiþ of þis oste or olde doctours, calling it brede and wyne, schal be vnderstonde

of þe accidentis wiþout sogett or substaunce þat þei maken so meche of.

<L 673><T OBL><P 174>

For I kan se no skele whi þat alle þat euer scripture seiþ of þis oste vnder þe name of brede and wyne schal be vnderstonde of accidentis, but bi þe same skele al þat þei seien of her accidentis schal be vnderstond of bred and wyne.

<L 684, 685><T OBL><P 174>

But here I wote wel þat þes two wordis /forma/ and /species/ in Latyn disceyuen our ypocritis þat ben alle dreint in signys and accidentis. For þei kan not vnderstonde bi þes wordis but her accidentis and signys, notwiþstonding þat olde seinttis wiþ Crist and þe apostle Poule þat were not þus i3eue al to signys and accidentis, vnderstonden comynli bi þes two wordis þe kinddes' and þe substancis' of þinggis, as I wold bi Goddis help haue declarid here and I my3t haue had leiser.

<L 708, 709, 711><T OBL><P 175>

For þeras Cristis lawe techiþ þis sacrid ooste to be brede and wyne and Cristis bodi and his blode, þis drunken dremer seiþ þat þis oost is neiþur brede ne wyne, ne Cristis bodi ne his blode, but accidentis wiþout subiect.

<L 1382><T OBL><P 192>

Siþ þan Cristys mystik bodi, heed and lymys, schuld be þis sacrid oost of brede and wyne and a3enward, as Poule and Austen wiþ oþur olde seinttis techen, and seche a sacrament is propurli a uisible forme or kynde of an vnvisible grace, and in antecristis sacrament is no uisible forme or kinde, wiche forme or kinde uisible my3t be þis mystik bodi of Crist, but if antecrist wold seie þat þis bodi schuld be þe accidentis wiþout soiect þat he spekiþe (of þe wiche a uiserid fende my3t not seie for schame).

<L 1549><T OBL><P 196>

And þerfor he wol haue it þus in effect, þat is to seie: as alle þis special antecrist, þat is þe grete ipocrite, þat haþ licknesse or signys bi treu3e legeaunce or feiþfulnes to God wiþ out the truþis answering to tho signys, as Poule spekiþ of þe same antecrist, so þis sacrament schal haue no subiect or substance in itself, but it schal haue alle þe outward accidentis and signys of substance or kinde wiþout substaunce or kinde answering þerto.

<L 1562><T OBL><P 197>

But antecrist bostiþ 3it of þes signes wiþout substance, and seiþ þat þei haue þe same worching in norsching and in eching of mannys bodi as haþ brede and wyne, and þat þe accidentis schal haue the same name as had her substancis or schuld haue 3if þei abode stille

aftur þe consecracion.  
<L 1572><T OBL><P 197>

For, and þis sacrament schuld be accidentis  
wipout soget, þan alle þe peple doþ maumetrie,  
for þei wirschippen þat þat þei seen wip her  
bodili i3e, for bicause it is Goddis bodi;  
<L 1873><T OBL><P 204>

and siþ þe accidentis ben seien wip bodili i3e,  
þer mai noone heretik for schame seie þat þe  
accidentis ben Goddis body.  
<L 1875, 1876><T OBL><P 205>

here is my bodi', schewing bi þat worde here þe  
place of þe accidentis.  
<L 1996><T OBL><P 208>

For men be not 3it determened in Oxeford hou3  
an accident schal be discriued or diffinid, on  
hou3 many most general kinddis ben of  
accidentis.  
<L 2728><T OBL><P 226>

seker, no more þan he wote in case whan he seep  
two postis, wiche is halowid and wiche is  
vnhalowid and so wheþur þei ben boke  
substauncis, or accidentis wipout soiect, or þat  
oon a substaunce and þat oþur an accident aftur  
his new drunken dremyng, þe wiche he calliþ a  
determinacioun!  
<L 3098><T OBL><P 236>

And I suppose þat antecrist wip his accidentis  
schal fare ri3t foule wip himself, or he haue a  
redi witt to þis text of seint Poule!  
<L 3704><T OBL><P 251>

Accidentis ben wipout soiect in þe same'.  
<L 3789><T OBL><P 254>

þan siþþen þer is noon oþur þing nempned or  
named here þat it my3t congruli he referred to  
saue to þes þre, and if it be referred to Cristis  
bodi, þan it menep þat accidentis ben wipout  
soiect in Cristis bodi, þat is to seie not soiectid in  
Cristis bodi;  
<L 3794><T OBL><P 254>

And if þat relatif be referred to þe sacrament,  
and þe sacrament be take for an accident as  
antecrist blabereþ, þan it is al on to seie þat  
accidentis ben wipout soiect in accident; and þat  
is soþ, for noon of þes sensible accidentis in þe  
sacred oost ben soiectid in anopur, or any of hem  
in itself.  
<L 3801, 3803><T OBL><P 254>

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

soiect;  
<L 3806, 3807><T OBL><P 254>

ACCIDENTTIS....1  
And certis, hauyng no reward to þis grete  
ypocrite and renegat þat we speken of and of his  
condicions, hou3 he is wel ny sett al in signys of  
perfeccioun and holinesse wipout þe truþe  
answering to þise signys, no wonder alþou3 he  
determene þat þis sacrament be no brede, ne  
substance, ne accidente in soget or substaunce,  
but an accident or many accidentis wipout  
substaunce.  
<L 692><T OBL><P 174>

ACCYDENT.....6  
For if gramariens shulden construe þis þus, þo  
apostils knew Crist in brekyng of accydent  
wipouten suggetts þen nowþer þei ne þo puple  
wiste what þei mente;  
<L 5><T A25><P 406>

ne God may not undirstonde an accydent  
wipoute a sugett. Bot anentis þo first of þese,  
Austyn seis þat as mon may not be wipouten his  
God, so an accydent may not be wipouten his  
sugett.  
<L 1, 3><T A25><P 409>

As, for no mon con grounde accydent wipouten  
sugette, no mon schulde aferme þat þis were þo  
sacrament.  
<L 6><T A25><P 427>

Bot þo moste heresy þat God suffred cum to his  
Chirche, is to trowe þat þis sacrament is  
accydent wipouten subgett;  
<L 19><T A31><P 502>

Ow! how gret diversyte is bytwene us þat trowen  
þat þis sacrament is verrey bred in his kynde,  
and bytwene heretikes þat tellen þat hit is an  
accydent wipouten sugett!  
<L 29><T A31><P 502>

ACCYDENTE.....3  
Bot accymente wipouten sugette nowþer knowes  
mon ne God, as Austin teches and resoun  
proves.  
<L 9><T A25><P 427>

as he seis þat þis sacrament is an accymente  
withouten sugette, or elles þat in þis sacrament is  
suche an accymente.  
<L 13, 14><T A25><P 427>

ACCYDENTES.....1  
And he is worshypped ouer all thynges as God  
and sheweth hym selfe as he were god, where  
our charge be gylty in this deme ye or they, that  
known mooste for they saye that when ye haue  
sayde: Hoc est corpus meum, that is to saye this  
is my body, the whiche ye call the wordes of

consecration of elles of makynge, and when they be sayde ouer the breade, ye saye that there is lefte no breade, but it is the bodye of the Lorde, but truelye there is nothyng but an heepe of accydentis as whytnes, ruggednes, roundnes, sauery, touchynge, and tastynge and suche other accidentes.

<L 12><T WW><P 11>

#### ACCYDENTIS.....5

Ne alle Anticristis clerkis con not telle þo cause, why accydentis schulden leve wipouten sogett, bot if hit were to sygnifie one of þese þinges, ouþer þat soche men ben partid fro Crist, or elles þat blessynge of prelatys are verely cursynge, or elles to make þo puple to trowe þat þei passe God.

<L 29><T A25><P 408>

Ffor houeuere þei blaber here wip hot lippes, hor soule may not understonde what are þese accydentis;

<L 1><T A25><P 409>

And, for fewe prelates knowen accydentis and sugettis, men schulden bywar to bringe þis in Cristen mennys byleve.

<L 8><T A25><P 427>

And 3itte he contraries hymself, þat quantite and qualite sugetten aper accydentis, and everiche part þereof. Also iche part of þis accydenste hafs Crist and Cristis body, and so none of þese accydentis is wipouten sugette.

<L 15, 17><T A25><P 427>

#### actif<sup>3</sup>

##### ACTIF.....15

That is, 3e men þat han 3oure conversacioun in hevene, and 3e þat ben in actif liif undirstondip þat I schal seie;

<L 15><T A01><P 32>

contemplatif and actif;

<L 20><T A01><P 70>

And so clerkes, þat schulden lif contemplarif lyve, ben worse þen mony men of þo world þat lyven actif lif.

<L 9><T A09><P 149>

And þus no man ow to curse ani man, sin God mai not autorise þis cursing actif, for þus was neuer Crist cursid, for he synnid not.

<L 19><T APO><P 18>

Also men seyn, þow contemplatif lif be þe fairar, actif lif is þe profitabler;

<L 1><T APO><P 84>

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

<L 223><T Buh><P 176>

and þus whan a man schewep by his holy lif actif lif, þat is two dowue briddis, or contemplatif lif, þat is a peyre of turtres, by siche signes he schewep þat his synne is for3yuen and þat vnto preestys þat wel vndyrstonden þis.

<L 34><T EWS1-34><P 365>

þe secownde lif is þe betture, and þis is clepud actif lif whan men traueylon for worldly goodis and kepon hem in ry3twisnesse;

<L 54><T EWS2-113 291>

It is seyde comunly þat þes two wymmen ben two lyues, actif and contemplatif;

<L 39><T EWS2-113><P 290>

And actif lif axsup in mesure bussynesse aboute worldly þingus;

<L 40><T EWS2-113><P 290>

Crist tellup how actif lif mot nede be troblud for mony þingus, but contemplatif lif stondeþ in o þing, þat is, God, and haþ no bussynesse abowte þingus of þis world.

<L 44><T EWS2-113><P 290>

and þes ypocritis wenen þat here dremys and fantasies of hemself ben contemplacion, and þat prechynge of þe gospel be actif lif and so þei menen þat crist tok þe werse lif for þis world, and nedid alle prestis to leue þe betre and take the worse lif;

<L 3><T MT10><P 190>

and principally þes ypocritis þat han rentes and worldly lordischipes and parische chirchis approprid to hem, a3enst holy writt boþe old and newe by symonye and lesyngis on crist and his apostelis for stynkyngre gromyngys and abite of holynesse and for distroiyngre of goddis ordynance and for singuler profession maade to foolis and in cas to fendis of helle, þes foolis schullen lerne what is actif lif and contemplatif bi goddis lawe, and þanne þei my3tten wite þat þei han neiber þe ton ne þe toþer, siþ þei chargen more veyn statutis of synful men, and in cas of deuelys, þan þei chargen þe heste of god and werkis of mercy and poyntis of charite.

<L 28><T MT10><P 190>

Also a participle of a present tens, either preterit, of actif vois, eithir passif, mai be resoulid into a verbe of the same tens, and a coniunccioun copulatif, as thus, dicens, that is, seiyngre, mai be resoluid thus, and seith, eithir that seith;

<L 29><T Pro><P 57>

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<sup>3</sup> 6 variants; 20 occurrences.

Also a participle of a present tens eiþer pretert, of actif vois eiþir passif, mai be resoluid into a verbe of þe same tens and a coniunccioun copulatif, as þus dicens, þat is seiyng, mai be resoluid þus and seiþ eiþir þat seiþ.  
<L 52><T SEWW14><P 68>

ACTIFIS.....1  
Also þei tokun actifis and contemplatifis;  
<L 7><T APO><P 23>

ACTIUE.....1  
YDOLATRIE “Ydolatrie is done one tuo maners: þat is to sey actiue & passiu;e;  
<L 23><T Ros><P 96>

ACTIUIS.....1  
For, ry3t as a man is maad boþe of body and of sowle, so þis chyrche schulde be maad of actiuus and contemplatiuys.  
<L 6><T EWS2-85><P 173>

ACTYF.....1  
for as þe soule schulde qwikene þe body, so þes schuldon qwykene þe actyf part.  
<L 16><T EWS2-85><P 173>

ACTYFE.....1  
and þus owiþ no man to curse ani man, for God may not autorise þat actyfe cursyng;  
<L 21><T APO><P 14>

**affeccioun**<sup>4</sup>  
AFFECCION.....17  
Ande siþen synne is so playne, and more encesid herby, and we bounden upon payne of dampnacioun for to preche ande crye holy writte a3enes þo fendis ooste, when a drunken preste, in luste ande welthe of þis lyife, has syngulere affeccion to a man or a cause for temporale dritte, all prestis in þat diocise schul be gnarid wiþ a newe 3ock or cerymony ever more;  
<L 6><T A29><P 482>

also he seiþ: I schal preye with spirit & I schal praie with mynde, þat is with affeccion & with vnderstandinge, & þis is myche better þan alonli to haue deuocioun in wordes and not in vnderstanding.  
<L 96><T Buh><P 173>

Also in þis blyndenesse of bileue ben alle þoo þat for any siknesse or sorwe þat hem eileþ bihotēþ and renneþ fro cuntre to cuntre, to mages 3oten or grauen wiþ mannes hondes, of gold or of seluer, of tree or of ston, wenyng and tristyng þat þer be any dyuyne vertu in hem, or þat þei moun any þyng helpen, or oon more þan anoþer for any maner affeccion, or fairenesse, or

costis.  
<L 311><T CG10><P 114>

So, if þe fend mai rere þe affeccion of a man bi pride, anon he þroweþ him into euerlastyng dampnacioun.  
<L 361><T CG11A><P 141>

þe best remedie a3eyn þe net of veynglorie is first to prey God hertily þat þi fote (þat is, þe affeccion of þi soule) be neuer taken wiþ þis nett of veynglorie, seying þus wiþ Dauid þe prophete: /Non veniat mihi pes superbie/.  
<L 235><T CG12><P 156>

þat is: Secheþ þoo þynges þat ben aboue and þeron setteþ 3oure affeccion, and not on þoo þyngis þat ben vpon þe erþe.<sup>7</sup>  
<L 213><T CG3><P 36>

þe secound dowery or ioy of þe soule is loue, for þen mannys loue shal be so clere þat it shal be sette in God oonly, whiche is best good, wiþouten ony contrarious affeccion.  
<L 1099><T CGDM><P 238>

but vndirstandyn of man preide Crist to come down by grace, byfor þat mannys affeccion dye abowten erþly goodis.  
<L 46><T EWS1-21><P 307>

Menowres seyn þat Crist wente barefoot, or ellis was schod as þei ben, for ellis Mawdeleyn schulde not haue fownde to þus haue wasche Cristes feet, But leuyng þis chidyng, we supposen of owre Iesu þat he took ful lytel hede of syche maner of wending, but he charghed myche þe wille of his religioun and affeccion of hise disciples to be bownden fro worldly goodys.  
<L 81><T EWS1-29><P 343>

To þe furste we seyen þat Petre, byfore he suwyde Crist, hadde in his affeccion alle maner of suche þyng;e;  
<L 20><T EWS2-98><P 241>

But þis kunnyng is wonnyn wiþ hard, for bi procees of tyme lordis may se þer couetise, and wanting of good affeccion but worldly wille about þer muc.  
<L 51><T EWS3-130><P 21>

and filosoforis seyen ouer þat mannus spirit is whereeuere his affeccion is.  
<L 30><T EWS3-195><P 222>

And 3if þi foot sclaudere þee, kitte it away<sup>7</sup> as 3if þou haue ony affeccion vngroundid in Goddis lawe, leue and reule þi wille by þe reule þat Goddis lawe techiþ.  
<L 46><T EWS3-214><P 264>

<sup>4</sup> 12 variants; 64 occurrences.

For, certis, þe strong ladi þat Heraude held in auou3tri3e was neuer more aþrist aftur þe blode of seint Ion þe Baptist þan þis lecherous fende, þat haþ sett hir see of hir affeccion vpon alle þe seclere lordschip of alle þe wide world, þristiþ aftur þe blode of feiþful peple þat grucchiþ, nameli in þis poynt a3enst þe fornyacioun þat sche doþe a3en Crist and his blessid lawe.  
<L 1299><T OBL><P 190>

In þe 2• many erreþ þingkyng somping for to be of godhede subiectyuely in þe ymage, and so þai, hauyng affeccion more to one ymage þan to anoper, worschippes ymages;  
<L 5><T Ros><P 100>

/Eadem sententia patet ibidem, li• 14• , epistola 45• ), “þai þat haþ more affeccion in peyntyngz þan in holy doctrine & scriptures, þai erre.”  
<L 16><T Ros><P 101>

and yuel þat be occasion of ymagez it be erred fro þe soþefastenes of feiþ, þat þat ymage be worschid ouper wiþ latria or wiþ dulia, or elles þat he be delited no3t dewly in fayrenes, in preciouste or in affeccion off vnþertinent circumstances.  
<L 35><T Ros><P 99>

AFFECCIONE.....2  
Here Cristen men seyne þat þo maner of prayyng þat Crist tau3t, for to pray to God for hys worschipe to be encresid and for commyne profile of holy Chirche, is bettur þen ony oper manere founden of synneful men for syngulere affeccione.  
<L 17><T A29><P 466>

Hit semys þat syngulere affeccione, and acceptyng of persons a3eynes Goddus lawe, and lesse worschip of great seyntis, wyrchys myche þat is done in þis halowyng.  
<L 16><T A29><P 490>

AFFECCIONES....3  
And his sone was seek on þe feuerus, as weren þese heþene folc and þere affecciones þat comen of þer sowlyz;  
<L 37><T EWS1-21><P 306>

þes feet been affecciones þat prechouris of þe gospel shulden haue, not for to wynne hem worldli goodus, ne to gete hem worldli fame, ne to stire men to fy3te, but to make pees wiþ God and man.  
<L 81><T EWS1SE-51><P 688>

for it partiþ þe soule and spiry3t, whan it makip man lyue to God and leue worldli affecciones, and þus dooþ no bodili swerd.  
<L 103><T EWS1SE-51><P 689>

AFFECCIONS.....7  
and siþen popis and prelatys, as þer dedis openly schewen, ben unconnyng in holy writte and holy lyife, proudely lyvyng, fulle of fleschly affeccions and covetise, by fals wittnessis þai moone sone be deceyved in canonsyng of sum riche man.  
<L 12><T A29><P 467>

Wiþ þese bondes þei beþ bounden þe feet (þat is, hire affeccions), þat þei moun not desire to do wel;  
<L 209><T CG1><P 6>

world, whiche is as ny3t in comparison of þat blessid day, and also for temptacions of wikked spiritus þat wandren in þis world as in ny3te, and for derknesse of ignoraunce and of synne whiche is among þe peple, þe lesse li3t’ (þat is, þe moone, whiche ben prestus) shulden take þe li3t of li3f, and of þe techyng of Crist, as þe moone doþ of þe sunne, and schyne bi hire vertuus lyuyng and hire techyng to hem þat sitten in derknesse, and in schadeue of deþ (þat is, in dedli synne), to dresse hire feet (þat is, hire affeccions) into þe weie of pees (þat is, into kepynges of þe commaundementis of God), which leeden to euerlastyng pees.  
<L 369><T CG2><P 22>

Bi þe feet of men ben vnderstoude hire affeccions or here loue.  
<L 200><T CG3><P 36>

þe þrid is þat alle þe affeccions of þi soule (þat is: þi goostly fete) be set prinsepaly to preche truly þe gospel of Crist, if þou be a prest, and if þou be none, þat þi loue be set to rule prinsepaly þi lijf aftur þe holy gospel.  
<L 374><T CGDM><P 218>

Ffor, as the same prophete seith: Lord, thi word is a lanterne to my fet that ys, to rule myne affeccions and myne werkis, and thi word is ligt to my pathis that is, myne thowttis and myne counceilis.  
<L 21><T Dea1><P 446>

for men faylen in iugement for coueytise of worldly godis and personel affeccions, and leuyng to loke to Goddis wille.  
<L 13><T EWS3-156><P 94>

AFFECCIONUS....1  
And þus in fowre affeccionus þat ben growndy in mannys wille stondiþ al mannys synne þat he doþ a3eynus God;  
<L 29><T EWS1-10><P 261>

AFFECCIONYS....1  
Heere men seyon sobly þat by þer bodily lymes ben vnderstondone mannys werkis and mennys affeccionys, and þes ben kyttude fro men

whanne þe vertu of þer soule wantuþ syche  
werkis and occasion to do þus.  
<L 78><T EWS2-120><P 313>

#### AFFECCIOUN.....15

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

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

Fyve þingis ben founden in a man,— þou3t,  
affeccioun, entent, werk, and speche. Þe þou3t  
schulde be devout and hooly, þe affeccioun  
cleene, þe entent ri3t, þe werk ri3twiis, and þe  
speche atempre.  
<L 33, 35><T A01><P 14>

And sith of þese ordires one lufs more his broþer  
þen he lufs a mon of a straunge ordire, and wil  
deffende his ordir by personel affeccioun, hit is  
no wondir þat charite be putt away, ffor hote  
humoure þat is partid wil souner waxe colde,  
And so Cristen men byleven, by ordynance of  
Crist, þat hit were better to clerkes to be alle of  
one sute, and þen myghten two oþer partis lif  
with hom in more charite.  
<L 2><T A09><P 131>

And herfore erthe is defoulid under feet of men,  
to teche þat mennis affeccioun schulde be litel to  
þo erthe.  
<L 29><T A09><P 149>

Þat is: ‘In þe laste dayes schul be perelous  
tymes: men schullen be louynge hemself,  
couetous, hi3e, proude, blasfemes (as grete  
swereris and men falsinge Goddes lawe, as it is  
seid byfore), not obeinyng to her faderis and  
moderis, vnkynde, wickide, wiþoute affeccioun,  
wiþoute pes, synful liueris, vncontynent,  
vnmylde, wiþoute benygnite, froward,  
swellynge, blynde, louteris of lustes more þan of  
God, hauynge þe spice of petee but denyynge þe  
vertu.  
<L 504><T CG2><P 25>

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

And see we þat Poul stireþ ofte heere to stonde  
in þis goostli batayle, for, 3if þe feend haue ones  
man doun, he stiriþ hym ly3tli to foulere synnes,  
and herfore mannus affeccioun, þat is þe foot of  
his soule, schulde stonde staleworþli lest þe soule  
snaperide aftir;  
<L 68><T EWS1SE-51><P 687>

and if þou knowe no more falsnesse in þese  
rotun sectis, saue þis oon vngroundid gloos, þou  
ou3tist be euere þe beter war of hem, and haue  
þe lesse affeccioun to hem.  
<L 2519><T OP-ES ><P 124>

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

See, 3e lordis and prelatis, that maken vnable  
curatis, for fleschly affeccioun and 3iftis, and  
specialy for pleyng at the bere, and othere  
vnleeful iapis, what tresoun 3e doon to God, and  
what harm to Cristis chirche and 3oure  
auaunseeis;  
<L 38><T Pro><P 32>

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

Wheþer þe vicious and vnkunynge colegie of  
fleschly cardynals shal 3eue more grace and  
holynesse to a wordly prest, chosen of hem by  
fleisly eiþer wordly affeccioun, þan Crist, God  
almy3tti, 3af to Judas, chosen of hym by  
souereyn wisdom and goodnesse and loue to al  
holy chirche, his spouse?  
<L 31><T SEWW24><P 123>

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

#### AFFECCIOUNES...1

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

#### AFFECCIOUNS...9

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

so yuele mens affecciouns ben yuele, for þei ben  
euer tackid wiþ sum love þat drawiþ hem fro  
Goddis love. But holy mennys affecciouns ben

as of hertis, þat li3tly lepen over all lettingis, and casten out fro her hertis al vile glat þat stoppiþ her breeþ.  
<L 33, 35><T A01><P 31>

And first he affermeþ þe stablenesse of John, syþþe bi non of foure affecciouns (þat is', joye and hope, drede and sorwe) he was not meued as a rud to bowe wiþinne forþ fro þe truþe.  
<L 355><T CG3><P 40>

is þis world putt vndir þe affecciouns of mannes soule/ þe whiche ben foure as seint Austin seiþ □  
<L 17><T LL><P 28>

Pise forsoþe foure affecciouns of þe soule □  
<L 23><T LL><P 28>

schoyng of affecciouns/ in þe gospel of Jesu Crist □  
<L 30><T LL><P 64>s

For such as is her gloos, suche ben þei wiþynforþ in her consciencis and affecciouns;  
<L 2517><T OP-ES ><P 124>

and þei han sett her feet, þat is to seie her affecciouns, upon þe foure corners of þe erþe, and so upon þe foure quarters of þe erþe, and in þat upon al þe erþe þat is foure quarters þerof.  
<L 2981><T OP-ES ><P 140>

AFFECCOUN.....6  
If ani man be mouid bi prayors of sonis, or teris of þe wif, and wem him to be soylid, to wam þe affeccoun of steyling biddiþ 3et, schal he not be tak innocentis to distrucoun, þat ben fre þat þenkun to distroy many?  
<L 21><T APO><P 69>

And for þi þus seiþ a doctor, Who þat euer he be, þat in þe last our of his deþ kastip not al his bisines and his affeccoun in to God, kasting fro him al worldly bisynes, baldly I dar sey, þat he schal not after þis lif he Cristis disciple in heuen.  
<L 14><T APO><P 82>

for men deseruing oiþer to affeccoun, oiþer to kyngis, þey han 3euen þe incommunicable name to trees and to stonis;  
<L 6><T APO><P 87>

and þus mani han mani goddis, þat þei sett in þer affeccoun bifor God Almi3ti, and to serue þeym rapþer, and wam þei more worschip;  
<L 8><T APO><P 88>

first wan he settiþ in his affeccoun ani þing bi for God;  
<L 11><T APO><P 88>

And þerfor it behouip to tak þe armor of Crist, and gird our lindis in his trowþ, þat our

affeccoun and al our lif and wark be led bi him, for he is þe first trowþ.  
<L 24><T APO><P 99>

AFFECCOUNIS....1  
Stonen prelati are þey endurid in temporal þingis bi þe affeccounis of men þat þey brek bi seculer power.  
<L 11><T APO><P 90>

AFFECTION.....1  
And, as it is seyð byfore, þis chesyng were 3et betture, for mannys affection is falsely variud, and specially whan worldus wynnyng is knyttud to þe chesyng.  
<L 29><T EWS2-101><P 252>

**affect**<sup>5</sup>  
AFFECH.....1  
and Elisee seide, “This is “the arewe of Goddis helthe a3ens Sine, and thou schalt smyte Sirie, in Affech, til thou “waaste it.”  
<L 1><T Pro><P 18>

AFFECT.....2  
And þis may not be noyed to be don, for many trowen þat ymage to be God, and many trowen Goddis vertu sogetly to be þer in, and þus þey are more affect to o ymage þan to an oþer;  
<L 24><T APO><P 88>

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

EFFECTE.....2  
for God is so good þat in eche goodnesse he is bifore and in eche yuel he comeþ aftir in effecte, demyng him in þat synne þat synneþ þerinne, þerfore, al be it þat wiþouten our desertis God sendiþ vs his grace of for3euenesse of oure synnes, 3it he demerþ vs nou3t in no synne but aftir þat we haue synned þereinne.  
<L 147><T 4LD-3><P 224>

Forþi wiþ my protestacioun, I seie now as I seide in Schrouesbirie, þou3 þei þat haue siche fleischli willis traueilen soore her bodies and spenden myche moneye to sechen and visiten þe bones eiþer ymagis, as þei seien þei don, of þat, seint or of þat siche pilgrymage is neiþir preisable ne þankful to God neiþer to ony seint of God, siþ in effecte alle siche pilgrymes dispisen God and alle hise seyntis.  
<L 1300><T Thp><P 63>

**aggregat**<sup>6</sup>

<sup>5</sup> 3 variants; 5 occurrences.

<sup>6</sup> 2 variants; 10 occurrences.

AGGREGAT.....9

þe kirk in heuen, ne þe kirk sleping in purgatory, ne þe kirk fi3ting in þis world, aggregat, or gedred to gidre in on of Crist, and of al chosun to be blessid wiþ him wiþ outhen ende, lepun vp to gidir in to oo spirit and concorporel and conperseyuers and felows of þe hei3est of Crist, and of his godly kynd.

<L 27><T APO><P 16>

Þis aggregat of þes alle ben þe furste secte newe comen in;

<L 67><T EWS1SE-11><P 523>

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

<L 63><T OBL><P 158>

But þer is anoþer mene þat I spake of before þat sitten in þe temple, þat is in þe chirche of God, not upon Moises chaier but upon a bereschrewe of her owne proude wille and þes ben chifflī þe grete aggregat persone of ypocrit prelatis, contrarius to Crist in lyuyng and teching, þe wiche ben specialli and most passingli þe bodi of antecrist!

<L 118><T OBL><P 160>

And as the world schapiþ now, it is to done to se hou3 a man obeiiþ to þe determinacion of þis grewe aggregat person þat sittī in þe chirche in þe mater of þe sacrid ooste.

<L 387><T OBL><P 166>

it mai be þat aggregat persone þat haþ his see in the chirche lieb.

<L 474><T OBL><P 169>

But he most seie þis sentens in his protestacioun: þat it is not his entent to seie or obstinatli defende any þing contrarie to þe ful holi determynacioun of þe chirche of Rome vndurstonde chifflī bi þis chirche þe grete aggregat persone from þe hi3ist unto þe lowist þat sittī in þe temple, þat is to seie in þe chirche, as I seide before.

<L 1022><T OBL><P 183>

For in sum place in priuat persoone, and in sum place in comounte or persoone aggregat, þe which is al oon bi seynt Austyn vpon þe Sauter, þe clergie ocupieþ þe seculer lordship seculerli and so in propre.

<L 1942><T OP-ES><P 94>

And as symony, manslau3tir or heresie dampnabli infectiþ a couent, where þei in comoun assenten þerto, þe which synne is

neuere þe lesse in ony of þo priuat persoones, alþou3 þe persoone aggregat or þat couent assenten and perfourmen in comoun þat synne, so stondiþ it of þis synful lordship in oo singular persoone and in a comounte of clerkis or of religious folk.

<L 1978><T OP-ES><P 96>

AGGREGATE.....1

For in sum place in priuate persone, and in sum place in comunte or persone aggregate, wiche is alle onne as saynt Austyn saiþ vp þe Sawter, þe clergi occupieþ þe seculer lordeschip seculerli and so in propre.

<L 694><T OP-LT><P 95>

alien<sup>7</sup>

ALIEN.....45

Þou schalt be evermoore above, and not undir, if þou kepist þe comaundementis, and bowist noþer to þe ri3t side, ne to þe left side, ne hast not folwid alien goddis, ne heriede hem, ne worschipid hem.

<L 13><T A02><P 91>

And þi fadris and þou schullen serve to alien goodis, of tree and stoon.

<L 8><T A02><P 92>

And þus þei maken þis alien proudest prest of alle oþere, to be cheef lord of alle goodis þat clerkis han in þe rewme, and þat is of þe most pert þerof.

<L 22><T A22><P 298>

to make an alien worldly prest, enemye to us, cheef lord of þe most pert of oure rewme?

<L 26><T A22><P 298>

Crist askid þo womman watir to drinke, and 3itte he was an alien, for he was a Samaritan;

<L 19><T A25><P 413>

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

<L 23><T APO><P 104>

for þat he bring in alien sonis vncircumsid in hert, and vncircumsid in flesh, þat þei be in my sanctuari, and fyle myn house, and 3e offer my lofis, mi gres, and my blod;

<L 29><T APO><P 34>

þeis þingis seiþ þe Lord God, ilk alien kynd and vncircumsid in hert, and vncircumsid in flesh, schal not go in to my sanctuari, ilk alien

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<sup>7</sup> 13 variants; 92 occurrences.

son þat is in medil of þe hous of Israels sonis.  
<L 2, 3><T APO><P 35>

But alien sonis vncircumsicid in hert and flesch,  
are þei þat serue not Crist in spirit, ne in fleschly  
dedis gostly.  
<L 7><T APO><P 36>

For þei enter not to þe lif bi þe maner of Crist in  
meknes, pouert, paciens, and labour, and oþer  
vertuus dedis: but þei enter for to lif in prid of þe  
world, and worldly riches, and lustis of þe  
flesch, and þerfor þey are alien, and wiþ swilk  
cursidnes þei polewt þe hous, for þei leede mani  
in to synne, and sterun God in to wrap, and  
causun þat God is holdun vniust.  
<L 12><T APO><P 36>

Sich alien and vncircumsicid schal not enter in to  
þe sanctuary, for as þe Lord forbediþ swilk to be  
ministris, so be storiþ hem her þat þei schal not  
accept grace, wil þei are swilk, ne schal not  
minister grace to þe puple, but swilk þat han gon  
a wey fro God in to error and ignoraunce, and  
swilk idolatrie, worschiping man a3en Goddis  
bidding, and doing oþer uel: þei schal bere þer  
wickidnes, as þei han synnid, so schal þei be  
punischid, and þei schal be huscheris and  
portars;  
<L 21><T APO><P 36>

Also þe bischope of Caunturbiri, Thomas  
Arrundel þat nowe is, seide a sermon in  
Westminster þer as weren many hundred puple  
at þe biriying of quene Anne, of wos soule God  
haue mercy, & in his comendynges of hir, he  
seide: it was more joie of hir þan of any woman  
þat euere he knewe ffor, notwiþstanding þat sche  
was an alien borne, sche hadde on Engliche al þe  
fourre Gospeleris wiþ þe doctoris vpon hem.  
<L 297><T Buh><P 178>

And he seide sche hadde sent hem vnto him, and  
he seide þei weren goode and trewe and  
comended hir in þat sche was so grete a lady, &  
also an alien, & wolde so lowliche studiee in so  
vertuous bokis.  
<L 301><T Buh><P 178>

But þe þridde Samaritan þat was Iesu helpude  
mankynde, for he was an alien as anentys his  
godhede, and he was keper of man by boþe two  
kyndes þat he hadde;  
<L 61><T EWS1-13><P 273>

Pis alien þat caam a3en to þanke God of his  
helþe bytokneþ trewe cristene men þat dwellen  
in þis byleue.  
<L 38><T EWS1-14><P 276>

siþ þis alien was kyng by þe graunt of  
Romaynus, and he wyste not how Crist wolde

doo, þat was by kynde kyng.  
<L 16><T EWS2-93><P 221>

Heere men seyen comunely þat Iewis hadden a  
maner þat noon alien shulde come to hem, neþer  
Eroude ne Pilat, into siche pryuey plasis, for  
þanne þey shulden be defoulid.  
<L 129><T EWS3-179><P 177>

And herfore it was nedefitil þat þe Iewis 3auen  
hym to Pilat, for he was an heþene man and alien  
fro þe Iewis.  
<L 146><T EWS3-179><P 177>

But an alien þey suen not, but þey fleen fro hym,  
for þey knowen not þe uoys of alyens.’  
<L 8><T EWS3-201><P 237>

alien sones/ vncircumsicid in her herte□  
<L 12><T LL><P 104>

as he doiþ wiþ alien naciouns/ þat is• þoo þat he  
forsakiþ þoru3 her diseruyng□  
<L 17><T LL><P 118>

to alien goddis/ þat schullen 3yue no rest to  
3ou□  
<L 11><T LL><P 72>

The first heeste of God is þis• Ex• xx• Mat•  
xxii• Mat• x• / I am þe Lord þi God• þat  
haue ledde þee out of þe lond of Egipt from þe  
hous of þraldom/ bifore me þou schalt not haue  
noon alien goddis• þou schalt make to þee no  
grauen þing• neþir ony licknes of ony þing þat  
is in heuene aboue• or in erþe bineþ• or of þoo  
þingis þat ben in watir vndirneþe• þou schalt  
not worschip hem ne loue hem ||  
<L 25><T LL><P 80>

propre þingis freris seyn þat þe pope is lord  
worldly of housis, bokis, jewelis and al þat þei  
han, but her semeþ myche venym: first þe euyl  
children putten into here fadir þe pope þe venym  
of worldly lordschipe siþ þei may not haue it for  
distroyng of here perfeccioun, and yit þei seyn  
þat þe pope mot be most holy and perfynt and  
nexte sue crist in alle manere vertues, and þus  
þei putten a veyn þorn in his feet, As to here  
kyng þei ben vnkynde and vntrewe, for wiþouten  
his leewe or is conseil þei alien into straunge  
rewmes, and in caas to oure enemyes, al þat þei  
may gete bi robberie of pore men and flaterynge  
and oþere false menes in þe load þat þei dwelliþ  
inne;  
<L 18><T MT03><P 50>

Pis symplenes þat þe apostle spekiþ of is chastite  
of feiþ wiþout menging of alien sede, þat þe  
wickid renegat þat I spake of haþ sowen among  
Cristis sede.  
<L 726><T OBL><P 175>

Napeles, as euery þing is in his owne kinde  
whan it is vnmengid, so mai Cristis beleue  
vnmengid wiþ alien tradicions and  
determinacions be callid symple and so pure and  
chast.  
<L 731><T OBL><P 175>

3if anoþur or ellis an alien schal come in his  
owne name, him 3e schal receyue". And þis  
alien, as Gregor meueþ here and also Austen /De  
uerbis Domini/, is antecrist.  
<L 1595, 1596><T OBL><P 197>

For I purposide noon oþer wise in þe bigynnyng  
of my sermoun but, aftir þe meenyng and  
vndirstonding of my teeme, to enpungne synne  
and bastard secis or braunchis þat, bi alien seed  
and not bi þe pure seed of Iesu Crist, þat is  
spouse of þe chirche, ben brou3t into þe chirche;  
<L 2965><T OP-ES ><P 139>

For Helye, þat is Iohun, booldli enpungneþ þe  
auoutrie of þe greet strumpet þat sittip upon  
many watris, þe which vnclene womman  
bitokeneþ þe endowid clergie þat restip upon  
worldli possessiouns and lordships þat ben  
vndirstondun bi many watris, And also þese  
watris bitokenen moche peple þat anticrist  
desirip to regne upon, þe which strumpet or  
hoore doip auoutrie a3ens him þat shulde be hir  
spouse, Iesu Crist, leuyng his liif and his loore,  
and so þe seed of þis spouse for þe seed of þe  
alien þat Crist spekip of (Io• 5), þe which alien,  
as seynt Austin seiþ upon þe same word, is  
anticrist.  
<L 3013><T OP-ES ><P 141>

And for þe greet lust þat þis hoore haþ in þis  
auoutrie, as Iesabel pursuede Helye þat  
vndirnam hir of hir auoutrie wiþ alien goddis,  
and as Herodias pursuede and killide seynt Iohun  
Baptist þat dampnede hir bodili auoutrie, so þis  
strong hoore pursueþ now þis Helye þat I speke  
of now to dyuerse maner of deeþis, opun and  
priuy, bicause þat he blameþ hir of hir foul  
goostli auoutrie, hewinge upon þis roote þat is  
ground of alle þe abhominaciouns þat regnen in  
þe chirche.  
<L 3066><T OP-ES ><P 142>

For, ri3t as a womman þat doip auoutrie a3ens  
hir husbonde leueþ þe seed of hir husbonde, bi  
þe which she shulde bringe forþ lawful fleschly  
children, and takip to hir alien seed, wherof she  
bryngip forþ bastardis vnlawful and mysborun  
children, so þese maistir liers and her newe  
sectis leuen þe seed of þe spouse of þe chirche  
Iesu Crist, þe which seed is his word as he seiþ,  
bi þe which þei shulden grete in Cristis chirche  
lawful goostli children, gotun of þis seed to  
heuenward, and taken alien seed as triflis,  
flateriung and vngroundid talis and lesyngis,  
wherwiþ þei bryngen forþ manye children of þe

fadir of lesyngis.  
<L 327, 332><T OP-ES ><P 15>

And in declaring of þese euydencis, þat þese  
apostatas han ech a3ens oþir, þei laboride ful  
bisili and ofte tyme in scool, in preching and in  
priue comunyng, as it is knowun to þe clerkis of  
oure rewme and in alien rewmes boþe.  
<L 695><T OP-ES ><P 27>

anoþir or an alien shal come in his owne name  
þat is to seie for his owne profit, and him 3e shal  
receyue. And þis alien, as seynt Austyn seiþ in  
/De verbis Domini/ vpon þe same word, is  
anticrist, þe which is fynali aliened fro God out  
of heuene wiþ his heed Lucifer.  
<L 1223, 1225><T OP-ES ><P 52>

And if a bischop and his colage or an abbot and  
his couent may not alien fro hem eny of þe  
temperalteis þat þai han, ne 3eue to her founder  
eny of þo possessions þat he haþ 3oue hem, what  
nede þat euer he haue, ibounden oonly by a  
posityue lawe or a tradycion þat þai han  
hemsilfe made;  
<L 929><T OP-LT><P 119>

And Manasses knew that the Lord himself is  
God, and he dide away alien goddis, and  
symylacris, either idolis fro Goddis hous, and  
distroiede auteris whiche he hadde maad in the  
hil of Goddis hous and in Jerusalem, and castide  
alle out of the citee, and he restoride the auteer  
of God, and offrude on it sacrificis and heryng,  
and comaundide the puple of Juda to serue the  
Lord God of Israel and natheles the puple offrude  
3it in hi3e placis to her Lord God.  
<L 45><T Pro><P 27>

and he rebuykede and curside, and beet men, and  
made hem ballid, that token alien wommen to  
hire hire wyues, as of Asotus, of Amon, and of  
Moab;  
<L 23><T Pro><P 35>

For I purposide noon oþerwise in þe bigynnyng  
of my sermoun but, aftir þe meenyng and  
vndirstonding of my teeme, to enpungne synne  
and bastard sectis or braunchis þat bi alien seed,  
and not bi þe pure seed of Iesu Crist þat is  
spouse of þe chirche, ben brou3t into þe chirche.  
<L 125><T SEWW18><P 96>

Þe Ffirst Comaundement of God is þis/ The  
Lord spak alle þese wordis/ I am þi Lord God  
þat ledde þee out of þe loud of Egipt: fro þe hous  
of seruage/ þou shalt not haue alien goddis  
bifore me/ þou shalt not make to þee a graun  
ymage.  
<L 18><T TK10C><P 372>

So many of you wote not what ye are or what ye  
do, for yf ye dyd , ye wolde not blaspheme god

as ye do, to let an alien god insted of the lyuyngē god.

<L 15><T WW><P 19>

ALIENE.....8

And no man maye seye heere þat God faylide in wisdom of þis werk, siþ God may not 3yue his Sone, and aliene hauyng of hym fro God;

<L 6><T EWS3-200><P 235>

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

<L 2418><T OP-ES ><P 118>

And if a bishop and his colege or an abbot and his couent mai not aliene from hem ony of þe temperaltees þat þei han, ne 3yue to her founder ony of þe possessiouns þat he haþ 3oue into her deede hondis, what nede þat euer he haue, yboundun oonli bi a positif lawe or a dritti tradicioun þat þei hemsilf han maad;

<L 2436><T OP-ES ><P 118>

hou moche raþer schulde not a seculer lord or a lay man aliene from him and his issu or fro þe staat of temperal lordis þe seculer lordships, þe whiche God haþ lymtyd to þat staat?

<L 2444><T OP-ES ><P 120>

And if an abbot or his couent mai not 3yue or aliene ony of her possessiouns, haue þei neuere so grete superfluite, to her pore briþeren þat cleymen to be oon in þe perfeccioun of þe gospel wiþ hem, and þat for þe lawes and ordynauncis þat þei hemsilf han maad, hou moche more schulde not a seculer lord 3yue awei fro þat astaat worldli lordships aþens þe lawis and ordynauncis þat God haþ maad aboute suche possessiouns, as it is tau3t bifore?

<L 2451><T OP-ES ><P 120>

And so, as no man schuld presume to wiþdrawe, wiþholde or turne þe tipis fro þe state of presthode, as þai sayne, so myche raþer schuld no man presume bi 3euyngē or takyngē to aliene þe temperal lordeschips fro þe state of seculer lordis.

<L 913><T OP-LT><P 119>

hou myche more þan schuld not a seculere lorde or a lay man aliene fro hym and his issue or fro þe state of seculere lordis þe seculer lordeschippis, þe whiche God haþ lymtyd to þat state?

<L 936><T OP-LT><P 121>

Eft God biddith hem haue hise wordis in her hertis and wittis, and haue tho for a singne in the hondis, and bytwyxe her y3en, and that they

teche her sones to bithenke on the wordis of God euere, and that they write the wordis of God on the postis and 3atis of her hous and tellith and 3iueþ his blessyng to hem, if thei kepen hise heestis, and 3iueþ his curs to hem, if they breken hise heestis, and worshipen aliene goddis.

<L 7><T Pro><P 6>

ALIENEN.....1

as in mannes lordschipe a litil lord haþ no leue to alienen his heritage but bi leue of þe cheif lord, and þis lawe haþ more resoun in þe lordschipe of god.

<L 18><T MT21><P 284>

ALIENES.....1

Also goodis of þis rewme ben yule dispendid in hondis of þes clerkis and 3euen vnto false men, boþe vnto alienes and men of þis loud;

<L 35><T MT21><P 285>

ALIENS.....12

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

<L 13><T A22><P 314>

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

<L 7><T A24><P 382>

Bot for to gete þis leewe is oure golde gyven to aliens, and sumtyme oure enemyes;

<L 15><T A24><P 390>

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

<L 4><T A28><P 448>

of þer sones or of aliens?’ And Petre seyde Of aliens.

<L 10, 11><T EWS3-228><P 291>

Capitulum 25m• Prelatis euere þis robben oure lend of mochil tresour, and senden it to aliens and enemyes of oure rewme and bryngen aþen goddis curs and heresie;

<L 19><T MT04><P 92>

and hau myche gold goþ out of oure lond for purchasyng of benefices into aliens hondis, and hou moche is 3ouen priuely to men in þe lond, late þe kyng and his witti conseil enquire, and þei schal fynde many þousand poundis: and late alle þat helpe þe comenes in þis grete talliage, and late alle clerkis be warnyd and charged by þe kyng and lordes of þe rewme þat þei don no more symonye for benefices, vp peyne of lesyng of hero benefices and prisonyng and exilyng;

<L 13><T MT07><P 144>

þe two and þrittiþe, þat þei sende not gold out of þe rewme into aliens hondis for to gete priuylegies and dispensacions a3enst þe poyntis of here reule 3if it be resonable and profitable, and 3if it be vnresonable and vnprofitable late no man bynde hym þerto;

<L 32><T MT14><P 223>

þat þe kyng and lordis gouerne hem self in here astaas god ordeyned it, in gret wisdom, my3t of men and sufficient riches to a3enstoned wrong and mysdoeris, and helpe pore men, fadirles and modirles and widewes and aliens in here lordischepe and worschipe, and rewarde trewe men, to reule clerkis in mekenesse, wilful pouert and bisynesse of gostly traueile for helpe of mannys soule, as crist and his apostlis diden, and suffre hem not to haunten anticristis ypocrisie and tirauntrie of þe comones bi feyned censures, iurisdiction and power of prisonyng.

<L 21><T MT19><P 280>

and þus men shulden be aliens, as was þis samaritan, and turne a3en and þanke crist, and not gyue money to þise prestis;

<L 31><T MT23><P 343>

But morne we sore for this cursidnesse, and preie we to God with al oure herte, that sithen lordis and prelatys suen Manasses in these opyn synnes, God stire hem to sue Manasses in very penaunce, and make amendis to God and men, lest oure reume be conquerid of aliens, either hethen men, for these opyn synnes and many moo.

<L 30><T Pro><P 34>

ALIENUS.....1  
But what men þei schuldon kyll, oþur þer breþren or alienus, þei holden 3eet in þer purs, al 3if þei practison on þer breþren.

<L 56><T EWS2-88><P 195>

ALIENYS.....1  
And in þis furste fourtene ben alyens and synful folc, for Crist wolde saue alienys and oþre synfule men.

<L 19><T EWS2-116><P 299>

ALION.....2

and alle þes disceiuers and fals cristis, our trewe Iesu seiþ, is an alio þat comeþ not in þe Fadris name of heuene but in his owne name.

<L 75><T OBL><P 158>

Sipþen þan þat alle cristen men ben weddid to Crist and his lawe, he þat leueþ Cristis lawe and takip him þat alio sede, þat the wickid man haþ sowen among Cristis sede, doþ auou3trie a3enst Crist and his lawe.

<L 494><T OBL><P 169>

ALYEN.....11  
Pow schalt not have bifore me alyen Goddis.

<L 2><T A02><P 83>

Wherbi I vndirstonde, if I consente to þi suggestion of couetise of worldeli godes, or of worschipe whiche I mai not com to but if I do þe worschipe wiþ fraude and euele conscience, þanne worschipe I an alyen God (as Seint Poule seiþ: “Auarice is seruise of ydolis or mawmetis”) and so I breke þe firste commaundement of God.

<L 290><T CG11><P 129>

and Salmon gat Boz of a womman þat was Raab, þe whiche was an alyen and helpude myche Iewis. Boz gat Obeth of Ruth, þat was an alyen.

<L 16, 17><T EWS2-116><P 299>

to be dampnyd as 3if Pilat wolde seye to Crist Siþ Y am an alyen, and þou art accusid of þi folc, Y take nou3t but of hem whateuere y seye to þee;

<L 151><T EWS3-179><P 177>

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

<L 33><T Pro><P 12>

Aftir alle these thingis Salamon, whanne he was eeld, louede gretly manye hethene wymmen, and hadde a thousand wijues, principal and secundaries, and thanne his herte was bischrewid and peruertid bi tho wymmen, that he suede alyen goddis, and worschipide hem.

<L 45><T Pro><P 12>

And God seide bi the prophetesse Olda, the wijf of Sellum, “I schal bringe yuelis on this place, and “on the dwelleris thereof, alle the wordis of the lawe whiche Josie redde, for they for”sooken me, and maden sacrifice to alyen goddis and for thou, Josiee, herdist the wordis “of the book, and thin herte was afeerd, and thou were meekid bifore me, and torentist “thi clothis, and weptist bifore me, therefore thou schalt di3e in pees, that

thin i3en se not “alle these yuelis, whiche I schal bringe in on this place.”  
<L 45><T Pro><P 18>

for thei forsoken God and sacrificiden to alyen goddis, to terre him to wrathfulnesse, in alle the werkis of her hondis; “  
<L 30><T Pro><P 28>

Thanne the children of Israel camyn togidere in fasting and in sackis, either heiris, and erthe was on hem, and the seed of the sones of Israel was departid fro ech alyen sone, and thei stoden bifore the Lord, and knoulechiden her synnes, and the wickidnessis of hire fadris, and thei risiden togidere to stonde, and thei reddin in the book of lawe of hire God fouresithis in the day, and fouresithis in the ny3t thei knoulechiden and heryeden hire Lord God and dekenes cryeden with gret vois to hire Lord God, and baddin the puple rise and blesse God.  
<L 11><T Pro><P 35>

And God spake to Moyses go, for the people haue done the worste synne to make and worshippe alyen goddes.  
<L 15><T WW><P 13>

ALYENEN.....1  
And so, al 3if kyngis and oþere han free lordschipe, nepeles god is more free lord of þat same þing, ne it is nou3t leeful to seculere lordis, to alyenen his lordschipe wiþouten leeu of god;  
<L 16><T MT21><P 284>

ALYENS.....4  
and for geten of þis false bulle þei 3yven myche gold out of oure rewme to alyens and enemys, and many persones ben dede herefore in oure enemys hondis, to coumfort of hem and oure confusion.  
<L 18><T A22><P 308>

And in þis furste fourtene ben alyens and synful folc, for Crist wolde saue alienys and oþre synfule men.  
<L 18><T EWS2-116><P 299>

But an alien þey suen not, but þey fleen fro hym, for þey knowen not þe uoys of alyens.  
<L 9><T EWS3-201><P 237>

Neuerþelesse afterward England felid þe troupe of þis prophecye whan it was bore doon and alle tofretoun by Alyens.  
<L 315><T Tal><P 185>

ALYENUS.....1  
And so comunes weron excludid of false 3yuyng to alyenus, as to popis and cardynalus, and syche anticristus discipulus.  
<L 108><T EWS2-83><P 165>

ALYENYS.....4  
For hit ys knowen of Samarye þat þei weren not of Iewys kynde, but alyenys þat dwellyd þere fro þe tyme of conquest of þat lond, and ten kynradys of Israelys sonys weren euere put owt, as now be Iewys;  
<L 20><T EWS1-14><P 276>

But Bede seiþ þat þese leprows men bytooknen eretykes of manye colourys, þat schulden stonden afer fro men and turne to Crist by riht feyþ, and knowe þat Crist by his word my3te haue mercy on hem, and afturward algatys þei schulde ben alyenys fro pharisees.  
<L 62><T EWS1-14><P 277>

But here men þenkon by þe story þat þis myracle my3te be þus: þes apostlis knewon dyuerse langagis, whonne þei weron spokone vnto hem, but þei spakon alle o maner of voys to þes alyenys þat þei spakon to and þis was þer owne langage, þat hadde kyndely his forme.  
<L 52><T EWS1SE-29><P 600>

For þus may we wyte how Crist cam of alyenys, and how þis comyng was fygured, and oþre dedis þat Crist dude;  
<L 54><T EWS2-116><P 301>

**Alkerton, Richard**<sup>8</sup>  
ALKIRTOUN.....2  
And anoon þan anoþer clerk seide to me, How was þou so bolde at Poulis cros in London to stonde þere caprounhardi, wiþ þi tepet aboute þin hed and to repreue in his sermoun þe worþi clerk Alkirtoun, drawyng awei þens alle hem þat þou my3tist?  
<L 1964><T Thp><P 84>

And I seide, Sere, I gesse certeynly þat þere was no man ne womman þat hatide verily synne and louede vertues, heerynge þe sermoun of þe clerk of Oxenford and also Alkirtouns sermoun, þat ne þei seiden eiþir my3te iustly seien þat Alkirtoun repreuede þe clerk vntrewli, and sclaudride him wrongfully and vncharitabli, as I seide to hym in Watlyngre strete.  
<L 1970><T Thp><P 85>

ALKIRTOUNS.....1  
And I seide, Sere, I gesse certeynly þat þere was no man ne womman þat hatide verily synne and louede vertues, heerynge þe sermoun of þe clerk of Oxenford and also Alkirtouns sermoun, þat ne þei seiden eiþir my3te iustly seien þat Alkirtoun repreuede þe clerk vntrewli, and sclaudride him wrongfully and vncharitabli, as I seide to hym in Watlyngre strete.  
<L 1969><T Thp><P 85>

**allegorie**<sup>9</sup>

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<sup>8</sup> 2 variants; 3 occurrences.

## ALLEGORIE.....7

to allegorie it singnefieth hooly chirche in erthe,  
that fi3tith a3ens synnes and fendis;  
<L 32><T Pro><P 43>

And these thre goostly vndirstondings ben not  
autentik either of beleuee, no but tho ben  
groundid opynly in the text of holy scripture, in  
oo place other other, either in opin resoun that  
may not be distroied, either whanne the gospelris  
either other apostlis taken allegorie of the eelde  
testament, and confeermyn it, as Poul in the  
pistle to Galat. in iiij. c• preueth, that Sara, the  
free wijf and principal of Abraham, with Isaac  
hir sone, singnefieth bi allegorie the newe  
testament and tire sones of biheeste; and Agar,  
the hand mayde, with hir sone Ismael, signefieth  
bi allegorie the elde testament, and fleshly men  
that schulen not be ressyued in to the eritage of  
God with the sones of biheeste, that holden the  
treuthe and freedom of Cristis gospel with  
endeles charite.

<L 38, 40, 41><T Pro><P 43>

Also it is figuratijf speche, where the wordis  
maken allegorie, ether a derk lyenesse, either  
parable, and it is fyuratyf speche in i• c• of  
Jeremye, to day I have ordeyned thee on folkis  
“and rewmys, that thou draw up bi the roote, and  
distroie, and bylde, and plaunte;”

<L 16><T Pro><P 44>

the ij• tyme bi allegorie, “that is, goostly  
vndirstonding;

<L 22><T Pro><P 52>

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

## ALLEGORY.....2

Poul tellip to wyt of allegory what þe wending  
of folc of Israel, whanne þei wenton owt of  
Egypte, figurede to wit of vertuwis;  
<L 4><T EWS1SE-22><P 568>

is synne þat God forbedip/ þanne aftir þe wit of  
allegory□

<L 21><T LL><P 119>

## **allegorik**<sup>10</sup>

### ALLEGORIC.....3

þe furste vndyrstondyng is pleyn by lettre of þe  
stori, þe secounde vndyrstondyng is clepyd wit  
allegoric’ whan men vnderstonden by wit of þe  
lettre what þing schal fallen here byfore þe day  
of doome;

<L 19><T EWS1-12><P 269>

To þe wit of allegoric bytokneþ þis dede of Crist  
how he was wending to heuene, þat ys clepyd

<sup>9</sup> 2 variants; 9 occurrences.

<sup>10</sup> 2 variants; 8 occurrences.

Ierusaleem.

<L 16><T EWS1-14><P 275>

þe secounde wit is allegoric, þat figureþ þing þat  
men schulden trowe, as þes two sons of  
Abraham figuren þes two þingis;

<L 18><T EWS1SE-19><P 556>

## ALLEGORIK.....5

literal, allegorik, moral, and anagogik.

<L 22><T Pro><P 43>

Allegorik is a goostly vndirstonding, that techith  
what thing men owen for to bileeue of Crist  
either of hooly chirche.

<L 26><T Pro><P 43>

therefore bi the singnyfying “bi wordis is taken  
the literal vndirstonding, either historial, of holy  
scripture, and bi the “singnefying which is maad  
bi thingis is taken the preuy, either goostly  
vndirstonding, “which is thre maneres, allegorik,  
moral, either tropologik, and anagogik. If thingis  
“singnefied bi wordis ben ferrid to singnefie  
tho thingis that owen to be bileeued in the “newe  
testament, so it is taken the sense of allegorik;  
<L 36, 38><T Pro><P 52>

bi sense allegorik it singnefieth the chirche  
fi3tinge a3ens synnes “and feendis, bi which  
sense it is seid in xxj• c• of Apoc• , I si3 the  
hooly citee newe “Jerusalem comynge down fro  
heuene, as a spouse ourned to hire housbonde;’  
<L 3><T Pro><P 53>

## **ambidexeter**<sup>11</sup>

### AMBIDEXTER.....1

Us thinkith þat hermofodrita or ambidexeter were  
a god name to sich manere of men of duple  
astate.

<L 68><T SEWW03><P 26>

## **anagogie**<sup>12</sup>

### ANAGOGY.....1

what we shall do/ in anagogy□

<L 24><T LL><P 23>

## **anagogik**<sup>13</sup>

### ANAGOGIC.....2

þe fourþe wit is anagogic, þat bytokneþ þing to  
hope in blis.

<L 21><T EWS1SE-19><P 557>

anagogic techith whedir thou owist “to go;  
<L 42><T Pro><P 52>

## ANAGOGIK.....5

literal, allegorik, moral, and anagogik.

<L 23><T Pro><P 43>

<sup>11</sup> 1 variant; 1 occurrence.

<sup>12</sup> 1 variant; 1 occurrence.

<sup>13</sup> 4 variants; 9 occurrences.

Anagogik is a goostly vndirstonding, that techith men, what blisse thei schal haue in heuene.  
<L 29><T Pro><P 43>

to anagogik it singnefieth hooly chirche regnyng in blisse either heuene, and tho that ben therinne.  
<L 33><T Pro><P 43>

if thingis ben “referrid to singnefie tho thingis that scholen be hopid in blisse to comynge, so it is ana”gogik sense.  
<L 40><T Pro><P 52>

bi sence “anagogik it singnefieth the chirche rengninge in blisse, bi this sence it is seid in iiii• “c• to Galat• thilke Jerusalem which is aboue, which is oure modir, is free;  
<L 6><T Pro><P 53>

ANOGOGIC.....1  
þe fowrþe vndirstondyng is clepud anogogic’ and hit telluþ how hit schal be wiþ men þat ben in heuene.  
<L 23><T EWS1-12><P 269>

ANOGOGIK.....1  
therefore bi the singnyfying “bi wordis is taken the literal vndirstonding, either historial, of holy scripture, and bi the “singnefying which is maad bi thingis is taken the preuy, either goostly vndirstonding, “which is thre maneres, allegorik, moral, either tropologik, and anogogik.  
<L 36><T Pro><P 52>

**Antecrist**<sup>14</sup>  
ANNTECRISTE....2  
But passyngly or souerenly Ann-tecriste is a resonabel creature pretending hymself most holy, and is most contrari to þe lawe of Criste.  
<L 2><T Ros><P 60>

It seweþ þat “Ann-tecriste schal be crueler þan al purseweres, so sentes þat tyme schal be more strong þan al martires before.”  
<L 37><T Ros><P 60>

ANTECHRIST.....2  
hou blyndli is the puple disceyuid in feith, that it bileueth to have more meryt in geuyng almes, where a synful man, and in hap Lucifer and antechrist and a deuil incarnat, assignide, and this to riche men and myghti of the world, and to slee here neighboris, than where Jhesu Crist ordeinid it to be goue to pore men, and this vndir peyne of evere lastinge deth, and vndir wynninge of heuenli blis.  
<L 22><T 37C><P 66>

A Corollary• If temporal lordis leeven out rightfulnes and the drede of God, and usen tirauntrie and extorcious on the puple whiche thei shulden defende fro enemies and wrongis, thei ben traitouris of Crist, menquelleris of pore men, and tirauntis of antechrist.  
<L 6><T 37C><P 103>

ANTECHRISTE....1  
For onley by brede lyueth man, but in euery worde that cometh oute of the mouthe of god, and euery worde of God is the lyfe of the soule of man, as sayth Saynte John, that thou haue an oyntyng of the holy gooste, and thou haue no nede of anye man but teache thou in all thynges whych hys blessed worde in whome is all wysedome and conninge, and yet ye be always to learne as well as we Howe maye any Antechriste for bread of god take it awaye from vs that be christen men and thus to suffer the people dye for hunger in hereye and blasphemie of manslawe that corrupeth and sleyth the soule, as pestilence sleth the bodye, as David hereth wytnes where he speaketh of the Cheyre of pestilence, and moste of al they make hys belue a false law that they haue made upon the secret hooste, for the mostfalest belef is taughte in it.  
<L 30><T WW><P 6>

ANTECRIST.....358  
But wher such a curat is not an open antecrist, enhaunsyng himself above Crist.  
<L 20><T 37C><P 12>

Whethir a synnere or antecrist mai distrie that God hath ordeined, and lette the werkis of the Trinite, or worldli preestis wolen dampne now alle these greete seyntis as eretikis, for Innocent the thridde hath maad vnreasonable statute of confessioun for pride and wynnynge of prestis.  
<L 19><T 37C><P 20>

1• Corollary• If the bisshop of Rome, or any othir antecrist make a decretal othir constituicion contrarie to this part in endullyng the regalie and power of seculer lordis foundid in holi scripture, holi doctouris, and quik reesoun, alle cristene men and souereynli alle feithful lige men to oure king, owen to despise it as venym disturblinge holi chirche.  
<L 7><T 37C><P 28>

But hou mai antecrist for shame make so opinli false lawis, and unwise lordis suffre hymself and hero tenauntis lesen here godis, and be maad thrallis to antecrist and his clerkis!  
<L 9, 12><T 37C><P 31>

Therefore alle cristene men, rest ye in the wordis of Crist and holi writ, and in the general vndirstonding of the Holi Gost, and forsakith not that for nouelties of antecrist.  
<L 25><T 37C><P 43>

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<sup>14</sup> 20 variants; 1173 occurrences.

Thanne if the pope chalangith to haue power to harme the chirche, or to lette it fro the truthe and fre ordenaunce of Crist to go lightli and sikirli to hevene, he is an open antecrist.  
<L 14><T 37C><P 44>

Therefore if the bissshop of Rome seith that men shulen sue him and bileue to him, wher he sueth not Jhesu Crist or doth not the werkis of the fadir of heuene, withoute doute he is antecrist enhaunsynge hymself aboute Jhesu Crist.  
<L 10><T 37C><P 48>

This sentence is opin bi this, that Crist is heed aloone of al holi chirche, as Poul seith in j<sup>o</sup> c<sup>o</sup> to Ephesies, in the c<sup>o</sup> to Col<sup>o</sup>, and in the j<sup>o</sup> pistil to Cor<sup>o</sup>, the iij<sup>o</sup> c<sup>o</sup>. Therefore, if he chalangith this dignite to him, he is a blasfemere, and Lucifer, and antecrist.  
<L 6><T 37C><P 52>

Also the pope mai be chose of fleshli cardinalis and auarouse bi symonie procurid of hymself othir ratefied, othir consent and appreue it, and thanne he is a symonient, and eretik, and a cursid antecrist, and a sone of perdicion, if he doth not fruytful penaunce.  
<L 9><T 37C><P 53>

Therefore whethir the bissshop of Rome is a verri suere of Crist and apostlis, othir Lucifer and antecrist, cristene men, bileue ye to his werkis, and ye shulen knowe him bi his fruytis, in the x<sup>o</sup> c<sup>o</sup> of Jon and vij<sup>o</sup> c<sup>o</sup> of Mt<sup>o</sup>. For though a cristene man geue manie godis, yea, the tenth part or the half of alle his godis, to the gadereris or procuratouris of suche indulgencis, and releue not hise pore neighboris which he knowith verri nedi, he shal be dampnid withouten ende bi the witnesse of Jesu Crist in the xxv<sup>o</sup> c<sup>o</sup> of Mt<sup>o</sup>. And though a cristene man geve nothing to the procuratouris of suche indulgencis, but helpe  
<L 2><T 37C><P 65>

For the pope to be assignid, mai be Lucifer, and Satanas transfigurid into an aungil of light, and an eretyk bi symonie and general dissencioun maad in the chirche for him, and ben an open antecrist;  
<L 21><T 37C><P 72>

And antecrist shal come to hem that perisshen, for thei receyuid not the charite of truthe. Therefore sith the profecies shulen nedes be fulfillid, and the tyme set in Apocalips is now passid, and the werkis of the bissshopis of Rome in manie thingis ben opinli contrarie to the werkis of Jesu Crist, whi parseyue not cristene men that the comyng of antecrist neigheth now, and the terminacioun of the chirche of Rome boweth awei fro holi scripture and reeson, for her owne pride and temporal wynnynge and

fleshli lustis.  
<L 16, 24><T 37C><P 75>

Whi parseyue ye not, cristene men, this contradiccoun and neighinge of antecrist?  
<L 13><T 37C><P 76>

Whethir the charite and merci of oure Sauyour shulde suffre his spousesse, holi chirche, to be disseyuid in feith bi so long tyme, withouten which feith it is impossible for to please God, and shewen it first to this Innocent, a ful famouse antecrist.  
<L 25><T 37C><P 79>

But who among alle apostatis or renegatis fro the tyme of douwinge of the chirche of Rome, was a more opin antecrist?  
<L 16><T 37C><P 82>

And hou greet blyndenesse and abhominacioun is this, that antecrist, with hise fautouris direetli contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membris, that is, this sentence, Where two or thre ben gaderid in my name, there I am in the middis of hem.  
<L 20><T 37C><P 83>

Corollary• If freris mendicauntis and speciali menouris bilde our costlew housis bi false meenis and blasfeme begginge, and bi raveyn of pore mennis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superfluitees than othere worldli men, thei ben false profetis and disciplis of antecrist, and disseyven the puple undir the colour of pite.  
<L 20><T 37C><P 95>

Also worchynge of miraclis stonidith with deadli synne, yea, in antecrist and his fautouris, as it is opin in the vij<sup>o</sup> c<sup>o</sup> of Exodi, in the vij<sup>o</sup> and xxiiij<sup>o</sup> chapitris of Mt<sup>o</sup>, and in the j<sup>o</sup> pistil to Cor<sup>o</sup> xiiij<sup>o</sup> and in the ij<sup>o</sup> pistil to Tess<sup>o</sup> ii<sup>o</sup> c<sup>o</sup>. Also verri prechinge of Goddis word stonidith with envyouse men and ful reprevable, in the j.  
<L 18><T 37C><P 121>

And if this lawe is holi, and resonable, and just, and apprevid of God and of the chirche regninge in blis, what antecrist distrieth it now in bringinge seculer maner into the chirche, which maner bringith in symonie, strijf, and pletinge, and evelis withouten noumbre in mannis knowinge.  
<L 17><T 37C><P 152>

Therefore the king and trewe lordis and gentilis of the rewme, purveith wysli that feithful and fre prechinge of the gospel be not quenched in the rewme bi disciplis of antecrist, and thanne opin evelis shulen be distried bi Goddis grace, and

manie prevy synnis also bothe esili and withouten cost of oure rewme. And if the forseid lordis and comouns suffren that disciplis of Antecrist quenche the gospel of Crist and pursue at here desyr the verri prechouris therof, and holde hem in prisoun withouten due proces of the gospel, othir murthere hem privili, I drede soore that at the dai of doom, men of Sodom and men of Gomor shulen have lesse turment, than the prelatis, lordis, and comouns of oure rewme.  
<L 13, 17><T 37C><P 156>

For in gode faipe, bot 3eue he do so me þink he ne schall neuer redress holi chirche ne well defend it fro Antecrist disciples, after þat he es bounden be Goddes lawe.  
<L 243><T 4LD-1><P 186>

And as þe pope may 3ive pardoun bi addinge of þes two wordis, so maye he adde oþere mo, and wiþdrawe, as him likiþ, and so turne Goddis lawe into lawe of Antecrist.  
<L 33><T A05><P 112>

ffor þus techis oure beleve, however Antecrist werke.  
<L 23><T A06><P 116>

þus techis oure beleve, howevyr Antecrist grucchis.  
<L 29><T A06><P 116>

But, for Cristen men schulde speke pleynty to Antecrist, we seyen that hooly wryt is taken on þree maneres comynly.  
<L 12><T A12><P 186>

And now in oure dayes, out of þe nest of Antecrist is come an hard maundement, and seiþ to men in sentence, þat hoso confermeþ Antecristis ordeynance in dowynge of þe Chirche, and lettib Cristis ordynaunce, he is fully soylled, and wendiþ stri3t to hevене wiþouten ony peyne her or in purgatorie.  
<L 4><T A21><P 246>

O 3if Antecrist and his clerkis in her grene growyng overleyn þus rewmes, and bigyliþ trewe men, what weleþ þei do whanne þei beþ fully stablid?  
<L 29><T A21><P 246>

ffor he haþ bigunne to helpe us graciously, in þat þat he haþ clofe þe heved of Antecrist, and maad þe ton part fi3te a3en þe toþer.  
<L 13><T A21><P 247>

And to þis þridde evydence, it is knowen þing, þat whanne þe world is peyred, and Antecrist haþ maystrie, þere beþ many fendis sones a3ens any trewe man;  
<L 12><T A21><P 248>

As Poul repreved Petir for a li3t trespasse, Bernard repreved Eugenyne for he was to worldly, and left þe office of apostil, and took office of Antecrist.  
<L 6><T A21><P 250>

and 3if he do contrarie, flee we hym as Antecrist.  
<L 13><T A21><P 250>

But suppose þat a prest forsake þe liif of Petir, and bidynge of his maystir our Lord Jesus Crist, and goo annopiþ weye as þe world axiþ, what is Cristis word sibbe to suche, a prest of Antecrist?  
<L 1><T A21><P 251>

CAP• V• Here grucchiþ Antecrist, and seiþ þat by þis skyle þe pope hadde no power to certifie men confessid of him, þat þei beþ assoyld of Crist, for he kan nou3t teche þis, and so schulde perriche Petris keyes, groundid in Cristis graunte.  
<L 11><T A21><P 253>

But it wer oone to seye þus and to seie þat Crist hymself is turned into Antecrist;  
<L 33><T A21><P 257>

And so þes prestis of Antecrist, þat feyneþ þat Crist assoylliþ men, more þanne evere he dide bifore for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seiþ þat it is Cristis bateylle and no3t mennes cause, puttib heresie on Crist;  
<L 35><T A21><P 258><L 2><T A21><P 259>

CAP• VII• But 3it Antecrist gruccheþ, and seiþ þat þis is blasfemye, for it reveþ fro prelatis power þat Crist 3af hem, and bi þis heresie oure Chirche schulde perische for defau3te of helpe.  
<L 28><T A21><P 259>

Her me þenkiþ þat Antecrist presumeþ above Crist and al þe holy Trynite, as Seynt Poul seiþ.  
<L 2><T A21><P 260>

And certis þe boost of Antecrist schulde be ceessid herby, þat he wot no3t of himself, ne of his broþer þat lyveþ bi him, wheþer God haþ ordeyned him to helle or ellis unto blisse, for þe manere of þis laste ende þat he schal make to God.  
<L 1><T A21><P 261>

þis falce lore lernede nevere þes martirs as Antecrist hap now brou3t in;  
<L 36><T A21><P 264>

where þis heresye schulde meve kny3tis for to fi3te for lordschipe of Antecrist, þat Crist himself haþ forbeden?  
<L 2><T A21><P 265>

And loke eche wise man where þis be traiterie  
and open heresie, and tirantrie of Antecrist and  
his cursed prelatys and veyn religious.  
<L 19><T A22><P 276>

siche fals power feyneþ Antecrist;  
<L 2><T A26><P 434>

As to þe first grucchyng, shal Antecrist grenne at  
þe day of dom, and bete togedre wiþ hise teep,  
for his sharp reprovyng of sentence of þe gospel.  
<L 1><T A26><P 435>

for so doyþ Antecrist a3en hise membris, þat  
over softliche seyen his sentence.  
<L 15><T A26><P 435>

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

þus Crist sente hise apostlis, when þei weren  
rype, to diverse londis, to sowe wateris of  
wisdom, and closede hem not in cloysteris as  
Antecrist doiþ.  
<L 3><T A26><P 438>

herfor Antecrist lett iþ siche seed be sown or  
growe in mong Cristen men. And to performe  
þis malice, Antecrist haþ cast to be knyttid wiþ  
kyngis and use her power;  
<L 9, 11><T A26><P 439>

But defaute of bileve lett iþ þis profyt, and  
specialliche of freris, for þei procuren bisiliche  
part for Antecrist, and sowen þikke lesyngs wiþ  
her ypocrisie, and maken Cristis lawe fade bi her  
fals signes.  
<L 24><T A26><P 439>

OF ANTECRIST AND HIS MEYNEE• Daud  
seiþ/ Lord sett þou a lawe maker vpon hem. Hit  
semyþ to me seiþ Austyn þat þis signifiþ  
antecrist/ of whom þe apostle seiþ/ whenne þe  
man of synne shal be shewid.  
<L 4><T AM><P 115>

Antecrist shal pursue moost iust men;  
<L 8><T AM><P 116>

þe þridde shal come by antecrist/ & no þinge is  
more perilouse þan it;  
<L 16><T AM><P 116>

Antecrist shal haue violence in lordship/  
trechorie in myracles;  
<L 1><T AM><P 117>

which antecrist/ to whom þei shulen wiþstoned  
bi innocence & ri3tfulnesse/ shal be seen to  
ouercom by wonderful dedis;  
<L 9><T AM><P 117>

Eche man þat lieuþ not after þe reule of Cristis  
professioun/ or techiþ oþer manner/ is antecrist.  
In þe tyme of ante-crist hooly men shulun be  
glorouse bi pacience/ not bi miracles as þe  
formour martyres weren;  
<L 17><T AM><P 117><L 1><T AM><P 118>

þis seiþ Ysodre/ in þe first boke of souereynest  
good/ in þe capitle of antecrist. Þe tymes of  
antecrist ben signifi3ed to be ni3e by þe pride of  
oo bischop þat wole be clepid vnyuersal bischop/  
as seynte Gregore seiþ/ in þe fyueþe boke of his  
registre/ þe 32• c• / and efte he seiþ in þe  
seuenþ boke of his registre/ þe 29• c• / þat  
who euer clepiþ himself vnyuersal prest/ eiþer  
desireþ to be clepid/ renneþ be fore antecrist in  
his he3þe pride/ for he settiþ hym before oþer in  
being proud.  
<L 8, 9, 16><T AM><P 118>

þe tail of beemoth is seid to be þe ende of þe  
oolde enemye/ whenne he entreth in to þat lost  
man his owne vessel/ whiche is clepid specialy  
antecrist;  
<L 6><T AM><P 119>

so antecrist hauyng glorie of þe world  
temporally/ passeþ þe mesurs of men boþ by  
hi3enness of honours & power of synges.  
<L 11><T AM><P 119>

For it is hard for to knowe among þe comyn  
peple antecrist & his meynee/ for Her false  
ypocrisie/ by the whiche þei shal disceyue mych  
peple of þe world.  
<L 7><T AM><P 121>

þus is þe peple failing & in bileuee blyndid: & bi  
sley3tes of antecrist & his meynee þe peple is  
disceyued. And he þat is not wiþ Crist is a3ens  
Crist: & he þat is a3enne Crist is antecrist.  
<L 14, 17><T AM><P 123>

Antecrist as God shal sitt in þe chirche/ & done  
many meruelis as now ben don a daies;  
<L 11><T AM><P 125>

but antecrist & hise seyne nowe þat men owen  
not to commyn wiþ trewe prechours/ ne for to  
speke wiþ hem/ & it is vnleful to lewd men to  
speke of Goddis lawe;  
<L 6><T AM><P 136>

þei taken a weie & plucke a weie fro þe flok þe  
donge/ mylke/ and wolle/ to dwelle & to  
soiourne wiþ lordis & wiþ ladies/ to write to þe  
kynges seel/ & hold seculer countes to by3e & to  
selle/ & to cast at þe countes kychn clerkis &  
stywardis: Antecrist holdeþ hym a pay3ed of þis/  
& punysheþ hem not þerfor;  
<L 12><T AM><P 138>

but antecrist & hisen seyne þat þei han founden a bettur to kille hem in her prisun/ peyned wiþ hard bondes to make hem reuoke þe trueþe;  
<L 14><T AM><P 140>

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

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

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

for if a pore man speke so/ antecrist wolde dedeyne;  
<L 16><T AM><P 141>

but antecrist & hisen han wiþ hem men of lawe for fees to amercy þe cely puple wiþouten any mercy.  
<L 3><T AM><P 143>

but antecrist makþ hise knowen by crowne & berdes schauynge/ bi ich 3eres obediene þei sweren vn to hym/ bi tytyle & bi dymyssories/ & bi curyouse syngyngus;  
<L 17><T AM><P 146>

& 3itt many moo markes haþ antecrist 3yuen hem. Antecrist makeþ men to drede more his letter & his seel/ whenne þat it is sent/ þenne þe kynges letter/ or þe brekyng of þe hestis of God;  
<L 16, 17><T AM><P 147>

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

antecrist cheseþ to hise discyple þe sotil & sly3e/ to be in grete offices wiþ lordes & kynges.  
<L 11><T AM><P 151>

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

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

Here may men towche of al maner of sunne and specially of false prestis, traytours to God þat schulden trewly clepe men to blys, and telle hem the weye of þe lawe of Crist, and make knowen

to þe peple þe cawtelis of antecrist.  
<L 106><T EWS1-2><P 231>

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

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

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

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

but 3if anopere come in his owne name, þat antecrist shal 3ee take!  
<L 38><T EWS3-156><P 95>

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

& lest þat þis greete abhomynacioun of Antecrist were aspied & lettid, he haþ suspendid prestis fro her office and 3ouun hem greete wagis of possessiouns & dignytees a3ens Cristis lawe, & chosun suche þerto þat kunnen not ne moun not grucche a3ens his lordschip, & þes lordis ben in þe rerewarde of Antecristis bateile.  
<L 54><T JU><P 56>

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

But Joachur/ in his book of þe seedis of profetis & of þe seyingis of popes & of þe chargis of profetis/ trefyng þis matir & spekyng of þe rente of dymes/ seiþ þus/ foure tribulaciouns Dauþ þe profete haþ bifore seid/ þe seynty & nyne chapitre/ to entre into þe Chirche of God/ & Bernard acordþ þere wiþ/ vpon cantica/ þe þre & þritty sermon/ þat ben/ a ny3tly drede/ an arwe fleyng in day/ chaffare walkyng in derkenessis/ & myddais deuyllrie/ þat is to seye/ antecrist.  
<L 15><T LAC><P 24>

Sibþe þanne þat we ben in• x• letter/ as it is schewid/ þis tribulacioun schal come in• x• letter oþere aftir/ but aftir• x• letter/ þat is þe last of Latyn lettris/ schal be no tribulacioun in Goddis Chirche bote þe fourþe & þe laste/ þe whiche schal be bi þe deuel of midday/ þat is Antecrist/ þe whiche tribulacioun bi no Latyn letter may be certefied/ as þes þre bifore.  
<L 2><T LAC><P 30>

And so in ensaumple and dede þey techen heresie and blynden þe people iu feith and lyf of crist and his apostles to þe contrarie as cursed disciples of antecrist.  
<L 15><T MT06><P 128>

and þus it were al on antecrist to teche þat men schulde no3t iuge of dedis of his clerkis, and to seie þat he is lorde aboue ihesu crist, Capitulum 4m• A3eyns þis þe fend grucchiþ bi many blynde resouns, and seiþ þat gad forbediþ his men to iuge of here briþeren.  
<L 17><T MT21><P 291>

And þus seie to antecrist þat crist bad men iuge of him boþe bi his godhede and eke by his manheed.  
<L 9><T MT21><P 292>

and þus seiþ ion, þat ilche spirit þat lousiþ ihesu is not of god but antecrist, and þus þer ben pseudoprophetis now in þis laste hour brou3t in.  
<L 28><T MT22><P 310>

þe oþere secte hidip synne as antecrist and hise clerkis. and noo drede þe firste secte is cristis lore, and þe oþer þe fendis;  
<L 23><T MT22><P 314>

certis a fool may wel see þat þis resoun failiþ fouliche, and crist gederede tuelue apostlis, þerfore antecrist shal gedre moo; god reyneþ in þis ordre, þerfore antecrist schulde 3ette in wallis.  
<L 30, 31><T MT22><P 319>

and þus þei moten neede he euer punyshid us disciplis of antecrist, but 3if þei lernen som tyme to go out of þise newe ordris, siþ þei letten cristis lawe to rennue and double profyt of hooly chirche.  
<L 36><T MT22><P 319>

and þus what man þat euere seiþ þat he makip betere preyere þen crist, and ordeyneþ þerto more pardoun, blasfemeþ as antecrist; and þus þe old maner was betere to preyre and to plesse god þen ony newe preyer mai be, hou euere antecrist speke here.  
<L 19, 20><T MT22><P 320>

And here is weye to antecrist, to pursewe cristen men for þei holden hem in þe boundis þat crist

haþ 3iuen to bileeue.  
<L 29><T MT22><P 320>

and þus resoun moueþ men to suppose þat crist tellip of gilis of þe pope, and aftir of gilis of þise new sectis, for alle þise ben lense of antecrist.  
<L 31><T MT22><P 323>

þis semiþ a feendis presumpcion to him þat knoweþ not kynd of lawe to ordeyne lawe in siche a maner, of whiche noo siche schulde be made, and þus it semeþ to many men þat antecrist haþ cast þis cast to make alle men soget to the pope;  
<L 8><T MT23><P 329>

Crist made hise seruauantes free, but antecrist haþ made hem bonde a3eyne.  
<L 12><T MT23><P 329>

houeuer antecrist glauer, he letteþ not god to do his wille;  
<L 2><T MT23><P 330>

and þus it seemeþ a blasfeme heresie to seie þat man may not ellis come to heuen, but if he fulfille þis roten lawe þat was þus late made of antecrist.  
<L 13><T MT23><P 330>

lord, if iche lord of ynglond and his wiif haden two schariotis to lede hem and her meyne and her werkis to þe puple, hou li3tly my3t antecrist conqwere þe chirche and distruy3e cristis rewme?  
<L 30><T MT23><P 330>

And 3it men maken moo resons to meue þe chirche to knowe þe treuþe and fredam of goddis lawe, so þat þe chirche be not made bonde bi noo disceitis of antecrist, but stonde in þe same fredam þat crist haþ 3ouen. God 3yueþ non occasion to antecrist for to synne;  
<L 1, 3><T MT23><P 331>

or ellis behey3t to holde on his syde, and þus antecrist my3t soone conqwere lordshipes and eke rewmes to hym.  
<L 10><T MT23><P 331>

So it semeþ þat antecrist bi þis puttip cristis ordynaunce abake;  
<L 10><T MT23><P 332>

Suche many blassefemys a3eynes þe beleue ben sowen of antecrist in þis mater, ffor god, þat 3yueþ grace and is in þe soule, assoyleth and doþ away synne, and þis may not þe prest do, siþ it is propur to god, and, siþ no man shuld li3e a lytle lesyng to saue þe worlde, a prest shuld not seye, “y assoyle” whenne he not neuer wheþir god assoyle.  
<L 11><T MT23><P 333>

but antecrist haþ suspendid hit now.  
<L 13><T MT23><P 338>

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

and antecrist may bigyle foolis bi sich lewde  
resouns as he makip, but goddis lawe tellip wole  
þe falshed of suche resouns. And 3itt gruccheþ  
antecrist, and seip þat crist tellip in þe gospel  
how crist specified to petre to 3yue hym þe  
keyes of heuen;  
<L 16, 19><T MT23><P 341>

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

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

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

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

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

but antecrist schulde shame here þat if men  
shulden þus shrine hem, þenne þei shulden telle  
þe emperour clerkis in her eeris is alle her  
synnes, and do what þei bidden hem do, for ellis  
god wole not assoile hem.  
<L 19><T MT23><P 345>

/TRACTATUS DE OBLACIONE IUGIS  
SACRIFICII/ For as meche as antecrist now in  
þe ende of þe world once woodli and more opinli  
impugneþ þe trewe beleue tau3t of Iesu Crist,  
God and man, þat mi3t not erre ne be fauti in  
superfluite and wanting in sufficiens of his lawe,  
it nedep þat feiþful men arme hemself in  
mekenes and paciens to suffre deep in  
mentenance of þe feiþ of Iesu Crist, if he he  
calde of God to so grete grace. And alþou3 it so  
be þat þe prophetis and Crist and his apostlis  
speken ri3t derkis of antecrist, 3it þe open malice

schewid in stopping and peruerting and  
contrariousing of Cristis lawe, þe weche he tau3t  
in word and dede, 3eueþ euydens inow to feiþful  
men þat studien and musen to knowe antecrist,  
what he schuld be.  
<L 1, 7, 11><T OBL><P 157>

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

And so as þe Iewis were lad aweie from Crist  
and trewe beleue and clene lyuyng bi þer  
bischopis and þe clergie, so ben nou3 þo þat ben  
callid cristen bi her blynde duke antecrist, þe  
wiche antecrist I schal specifi3e sone if God  
wole.  
<L 59, 60><T OBL><P 158>

And þis maner of speche and logic haþ seint Ion  
in a epistle, wher he callid many antecristis oon  
antecrist and many disceyueres oo disceiuer.  
And Crist also haþ þis maner of speche of his  
enmy antecrist þat 'Many schul come in my  
name, and schul seie eche of hymself þat "I am  
Crist".' And þis is verefiid as we seen at i3e of  
eche chiff antecrist and his wickiddest lymes as  
for her owne time.  
<L 67, 68, 70><T OBL><P 158>

And þis maner of speche and logic of antecrist  
haþ seint Austen in /De uerbis domini circa  
medium et Gregor circa finem Moralium/, and  
many oþur grew clerkis. And of þis processe,  
and many oþur euydencis þat mi3t he brou3t a  
place here if a man had leiser, me mai suppose  
feiþfulli þat antecrist schal be a grete gadrid  
persone, of many grete and powerous priuat or  
singuler personys, þe wiche mowen most  
passingli and most perlousli disceyue Cristis  
chirche, and lede it bi a blinde weie to helle, as  
comynli alle þe prelatis, þat schuld bi worde and  
bi ensample lede þe peple bi þe clere weie of þe  
gospel, þei leden hemself and þe peple bi þe  
contrarie weie, as we seen opinli at i3e. Herefore  
in þe text rehersed tofore, seint Poule rehersiþ þat  
þe man of synne and þe sone of dampnacioun  
and ful of þe fende, bi whom alle men  
vnderstonden antecrist, schal sitt in þe temple,  
þat is to seie in þe chirche, schewing hymself as  
he were God.  
<L 80, 84, 92><T OBL><P 159>

But þer is anoþer mene þat I spake of before þat  
sitten in þe temple, þat is in þe chirche of God,  
not upon Moises chaier but upon a bereschrewe  
of her owne proude wille and þes ben chiffli þe  
grete aggregat persone of ypocrit prelatis,  
contrarius to Crist in lyuyng and teching, þe  
wiche ben specialli and most passingli þe bodi of  
antecrist!  
<L 120><T OBL><P 160>

But for as meche as me lakkij leisar, alþou3 I mi3t long lyue in þis world, for to declare in special þe contrariuste bitwene Crist and þis persone þat is antecrist, þerfor I cesse of þis, supposing þat bi þese fewe ensamplis feiþful men schul mowe perceiue oþur poyntis wiþout numbre, in þe wiche þis bodi and persone of antecrist is opinli at i3e contrarious to Crist. Seint Poule seiþ furþurmore þat þis antecrist, þat þus sittij in holi chirche, is enhaunsid aboue al þing þat is callid God or truli wirschipt as God. <L 141, 143, 145><T OBL><P 160>

So þat þis antecrist þat þus sittij in þe chirche enhaunsith hymself aboue Moises, þat brou3t to þe people þe olde lawe, and also aboue Crist þat 3aff þe newe law. <L 152><T OBL><P 160>

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

And sij þis conclusion is stablschid, and so proudeli and openli defended þat vnneþe any man dar seie or meue þe contrarie, antecrist mai li3tli bring in to þe peple a feiþ whateuer conclusion he settij upon! For þou3 a man wold worre a3enst antecrist bi þe textis of God is lawe, he and his disciplis han so depraued þe auctorite þerof bi suspeccion of falshede, and peruertid so scripture bi his fals glosis, þat welny al men, lerned and lewde, taken þat lawe as of lital auctorite. <L 164, 166><T OBL><P 161>

And wel I wote þat þis antecrist þat sittij in þe chirche, as I told before, sate neuer bi our daiis ne long beforehand for to dampne þis sclandre of Crist and his lawe, but rapur to susteyne it. <L 171><T OBL><P 161>

But I prai þe here, who dirst opyn his mouþe a3enst þis antecrist and his disciplis and his lawe, and speke as unruerentli þerof as þei don of Cristis? <L 178><T OBL><P 161>

But furþermore here, fort to declare þe more opinli þe contrariuste bitwene þis antecrist and Jesu Crist and his enhaunsing aboue God, I schal put two or þre ensamplis hou3 þis antecrist, 3e, into killing of cristen men, opinli defendeþ and techij þe contrarite of þat þat Crist in word and dede tau3t as beleue to alle þe world, and haþ left iwrete into perpetual mynde to his chosyn. <L 185, 186><T OBL><P 161>

But nou3, alþou3 the couetous prelati3, prestis and religious of þe old law coude neuer 3eue a glose to Moises lawe, undur colour of wiche

glose þei my3t haue he wordli lordis, as our clerge is now, 3it þis antecrist wiþ his comperis and his disciplis ben so witti and sotil þat þei kan 3eue a glose a3enst Moises and Crist also; <L 203><T OBL><P 162>

Þe secunde point in þe wiche þis antecrist is contrarie to Crist and to Moises, and so enhaunsij himself aboue hem, is þis: þat þis foreseide antecrist openli a3enst the ensample of Crist and his apostlis, and also a3enst her teching entrij himself in wordli besinesse in letting of his owne office, as I declarid onys in a sermon þat begynneþ þus {Omnis plantacio quod non plantauit Pater meus celestis eradicabitur}. And for þat þat I seide and wrot in þat sermon, I write þe lasse of þise two poyntis last rehersid, in þe wiche poyntis þis ofte rehersid antecrist opinli contrarieþ Crist. <L 216, 218, 224 ><T OBL><P 162>

But in þis poynt of beleue, as open and eche daiis experiens techij, þis grete persone of antecrist ofte before nempnyd, þe wiche sittij in þe chirche of God, as it is before seide, schewing himself as he were God, haþ no reward to Iesu Crist and hys lawe and to þe apostlis writing or wordis, ne to olde seinttis writing, as Dyonyse, Ierom, Austen or seint Ciprian þe martin þat speken and writen acordingli to þe gospel of God. But þis antecrist haþ onli reward to his owne wille, writtingis and deternynacions. <L 232, 238><T OBL><P 163>

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

And, certis, a feiþful man mai se ful meeche perrel in seche presumptuous deterninacions of þis antecrist. For as þis dampnable bodi of antecrist before seide mai, as he presumeþ, peruerte and contrarie Cristis beleue in þis poynt, so he mai in many oþur or ellis in alle poynttis or articlis of beleue. Hou3, I prai the, haþ antecrist peruertid þe gospel bi his proude, presumptuous, fals and contrarie glosis to þe gospel in þe matir of þe wordli lordschip of þe clergie? <L 265, 266, 268><T OBL><P 163>

But, for as meche as þis proude antecrist, contrariing God and enhaunsing himsilf in auctorite aboute Iesu Crist, magnifi3ing his wilful determinacions aboute þe gospel, bi þat mene chifli he distroieþ þe feiþ and þe auctorite of Cristis lawe as þou3 it were of none auctorite.  
<L 275><T OBL><P 164>

And first me semeþ here þat it were spedi and nedeful to examine besili þe argument þat antecrist demeþ an insolible in any mater þat he wol haue preued.  
<L 282><T OBL><P 164>

But, for as meche as seint Austen seiþ in /De uerbis Domini/ þat antecrist wol þat Cristis chirche be heedles, I take þe chirche after þe commune vnderstanding þat nou3 is ryue and nameli among antecristis disciplis, þat is to seie from þe state of þe prelacie, þe pope and his comperis bisi de þis, þe wiche nou3, hou3soeuer þis witt came in, ben specialy callild holi chirche so ferforþ þat eche bischop likiþ to be callid holi chirche,— colouring þis witt bi þe gospel wher Crist techiþ euery man þat, after tweyn preueie vndurnemyngis of his fau3ti broþur, he schuld telle his fau3te to þe chirche if he hede not.  
<L 290><T OBL><P 164>

For þei most suppose þat whosoeuer effectuousli knowlechþ þis Iesu for to be Crist, and so endeþ, abideþ not onli in Cristis chirche here alþou3 antecrist kurs hym, but also regneþ for euer wiþ þe same Iesu in blisse. And þus, as þis argument aboute rehersed is not worþ a pi3e hele, so stondeþ it of many oþur þat þis antecrist makip, nameli among mony oþur þat he makip and wolde þat alle men schuld 3eue credens to. It stondiþ so of an argument of þe deuyl, antecrist, þat is nou3 late putt in excecucioun, þe wiche is þis in sentence: we haue determed and made a constituicion þat no prest schal preche þe gospel, but bi special leue of alle or of sum of þo þat sitten in þe temple, as it is told before;  
<L 317, 320, 322><T OBL><P 165>

Napeles feiþful men schal vndurstonde here þat, alþou3 antecrist and his retinew semen to be an insolible, 3it seint Peter and his felowis cou3de asoile þis grete argument ri3t li3tli.  
<L 332><T OBL><P 165>

But, as touching þe soule and euerlasting liif, he mesuriþ þe obediens þat þei owen to her curatis, and spekiþ þus to feiþful peple Be 3e obedient to 3our curatis' but seint Poule restiþ not þer as doþ nou3 antecrist and his retinew, but addiþ more to and seiþ þus Forsop þei ben waker, as þo þat ben to 3eld a rekenyng for 3our soulis.'  
<L 373><T OBL><P 166>

And no wonder, alþou3 seint Poule limite and determeneþ þus þis obedience, for he knewe bi spirit of prophecie what deuelich and tyrantlich obedience antecrist schuld bi weie of extorcoun aske of Goddis peple, as cristen men mai conceyue of seint Poules writing.  
<L 379><T OBL><P 166>

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

But antecrist seiþ here eyn þe contradictorie, þat þis is neiþur Cristis bodi, ne brede but accidentis wiþout soget. And noo wondur alþou3 he seie so, for antecrist wiþ his comperis and his disciplis ben of þis opinion as þei schewen.  
<L 401, 404><T OBL><P 167>

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

But certis nou3 seint Poule, where þou know or none, I wote wel þou maist if þou wilt: þe drede þat þou dreddist is come, for þe olde serpent þat disceyued Eue haþ transfigurid hymself into an angel of li3t, inhabiting specialli þis renegat antecrist, and haþ disceyued þo þat schuld be Cristis chirche, and put it fro þe simple, pure, clene and clere beleue þat our blessid Iesu tau3t.  
<L 736><T OBL><P 175>

And it is no dou3te þes deuyllus ben also þis gret renegat and ypocrite, antecrist, for þer my3t no creature haue brou3t in þis, and he had stonde feiþfulli and clereli aftur þe ordenaunce of God and his gospel.  
<L 753><T OBL><P 176>

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

But, as Crist meneþ, þis antecrist spekiþ of himself and so secheþ his owne glorie.  
<L 786><T OBL><P 177>

And herefore, siþ he haþ al þis of himself and 3eueþ graciousli to euery creature his owne beyng, for he nedeþ none of hem, worþeli and ri3tfulli he sechiþ his owne glorie in creaturis, not for his owne nede but for nede of his creaturis, and iust seruiþe þat þei owen to her maker þan of þis it sueþ þat, for as meche as þis antecrist sechiþ his owne glorie and demerþ himself, as þe dede schewiþ, so worþi and glorious þat him nedeþ no þing to founde himself or his lawe vpon saue his owne grete auctorite, power and wille, he schewiþ himself, as seint Poule seiþ, as if he were God.  
<L 806><T OBL><P 177>

And þus, what for sufficiency þat professouris of þis renegatis tradicions supposen in hem to þe gouernaunce of þe chirche, and what for wynnyng þat þei felen to come bi her decreis and determynacions, and stablisching of her owne wille, and oppressing of Cristis wille and his lore, what also for sclaudur þat is put upon Cristis lawe of falsnesse and insufficiency to þe gouernaunce of his chirche, and also for as meche as nou3 Cristis lawe is rapur matir of persecucion þan of promocion to þo þat studien it and labouren it to make it knowen, fewe or welny none of þe clergie þat ben my3ti men and frendli besien hem in þe studie þerof, but abou3te þat oþur lawe þat is now callid canoun, þe wiche aftur þe power of antecrist nou3 regnyng is ful of wordli wynnyng and glorie.  
<L 855><T OBL><P 179>

þan of þes wordis of Crist wiþ þe persecucioun of antecrist we mai se opinli at i3e hou3 þis renegat, þat sittip þus in þe chirche, betip Crist aboute þe mouthe for þe breþe þat comeþ out þerof.  
<L 995><T OBL><P 182>

But, certis, antecrist in þis protestacioun can not se his owne schame, no more þan kan his heed Lucifer; þat is to seie, hou3 he meueþ in þe wordis of his protestacioun þat Goddis lawe and his determynacioun acorden not alweie, and so he schewiþ himself preueli to be an heretik and an antecrist.  
<L 1024, 1028><T OBL><P 183>

þan of þis processe, and of oþur iwrite before, þou maist se in partie and vndurstond hou3 pleinli Poulis prophecie of antecrist is uerefiid of þis renegat, þat sittip in þe chirche upon the bereschrewe þat I spak of before þat is to seie, hou3 þis antecrist is contrarie to Crist and enhaunsid aboue al þing þat is God in kynde, or seide God by weie of office, and hou3 he sittip in þe chirche schewyng himself to be God.  
<L 1037, 1039><T OBL><P 183>

And þus is þe prophecie of Danyel fulfillid nou3, wiche he spake of antecrist vndur colour of the grete tyrant and enmye of Goddis lawe, Antioch, as seiþ seint Gregory /32 Moralia/ where he rehersiþ Danyel prophesiying þus of anticrist: He haþ cast down of þe strengþe of þe mone and of þe sterris and he haþ troden hem.  
<L 1391><T OBL><P 192>

And if þis viserid fende, so ful of Luciferis pride, sett his fete upon þe emperouris heede and crowneþ him wiþ his stinkking feete, Danielis prophesie in þis poynt is more openli verefiid of the grete bodi of antecrist that approueþ thys vnmesurable pride in þe heede þerof.  
<L 1411><T OBL><P 193>

þus þan, as Danyel seiþ, haþ þis antecrist cast downe þe sterris and troden hem vndur fote!  
<L 1419><T OBL><P 193>

But antecrist haþ nou3 pissid out þe fire bi his yuyll ensample and stopping of Goddis lawe, and wiþ cold muddi water of his owne tradicions and his large vngrounded absolucions þat holden men to synne, as experiens techip.  
<L 1446><T OBL><P 194>

But nou3 antecrist þat euenneþ himself to þis prince, as Danyel seiþ, haþ take aweie þis besie sacrifice from þis prince.  
<L 1458><T OBL><P 194>

Siþ þan Cristys mystik bodi, heed and lymys, schuld be þis sacrid oost of brede and wyne and a3enward, as Poule and Austen wiþ oþur olde seinttis techen, and seche a sacrament is propurli a uisibile forme or kynde of an vnuisibile grace, and in antecristis sacrament is no uisibile forme or kinde, wiche forme or kinde uisibile my3t be þis mystik bodi of Crist, but if antecrist wold seie þat þis bodi schuld be þe accidentis wiþout soiect þat he spekiþe (of þe wiche a uiserid fende my3t not seie for schame).  
<L 1548><T OBL><P 196>

For antecrist hatip þis sentence þat þis Crist heed and bodi be oo brede and oo bodi. And þerfor he wol haue it þus in effect, þat is to seie: as alle þis special antecrist,  
<L 1555, 1558><T OBL><P 196>

þat is þe grete ipocrite, þat haþ licknesse or signys bi treu3e legeaunce or feiþfulnes to God wiþ out the trupis answering to tho signys, as Poule spekiþ of þe same antecrist, so þis sacrament schal haue no subiect or substance in itself, but it schal haue alle þe outward accidentis and signys of substance or kinde wiþout substaunce or kinde answering þerto. And certis seche a sacrament, and any seche my3t be, wolde wel answere to þe grete bodi of antecrist

þat is a double ipocrite!  
<L , 1560, 1564><T OBL><P 197>

But antecrist bostiþ 3it of þes signes wiþout substance, and seiþ þat þei haue þe same worching in norsching and in eching of mannys bodi as haþ brede and wyne, and þat þe accidentis schal haue the same name as had her substancis or schuld haue 3if þei abode stille aftur þe consecracion.  
<L 1570><T OBL><P 197>

and whoso wol, þat þe grete ipocrite antecrist nou3 and long her afore regnyng wiþ his ipocrisie, þat is as it were an accident wiþout soiect, and is as effectif and spedij in þe bodi of Cristis chirche, and as wel echijþ it and norischijþ it as dede Crist and his apostlis, and so worpi to haue þe same name wiþ Crist and his apostlis, þat ben uereli þe brede þat Poule spekij of! And herfor þis antecrist, notwiþstanding þat him fau3tiþ þe substaunce of truthe and so is a ueri ipocrite, 3it he presumeþ to be callid apostle or apostlich man. But leue þis bost of antecrist whoso wol! For, certis, I leue no dele þis bost of antecrist, ne schal wiþ Goddis leewe while he wol lende me my ri3t witt, alþou3 I were artid to seie þe contrarie bi greuous peyne. Þus þan haþ antecrist power a3enst þe besie sacrifice or signes.

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

And þis alien, as Gregor meueþ here and also Austen {De uerbis Domini}, is antecrist.  
<L 1597><T OBL><P 197>

And Gregor to þis same purpos rehersiþ Poule seiying þus: For as meche as þe peple haþ not take þe charite of truthe þat þei my3t be made saff, þerfor God schal sende to hem wirching of errour, þat þei beleue to lesing', þat is to seie to antecrist þat is þis ipocrite. And þan Gregor spekij furþurmore vpon þe same text þus: In þat worde þat scripture seiþ "God makiþ an ipocrite to regne for synnes of þe peple" mai antecrist, þe heed of al ipocritis, be undurstonde or betokened.

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

And as touching þe lemys of þis heed antecrist, Gregor spekij þus: Be not þei þe lemys of him þat desiren to be seen þat þei be not bi a lickenesse or colour of holinesse desired?  
<L 1609><T OBL><P 198>

Lo, hou3 þis olde clerk wiþ Austen and wiþ oþur mesuriþ his wordis and writing of antecrist, so þat þei mai truli be applied to þe grete ipocrite and renegat þat I haue ofte spoke of, þe wiche is on þe worst wise most contrarious to Crist, and so þe worst antecrist;  
<L 1618, 1620><T OBL><P 198>

And þus antecrist, heed of heretikis, haþ don grete uiolens a3enst Crist and his lawe in ful many poynttis, in þe wiche he reuersiþ obstinatli Goddis lawe boþe in maneres and in beleue.  
<L 1625><T OBL><P 198>

But nou3, as þe dede expounneþ, þe grete heretik and renegat antecrist doþ wondur grete uiolence a3enst feiþful men in her goodis and bodiis bi spoiling, presounyng and killing.  
<L 1635><T OBL><P 198>

I prai þe, what uiolence is þis a3enst Crist and his lawe þat þis grete antecrist wiþ alle his special lemys, vndur colour of Cristis lawe and his name, þe wiche þei taken falseli upon hemself, wherfor Crist calliþ hem pseudoprophetis?  
<L 1643><T OBL><P 199>

and þus newe cloþe and olde, and newe wyne and olde botellis, wherbi Crist vndurstondeþ his owne lawe and þe tradicions of ipocritis þat Crist fonde here, wold wiþ lesse violens haue be glosid togedre þan þe tradicion of þis grete antecrist and of many oþur ipocrite sectis incorporat in him.  
<L 1661><T OBL><P 199>

And, as I suppos, antecrist schal alle besie for his parte in þis poynt to fynde a colour of scripture!  
<L 1696><T OBL><P 200>

And, as tou3ching þe euydence þat antecrist schuld haue in þis mater bi any determynacioun of þe chirche aftur þe losyng of þe fende or before, þe determynacioun of Innocent and his comperis, chifli brou3t in and menteyned in þe chirche bi labour of þe newe sectis, þat God hatid to be plantid in þe chirche, I am ware of noone olde determynacioun þat antecrist kan lei3e for his parte in þis poynt.  
<L 1723, 1727><T OBL><P 201>

And no wondur, for þis beleue was fulli determenyd bi him þat kou3de not ne my3t erre, Iesu Crist, and full accept and stablischid in his chirche, 3e, so ferforþ as I suppose þat antecrist schal neuer mow were out þe determynacioun bi his newe and contrarie tradicioun, alþou3 vndur þe name of holi chirche (þe wiche name ful faseli antecrist takij upon hymself, as Austen techij {De ciuitate Dei/ lþ• 20 ca• 19}•  
<L 1732, 1735><T OBL><P 201>

Certis, I kan not se no nede of þis newe determynacioun so contrarious to Crist, but if it were to fulfil þe prophecie of Daniel seiying þat 'To antecrist is i3eue power a3enst þe besie3e sacrifice', as it is seide afore, For wel I wote þat sum antecrist most nedis fulfil þat propheci3e!  
<L 1760, 1762><T OBL><P 202>

And, certis, whoso take hede schal se þat antecrist presumeþ as yuel or wors in his determynacion of þe sacrid oost þan dede Vincent in his opunioun.  
<L 1774><T OBL><P 202>

And þus þe presumpcioun of antecrist is meche more þan was Vincentis. For Vincent supposid in his writing þe gospel to be chiff sentence, and I kan not se þat antecrist wol suppose þat in þis article, ne in þe mater of his wordli lordschip, or of his symonie, or of oþur poynttis þat his lust is sett upon wiþout grounde of Goddis lawe.  
<L 1780, 1782><T OBL><P 202>

And of þes word is of Austen þou maist coniect what Austen wold haue felid of þis antecrist, þat euenep himself to þe prince of strengþe, and hap take from him þe besi3e sacrifice, and i3eue a sentence and a determynacioun a3enst the same prince and his princpal sentence, and wol þat alle men beleue it, and artip men to leue þe princpal sentence of Goddis lawe and to holde his determynacioun in þis article of þe sacrid oost and in ful many oþur.  
<L 1807><T OBL><P 203>

And þus I am war of noo determynacion of þe chirche þat antecrist hap for his parte, denyng our blessid sacrament of þe au3ter to be brede and wyne, saue þe woode rauyng of mysproude Innocent and his comperis and newe vngrounded sectis.  
<L 1842><T OBL><P 204>

Wherefor, se þou now hereaftur þe consail of seint Gregor in his /Morallis/ Not onli what heretikis seien, but also wheder her wordis strechchen', and þou schalt se þat þe wordis and determynacioun of þis grete heretik antecrist strechchen into þe most inconuenient þat mai be þou3t.  
<L 1905><T OBL><P 205>

And here we mai se þat antecrist is more foole þan seche a fonned man, for he waitip lital or nou3t of þis grounde, but he bildeþ hym upon þe grauel þat is mony rounde and scleþur stonys.  
<L 1941><T OBL><P 206>

For þe vnstablens of þis grounde discrasip þe bilding, for certis it is merueile to here hou3 antecrist and his lemys ben discrasid and diuided into wondur dyuers opunyons and merueilous in þis mater.  
<L 1983><T OBL><P 207>

Napeles, antecrist and his special lemys ben in a grete perplexite what accident in kinde is þis sacrament, wheþur it be a quantite as is lengþe, brede and þiknes of þis oost, or ellis a qualite;  
<L 2016><T OBL><P 208>

And þus and meche wors it stondeþ of þe grete bodi of antecrist, þat supposip Cristis wordis to be fals and heresi3e and inpossible.  
<L 2063><T OBL><P 209>

But I wote wel þat antecrist martrip Goddis peple þe more boldeli, bicause þat Godd schewip not nou3 myraclis for his martris as he dede sum tyme. And þe cause whi þat God wol not is þat God hap so ferforþli repreued antecrist from his grace þat he wol not schewe him seche euydens to repent himself of his tyrantri3e, for so God serued king Antioch, þat figurid and ensamplid þis grete renegat antecrist, as it is seide before. For antecrist brennep þe bokis of Goddis lawe, and stripeþ awei þe skyn from þe trew prechouris heede and fingris, and killip feifful peple, as dede þe grete tyrant and enmye of Goddis lawe Antioch.  
<L 2069><T OBL><P 209><L 2072, 2075><T OBL><P 210>

For in alle þe martirdom þat antecrist doþ upon Goddis peple, he ne his mynystris from þe hi3est, þou3 it be a king, into þe lowist iailour or his knaue, þe wiche at þe request of antecrist, alþou3 þei knowe not þe cause, ben redi to performe his wille, þei sen not a myracle schewid to hem of God bi þe martir þat þei so cruelli turmenten.  
<L 2085, 2087><T OBL><P 210>

And, as I seide, ri3t nou3 antecrist is so fulli and utturli repreued in Goddis iugement þat he is not worþi to be movid bi uerri myraclis to amende hymself of his mysbeleue and iuel manerys. And feifful peple, þat suffrip nou3 turmentri3e vndur antecrist, ben saddest in beleue, for þei suffren most bitter deep wiþout any special reuelacion or myracle schewid to hem, or ellis wrou3t bi hem, tristenyng fulli to God and his lawe and seching noon oþur signys;  
<L 2097, 2101><T OBL><P 210>

Napeles, antecrist in his most cruelte schal do myraclis in þe presens of martris and of oþur peple.  
<L 2107><T OBL><P 210>

For antecrist schal þan be hi3e in wirschip of wondring and hard in cruelte of turmenting.' Þan take hede what myraclis ben magnefied nou3 in Ynglonde and in oþur placis bi antecrist and his lemys of þo þat han died in his wordli causis, and what signys of hi3e kunyng and holinesse þis transfigurid fende schewip wherbi he disceiueþ almost þe chosen! And take hede furþurmore, hou3 þis renegat turmentip þe peple þat louep Goddis lawe, and þou schalt se hou3 Gregories wordis here ben openli uerrefiid in our daiis of þe grete turmentour antecrist and feifful peple þat suffren persecucioun vndur his cruel

hondes þan. Pus is þis antecrist gon aweie from Crist wiþ þis first heretikis in þe beleue of þe sacrid oost þat I spak of before, and is igrowe into seche a turmentour as I haue tolde, and it is likli þat he schal neuer turne a3en fructefulli to Crist. For seint Poule seiþ of þis antecrist þat Þe Lord schal kille him wiþ þe breþe of his mouthe, and he schal distroie him wiþ þe schynyng of his comyng to þe last dome.’ And in euidence of þe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synnys, as of her wordli lordschip þat þei occupie so euyn a3enst God and his awe, of her vngrounded custumable begging, ne of þe sclandre þat þei putten on Crist of þe same begging, or of þe blasfemie and heresie þat þei putten on God and his lawe, or of þe disceite þat þei don bi her lettris of fraternite and vngrounded absolucions, or of symonye, most abhominable lecherie, heresie a3enst þe sacrid oost and  
 <L 2114, 2116, 2122, 2124, 2127, 2130><T OBL><P 211>

And certis I dar in peyne of my soule seie to þis grete apostata antecrist, þat is þus in maneres and beleue straied aweie fro Crist, þat he schal neuer haue rest but if he turne a3en and su3e Crist in maneres and beleue.  
 <L 2154><T OBL><P 212>

But antecrist seiþ, as I wrote before, þat wher þe chirche varieþ fro Crist or contrarieþ his wordis, he wol forsake Crist and folow þe chirche, and so su3e himself and his owne wille for he is þat chirche. For, as seint Austen seiþ /De ciuitate Dei li• 20 ca• 19/ Þe Gru haþ Poulis prophecie of antecrist vndur þis logic þat “Þis grete aduersarie sittip into þe temple”, and þat is al oone to seie þat he sittip as he were the temple, þat is to seie þe chirche’, as Austen seiþ þer.  
 <L 2164, 2169><T OBL><P 212>

But antecrist haþ not þis reward to þe excellens of God, but, as Poule seiþ, comparisounep himself to himself.  
 <L 2264><T OBL><P 214>

But for a man is sonyst dede bi beheding, þerfor þe deuyl inhabiting þis man of synne, antecrist, smytiþ aweie þe heed Crist from þe bodi of þat þat schuld be his chirche;  
 <L 2358><T OBL><P 217>

Bi þis hirde and idol, þat haþ þe condicions þat þe prophete spekiþ of here, men vndurstonden resonabli þe grete antecrist and renegat þat I haue ofte spoke, of þe wiche bi his owne presumpcioun and bi þe lewde assenting of þe peple sittip in þe chirche as heed þerof in stede of Crist, pretending to 3eue, as an heed schuld, witt and mouyng to alle þe lemys, and for to

mynstere gostli liiflode to alle þe bodi of þe chirche in a maner like as a mannes heede doþ to alle þe bodi, or ellis þe rote þat is heed of þe tre to alle þe branchis.  
 <L 2373><T OBL><P 217>

þe vesellis of þis ipocrite, hirde and idol ben þe special lemys of antecrist þat ben his instrumentis, and so his vessellis aftur þe speche of Ebrew, wherbi he wircheþ his malice;  
 <L 2387><T OBL><P 218>

And God techiþ þe prophete Zacharie and in hym al þe world to take to him þe vessellis of the fonned hirde, þat is to seie to bring to mynde þes wickid vessellis of antecrist, so þat he be war of þe wickid lemys of þe fonned hirde and of his vessellis also.  
 <L 2393><T OBL><P 218>

For, as þe holi man Iob seiþ, God schal make an ipocrite to regne for synne of þe peple’, þe wiche ipocrite, as Gregor seiþ, is antecrist whom þe prophete here, bi maner of wondring upon his grete ipocrisie and malice þat he wirchiþ bi ipocrisie, calliþ him an hirde and idol leuing þe flok.’  
 <L 2400><T OBL><P 218>

And as tou3ching þe power of byndding and vnbindding þat antecrist presumeþ, and his special membris magniefien in hym, bi occasion of Cristis wordis seide to Petur, seint Austen seiþ þat þis is not a power at any tyme singlerli 3euen to Petur, but hit is the power of al Cristis chirche figurid bi Petur;  
 <L 2409><T OBL><P 218>

And þus, alþou3 þer were no pope as oft haþ betid, or alþou3 al cristendome had forsaken him for a fals renegat, as þe Grekis han, or alþou3 þe pope wiþ al his endowid prelacie þat heretemperal lordis were an antecrist and heretik in þe mater of her wordli lordschip and office and symonye, and in þe feiþ of þe sacrid oost, and in þe sacrament of penaunce, and in many oþur poynttis þe wiche I suppose few of hem to be clene, 3it neuer þe latur þis power abideþ in þe chosen chirche of Crist, alþou3 þei ben here but a litil flok.  
 <L 2434><T OBL><P 219>

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

declared bi holi scripture, 3it I mynge old sentencis of seinttis wiþ holi scripturre, þat þe vile presumpcioun of þis antecrist be þe more open in þis mater, and þat men mai se hou3 olde seinttis confermed hem to þe logic of scripture, and to schew þat þe conclusion þat I hold in þis point is no new doctrine but þe first and so þe eldest þat euer was tau3t of þis sacrament, and 3it icontinued in Cristis chirche, alþou3 antecrist and his disciplis calle þis a new feiþ and a new doctrine. For saint Ambrose seiþ þus a3enst þis antecrist: þat þing þat was brede before þe consecracion is nou3 Cristis bodi aftur þe consecracioun.ʹ

<L 2581, 2583, 2586, 2590, 2592><T OBL><P 223>

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

<L 2608, 2610><T OBL><P 223>

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

<L 2741><T OBL><P 227>

But, for as meche as Goddis lawe in þis poynt and in al oþur þat perteynen to good maneres and true beleue fulli quietiþ feiþful men, wherfor it nedep not to labour þus, saf for to schewe þe beleue of olde seinttis acording to Goddis lawe, and hou3 þei hadden scripture in soueren auctorite and reuerence, and also for to make þe deuyllisch presumpcioun of antecrist þe more open, so pleyntli determenyng a3enst Goddis law and writing of olde seinttis þat confermed her beleue, writing and logic to blessid logic of holi scripture, and in þat þei schewid þat þei were Cristis disciplis.

<L 2749><T OBL><P 227>

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

<L 2766><T OBL><P 227>

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

<L 2781><T OBL><P 228>

And on þe same wise it stondeþ now of Lucifer, heed and king of þe grete bodi of antecrist and his lemys, striuing bitwene hemself wiþ diuerse errouris, but al rennyng into oon vnfeiþfulnesse a3enst God and his law. Pan of þis processe and oþur wreten ny3e þe begynnyng, þou maist se þat þe prophecie of Daniel rehersed before, whan Daniel seide þat Strengþe haþe be 3eue to antecrist a3enst þe besie sacreficeʹ, is uerrefiid of þis renegat, þat besieþ himself for to distroie þe beleue of þe sacrid oost tau3t bi Iesu Crist and his lawe.

<L 2818, 2823><T OBL><P 229>

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

<L 3047, 3048, 3051><T OBL><P 234>

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

<L 3079><T OBL><P 235>

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

<L 3082><T OBL><P 235>

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

<L 3088><T OBL><P 235>

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

<L 3096><T OBL><P 236>

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

<L 3142><T OBL><P 237>

3e mai marke also in þes wordis of Austen þat al þe cause of strif in holi chirche is þat men quieten not hemself in þes two testamentis, and also þat antecrist for þe same cause and his special lemys worþeli wanten þe truþe of God.

<L 3153><T OBL><P 237>

Nou3, and it mai be seide wiþ charite, I prai God þat al þe world wondur vpon þis antecrist þat

neuer cessiþ of his kursid liif and beleue of so mony clere trumpinggis and þundringgis as ben noisid a3enst hym in Goddis lawe and olde seinttis writing, of þe wiche sum ben rehersed before. 3it, bicause þat antecrist is an armed fende a3enst þe armurys of God, I schal schete to him an arowe of Ionathas þat neur 3ede backward.

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

Loo, schameles heretik, antecrist, feend!

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

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

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

Pis lioun, as þe same seint seith, is antecrist þat, as þe prophete seiþ, liþe in awaite in hidnes as a lion in his kouche. Pis hidnesse, as Austen seiþ (super Ps• 9), is gile or disceite, as is ipocrisie, and þe lion betekeneþ violens of tirantrie, þe wiche two knyht togedur ben þe werst and þe last persecucion of antecrist. And þo þat setten so litil bi þe auctorite of Goddis lawe ben many antecristis þat maken oo grete antecrist, of whom þe prophete pleineþ and seiþ þat Wickid men han tolde to me fablis or talis, but not as þi lawe. And þerfor, as þe same prophete seiþ, It is time þat God wirche, for seche antecristis han distreide his lawe, for antecrist blasfemeþ it and settiþ it at litil or ellis ri3t nou3t, as it is ooft rehersed before.

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

And of þis it sueþ here þat antecrist and his kursid lemys schuld not repungne or berke a3en þe apostle, and meche rapur a3enst Crist in þe feiþ of þe sacrid oost or bi mentenaunce of his wordli lordschip, and of mony oþur poynttis þat reuersen holi scripture for, as Parisiensis rehersing seint Ambrose (super isto euangelio Ego sum pastor bonus) seiþ þat a man ou3t to beleue wiþout any disputicion to þo þinggis þat ben expressid in holi scripture, for in alle seche þinggis a man ou3te to be ri3t certey wiþout any dou3ting.

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

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

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

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

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

And þis is open at i3e if we take hede: antecrist, þat is vnri3twise, vnwise, corruptible and a defoulid creature, bi his new tradicions and determinacions 3eueþ dome a3enst Crist and his lawe and feiþful men þat louen it.

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

And so a feiþful, if antecrist wold suffre, my3t boldli seiþ þat oure sacrid oost is brede and wyne, and Cristis flesche and his blode, for þe auctorite of scripture rehersed before is more þan al þe world mai comprehende.

<L 3377><T OBL><P 243>

and þe wittnesse of antecrist and his lemys, defending seche hidous synnes, is ri3t nou3t worþ.

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

Wherfor siþ antecrist is falseli and openli forswore, goyng aweie from þe vowe and oþe þat he made to God and to his lawe in his baptyem, he haþ vnablid himself to be wittnesse in any cause þat is of charge.

<L 3388><T OBL><P 243>

What wondur þan is it þou3 antecrist be fals and a grete lier þat is so contrarie in himself, and also not onli addeþ to Cristis wordis but also contrariþ hem euen in worde and dede?

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

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

<L 3408, 3411, 3415><T OBL><P 244>

But seche an euidence is of litil price at þe grete renegat antecrist and his special membris, þat so openli reuersen and demen ful many nedeful þinggis expressid in Goddis lawe. 3it, into þe confusioun of antecrist and his dampnable retinew, þis seint writiþ þus (Super Ps• 66): God þat mai do al þinggis is our fildetelie; God þat mai do al þinggis is our fildetelie;

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

But I consail here þat þes folis be ri3t wel war lest þei exclude himself from euerlasting blisse bi seche fals opunions aboute þe articlis of beleue, for þes þat þus deuiden Crist ben antecrist! For, as seint Ion seiþ, Euery spirit þat departiþ Crist is not of God, and he is antecrist.

(Io• 4).  
<L 3491, 3493><T OBL><P 246>

And bicause þat it wold be a labour wiþout mesure to rehearse here in special þe wickid and blasfemous sedes of doctrine þat antecrist and his lemys han sownen in Cristys chirche, þerfor I cesse here nou3 of þis besines. And I wol schew bi writing of olde seinttis hou3 þei chargeden þe auctorite of holi scripture, for whi þe li3t reward þat antecrist haþ to þis auctorite is grounde of alle errouris and heresies þat infecten þis world, heþen and cristen.  
<L 3507, 3510><T OBL><P 246>

Here 3e mai se what Austen wold haue felid and haue demed of þe vngroned fantasies of antecrist, for he seiþ þus {De natura et gracia} ‘I am fre in al maner of writinggis of men, for onli to holi scripturis I owe consentinggis wiþout renyng or recusing.’  
<L 3528><T OBL><P 247>

3it þis blessid Ionathas schetiþ at antecrist bi his trew lege man seint Austen preuing þat God is loue and charite {De Trinitate li• 8 ca• 8} wher he seiþ þus: Dou3te we bi noon infidelite of þo þinggis þat ben to be bileued!  
<L 3538><T OBL><P 247>

We mai not wiþstonde þe most certeyn feiþ, þe most strenggist auctorite of scripture seiying “God is charite” {et cetera}’ Nou3, lord God, hou3 is þis þat antecrist wiþstondeþ so many open auctoriteis of þi lawe, affermyng our sacrid oost to be brede and wyne and þi bodi and þi blode?  
<L 3545><T OBL><P 247>

And I wold fayn wete of antecrist here wher he fyndeþ in holi scripture his new determynacioun;  
<L 3577><T OBL><P 248>

And I drede me not, and seint Ierom were here nou3 in oure daiis of þe same condicions as he was in his owne daiis, antecrist and his mene schuld haue had ri3t a scharp rebuke or chiding for his newe and vngroned trifflis, as had oon þat enforced himself to susteine þe errouris of {Origene}.  
<L 3595><T OBL><P 249>

Acording to þis seint here a feiþful man mai areson antecrist, and seiþ þus: Pou affermer of new lore and feiþ, I prai þe spare þou Romaines eeris, and offende þou hem not wiþ þi nouellries.’  
<L 3605><T OBL><P 249>

And whi, fals antecrist and renegat, not onli aftur foure hundrid 3ere but aftur a þousand 3ere aftur the losing of Sathanas, þou enforcest þe to teche Cristis chirche an article of beleue vnknownen

before?  
<L 3617><T OBL><P 249>

And so þe chirche of þe chosen, þat in þe begynnyng of þe newe lawe was a child nou3 bore of þe sede of Crist, and now bi processe of time is now wax olde, schuld now answer to þis antecrist þat traueilliþ it wiþ new eresies, seiying þus: I, oolde, schal holde þe feiþ of þe sacred ost in wiche I was bore a child!’  
<L 3631><T OBL><P 249>

Marke we here also how contrarie ben þe sentencis of þes two olde seinttis and þe newe iaping of antecrist, for þes seinttis seien þat Cristis blode mai not be, or be seien in þe chalice whan þe wyne lackiþ, and þat oþur newe vngroned tradicion seiþ euen þe contrarie, for it seiþ þat þer is neiþur brede ne wyne in þe sacred oost! And antecrist most nedis li3e, if he seiþ þat Ciprian and Austen callen þe accident wiþout soiect wyne, for Cristis blode is as þei seien þat wyne. And antecrist mai not for schame, as I suppose, seiþ þat Cristis blood is an accident.  
<L 3655, 3658, 3660><T OBL><P 250>

Loo, þis seint seiþ þat We receyue þat þing þat is itake of þe frute of þe erþe and ihalowid into Cristis bodi’, but antecrist seiþ Naie’, for no þing, as he seiþ, leueþ aftur þe consecracioun þat was made bi mannes hondes into a uisibile kinde and ihalowid to be a grete sacrament. For þe brede and þe wyne ben made of þe frutis of þe erþe, and ben Cristis bodi and his blode, as Austen seiþ here, and þo bi þe werke of þe spirit ben, as antecrist seiþ, halowid and iblessid into nou3t!  
<L 3676, 3680><T OBL><P 251>

And I suppose þat antecrist wiþ his accidentis schal fare ri3t foule wiþ himself, or he haue a redi witt to þis text of seint Poule!  
<L 3703><T OBL><P 251>

But þis stondeþ not wiþ the witt of þe newe tradicioun of antecrist, þat seiþ no brede to leue after þe consecracioun.  
<L 3725><T OBL><P 252>

Nou3, and brede be of þe substauce of þe sacrament, as þis man seiþ, hou3 is it þat antecrist þat auou3eþ him specialli in þis mater upon þis man, seiþ nou brede leueþ in þe sacrament aftur þe consecracioun?  
<L 3756><T OBL><P 253>

Nou3 is it not a wondur þing þat antecrist and his lemys stonden so stifli upon þis newe determynacioun, siþþen he haþ no colour of holi scripture, of olde seinttis, ne of olde custome of þe feiþ of þe chirche, or ellis of experience?  
<L 3766><T OBL><P 253>

Nou3 we mai see here þat þis frere was to dou3ble and hateful to God, if he consentid in worde and dede to þe newe fantasie of antecrist þat euen contrarieþ his sentence here. And þe seruice of þe chirche irad in the dai of Cristis bodi makip no þing for antecrist parte in þis poynt.

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

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

<L 3801><T OBL><P 254>

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

<L 3804><T OBL><P 254>

And, certis, as I suppose, if þis relacioun be weel handlid, it wol be ri3t hard to antecrist to bring þis worde irad in holi chirche to acorde wiþ his drunken dremyng, þat he enforsip to bring in now, sei yng þat it is a ful holi determynacioun of holi chirche, and þerfor alle men up peine of bodili deep and dampnacioun of soule most nedes stedfastli wiþout any dou3ting beleue to þis wondrous holi determynacioun of þis ful holi chirche of antecrist and his special lemys, wiche falseli callip himself holi chirche.

<L 3810, 3815><T OBL><P 254>

Napeles, I wote wel þat whoso wol argu3e in þis mater wiþ antecrist, he schal finde þerin more labour þan frute.

<L 3820><T OBL><P 254>

And on þe same wise I conseil þe þat desirest to be a childe of Abrahames, whom God came to seche and to make saff, þat no disputicion of þin owne witt or of any oþur mannes moue þe from þe simplenesse, clerenes or chast feip þat is in Crist Iesu, vndurstonding þat Crist is þe feip of alle þo þat schul be saued, and antecrist is þe fals beleue of alle þo þat schul be dampned, and nameli in þe mater of þe sacred oost.

<L 3842><T OBL><P 255>

Now I haue no lenger leiser to labour in þis mater, and þerfor I make here an ende, prai yng mekeli almi3ti God þat þis werke turne to his wirschip and stabling of cristen feip þat antecrist nou3 soore enpugneþ.

<L 3849><T OBL><P 255>

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

mych more with out cerimonyes of sinful men and vnkunynge, that ben made in the tyme of Antecrist, and of vnbyndyng of Sathanas, in xx• c• of Apocalips. Therfore as it is opyn eresie to seie, that the gospel with his treuthe and fredom suffisith not to cristen mennes saluacioun with outen kepyng of cerymonyes of Goddis lawe 3ouen to Moyses, so it semith opyn heresie to seie, that the gospel with his treuthe and fredom suffisith not to saluacioun of cristen men with out kepyng of cerymonyes and statutis of sinful men and vnkunynge, that ben maad in the tyme of Sathanas and of Antecrist.

<L 26, 32><T Pro><P 3>

The Sautir comprehendith al the elde and newe testament, and techith pleylnly the mysteries of the Trinite, and of Cristis incarnacoun, passioun, rising a3en, styng in to heuene, and sending doun of the Holy Gost, and preching of the gospel, and the coming of Antecrist, and the general dom of Crist, and the glorie of chosen men to blisse, and the peynes of hem that schulen be dampned in helle;

<L 38><T Pro><P 37>

“Antecrist forsoþe schal be armed in 4• maneres, þat is to sey in qweynt or wily persuasion, in miracles feyng, in gefftes giffyng, and turmentis schewyng.

<L 5><T Ros><P 60>

Hec ille• } {Ambrosius super illud apostoli, 2• ad Thess• 2•, “Nisi venerit dissessio primum”}, scheweþ þe comyng of Antecrist þus: “Oure Lorde comeþ no3t firste þan defailyng of þe regme or kyndom of Rome be made or done, and Anticrist wiche schal sle sentes, 3olden liberte or fredom to Romanys, neþerles vnder his name.”

<L 18><T Ros><P 61>

But if þe Romone Emperer, seis he, “be first desolate, & Anticrist go before, Crist schal not come, wich forþi is for to come þat he destroye Antecrist.

<L 36><T Ros><P 61>

Forsoþe if he had seide boldly and apertily þat Antecrist schal no3t come but if þe Empire of Rome be first fordome, it semed þan a ri3twisse cause of persecucion to rise in þe chirch of þe est.”

<L 3><T Ros><P 62>

Also þat þe pope of Roome is fadir antecrist, and fals in all hys werkyng, and hath no poar of God more þan ony oþer lewed man, but if he be more holy in lyvyng;

<L 34><T SEWW05><P 35>

And letting of antecrist schal bi grace be putt away for couetise of þe pope lettip þe Iewis to

turne to Crist.

<L 134><T SEWW10><P 55>

And more mede my3te no man haue þan to helpe þis sory widewe, for princis of prestis and pharisees þat calliden Crist a gilour han crochid to hem þe chesyng of manye heerdis in þe chirche, and þei ben tau3t bi antecrist to chese hise heerdis and not Cristis.

<L 40><T SEWW13><P 65>

Perfore, if þe pope chalengip þis dignite to hym, he is a blasfemer and Lucifer and antecrist.

<L 7><T SEWW24><P 122>

Panne he is a symonient and an eretik and acurside antecrist and a sone of perdicion, if he doip not fruytful penaunce.

<L 23><T SEWW24><P 123>

For þe pope to be asigned may be Lucifer and Sathanas transfiguride into an aungel of li3t and an heretike by symonie and general dissencioun made for hym in þe chirche and be an open antecrist;

<L 118><T SEWW24><P 125>

And in þe secunde pistle to Tesolonicenses þe secunde capitle, God shal sende a worching of erreure, þat alle men bileue to leesinge and to be dampned whiche bileueden not to treuþ but consentiden to wickidnesse', and antecrist shal come to hem þat perishiden, for þei reseuyden not þe charite of truþe. Perfore, siþen þese profecies shulen nedis be filled and þe tyme sett in Apocalips is nowe passed, and þe werkis of þe bishope of Rome in many þingis ben openly contrarie to þe werkis of Ihesu Crist, whi perseyuen not cristen men þat þe comynge of antecrist nei3eþ nowe, and þat þe determinacioun of þe chirche of Rome bowep away fro holy scripture and resoun for her owne pryde and temperal wynnyng and flei3 sly lustis.'

<L 159, 164><T SEWW24><P 126>

Why perseyuen not cristen men þis contradiccioun and nei3inge of antecrist, siþen Crist seiþ in þe foure and twentyþ capitle of Mathew, Whanne 3e shulen se abhomynacioun of discounfort, whiche was seide of Daniel þe profete, standinge in þe holy places, he þat redip vndirstonde.'

<L 172><T SEWW24><P 126>

And of þis blynd ypocrisie, in þe which restip þe chirche boþe of lerid and of lewde, sorwfully pleyneþ seint Bernard {super Cantica omelia xxix) where he techip þat on þre maners þe deuel antecrist pursueþ Cristis chirche, first bi tirauntrie in tyme of martris, aftir bi heresie in tyme of doctouris and now bi ypocrisie.

<L 153><T SWT><P 7>

For alle ben frendis and alle ben enemyes, alle nedeful and alle aduersaries, alle of houshoold and no on pesible, alle nei3eboris and alle seken þat þat is hers, mynystris of Crist and seruen antecrist.

<L 162><T SWT><P 7>

And þis profecie is þe more to be bileueed þat she seiþ þat antecrist shal bisie him to wiþstonde þis purpos of God wiþ bynding and vnbynding, wiþ flatering and wiþ þretenyng, wiþ noyse of armure and closing of heuene.

<L 248><T SWT><P 9>

Wel woot þe deuel antecrist, wiþ þo þat cleuen to him, þat he shal be killid wiþ þe spiriit of Cristis mouþ, as seint Poul techip in þe secunde pistle to Tessalonycences ii° c°, and þe spiriit of Goddis mouþ is Cristis lawe, as he seiþ himsilf þe wordis þat I haue spoke to 3ow ben spiriit and liif.' Panne bi þis spiriit shal antecrist be killid, acordinge to seint Ion in his pistle and seint Austyn upon þe same pistle and in a book þat is clepid Austyn Of þe Wordis of þe Lord þe xlvi° c°, and Lyncolne in partie acordip to þis in a sermoun þat bigynneþ {Natis educatis et assuefactis}. Acordinge þanne wiþ þese I calle antecrist al þe confederacie of hem þat a3ens Crist and aboue his gospel magnyfien mennys tradiciouns and lawis for wynnyng and delicat liif, and bisily doen execucioun of her owne wille and comaunding, not reckinge of þe heestis of God and his lawe. And how shal God slee þis antecrist? Truly I hope nepir bodily ne goostly, but as þe postle spekip to þe Romains þe vi° c°, þat is to seie þat þis antecrist Be deed toward synne and quyk in Iesu Crist.' And truly God haþ blowun a blast of þe spiriit of his mouþ upon þis antecrist, for to slee him bi preching of his gospel. And þe mynystris of antecrist bisien hem for to quenche þis spiriit.

<L 254, 259, 263, 267, 268, 271, 272><T SWT><P 10>

And to þis purpos spekip also Crist in Mathew xvii° c°, seiynge þat Helie shal come and restore alle þingis,' declaringe þe gilis of antecrist and his ypocrisie, and as Abraham, Moyses and Crist shal renewe þe lawe of God in þe puple and bringe þe puple to þe knowing of God.

<L 277><T SWT><P 10>

And herfore seiþ Lyncoln "þat prest þat prechip not þe word of God, þou3 he be seen to haue noon oþer defaute, he is antecrist and sathanas, a ni3t þeef and a dai þeef, a sleer of soulis and an aungel of li3t turned into derknesse."

<L 879><T Thp><P 50>

ANTECRISTE.....7

siþen alle seyntis in heuene affermen þis gospel, he were ouer grett a foole þat wolde falle her fro,

for alle antecriste clerkes or fendes in helle and false glosis þat ben feyned to þe gospel of Crist schulde not be trowed, for þei ben not groundid.  
<L 343><T 4LD-1><P 250>

And so telle þou Goddis lawe of antecriste and his felowis, and þei shal caste to kille þee.  
<L 84><T EWS3-157><P 100>

ANTECRISTE Antecriste is generally a man lifyng blameabel or synfully a3ens Crist.  
<L 1><T Ros><P 60>

He forsoþe is þe perdicion of al men, for he is aduersary to Criste and þerfor he is calde Antecriste, & he is raised aboue al þing þat is seide god' þat he defoulle or trede wiþ his fotte þe goddez of al Gentilez or folke, ouþer proued & trewe religion of men, & sytte in þe temple of God', as in Ierusalem, as som treweþ, or in holi chirche, as it is more trewly demed, schewyng hym for to be as if he be Criste & þe Sone of God.  
<L 28><T Ros><P 61>

False prechours Antecriste cheseþ, wiche bene wily and double, werfor seþ {Gregorius in Moralibus}, "As soþfastenez incarnate or flesched in his prechyng cheseþ pore symple men and ydiotez, so agaynward Antecriste is for to chese wily men and double men and þam þat haþ wisdom of þis worlde to preche his falsenes."  
<L 27, 30><T Ros><P 91>

Þai be ministrez of Criste, & þai serue to Antecriste;  
<L 17><T Ros><P 102>

ANTECRISTES....3  
Þis schulde popes & kynges þenke wel vpon, and to saue þe pupel & destroie anticrist, and make curatis as first to performe her office, sipe it is no nede to norische antecristes clerkes.  
<L 552><T 4LD-1><P 260>

þe pope is clepid hooliest fadre of antecristes children;  
<L 15><T AM><P 143>

and riht so hys lawe is þe furste and þe laste and fully ynow after which schulde be none oþure lawe, for antecristes lawe clowtyd of monye is ful of errour and deseyueth manye men (as lawe of Sarasenus and of pese newe ordres).  
<L 36><T EWS1-2><P 228>

ANTECRISTIS....73  
2• Corollary• Prelatis or curatis, that prechen not duli the gospel, but geuen opinli ensauple of perdicion to the puple, ben antecristis and eretikus, and Satanas transfigurid into aungil of light, and ben worse as withouten comparisoun

than bodily...  
<L 3><T 37C><P 6>

And if thei mayntene falsnesse and wrongis, sith God ordeinide hem to punshe evil men and to preise and cherisshe gode men, in the j• pistil of Petir, the ij• thei ben ful contrarie to Crist, and mayntenen antecristis agens him.  
<L 23><T 37C><P 103>

so þe more part of hem semen antecristis clerkes.  
<L 411><T 4LD-1><P 253>

Seynt Jon þe euangelist seide what tyme he lyued þat þenne weren many antecristis/ no wonder if now be moo.  
<L 2><T AM><P 124>

bi þe wurshipes þat þei taken/ & her proude araye/ & blessyngis þat þei 3yuen to antecristis clerkis/ to pronounce wele here nedis to begge of þe puple;  
<L 14><T AM><P 147>

but antecristis meyne wil haue grete ryngynge wiþ alle þe bellis in townes/ where þat þei comen wiþ gret processiou/ or ellis þei wole be wroþe.  
<L 1><T AM><P 151>

Antecristis meyne senden a somer wiþ a belle þei seyne to warne þe puple to conferme here children.  
<L 7><T AM><P 151>

Þenne many men knowen opynly inow3 antecristis meynee;  
<L 1><T AM><P 153>

God distru3e antecristis power for þi grete my3te/ & leet vs neuer turne to hym/ but helpe vs to wiþtond hym wiþ loue & charite/ for helpe of Cristis chirche.  
<L 6><T AM><P 154>

For 3if þou spekist of the Bible, þanne seyen Antecristis clerkis, how provest þou þat it is holy wryt more thanne annother writen book?  
<L 3><T A12><P 186>

And 3if ony kyng lette his puple or his tresour to goo out of his rewme in Antecristis cause, he wele curse boþe þat kyng in his rewme, and aftir, whanne his children ben my3ty and willful, take to him þis rewme for his former cursyng.  
<L 31><T A21><P 244>

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

speche schal Antecristis clerkis passe trewe men in God, ffor þei beþ picker isowe.  
<L 26, 31><T A21><P 245>

And now in oure dayes, out of þe nest of Antecrist is come an hard maundement, and seiþ to men in sentence, þat hoso confermeþ Antecristis ordeynaunce in dowyng of þe Chirche, and lettij Cristis ordynaunce, he is fully soylled, and wendiþ stri3t to hevene wiþouten ony peyne her or in purgatorie. And hoevere lettij þis decre, and holdij on Cristis side, he is deplyche cursid and pursued wiþ Antecristis clerkis.  
<L 6, 10><T A21><P 246>

CAP• IV• But here Antecristis clerkis wole preve bi manye weyes, þat þe pope, þat is vikir of Crist and of Petir, haþ power in þis Chirche to do what he wole, siþþe Crist bihei3te to Petir þat what he byndij in erþe schal be bounde in hevene, and so what he unbyndij.  
<L 19><T A21><P 250>

And herfore in oure dayes seiþ Antecristis clerkis, þat among alle lawes þat evere God suffride, beþ boþe his testamentis falseste of alle oþere;  
<L 15><T A21><P 258>

and certis þis holy doctour koude more of holy wryt þanne alle þes popis, or freris, or ony Antecristis clerkis.  
<L 28><T A21><P 260>

On þis wyse þe fend haþ ben many day abowte to vencushe Cristen men bi Antecristis clerkis;  
<L 27><T A26><P 439>

and þis shal never ceess bifor Cristis lawe be worshipid, and Antecristis lawe despisid as heresie.  
<L 29><T A26><P 439>

3if þow wolt wite which is Antecristis lawe, loke you what lettij Cristis lawe to be holde in worship, and to be performed bisiliche in dede.  
<L 34><T A26><P 439>

and þis shal never ceess bifor Cristis lawe be worshipid, and Antecristis lawe despisid as heresie. Lord! siþ Crists lawe sufficiþ of itself, hou lytil shulden men recche of Antecristis lawe, but despise persones and brollis þat holden þerwiþ! 3if þow wolt wite which is Antecristis lawe, loke you what lettij Cristis lawe to be holde in worship, and to be performed bisiliche in dede.  
<L 30, 32, 33><T A26><P 439>

Certis it semeþ þat dowyng of þe Chirche, and too myche worshyping of Antecristis lawe;  
<L 5><T A26><P 440>

and occupying of men in Antecristis lawes, þat speken oonliche of worldliche goods, drawiþ fro Goddis lawe, and makiþ to love þe world.  
<L 7><T A26><P 440>

hou þei han chastisid false prechouris and antecristis disciplis þat disceyuen þe peple in her bileue and in her temporal goodis;  
<L 544><T CGDM><P 222>

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

And lordus for here profi3t mut nedus helpe herto, and antecristis feynyng mut nedys be knowen.  
<L 102><T EWS1-2><P 231>

and wolde God þat prelatys wolden þenkon on þis now, þanne schulde þei not come in antecristis name more to spuyle þer sugetis þan to amenden hem.  
<L 17><T EWS1-26><P 326>

lest þat þis greete abhomynacioun of Antecrist were aspied & lettid, he haþ suspendid prestis fro her office and 3ouun hem greete wagis of possessiouns & dignytees a3ens Cristis lawe, & chosun suche þerto þat kunnen not ne moun not grucche a3ens his lordschip, & þes lordis ben in þe rerewarde of Antecristis bateile.  
<L 58><T JU><P 56>

& þes hidde jpocritis ben in þe myddilward of Antecristis bateil. But þe fellist folk þat euer Antecrist foond ben last brou3te into þe chirche & in a wondir wise, & for þei ben of diuers settis of Antecristis sowinge, of dyuers cuntreis & kynredis, and alle men þei knowun.  
<L 68, 71><T JU><P 57>

Þes ben cockers in couentis and coueitous in marktis, marrers of matrymonye & Caymes castelmakers, Pharesies fagyng þe folk & profetis fals, vnsikir soudiouris sette al bifore, vayne men & voide in Antecristis vowarde God scheeld vs from þis capteyne and his oost.  
<L 88><T JU><P 58>

Þis moost Antecristis ordre nede be.  
<L 97><T JU><P 58>

and þerfore al þis nouelrie of ordris is suspect of ypocrisie and luciferis pride and blasfemye of antecristis ypocrisie.  
<L 1><T MT01><P 3>

3if þei pursuen to þe deþ pore freris serabitis, þat kepen frauñseis reule and testament to þe ri3te vñdrystonðyng and wille of frauñseis wiþ outen glose of antecristis clerkis;  
<L 6><T MT01><P 12>

But 3it antecristis clerkis prouen bi here resouns þat þe kyng and þe rewme mote nede maynteynen hem, siþþe þei ben sworn to þe grete charite.  
<L 16><T MT21><P 287>

Capitulum 3m• But a3ens þis blaberen antecristis clerkis, and aleggen goddis lawe, but to false sentense, þat seculer men schulde no3t iuge of clerkis, how euere þei don;  
<L 24><T MT21><P 289>

and ri3t þus multitud of antecristis disciplis may moue men to leue cristis lore;  
<L 23><T MT21><P 290>

Lord, wheþer antecristis clerkis ben more þanne was crist?  
<L 10><T MT21><P 292>

TRACTATUS DE PSEUDOFRERIS•  
Tractatus de Pseudofreris• Capitulum primum•  
For many beren heuy þat freris ben clepid pseudo or ypocritis, antecristis or fendis, or ony siche name, it were to telle what goddis lawe seyþ here, and hi lore of goddis lawe men shulden stonde stifly.  
<L 2><T MT22><P 296>

Ion telliþ in his secunde epistle hou men shulden leue siche antecristis, and not receyue hem into heere housis ne greete hem in þe weie;  
<L 4><T MT22><P 311>

for ion seyþ þat what man seyþ heyl to siche antecristis shal haue part of heere werkis for assent þat he 3iueþ and meche more lif a man norisshe hem wiþ hise goodis, or defende hem in worde and dede, for þenne he defendiþ cristis enmyes;  
<L 8><T MT22><P 311>

and herfore biddiþ ion þat “men shulden assaye siche priuee men, wheþer þei ben on goddis side” for mony siche ben antecristis.  
<L 15><T MT22><P 311>

and þus 3if it were wel studied ouer, mony of þise newe ordris shulden be þus fled as antecristis for diuision þat þei maken;  
<L 19><T MT22><P 311>

and þus sumwhat bi þise wordis may antecristis resoun be asoyled.  
<L 27><T MT23><P 342>

And þis maner of speche and logic haþ seint Ion in a epistle, wher he callid many antecristis oon antecrist and many disceyueres oo disceiuer.  
<L 66><T OBL><P 158>

And eche of þise fals antecristis, as oure trewe Crist seiþ, schal disceyue many men;  
<L 73><T OBL><P 158>

And þus þis open enhaunsing of antecristis tradicions, and commending þerof, and charging þerof aboue Cristis lawe, makिþ taco us open euydens hou3 þis man, so ful of þe fende, enhaunsiþ himsilf aboue alle þing þat is God in kinde, or ellis seide a God bi office.  
<L 180><T OBL><P 161>

For, but if a man forsake Crist and his apostlis, 3e, and alle þat þei han tau3t and wrete, and nameli in þis poynt of beleue tou3ching þe sacrid oste, he schal be deuyded from Crist as fer as þis antecristis power mai til to bi censunis and dampnacioun in eresi3e.  
<L 261><T OBL><P 163>

And, sekir, as antecristis gloris peruerten þe witt of þe gospel in þis matir, so þei don in þe oþur two poyntis asigned before and in ful many oþur.  
<L 272><T OBL><P 164>

But, for as meche as seint Austen seiþ in /De uerbis Domini/ þat antecrist wol þat Cristis chirche be heedles, I take þe chirche after þe commune vnderstonding þat nou3 is ryue and nameli among antecristis disciplis, þat is to seie from þe state of þe prelacie, þe pope and his comperis bisi de þis, þe wiche nou3, hou3soeuer þis witt came in, ben specialy callid holi chirche so ferforþ þat eche bischop likiþ to be callid holi chirche, colouring þis witt bi þe gospel wher Crist techiþ euery man þat, after tweyn preueie vñdurnemyngis of his fau3ti broþur, he schuld telle his fau3te to þe chirche if he hede not.  
<L 292><T OBL><P 164>

For I haue wist many men examnyd in our londe in dyuers materis þat haue be demed bi scripture, and sum haue ben conuyet of heresie bi þe chiff lymys of þis renegat, but I neuer koude wete þat seche antecristis lemys koude aleie for hem any hole processe or ellis hole sentens or text of Goddis lawe, but onli her owne tradicions and determynacions, norwiþstonding þat þe olde descripcioun of heresie is þis Heresie is fals lore contrarie to holi scripture obstinatli defendid.’  
<L 1005><T OBL><P 182>

Siþ þan Cristys mystik bodi, heed and lymys, schuld be þis sacrid oost of brede and wyne and a3enward, as Poule and Austen wiþ oþur olde seinttis techen, and seche a sacrament is propurli a uisibile forme or kynde of an vñuisibile grace,

and in antecristis sacrament is no uisible forme or kinde, wiche forme or kinde uisible my3t be þis mystik bodi of Crist, but if antecrist wold seie þat þis bodi schuld be þe accidentis wipout soiect þat he spekiþe (of þe wiche a uiserid fende my3t not seie for schame).

<L 1546><T OBL><P 196>

And it is open inou3 of þing wreten before þat Cristis law and antecristis determynacioun ben not onli contradictorie in uoice or worde, but also in witt and in þe þinggis þat þe wordis betoken. And whoso wol loke antecristis tradicions in þis mater, he schal se hou3 þis uyolens is do wipout auctorite of Gods reson and olde determynacion of Cristis chirche, 3he, and wipout experience or olde use of þe chirche or olde doctouris sentence.

<L 1672, 1675><T OBL><P 199>

And whoso wol loke antecristis tradicions in þis mater, he schal se hou3 þis uyolens is do wipout auctorite of Gods reson and olde determynacion of Cristis chirche, 3he, and wipout experience or olde use of þe chirche or olde doctouris sentence.

<L 1677><T OBL><P 200>

For Goddis lore in þis beleue and antecristis determynacion, as I seide ri3t nou3, ben so openli repungnyng þat þei mai not be brou3t to acorde;

<L 1698><T OBL><P 200>

For no dou3te drede of lesing of wordli possessions is chiff cause of antecristis persecucioun, alþou3 falseli he feyne þe contrarie, not articling a3enst any man þis lordschip as cause of his persecucioun.

<L 1740><T OBL><P 201>

And þis was openli ensamplid in þe Iewis, þat seiden of Crist hanging on þe crosse 3if he is þe Sone of God, go he nou3 downe from þe crosse and we beleuen to him', so þat þei wold first haue a pref and so knowing, and aftur þat beleue, and þei faileden of boþ as antecristis lemys, þat enforcen hem bi her hi3e resons to grounde hem a beleue, and so wold haue a si3t of þe beleue first and þan beleue aftur, and þerfor þei failen nou3 in both.

<L 2192><T OBL><P 213>

For as Austen meueþ in {De uerbis Domini} antecristis lemys wollen þat þe chirche be heedles as for Crist, alþou3 þei sette for him a wormeeten idol.

<L 2362><T OBL><P 217>

but I wote wel þat antecrist schal finde þis a ful bittur blessing, whan Crist schal deme wiche partie in þis mater is heresie, bi his owun blessid lawe and not bi antecristis new determenacioun,

þe wiche is so contrarious to Crist þat it schal not be auoided at þe dredful dai of dome!

<L 2612><T OBL><P 223>

For wete þou wel here, alþou3 þis be an heuy conclusioun to mennys wittis nou3 blinded wip antecristis tradicions and olde custome of synne, þat if any seint of heuene wold aproue seche sacrifice or offring don to creaturis þe wiche is du3e to God onli, he schuld no more abide in heuene þan dede Lucifer and his retinew þat begunnen þis heresie first!

<L 2970><T OBL><P 232>

And þo þat setten so litil bi þe auctorite of Goddis lawe ben many antecristis þat maken oo grete antecrist, of whom þe prophete pleineþ and seiþ þat 'Wickid men han tolde to me fablis or talis, but not as þi lawe.' And þerfor, as þe same prophete seiþ, It is time þat God wirche', for seche antecristis han distreide his lawe, for antecrist blasfemeþ it and settiþ it at litil or ellis ri3t nou3t, as it is oofte rehersid before.

<L 3234, 3237><T OBL><P 239>

Sum of antecristis disciplis seien also þat Crist 3ede not to helle, ne he was beried, ne dede upon þe cros or in þe sepulcre. Also, in as meche as þei seien Crist mai leue his manheed, þei meuen þat Cristis manhede was neuer ne schal be blessid, for it lackiþ surete of blisse, þat is þe chef parte of blisse, as Austen meueþ {Encheridion 18 ca}• And so no man is sekir in þo goodis þe wiche he mai lese a3enst his wille, as Austen seiþ {De libero arbitrio 2 li}• And Cristis manhede, as antecristis disciplis seien, mai lese his blisse;

<L 3480, 3487><T OBL><P 246>

But antecristis nouellrie wantiþ boþe beleue and resoun, as wel as experience or oold seinttis writing.

<L 3561><T OBL><P 248>

and þou3 þey diden none oþere malices þey ben antecristis and satanas transfigurid into an aungel of li3t, ny3t þeuys and day þeuys, sleeris and distrieris of scheep, makinge þe hows of preier a denne of þeuys.

<L 112><T SEWW12><P 63>

as, if þe feend ledde þe pope to kille many þousynd men to holde his worldli staat, he suede antecristis maners.

<L 20><T SEWW13><P 65>

And þus oure antecristis now, suyng þe farisees, tellen not verilich þe truþe of þe gospel, for þei lyuen contrariously þerto;

<L 29><T SEWW20><P 107>

And hereþoru3 þe Lord is wraþþid greetli and moued to take hard veniaunce, not oonli on hem

þat doon þis yuel, but also vpon alle hem þat consenten to þese antecristis lymes, whiche knowen þeir mi3te knowen her malice and her tirauntrie, and ou3ten to wiþstonde her viciousnesse and wol not.  
<L 15><T Thp><P 24>

#### ANTECRISTS.....3

For þey shulden be capteynes in batele of Crist, but now þei ben cheveteyns on Antecrists syde, and letten bi ypocrisyse oþer to fy3te.  
<L 32><T A26><P 438>

And so alle þe lawis of þis newe religiose þat ben not well groundid in þe lawe of Crist, semen Antecrists lawis, and lettyng of Cristis lawe.  
<L 37><T A26><P 439>

And curatis þat prechen not þo gospel, wiþ clene lyvyng and for love of mannes soules, bene dede in himself, slears of mennys soulis, Antecrists heretikis, and Sathanas transfigurid into an aungel of ly3t, and þat þai bene more abomynable to God and to þo court of heven þen þepo cursudde synne of Sodome, þat for hidouse synne sanke into helle.  
<L 12><T A29><P 470>

#### ANTECRISTUS....1

and so fulfillyng of Godys lawe is verrey ri3twisnesse and fulfillyng of mannus lawe ys antecristus ri3twisnesse.  
<L 21><T EWS1-6><P 245>

#### ANTECRYST.....2

And hit is al on to sey þat þese goodys ben þus sacrude and 3yuen to prestys þat no man may taken hem fro þese prestys, and to seye þat antecryst haþ so weddyd þese goodys wiþ prestys þat non may make þis dyuors, for prestis ben incorigible.  
<L 48><T EWS1-10><P 262>

þe correlary of þis conclusion is þat it is ful vncouth to manye þat ben wise to se bisschopis pleye with þe Holi Gost in makyng of here ordris, for þei 3euen crownis in caracteris in stede of whyte hartys, and þat is þe leueree of antecryst brout into holy chirche to colour ydilnesse.  
<L 24><T SEWW03><P 25>

#### ANTECYHRIST.....1

And lorde/ gyue oure kynge and his lordes herte to defenden thy trewe shepherdes and thy shepe from oute of the wolues mouthes/ and grace to knowe the that arte the trewe Christ/ the sonue of thy heuently father/ frome the Antecyhrist that is the sonne of pride.  
<L 14><T PCPM><P 82>

#### ANTICHRIST.....13

Therefore to compel alle cristen men for to belive stedefastly ech determinacioun of the church of Rome, and this under paine of temporal deeth, eyther everlasting, is a blinde and open presumption of Lucifer and antichrist.  
<L 10><T 37C><P 131>

And so in takynge this power vpon him he maketh him a false Christ and Antichrist.  
<L 23><T PCPM><P 76>

And thus men maye ysene that he is ayens Christ/ and therefore he is Antichrist that maketh men worshippen him as a God on erthe/ as the proude kynge Nabugodonosor dyd somtyme/ that was kynge of Babylon.  
<L 8><T PCPM><P 77>

And forsaken Antichrist & Nabugodonosor that is a false God and a false Christ/ & his lawes that ben contrarye of thy teachynge.  
<L 16><T PCPM><P 77>

But Antichrist they seruen clene, Attyred all in tyrannye;  
<L 191><T PT><P 153>

Witnesse of Johns prophecye, That Antichrist is hir admirall, Tiffelers attyed in trecherye;  
<L 194><T PT><P 153>

What is Antichrist to say But evin Christes adversary?  
<L 493><T PT><P 163>

A token of Antichrist they be.  
<L 541><T PT><P 164>

Now dar no pore the people teche, For Antichrist is overall fo.  
<L 552><T PT><P 164>

Antichrist these seruen all;  
<L 813><T PT><P 173>

With Antichrist such folk shuyll fall, They folowen him in dede and fay;  
<L 815><T PT><P 173>

With Antichrist they shullen fall, For they wolden god betray.  
<L 847><T PT><P 174>

With Antichrist such preestes been;  
<L 920><T PT><P 176>

#### ANTICRIST.....461

Lord, whi schuld not prestis nowe do so, wheþur þat anticrist haue dispensid wiþ hem to do a3eynes Crist?  
<L 123><T 4LD-2><P 203>

But Goddis lawe forbediþ man to consent to eny synne & þise apostatase of þe irreligious of anticrist, þorou3 her false obedience done to here souereyns, ben made þerþoru3 vnable to drawe vndur þe 3oc of Ihesu Crist.  
<L 136><T 4LD-2><P 204>

3if autorite be sou3t, we han more autorite bi Crist þat is boþe God & man, þen anticrist bi ony man.  
<L 322><T 4LD-2><P 212>

And þof alle Cristen men schulden be on Cristis side, and reverse Anticrist wiþ alle his disciplis, nereþoles knyghtes schulde more scharply stonde in þis cause, ffor by titel of þis servise þei holden of Crist, and kepen þo ordire of knyght, in more perfeccioun þen þo ordire of freris or of munkis.  
<L 31><T A19><P 231>

Tuo oþer ordres were aftur gederid togeder wane þe power of anticrist was more in þe chirche.  
<L 185><T 4LD-1><P 243>

& if he do þe contrary, he is anticrist.  
<L 269><T 4LD-1><P 247>

And so if þe freres haue no patrone but þis pope, þei lenen vpon a staaf of reedes & swen anticrist.  
<L 273><T 4LD-1><P 247>

But note we wel þat þis chirche peyriþ in lyuyng & goþ afer fro Crist & nei3eþ anticrist.  
<L 287><T 4LD-1><P 248>

But God forbede any man to trewe anticrist so myche þat Cristis lawe was good but for a litil tyme, & afturwarde þe popes schuld euermore last.  
<L 347><T 4LD-1><P 250>

Þis schulde popes & kynges þenke wel vpon, and to saue þe pupel & destroe anticrist, and make curatis as first to performe her office, siþe it is no nede to norische antecristes clerkes.  
<L 550><T 4LD-1><P 260>

For contricioun of hert & leuyng of synne be sufficient be hemself wiþ þe grace of God, For þus were synns for3euen in þe olde lawe and also in þe newe lawe, til anticrist come.  
<L 585><T 4LD-1><P 261>

And if no more heresy com of þese abites, it were worþi þat deuorse were made betuix hem, and þan were þese cumpanyes of anticrist dissolved.  
<L 674><T 4LD-1><P 265>

But anticrist bigynneþ his parting in prestis, but of his variaunce of abites is stiryng miche, boþe

amonge freres & clerkis of scole.  
<L 734><T 4LD-1><P 268>

For 6 maner concense is most priuey synne þat anticrist haþ to disceyue Cristis seruantes.  
<L 1059><T 4LD-4><P 283>

But anticrist clerkes wolen be free fro þis & herfore be þei folk wiþou3ten hed, but if þei haue þese foure, Caym & Scariot & anticrist þe pride, & him þat next deceyued hem, þat þei clepen þer beupere.  
<L 1069, 1071><T 4LD-4><P 283>

For þat frere þat wolde for six pens bring letter of fraternite, & wil not for miche more good þus, his bileue is suspecte of heresie as anticrist clerke.  
<L 1104><T 4LD-4><P 285>

& þus haþe þe fende be litil & litil brou3t clerkes from lesse errour to anticristis weye, as woso tilled forþe a childe forforþe to depe watur, & it is lickely þat nowe ben a þousande a3ens on to stonde for cause of anticrist & reuerse Crist, for bischoppis and freres & most part of clerkis wolde sey today þat þe chirche were distroued 3if it stode in pouerte as Crist put it inne, & dampne hem as heretikis þat seid it schulde be so.  
<L 312><T 4LD-1><P 449>

For king of alle þe children of pride, þat is Anticrist, leediþ siche cloisteris, and techiþ hem siche cautelis, And herfore seyn sum men, as Lyncolne and oþere, þat þei ben dede careynes copen of her speulcre, wlapid in cloþis of deel, and dryven of þe deuel for to drecche men.  
<L 19><T A01><P 60>

CAP• XIV• Bot 3itte argues Anticrist, to mayntene mennis feghtyng, þat kynde techis þat man schulden by strenght ageynstonde hor enmyes.  
<L 17><T A09><P 137>

Why myght not Anticrist synne? He is Anticrist, þat by ypocrsie reversis Jesus Crist in his fals lyvyng.  
<L 21><T A09><P 140>

Anticrist gedris hit wiþ mony a fals titil.  
<L 23><T A09><P 140>

Anticrist is most daungerouse, and closid in a castel, and comynes not wiþ men by forme of þo gospel more þen a spirit in cloos;  
<L 25><T A09><P 140>

bot Anticrist is a wolff of raveyn, for he dos ever þo reverse;  
<L 23><T A09><P 141>

Anticrist bisyes hym to sommen men, and curse hom, and pryve hom of her godes, and putte hom efte in prisoun.

<L 19><T A09><P 148>

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

<L 19><T A09><P 163>

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

<L 1><T A09><P 164>

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

<L 26><T A09><P 165>

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

<L 34><T A10><P 171>

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

<L 16><T A10><P 179>

And siþen þis is þe best werke þat man may do in erþe, þe most cursid werke þat Anticrist hap fownden were to lette þis sowynge of Jesus Cristis worde. O if oure prelates lettid trewe prestis to preche Cristis gospel and charge not þe peple, and bringe in suche prechours þat reversen Cristis lawe, and pylon her herers aþens Cristis lawe, how opun kalendis it were of lordschipe of Anticrist!

<L 32, 37><T A10><P 179>

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

<L 3><T A10><P 180>

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

<L 11><T A10><P 181>

And þus ordynance of Crist is put aback be þe fende, and where men seyden þat it were gode sowles go to blis, now seis Anticrist indede, it is gode hem to go to helle; and where weyes þat Crist hadd ordeyned to governe hiis Chirche schulde be susteyned and kepte, siþen God himself biddus so, Anticrist seis apertly þat it were greet schame to lyve or to speke so, siþen þe world askes þe contrarie, And so þei ben greet heretikes, þat speken of Goddis lawe, or agayn Anticrist lawe, as enemyes to þe Chirche. And he þat spekes þat God assoyles or cursus for

hiis lawe schal be halden for a foole, siþen Anticrist contraries. And so assoylunge stonden in billus and wordes, and so we chargen sensible þinges and leven Goddis lawe, as God were aslepe and Anticrist were ful lord.

<L 20, 23, 26, 28, 30><T A10><P 181>

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

<L 2><T A17><P 216>

Almy3ty God, stire oure clerkis, oure lordis, and oure comyns, to meynte ne þe ri3tful ordynance þat Jesus Crist maade for clerkis, and to drede curs of God, and not curs of Anticrist, and to desire spedly þe honour of God and blisse of hevене, more þan here owene honour and worldly joie.

<L 5><T A17><P 218>

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

<L 1, 2><T A19><P 231>

If þo freris do þo reverse, þei are Anticrist clerkes;

<L 6><T A19><P 231>

ouper þat Anticrist schulde schame of hor lif, and hor wordes contraryen to hym, or for þei grauntid opunly þo feythe of þo gospel, as þei gruced in jugement, þat þo bred of þo auter is verrey Gods body, as þo gospel seis and comyne feithe holdes.

<L 22><T A19><P 231>

And þof alle Cristen men schulden be on Cristis side, and reverse Anticrist wiþ alle his disciplis, nereþoles knyghtes schulde more scharply stonde in þis cause, ffor by titel of þis servise þei holden of Crist, and kepen þo ordire of knyght, in more perfeccioun þen þo ordire of freris or of munkis.

<L 32><T A19><P 231>

counseils þese bishops þat þei trowed not to þes fals Anticrist clerkes, for þei desseyve homself, and oþer þat delen wiþ hom.

<L 2><T A20><P 237>

if seculer lordes wolden þenke hou God have putte hem to grete worschipp of þis worlde, in state of his Chirche, to stande for his ordynance ageyne Anticrist clerkes, and aske of þese freris grounde of hor ordires, siþ þei cannot se þat ne prestes schulde be lordes, and myche more þat ne þei schulden feght and haf sumtyme wyfes, for so hadden prestis in þo Olde Testament!

<L 25><T A20><P 239>

Hit is no drede, whoevere teches þis lore of þo fend, he is an opun heretike and Anticrist clerke. O sith oure bileve teches us, kyng of Englonde haves ofte in his honde, and oute of þe deede honde, þo lordschippe of Anticrist, what moves hym so folily to 3if hit ageyne?  
<L 24, 26><T A20><P 240>

For if here understandyng sueb þis open errour, þat an angel of God schal not do Goddis massagis to save Cristene soulis, for a worldly prest, Anticrist and cursed heretik, and in cas a dampnyd fend, as Judas was, lettijþ Goddis biddyng mercy and charite, þerfor þei þat understonden þus þis sendyng ben in open heresie.  
<L 3><T A22><P 272>

Moche more worldly clerkis and here fautours schullen not be excused a3enst þe opyn meke and pore and traveilouse lif of Crist and his apostlis, for no sotel ypocrisie of Anticrist, and blynde devocion of glotnouse manquelleris, for pride and covetise.  
<L 8><T A22><P 273>

Certis no man but Anticrist, Cristis enemye;  
<L 5><T A22><P 298>

and al þis is doun bi ypocrisie of Anticrist under colour of holynesse.  
<L 22><T A22><P 305>

And by þis blasphemye he robbijþ Cristendom of bileve and good lif and worldly goodis, and makijþ hem to serve Anticrist and synne, whanne þei weren to serve God and charite.  
<L 27><T A22><P 308>

And almost alle men in þis world assenten and meyntenen þis false sleyng of Anticrist and his felowis; and 3if ony pore men telle þe treupe of holy writt a3enst þe tirauntrie of Anticrist and his officeris, nou3t ellis but curse hem, prisone, brenne, and slee, wiþouten answere. Nowe it semejþ þat Jones prophecie and Apocalips is fulfilled, þat no man schal be hardy to bye and sille wiþouten token of þe cursed beste, for no man schal now do ou3t in þe chirche wiþouten false bullis of Anticrist, not takyng reward to worchyng of Crist and Holy Gost in mennus soulis, but alle to his dede bullis, bou3t and seld for gold as men byen or sillen oxen or bestis.  
<L 4, 5, 10><T A22><P 309>

3if þis be betre þan þis newe ordynaunce of proude and coveitouse prestis, as men moten nedis graunte, for lyvng and ensauple of Crist and his apostlis, who maade Anticrist and worldly prestis so hardy to charge Cristene men wiþ þis newe ordynaunce þat is more costly and profitable? Siþen Crist and alle his disciplis

hadden nevere ony power but to encresyng of holy Chirche, and edifiyng of Cristene soulis to heveneward, who 3af Anticrist and his worldly prestis þis power to hyndre and peire þo goode reulyng of holy Chirche bi so gret charge and cost?  
<L 31, 35><T A22><P 312>

for þou3 þei knowen þat here curat is a cursed þef, wiþdrawyng trewe prechyng and ensauple of good lif, and dide grete symonye in comyng to his benefice, 3it þei schullen not be suffrid to wiþdrawe here tybes here, as long as a grete prelat of Anticrist wole suffre him in his synne, for money or negligence or favour.  
<L 15><T A22><P 318>

þanne þes worldly clerkis cursen þe kyng and his justices and officeris, for þei meyntenen þe gospel and trewe prechours þerof, and wolen not prisone hem for wrongful comaundement of Anticrist and his clerkis.  
<L 10><T A22><P 324>

for þanne oon helpijþ a3en anoþir to confounde Anticrist.  
<L 26><T A23><P 341>

and þus þei seien, 3if þis pope contrarieþ to Cristis lyf, he is þe moste fendis viker and Ariticrist þat is here; and sich Anticrist and noon oþir þenken many þat Goddis lawe spekiþ of.  
<L 36><T A23><P 341>

So, 3if apostlis weren now alyve, and sawen þus preestis serve in þe Chirche, þei wolden not clepe hem Cristis officeris, but officeris of Anticrist.  
<L 4><T A23><P 346>

and so he is not Cristis stiward, but stiward of Anticrist.  
<L 16><T A23><P 346>

And siþ Petre hadde not þis power, ne Poul, ne ony oþir apostle, þis stiward of Anticrist mut nede come in bi þe fend.  
<L 27><T A23><P 346>

and þus he is not Cristis viker but rapir Anticrist him silf.  
<L 36><T A23><P 360>

As Cristis apostlis weren confortid, holde þou þe in Cristis lawe, and sue þou him in maner of lyf, and drede þou not alle þe censures þat Anticrist can blowe a3ens þee;  
<L 21><T A23><P 361>

þat a man mai serve God in clene wille þat he haþ, as longe as he haþ lyf, and 3if his wille lastijþ, aftir, whanne Anticrist haþ slayn his bodi, in more blisse þan bifore, as oure bileve techijþ

us.  
<L 31><T A23><P 361>

And so double drede falliþ in sich cursingis of Anticrist.  
<L 35><T A23><P 361>

and þe pope mai not opinlier telle þat he is Anticrist or a fend, þan for to putte many mennis lyves for þis office þat he presumeþ.  
<L 8><T A23><P 363>

And hit semes an open doynge of Anticrist to suffer not prestis to frely do þis offis of Crist, bot nede hom, upon peyne of prisonynge, to be reulid in þis after þo wille of a symple ydiot, and, in caas, a dampned deuel of helle.  
<L 7><T A24><P 369>

Oute on þis fals heresie and tirauntrye of Anticrist, þat men ben nedid strongly to kepe more his lawes, and obeeche more to hom, þen to Cristis comaundements evere rightful!  
<L 29><T A24><P 370>

And so a neste of Anticrist clerkis is mayntened by sotil cautelis of þo fende.  
<L 30><T A24><P 376>

And so þei beren oute first þo golde of oure lond to aliens, and sumtyme to oure enemyes, to gete of Anticrist þis fals exempcioun, and evere after lyven in robberyng of pore men, and mayntenen myche synne, cursinge, and symonye, þat is passing heresie.  
<L 8><T A24><P 382>

CAP• XXX• Also freris techen þat hit is not leeveful to a prest or anoþer mon to kepe þo gospel in his boundis and clenness, wiþouten error of synful men, bot if he have leeve þerto of Anticrist.  
<L 3><T A24><P 390>

Bot ageynis þis grutches Anticrist, þat þis sacrament shulde togedir be bred and Gods body.  
<L 18><T A25><P 404>

Owe, wheþer we shal se Anticrist so myghty þat he shal dampne Cristen men for þei graunte þo gospel!  
<L 37><T A25><P 404>

And as Anticrist marres men in hor wittis, so he destries virtues þat shulden cum of hom.  
<L 11><T A25><P 405>

Bot 3itte a3eyns þis sentence meefes Anticrist, and, as an heretik departid fro treuth, he wandris unwarly unto wrange wayes.  
<L 12><T A25><P 407>

And evere þo moo of soche men ben gedird togedir, þo strenger þei ben to Anticrist, and þo ferrer fro Crist;  
<L 29><T A25><P 407>

And 3itte alle þes freris þat procur for Anticrist, mot cloute to leesynge to textis and glosis. And so þo fende have counseilde wiþ Anticrist his viker, and heght hym Gog and Magog to bigyle þo puple;  
<L 13, 15><T A25><P 408>

And so my3t he lightliere make hom lye by wyfes, and disuse temporal godes, or do what þei wolde, and sey þo puple shulde not trowe soche þinges, bot trowe þo sawes þat Anticrist lyes, for wittes of þo puple erren ful ofte. For we may als opunly knowe þat þis is bred, as we may knowe þo synnes of Anticrist.  
<L 23, 25><T A25><P 408>

and wil may we witte þat Ambrose seis not þat bred gos to noht, as Anticrist seis.  
<L 17><T A25><P 409>

What shulde mefe Anticrist to double þo rentis of þo pore puple in suche yvel tyme?  
<L 30><T A25><P 416>

And þis semes þo caste of þo fende of helle, þat he schal destrye lordes and hor tenautes, and leve none in þo world bot Anticrist clerkes. And so, in þis þat freris ben chargeaunt to þo puple, þei suen hor mayster Anticrist, and not Jesus Crist.  
<L 2, 3><T A25><P 417>

And þus bigan Anticrist to reverse Crist, not mending defautes þat were in Cristis ordir, bot makyng newe ordiris and sectis, as he wolde passe Crist.  
<L 32><T A25><P 417>

Bot here cryes Anticrist þat by þis blasphemie holy Chirche schulde perishe, and Crist be unworshipped;  
<L 30><T A25><P 418>

Bot wolde God þat Anticrist wolde gedir his wittes, and witte þat hit were better to bye Cristis ordenaunce, þen ordynaunce of Benett or Domynek or Fraunces.  
<L 34><T A25><P 418>

Bot ageyne þis arguen þese Anticrist clerkes, and feynen þat þei have verey lordship of noi medeful dedes, as fer forthe as ony mon have lordship of temporale godes.  
<L 3><T A25><P 423>

Bot as þo witte of þis word, þis is my body, is mony weyes chaungid as Anticrist wil, so þo

witte of þes wordes seide unto Petir.  
<L 2><T A25><P 425>

Bot þo fende haves blyndid þus Anticrist in þis matir, þat he contraries to hymself, and knowes not hys erreure;  
<L 11><T A25><P 427>

Lordus and prelatus con not distroye þis heresie, ouþer for hor negligence, or for þo wiles of Anticrist.  
<L 30><T A27><P 443>

þat þou3 men bynden hemself nevere so stronge to þis povert and perfeccion, and 3it may vel don it in dede, þei ben not holden to fulfille it, whanne Crist 3eveþ hem þerto my3t, witt, wille, and grace, for Anticrist haþ feyned to dispense, a3enest Goddis wille, and a3enst here owen avowe and profession.  
<L 25><T A28><P 451>

Here Cristen men seyne pleyndly, þat whatever pope or oþer preste, in maner of lyvyng or techyng or lawismakyng, contrarius Crist, is verrey Anticrist, adversary of Jesus Crist and of his apostlis, ande of alle Cristen pepul.  
<L 20><T A29><P 457>

Ande þese pardouns bene not grauntid generally for fulfylling of Goddis hestis and werkis of mercy to moste nedy men, as Crist biddis, but for syngulere cause and syngulere place, as if Anticrist wolde be chefe lorde and parter of Cristis passioun, and martirdame of seintis, and over holy werkes.  
<L 8><T A29><P 460>

Certis, as holy prestis of lyvyng, and cunnyng of holy writte, han keyes of heven, and bene vicars of Jesus Crist, so viciouse prestis, nonknyng of holy writte, ful of pride and covetise, han keyes of helle and bene vicaris of Sathanas, deceife mannes soules by feyned jurisdiccione of Anticrist.  
<L 14><T A29><P 462>

and holy writte wittenessis þat Anticrist schal deceife by false myraclis hem þat hadde no charite ande trewth.  
<L 12><T A29><P 468>

Seculere men may have worldly godis ynowe wiþouten number to us, so þat þai gete hem trewly, and spende hem to Gods honoure and furtheryng of treuthe and helpe of þer Cristen breþur, and þat þai suffre not Anticristus clerkis to distroyen seculere lordschipis, and rob þer tenauntis by feyned jurisdiccion of Anticrist.  
<L 20><T A29><P 472>

But no drede Anticrist and his proude clerkis schal downe wiþ þer pride, and þo treuthe of þo

gospel be knowen ande kept and worschippyd, mawgre alle þo develis of helle, and alle þer false mynystris; ffor Anticrist in his moste pride schal sodeynly be brou3t to grounde.  
<L 29, 32><T A29><P 472>

And I suppose of oure pope þat he wil not be Anticrist, and reversen Crist in þis wirkyng, to þo contrarie of Cristis wille; for if he summone ageyns resoun, by him or by any of his, and pursue þis unskilful summonyng, he is an open Anticrist.  
<L 3, 6><T A32><P 506>

bot if he aske of trew prestis þat þei travel more þan þei may, he is not excusid by resoun of God þat ne he is Anticrist.  
<L 11><T A32><P 506>

Þe false feiþ tau3te of Anticrist and of his false cursede disciplis is þis, þat þe sacrament þat men seen wiþ bodely ei3e bitwene þe prestis hondis is neþer bred ne Cristis body, but accidentis wiþoute suget, and is neþer groundid in holy writt ne reson ne wit, ne tau3te bi þe moste wiseste olde seyntis, but only by newe ypocritis and cursed heretikis, þat magnifyen here owen fantasies and dremes, and feyned power and myraclis, more þan Cristis techyng and his apostlis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, wiþ þe determinacion of þe trewe court of Rome  
<L 19><T A33><P 520>

and dampne we þis cursed heresie of Anticrist and his ypocritis and worldly prestis, seiynge þat þis sacrament is neþer bred ne Cristis body, but accidentis wiþouten suget, and þerunder is Cristis body.  
<L 3><T A33><P 523>

Also, a3en swilk feynid and on groundid indulgens, howiþ a feiþful prest to multiply quek resouns, weil he hungriþ and þristiþ ri3twisnes of þe law of God, for by suelk sophymis of anticrist, þe lawe of God is despicið, and ri3tful is put in veyn hope, and vpon ilk side a liar in þis world is falsly iapid.  
<L 23><T APO><P 8>

And alle feynid arguments of anticrist are not worþi to be rehersid.  
<L 27><T APO><P 8>

Þis is a noþer poynt, þat þe pope, cardinalis, bischopis, and oþer prelats be neþe, are disciplis of anticrist, and sellars of merit.  
<L 31><T APO><P 53>

Perfor who þat vsiþ swilk werks is disciple of anticrist, and anticrist. For Jon seiþ in his epistle, Sonnis is it þo last hour, and as þe han herd for anticrist comiþ, now are many anticristis maade,

werfor we wot þat is it þe last hour. Ilk spirit þat vndop̄ Ihu Crist is not of God, and þis is anticrist, of win 3e han herde þat he comiþ, and now he is in þe world. Wer þe gose; os Austeyn seiþ: Ilk man axe her his conciens weþer he be anticrist. Ilk one contrary to Crist is anticrist, and þe tung a lone is not to be axid, but þe lif.  
<L 10, 11, 13, 16><T APO><P 54>

Als many as þe kirk haþ for sworn men, fraudars, misdoars, sortylogers, spousbrekars, drunkunsum men, vsurers, and who euer is contrari to þe doctrin, and to þe word of God, he is anticrist. If þu luf synnis, be þu wiþ in, be þu wiþ out, and if þu he contrari to Crist, be þu wiþ in, be þu wiþ out, þu art anticrist, be þu wiþ in, be þu wiþ out, þu art caff.  
<L 21, 23><T APO><P 54>

But we coueteyten not þat but prey anticrist þat we moten haue oure bileue in Engliche.  
<L 219><T Buh><P 176>

Poul seith ij<sup>o</sup> Thess<sup>o</sup> ij<sup>o</sup> that the lord Ihesu bi the spirit of his mouth, that is his hooli and trewe wordis, schal sle anticrist, and the prophete Isaia seith xj<sup>o</sup> c<sup>o</sup> that God by the spirit of his lippis schal sle the wickid man, that is anticrist. Thanne sithen the wordis of Crist ben wordis of euerlastyng liyf, that is, brynge trewe men to euerlastyng blisse, and sithen these wordis schulyn sle anticrist, the wordis of Crist been ful hooly and ful mighty and ful profitable to trewe men, But Poul menyth thus by auctorite of the Hooly Goost, whanne he seyth, the lettere sleeth, that cerymonyes eithir sacrifices of the elde law withoutyn goostli vndirstondyng of the newe lawe sleeth men bi errour of mysbileue;  
<L 25, 27, 29><T Dea><P 452>

And 3if þe fend by enuye, þat is enemye to charyte seyþ þis þing may not be don by þe lawe þat now is set, he seyth þat anticristes lawe fownden a3en Godys lawe is strengore þan charite, and anticrist strengor þan Crist.  
<L 71><T EWS1-10><P 263>

Þe Iewys hadden in þe olde lawe þat Helye was rauyschud, and leueþ 3et in a plase, and schal comen a3eyn byfore þe day of doom and fi3te wiþ anticrist;  
<L 30><T EWS1-29><P 341>

Manye men musen of þe vndirstondyng of þis gospel and þenkon þat hit ys folye to spekon a3enus anticrist, siþ trewþe of Godis lawe telluþ þat he schal vencusche cristene men for a tyme;  
<L 67><T EWS1-36><P 376>

and ouer þis we schulden stonde sad in byleue of God and lyuen in vertewys, as Godis lawe byddeþ vs, and assente not to synne of anticrist þat reigneþ now, but haue sorwe þerfore, siþ

Crist hadde sorwe for synne and wepte neuere but þryes for synne, as Godis lawe techeþ vs, and resoun acordeþ herwiþ siþ synne is moste euel.  
<L 76><T EWS1-36><P 376>

And herby may we answeere to þe feendis argument: suppose we þat anticrist schal vencusche trewe men for a tyme, but þis is in bodily victorie, and not in vencuschyng of trewþe, for þus he vencuscheþ no man but euere is ouercomen hymself.  
<L 86><T EWS1-36><P 376>

for þis seed of Godis word mut be rotyd in charite, so þat neiþur pouert, ne peyne, ne manas maad of anticrist make men falle fro Godis lawe for stabulnesse in þe roote.  
<L 47><T EWS1-38><P 386>

but anticrist deyneþ not to legghe Godis lawe for his power, but seiþ þat 3if men denyen hit þei schal be cursyde, slayn and brend but þus þe feend temptide not Crist, al 3if he were of more power þan ben þese anticristis disciplis to tempte Crist or cristen men.  
<L 68><T EWS1-40><P 398>

And, ri3t as in Cristis tyme and aftyr by hise apostles he turnede manye heþene men to Cristis religioun, so now in tyme of anticrist ben cristene men made heþene and reuerse Cristis lawe, his lore and his werkis.  
<L 86><T EWS1-41><P 404>

and þis is wey3e of anticrist and ende of þe laste yuel.  
<L 109><T EWS1-42><P 411>

And þis is moste perelows harm þat þe chirche hadde euere, for cautelys of anticrist disseyuen manye men.  
<L 112><T EWS1-42><P 411>

And so suche heretykes musten nede sewen anticrist and be dampned wiþ hym for defawte of here byleue.  
<L 101><T EWS1-43><P 416>

For as Crist putteþ wysly his owne lif for his schep, so anticrist putteþ proudly manye lyues for his fowle li3f;  
<L 19><T EWS1-48><P 439>

And more mede my3te no mon haue þan to helpe þis sory wydwe, for prynces of prestus and pharisees þat calluden Crist a gylour han crochyd to hem þe chesyng of manye herdys in þe chirche, and þei ben ta3te by anticrist to cheson hise herdys and not Cristis.  
<L 44><T EWS1-48><P 440>

And þus signes of pacience and pursewyng in þis eurpe schulde be tokne of Godus loue and not signes of anticrist.  
<L 104><T EWS1-51><P 458>

And þus þer ben two wyckede lawys: lawe of seculer iugis, but worse is þe lawe þat is maad of anticrist.  
<L 76><T EWS1SE-3><P 489>

And suche lawis and iugementis þat anticrist haþ browt in, and put byhynde Godis lawe, marren to muche Cristus chyrche. For anticristus lawis ben rewlis to þe styward of þe chyrche, to make officeris þerynne and to deme lewede men, anticrist chalangeþ here to be fully Godis felow;  
<L 90, 93><T EWS1SE-3><P 489>

for ellis my3ten alle hise wordis be alyenyd, and al his wyt by anticrist.  
<L 57><T EWS1SE-6><P 502>

By wyt þat Poul spekuþ heere, it semeþ to monye brepren in God þat þe chirche þat wandruþ heere ys maad þral by mannys lawe, siþ mo be sprongon by anticrist þan weron in þe oolde lawe, þat ben now lefte as God bydduþ.  
<L 73><T EWS1SE-6><P 502>

and anticrist is maad a tutour or a gouernowr of þe chyrche, more fool þan þe children þat schulden be gouerned by Godus lawe.  
<L 76><T EWS1SE-6><P 502>

for yt may falle þat anticrist by hyse newe lawis and hise byddyngus haue moo bussy seruautis to hym, þan haþ Crist by his lawe to serue hym for blisse of heuene.  
<L 86><T EWS1SE-6><P 503>

And þus, of alle þe heretikis þat anticrist browte euere in, þes þat blaboron vnto lordis, and seyon þat þei schulde not here, ne konne, þe gospel of Crist, for clerkis schulden techon hem to lyue, ben mooste perelous in þe chyrche, and mooste to flee as anticrist.  
<L 33, 36><T EWS1SE-8><P 510>

and wolde God þat þis byleue þat Poul techen in þis epistle were wel coud and wel kept of þes foure sectis of anticrist, þat ben newe comyn into þe chyrche for to charge it and harme it.  
<L 84><T EWS1SE-8><P 512>

And somme clepon þis furste heed anticrist, for his lif.  
<L 70><T EWS1SE-11><P 523>

But it is knowon þat anticrist haþ more þrallud now þe chirche þon it was in þe oolde lawe, whon men my3te not bere þat seruyse. And anticrist makuþ now newe lawis, and grownduþ

hem not on God and mon;  
<L 81, 83><T EWS1SE-19><P 559>

And o rote of þis þraldam is lordshipe þat anticrist haþ, for he chalangeþ to be ful lord, boope goostly and temperal;  
<L 87><T EWS1SE-19><P 559>

and now þei clowton her schon wiþ censuris, as who schulde chulle a footbal, But certis Baptist was not worþi to loowse þe þuoung of Cristus scho, and more anticrist haþ noo power to lette fredom þat Crist haþ browt.  
<L 96><T EWS1SE-19><P 559>

but anticrist chulluþ men to 3eelde hem to 3yuen hym money.  
<L 98><T EWS1SE-19><P 559>

but þes emperour byschopis now seruon and figuron anticrist, and þer auctorite is takon of þe mooste feend a3enys Crist.  
<L 39><T EWS1SE-20><P 562>

for oþur þei ben dampnede in helle wiþ þe hey3erste anticrist, or ellis þei ben blissud in heuene by oure bischop Iesu Crist.  
<L 44><T EWS1SE-20><P 562>

For, 3if þei suwon a new fadyr, and leuen þe maner þat Crist taw3te, þei leeuon Crist and suwon anticrist, as false men doon þat schulen be feendis.  
<L 65><T EWS1SE-23><P 575>

And þus men reuerson God, as disciplis of anticrist;  
<L 26><T EWS1SE-25><P 582>

and þus þis is a feendis manere þat anticrist quenchiþ loue, and for his owene hey3nesse haþ enuye þat oþere ben goode.  
<L 32><T EWS1SE-31><P 609>

And a3enus þis witt anticrist argueþ many weyes: þat hooli writt is fals bi þis bi many partis of holi writt, and so þer is anoþer witt þan þis literal witt þat þou hast 3ouen, and þis is a mysti witt, þe whiche Y wole chese to 3yue.  
<L 49><T EWS1SE-42><P 652>

And þus fayliþ autorite of hooli writt bi anticrist.  
<L 53><T EWS1SE-42><P 653>

But, as Moyses face was hid þat teelde vntreweþe of Iewis to come, so þis hydyng figurede treccherous comyng of anticrist;  
<L 99><T EWS1SE-42><P 655>

And heere may men opunli see hou myche anticrist is to blame þat, aftir þe free lawe of Crist, 3yueþ anoþer contrarie lawe, for it lettijþ kepyng of Cristis lawe and puttijþ men fro

freedom of Crist.

<L 81><T EWS1SE-43><P 659>

And þis preyng þat Poul preieþ is ferre fro anticristis somenyng, for it conteyneþ fyue partis þat drawn to oonhede and pees, and not to rebellious ne lordshipe of anticrist.

<L 25><T EWS1SE-47><P 673>

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

<L 13><T EWS1SE-48><P 676>

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

<L 77><T EWS1SE-50><P 684>

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

<L 20><T EWS1SE-52><P 690>

And alle þe sophistis of anticrist kunnen not proue þat þis word is fals.

<L 13><T EWS1SE-55><P 699>

But 3it grucchiþ anticrist for God seiþ þat dayis comen': for he boostiþ þat he can proue þat þer ben not many tymes, and hou shulden þanne dayes come?

<L 21><T EWS1SE-55><P 700>

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

<L 24><T EWS1SE-55><P 700>

And such false religyoun, by þe lawe of anticrist, is bytwixe prelatys now and prestys þat ben þer sugetis;

<L 144><T EWS2-62><P 41>

and so he is wiþ anticrist.

<L 20><T EWS2-65><P 55>

þei ben cursude of anticrist, and putte owt of chyrchis;

<L 91><T EWS2-65><P 57>

In þis last pursewyng of owre modyr, þat is greet and perelows, haþ anticrist muche part a3enys Iesu Crist, and feyneþ by ypocrisye þat he haþ þe ryht part.

<L 125><T EWS2-65><P 59>

For hope of owre victorie is in Iesu Crist, and perfore we triston in hym þat he doþ þe deedys, and for Crist and anticrist stryoun togedere;

<L 6><T EWS2-66><P 60>

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

<L 9><T EWS2-66><P 60>

for anticrist draweþ euere to pruyde and to coueytise. And herby may men knowe what man holdeþ wiþ anticrist.

<L 26, 28><T EWS2-66><P 61>

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

<L 93><T EWS2-66><P 63>

O men þat ben on Cristus half, helpe 3e now a3enus anticrist;

<L 106><T EWS2-66><P 64>

And as Cristus lawe seiþ þat seuene þingus schulden be hatide for Crist, as fadir and modur, wyues and children, breþren and sustren, and mennys owne ly3f, so feynede þe feend þat þese fowre frendys schal be hatyde of man, for þe loue of anticrist.

<L 44><T EWS2-67><P 66>

And þus, as Crist was pursewyd and kyld of þese fowre folc, so by cautelys of anticrist ben men kylded today.

<L 54><T EWS2-67><P 67>

and þus officerus of Cristus hows ben so turnede in þer seruise, þat 3if Petre were now alyue, and sawe how preestis weron occupyede, he wolde seye þei were not preestis of Crist, but proketoures of anticrist.

<L 92, 95><T EWS2-68><P 74>

and lykly to þis falluþ now bi punyschyng of anticrist.

<L 73><T EWS2-69><P 80>

And so as lordis weron byfore turmentowrus of þe feend, so þese prestis and pharisees ben turmentourus of anticrist, and more falsely disseyue þe puple, and more turmente Cristus seruauntis.

<L 21><T EWS2-70><P 83>

But newe turnyng of anticrist to newe officis in þe chirche mote nede brynge in newe lawys, and putte Cristus lawe abac. And þus seiþ þe salm of anticrist, þat God schal putte a makere of lawe, and rewlon hem aftur þer coueytise, bysyde þe lawe þat Crist haþ ordeyned.

<L 100, 101, 102><T EWS2-70><P 86>

and noo prophesye is soþer, ne more to note of trewe men, siþ þis disseyt of anticrist is moste perelows of oþre.

<L 62><T EWS2-71><P 90>

and howeuere anticrist speke here, it is opon by Cristus lawe þat men schulde not fi3te þus, ne for such a cause;  
<L 112><T EWS2-71><P 92>

and so of byleue he is anticrist þat putteþ mony þowsynde lyues for his owne fowl li3f; and howeuere anticrist speke here, it is opon by Cristus lawe þat men schulde not fi3te þus, ne for such a cause;  
<L 110, 112><T EWS2-71><P 92>

For 3if þei leuon Cristus li3f, and 3yuon hem þus to lordschipe, þei ben þe feendus chyltron and opon anticrist;  
<L 116><T EWS2-74><P 110>

and 3if cowardise lette hem by feynyngus of anticrist, þanne þei ben to vnstable for defau3te of byleue;  
<L 155><T EWS2-75><P 116>

And þis word of Crist is a3enys lawe of anticrist, for Crist spekuþ here of þe oolde lawe of God and wole þat, as long tyme as heuene goþ abowte, and puple dwelluþ here in erþe by chawngnyng of men, þe leste mawndement of God, vndurstonde by þe leste lettre, ne þe leste counsel or wyt of cerymonye, schal not passe fro Godus lawe til þe day of doom come. For al 3if anticrist haue browt a lawe þat lettuþ þe vse of Godus lawe, 3et þe trewþe of Godus lawe, and þe dette to vse it, lastuþ euermore, and bynduþ men ful harde.  
<L 142, 147><T EWS2-80><P 147>

but þis is Godus lawe, howeuere þe feend termyne, and þus curatus schulde not sulle no kynne seruise þat þei don, but do frely and take a3en almes þat men wolon 3yuon hem, and neuere more curse ne plete, for such almes of þe puple, but fle syche lawes þat techon þis, as þei weron lawys of anticrist.  
<L 119><T EWS2-83><P 165>

And þus a perele in þe chyrche, þat Poule tawte for to come, is þat Anticrist hy3e hym aboue Crist, boþe God and man.  
<L 75><T EWS2-87><P 189>

for it were al on to sey3e þus, and to putte anticrist aboue Crist.  
<L 164><T EWS2-87><P 192>

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

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

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

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

And þis word counfortuþ muche men to stondon a3enys anticrist, for he wole faste curse men, and pursuen hem as heretikis;  
<L 187><T EWS2-122><P 327>

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

It is knowon of byleue þat Petre wiþ hise successoures schulden sewe Crist in þese þre, for ellis þei weron anticrist to take falsely þis name and do algatis a3enys hit.  
<L 53><T EWS2-MC><P 330>

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

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

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

But 3et anticrist gruccheþ here and seiþ þis wyt is not confermed by hooly doctourus of Godus lawe.  
<L 146><T EWS2-MC><P 333>

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

But 3et anticrist clerkis gruchen a3enus þis wyt seyde here and seyn þat Danyel þe prophete þowte noþing of þes popis,  
<L 157><T EWS2-MC><P 334>

But come þey not down to takon ow3t of þer hows, for þei schulde not falle fro þe hy3nesse of Cristus lawe for noo worldly good þat anticrist byhetuþ hem.  
<L 189><T EWS2-MC><P 335>

But þus ben Poulus wordus soþe þat anticrist sittuþ in þe temple of God and feyneþ hym more þan Crist;  
<L 349><T EWS2-MC><P 341>

It semeþ by tixt of þis gospel þat sone aftur þe  
hyerst of anticrist schal be þis day of doom, wiþ  
signes þat Crist telliþ here.  
<L 429><T EWS2-MC><P 344>

And among alle heresyas þat anticrist haþ browt  
in, þis is on þe moste, þat yche pope is  
confermed and mot nede be blessud by chesyng  
of þe cardynalis;  
<L 774><T EWS2-MC><P 356>

Poul seiþ þat anticrist hyeþ hym myche aboue  
Crist.  
<L 799><T EWS2-MC><P 357>

and so men bygylon hym þat seyon þat he is  
moste blessud fadur, for pruyde and coueytise  
meuon hym to blasfeme in Iesu Crist, and  
forsake Cristus lawe, and take anoþur as  
anticrist, and to dreede not þe day of doom, as  
men þat ben owte of byleue;  
<L 820><T EWS2-MC><P 358>

Suche byddyngus imperialis schewon pruyde of  
anticrist;  
<L 848><T EWS2-MC><P 359>

And so þis lawe of anticrist, wiþ exsecucion  
þerof, doþ despyt to God of heuene, and myche  
harm to monnys kynde.  
<L 911><T EWS2-MC><P 361>

for as feendis in apostlis tymes feynedon muche  
help in grete templis, whenne þey cesedon to  
punysche men þe whiche þei boundon byfore, so  
anticrist feyneþ to do pryuylegis to men whenne  
he relesuþ his owne bondys þat weron putte to  
harm of men.  
<L 986><T EWS2-MC><P 364>

myche more men may suppose of werkis þat þe  
pope doþ þat he is anticrist and schal be  
dampnyd depe in helle.  
<L 1021><T EWS2-MC><P 365>

And þus may oold byleue be openly suspendit,  
and new byleue may growe as anticrist castep.  
And cause of þis errours is vnknowyng of  
byleue, and trowyng of falsenesse, or takyng of  
straunge trowþe as byleue of al þe churche, for  
anticrist determyneþ þat þus schulden alle men  
trowe.  
<L 303, 305><T EWS2-VO><P 376>

But disciplis of anticrist agreggen þe siknesse of  
þer folc, for þei mayntenen synne for money and  
3yuen cursid ensauple of lif;  
<L 9><T EWS3-136><P 34>

And in þis point synnen specialy grettereste of  
þe chirche, for þei suen not Crist here but

anticrist and þe world.  
<L 40><T EWS3-140><P 45>

Panne he þat is lord of þis world, assente he not  
to anticrist for holding or filling of his godis!  
<L 51><T EWS3-143><P 55>

And lettyng of anticrist shal by grace be put  
away, for coueytise of þe pope lettib þe lewis to  
turne to Crist.  
<L 144><T EWS3-158><P 106>

Þes lewis worchipen þer lawe more þan anticrist  
doiþ now, but þey erriden in þe lettre, as Vry  
dide þat bar his deþ in beryng of Dauyþus lettre  
to Ioab, duk of his batele.  
<L 26><T EWS3-174><P 156>

And anticrist haþ founden a lawe þat þes prelatys  
shulden 3yue siche leeue, and haþ ordeyned þat  
no persoun shal haue cure but by his leeue.  
<L 30><T EWS3-208><P 252>

so sithen thise myracclis pleyinge ben onely  
syngnis of love withoute dedis, thei ben not  
onely contrarious to the worschipe of God, that  
is bothe in signe and in dede, but also thei ben  
gynnys of the deffel to cacchen men to byleue  
of AntiCrist, as wordis of love withoute verrey  
dede ben gynnys of the lecchour to cacchen  
felawchipe to fulfillyng of his leccherie. Both  
for these myracclis pleyinge been verrey leesyng,  
as thei ben sygnis withoute dede, and for thei  
been verrey idilnesse, as thei taken the myracclis  
of God in idil after their owne lust, and certis  
idilnesse and lessyng been the most gynnys of  
the dyvul to drawen men to the byleue of  
AntiCrist, and therfore to pristis it is uttirly  
forbedyn not onely to been myracle pleyere but  
also to heren or to seen myracclis pleyinge, lest  
he that shulde been the gynne of God to cacchen  
men and to holden men in the bileve of  
Christ, thei ben maad a3enward by ypocrisie the  
gyn of the devyl, to cacchen men to the bileve of  
AntiCrist.  
<L 26, 33, 38><T Hal><P 46>

So thanne thes men that seyen “pley we a pley of  
AntiCrist and of the day of dome, that sum man  
may be convertid therby” fallen into the heresie  
of hem that reversyng the aposteyl and seyden,  
do we yvel thingis that ther comyn gode thingis,  
of whom, as seith the aposteyl, dampnyng is  
ri3twise.  
<L 22><T Hal><P 48>

JACK UPLAND To veri God & to alle trewe in  
Crist, I Iacke Vplond make my moone, þat  
Anticrist and hise disciplis bi coloure of holynes  
wasten & disceiuen Cristis chirche bi many fals  
signes.  
<L 2><T JU><P 54>

But Anticrist haþ 3ouun leue to leue al þis and to do anoþer maner.  
<L 20><T JU><P 55>

To lordis haþ Anticrist 3ouun leue to fi3te for rewmes & oþere lordschips, and sle her briþeren and brenne her housis, & þerwiþ wyne perdoun;  
<L 34><T JU><P 55>

And þis power ordeined bi God to meyntene and defende men in charite is ordeined bi Anticrist to distrye charite. To the comoun peple haþ Anticrist 3ouun leue to leue her trewe labour and bicomme idil men ful of disceitis to bigile eche oþere, as summe bicomme men of crafte & marchauntis professid to falsnes, and summe men of lawe to distroye Goddis lawe & loue amonge nei3boris, and summe crepen into feyned ordris and clepen hem religious, to lyue idilli bi ipocrisie and disceiue alle þe statis ordeyned bi God, and þus bi Anticrist and his clerkis ben uertues transposid to vicis: as mekenes to cowardise, felnes and pride to wisdom and talnes, wrapþe to manhode, enuye to iustificacioun of wrong, slouþe to lordlynes, coueytis to wisdom & wise puruyance, glotonye to largynes, leccherie to kindeli solace, mildenes to schepisshenesse, holines to jpcrisie, heryse to pleyne sadnes of feyþ and oolde vsage, & holy chirche to synagoge of Satanus.  
<L 39><T JU><P 55><L 40><T JU><P 55><L 46><T JU><P 56>

bi his leefteuaunt anticrist þat men ben born aboute in diuerse dou3tis□  
<L 11><T LL><P 1>

Þis wickid man is anticrist□  
<L 23><T LL><P 1>

Art not þou þanne a wickid man• a fouldid schepard, a cruel beest• þe sone of perdiccioun & anticrist him silf• þat pretendist in þee & in þi membris to bynde & lose• to blesse & curse• biside þis name Iesu?  
<L 27><T LL><P 2>

him 3e schal take/ And þis is anticrist as seint Ion Crisostum seiþ vpon þis gospel• Mat• xi• {Tu es qui venturus es an alium expectamus'}||  
<L 6><T LL><P 3>

in peyne of synne he is compellid & constreyned to resceyne anticrist||  
<L 10><T LL><P 3>

þat is to seie• ri3t as trouþe incarnate• þat is Crist in manhood chase pore symple & ydiotis to his prechyng/ so a3enwarde anticrist is for to chese□  
<L 7><T LL><P 5>

What is anticrist in general wiþ• VI• condiciouns/ Capitulum• III• To speke in general□  
<L 13><T LL><P 5>

þat is in moost in commune/ anticrist is euery man□  
<L 15><T LL><P 5>

he is an anticrist/ be þou wiþynne be þou wiþoute□  
<L 19><T LL><P 5>

What is anticrist in special wiþ hise þre parties• Capitulum• III• But of þe greet cheef anticrist• þat passingli & in special maner bringiþ forþ fals lawes a3ens Iesu Crist & pretendiþ him silf moost hooli□  
<L 32, 34><T LL><P 12>

he is heed and cheef anticrist/ a prophete or a prechour techyng lesing□ he is þe taile of þis anticrist ||  
<L 4, 5><T LL><P 13>

Þis taile of anticrist schal not preche freeli Thomas Alquin seiþ• li• VII• ca• viii but for mammona iniquitatis' / þat is for coueitise• so ferforþe crueli a3enstonding þe prechours of trouþe• þat þei schal be holden in þer daies as cursid of þe peple ||  
<L 12><T LL><P 13>

þer schal no man in þat tyme bie ne selle be he boond be he free• but if he haue þe mark of þe beest• eiþer in his forhed or in his ri3t hond or ellis in noumbre/ þat is to seie• þer schal no man preche Goddis word in þoo daies neiþer heere it• but if he haue a special lettir of lisenche þat is clepid þe mark of þis beest anticrist/ or ellis þat þei maynten bi word or bi dede• or in boþe• þat his lawe & his ordinaunce is good & trewe/ & worþi to be holden of þe peple ||  
<L 22><T LL><P 13>

Seynt Ion seiþ• who þat euer worschipiþ þis beest anticrist• & takip þis forseid mark□  
<L 1><T LL><P 14>

Of þis anticrist God seiþ to þe prophete Zachare xi• {Sume tibi vasa pastoris stulti'} || þat is to seie• take þou to þee• þe vessellis of a fouldid schepard/ for loo• I schal suffre anticrist to be rid vp in lond• þe which schal not visite hem þat ben forsaken• neiþir he schal seke hem þat ben scatrid• neiþir he schal hele hem þat ben sore || O• þou fouldid schepard anticrist• God seiþ þou art an ydole hauyng a bischopis habit• but neiþir vertu ne spirit• lijf ne dede• þat longiþ to a bischop ||  
<L 6, 8, 11><T LL><P 14>

is þe heed of anticrist/ And in archebischopis & bischopis□ is þe bodi of anticrist ||  
<L 12, 13><T LL><P 15>

is þe venymous taile of anticrist ||  
<L 15><T LL><P 15>

How þis anticrist schal be destroyed• God him silf techiþ bi þe prophete Daniel• & seiþ• ca• viii• /Sine manu conteretur' || þat is to seiþ• þis anticrist schal be destried wiþouten hand□  
<L 23, 25><T LL><P 15>

Þat is to seiþ• Crist schal slee anticrist□  
<L 1><T LL><P 16>

Loo seith God þat hope þat anticrist haþ in richessis & in worldli fauour schal bring him to nou3t/ & alle men seing□  
<L 7><T LL><P 16>

What is anticrist in special□  
<L 12><T LL><P 16>

þe ful spirit of prophecie/ & he seing þe comyng of anticrist□  
<L 16><T LL><P 16>

þe whiche he schal haunt a3en þe seruauntis of God• Ps• foure score & ten/ þe firste sau3t or anticrist is constitucioun as þe prophete seiþ ||  
<L 19><T LL><P 16>

Anticrist vseþ fals lucratif or wynnynge lawis as ben absoluciouns• indulgences• pardouns• priuelegis• & alle oþir heuneli tresour• þat is brou3t in to sale for to spoile þe peple of her worldli goodis/ & principali þise newe constituciouns• bi whos strengþe anticrist enterditiþ chirchis• soumneþ prechours• suspendiþ resceyuours• & priueþ hem þer benefice• cursiþ hearars• & takip away þe goodis of hem• þat forþeren þe precheing of a prest□  
<L 22, 26><T LL><P 16>

þe secoude sau3t of anticrist□ is tribulacioun as þe prophete seiþ• /Despicis in oportunitatibus in tribulacione' } þat is to seiþ• Anticrist vexiþ þe peple ouer mi3t□ in hunting hem on mawmentrie & doying of ydolatrie/ but euer anticrist makeþ hem to wene□  
<L 5, 7, 8><T LL><P 17>

And þus doþ anticrist whanne he transposiþ vertues in to vices□  
<L 15><T LL><P 17>

& outrage in to pilgrimage/ And for þis weywarde entent• God dispisiþ anticrist□  
<L 18><T LL><P 17>

þe þridde sau3t of anticrist□  
<L 20><T LL><P 17>

is Inquisiscioun• as þe prophete seiþ /'Secundum multitudinem ire sue non queret' } þat is to seiþ• Anticrist enqueriþ sechiþ & herkneþ• where he mai fynde ony man or woman• þat writiþ• rediþ• lerneþ• or studieþ Goddis lawe in her modir tung□  
<L 22><T LL><P 17>

& anticrist wiþ hise meyne• þus hardid in malice• inexcusable ||  
<L 31><T LL><P 17>

þe fourþe sau3t of anticrist□  
<L 1><T LL><P 18>

Þat is to seiþ Anticrist sittiþ & sottiþ in pees of þis world□  
<L 2><T LL><P 18>

Habet fudiciam quod influat Iordanis in os eius' } Anticrist haþ a triste & a trowing□  
<L 7><T LL><P 18>

cum sis homo & non deus' } Anticrist makiþ his boost & seiþ I haue sitten in þe chaier of God□  
<L 11><T LL><P 18>

þere anticrist wiþ hise clerkis• bilden her nestis/ And if þou loke vtirli aboute þee• þou schalt fynde hem among woodis & wattris• as seint Ion seiþ• Apoc• xvi• /'Vidi de ore draconis & de ore bestie• & de ore pseudoprophete spiritus tres immundos exisse in modum ranarum' } I saw seiþ seint Ion• out of þe mouþe of þe dragoun þat is þe heed of anticrist & out of þe mouþe of þe beest□ þat is þe bodi of anticrist/ & out of þe mouþe of þe pseudoprophete or fals precheour□ þat is þe taile of anticrist/ þre vnclene spiritis to haue passid out□  
<L 14, 19, 20, 21><T LL><P 18>

So þise þre spiritis croking in coueitis• glotenie & leccherie• bitokenen anticrist• in hise þre parties/ For þei purchassen of lordis□  
<L 26><T LL><P 18>

þou3 proud fleischli men he confedrid to anticrist□  
<L 9><T LL><P 19>

þe fifþe sau3t of anticrist is execucioun• as þe prophete seiþ• /rapere pauperem dum atrahit eum' } || þat is to seiþ• whanne anticrist seþ þat he availiþ not in þise forseid turmentis□  
<L 11, 13><T LL><P 19>

þat is to seiþ• as seynt Austin declariþ/ whanne anticrist weneþ þat he haþ lordschip□  
<L 2><T LL><P 20>

Pe ful tyme of anticrist durip □  
<L 5><T LL><P 20>

vndir þis noumbre made clene her temple/  
wherfore seint Ion in his Apocalyps feele siþis  
rehersiþ þis noumbre• whanne he spekiþ of  
anticrist/ And Crist kept þis noumbre □  
<L 18><T LL><P 20>

þoru3 strong woodnes of anticrist/ þanne schalle  
alle trewe christen □ flee þe face of anticrist/ so  
þat noon schullen mowen entre in to þe chirche  
to do dewe seruyce to her God ||  
<L 29, 30><T LL><P 20>

schulde entre in to cristendom/ & þanne in þe  
ende of þe world• þat is after þe distrucioun of  
anticrist• al Israel schulde be mad saaf• No  
man loke aftir Ennok & Hely in persoone □  
<L 6><T LL><P 21>

of oure cristen lordis/ þe harde boondis of  
anticrist □  
<L 21><T LL><P 113>

in a prolog on þis spalme• Quid gloriaris? þat  
Caym was þe bigynnyng of Babiloyn/ and  
anticrist schal be þe endar/ And Abel was þe  
bigynner of Ierusalem □  
<L 18><T LL><P 132>

and so of signes of anticrist, of fiftene tokenes  
bifore domesday, and of veyn nouelries  
wiþouten noumbre as to men.  
<L 25><T MT01><P 19>

and 3if ony worldly prelat axe more obedience  
he his anticrist and luciferis maister, for ihu crist  
is god of ri3twisnesse and treuþe and of pees and  
charite, and may not do a3enst ri3twisnesse ne  
treuþe ne helpe of mennus soulis ne charite, siþ  
he may not lye ne denye him self.  
<L 14><T MT02><P 29>

and þefore þe flen fro hem as anticrist and  
heretykes, as ioon þe euaungelist techiþ in his  
epistilis.  
<L 7><T MT02><P 34>

Lord, where anticrist and his clerkis schullen.  
<L 19><T MT02><P 36>

and so anticrist haþ forbarriþ þe fredom of  
goddis lawe in schriftis, masse, syngyng, and  
oþere deuociouns and takip gold of men to bryng  
hom sum del.  
<L 35><T MT04><P 66>

to þis fredom, and so robben hem bi ypocrisye as  
3if it were not leful to do profit to mennus soulis  
wiþout dispensyng of anticrist.  
<L 4><T MT04><P 67>

and 3if he consente wilfully to þis foule  
symonye þanne he is dede in synne, as poul seiþ,  
and 3if he a3enstonde it, what bi cautelis of  
anticrist and malice of þe fend, he schal be  
tourmentid bi wrapþe and vnpacience and  
traueile and peyne of his bodi and loos of his  
catel, þat vnneþis schal he be sauýd but nedid to  
be dampnyd;  
<L 4><T MT04><P 70>

Almy3tti lord, it semeþ now to foolis of this  
world þat þi cause is ouercomen and anticrist  
haþ þe victorie, and pore men, lord, doren not  
abide þi seruyce; but now lord, for glorie of þin  
owe name, & for sauynge of christen soulis  
whom þou bou3ttest wiþ þin precious herte  
blood, and for distroyng of boost and pride of  
anticrist and his þat now ben so hei3e and  
my3tty, graunte þi seruauantes grace to laste  
trewe in þe gospel and preche it trewely in word  
and dede;  
<L 27, 31><T MT04><P 71>

and þi comunes, lorde, to kepe þin hestis and  
knowe anticristis disceit, and clenly take þi  
gospel in reuerence and lette not for false drede  
of anticrist and oþere fendis.  
<L 2><T MT04><P 72>

And 3if lordis wolen helpe pore prestis in ri3t of  
goddis lawe, and bryng proude worldly clerkis  
to mekenesse and pouert, as god comaundiþ hem  
in his lawe, þei schullen be suspendid from alle  
goddis seruyce and here londis entirditid and þei  
cursed and taken to prison 3if þei stonden sadde  
in goddis cause, and þes feyned þeues seruen of  
þis, to forbede men to do goddis seruyce and his  
comaundement and profit of here soulis for  
feyned drede of anticrist and so maken men  
more to dreden anticrist and his peynes, and in  
caas synful foolis and deuelys of helle, þan  
almy3tty god in trinyte and his offense, and to  
lese þe blisse of heuene;  
<L 28><T MT04><P 79>

But nowe goode men ben suspendid fro doying  
of goddis hestis til þat þei paien a gret tribut to  
anticrist or his officeris.  
<L 17><T MT04><P 80>

and þus alle þes feyned censures ben anticristis  
panter and armes, to lette trewe men fro þe  
suryce of god almy3tty and to make men to  
forsake god in his lawe for drede of anticrist and  
fendis of helle.  
<L 24><T MT04><P 80>

Capitulum 22m• Also prelatis techen þat þer  
nys no þing leful in holy chirche in erþe  
wiþouten leue and confermyng of anticrist, and  
maken all þe chirche suget to hym; for þei seyn  
openly þat þer is no þing leffel among cristene  
men wiþouten leue of þe bischop of rome, þou3

he be anticrist ful of symonye and heresie;  
<L 24, 27><T MT04><P 89>

and so 3if þis principal enemy of crist and his coueitous clerkis wolen lette a cristene man to kepe goddis hestis and poyntis of charite, he mot leue goddis comaundement vndon and obiche to hem at here wille, and þus þei menen þis ende þat cristene men may not come to heuene bi kepyng and holdyng of trewe feiþ and charite but 3if anticrist and his worldly clerkis, ful of coueitise, symonye and heresie, ben meyntened in here olde pride and cursednesse a3enst treuþe of god almy3tty;  
<L 21><T MT04><P 90>

but certis þis is foule heresie and blasphemye, for herby cristene men ben suget to anticrist and his symonye and feyned censuris and to sathanas more þan to ihu crist and his lawe.  
<L 27><T MT04><P 90>

SPECULUM DE ANTICHRISTO• Speculum de Antichristo• Hou anticrist and his clerkis feren trewe prestis fro prechyng of cristis gospel bi foure disceitis• First þei seyn þat prechyng of þe gospel makib discencion and enemyte, and siþ cristene men schulde make pees and charite, as þe gospel seiþ, þei schulden cesse of prechyng, siþ þer comeþ more harm þan good þerof.  
<L 1><T MT05><P 109>

For bi þis sotil ypocrisie anticrist wolde quenche and owlaue holy writt and make alle men dampnyd;  
<L 21><T MT05><P 109>

and þefore þei ben many times nedid and bi ypocrisie disceyued to leue goddis hestis vndon and to performe þe wrongful biddynge of anticrist;  
<L 7><T MT06><P 122>

and in þis defaute ben religious mendynauntis as principal þeuys and forgoeris of anticrist, þat seculeris and curatis may almost gete no bok of value, and herby, as seynt Richard primat of irland witnesseth, þei easten to distroie clergie of seculeris and trewe techyng of þe peple.  
<L 25><T MT06><P 128>

and so as anticrist þei magnifyen hem self and here power more þan god and his power.  
<L 11><T MT06><P 136>

þat þei maken þe clene lawe of god vnder þe feet of anticrist and his clerkis, and treuþe of þe gospel be dampnyd fer errour and ignoraunce of worldly clerkis;  
<L 2><T MT07><P 157>

but certis alle cristene men schal erie ont on þes deuelis blasphemyes and cursed heresies of anticrist and his worldly fonned clerkis.  
<L 16><T MT07><P 157>

and in þis þei seyn þat crist is vnwyttly, out of charite and treuþe, siþ he 3af not a sufficient lawe and þe beste for reuelyng of his peple, and þat at worldly fonned clerkis of sathanas and anticrist ben wittiere, trewere and in more charite þan ihu crist, siþ here lawes ben betre and more nedful for cristene men þan þo lawis þat crist himsilf made.  
<L 3><T MT07><P 158>

for god may not make oþere lawis a3enst his gospel and charite, whi schulde anticrist and his clerkis?  
<L 14><T MT07><P 158>

he3ere scole of anticrist to distroie cristene mennys bileue and charite herde neuere creature fro makyng of þe world þan is þis blasphemye heresie, þat lewid men schulden not entirmeten hem of þe gospel.  
<L 22><T MT07><P 159>

Capitulum 28m• 3it þei leuen seruyce of god vndon for a cursed sathanas and anticrist biddib hem ceesse;  
<L 20><T MT08><P 178>

and þus þei leuen goddis seruyce and comaundementis vndon for þe comaundement of anticrist and sathanas;  
<L 26><T MT08><P 178>

But it semeþ whanne lordis heren a false confessour þei hiren an anticrist to leden hem to helle.  
<L 10><T MT09><P 182>

Also þei maken men to forsweren hem and norischen hem þerinne, and maken men to charge more þe peny þan þe trewe conscience and maundementis of god, and þerto maken dyuors bi false witness and oþere cautelis, and so reisen debatis and enemytes bitwene weddid men and here wiwes bi many priue menyng of anticrist.  
<L 18><T MT09><P 185>

and riche men and my3tti ben not ponyschid bi here lawis, be here synne neuere so opyn, but pore men ben ponyschid, 3e þou3 þei ben trewe and clene, but 3if þei paien to anticrist aftir his wille.  
<L 24><T MT09><P 185>

worldly prelatis of anticrist seyn þat lordis schullen chastise here sugetis of worldly causes, but not of lecherie ne pride ne forsweryng, be it neuere so opyn, for þat longeb to iurdiccion of

prelatis;  
<L 30><T MT13><P 213>

þe sixe and twentiþe, þat þei pursuen not crist in his membris for trewe prechyng of holy writt and trewe schewyng of synne to þe peple, and of anticrist and his clerkis, bi prophecie of ihu crist and his apostlis, pleynty tau3t and comanundid of god to be tau3t trewely and opynly to his peple.  
<L 33><T MT14><P 222>

and þerfore pore clerkis ben sclaudrid for heretikis, for þei seyn þe treuþe of holy writt, and hurlid and cursid and prisonyd and lettid to preche þe gospel, for drede laste þei warne þe peple after cristis techyng of þe false disceitis of anticrist and his worldly and proude and coueitouse clerkis.  
<L 6><T MT15><P 237>

but here renneþ moche gile and ypocrisie of anticrist and his clerkis, for þei seyn þat seculer lordis han no power vpon clerkis, but 3if prelatis clepen hem to chastise clerkis whanne þei ben rebel and wolen not ben amendid bi here prelatis.  
<L 31><T MT15><P 240>

and þus it semeþ þat boþe prelatis and lordis comynly maken a cursed anticrist and a quyk fend to he maister of cristis peple, fer to leden hem to helle, to sathanas here maistir, and suffre not cristis disciplis to teche cristis gospel to his children for to seue here soulis;  
<L 27><T MT16><P 246>

and þei schullen not be suffrid to do scharp execucion of goddis lawe a3enst hero sugetis, ben þei neuere so opynly cursed of god and sclaudrid of cristene religion, 3it þe hei3e clerkis of anticrist han 3iftis and pensions bi 3ere to sufre cursed men in opyn avoutrie and oþere synnys.  
<L 18><T MT16><P 249>

and so many cursed disceitis haþ anticrist brou3t vp bi his worldly clerkis to make curatis to myspende pore mennus goodis and not don trewely here office, or ellis to forsaken al and late anticristis clerkis, as lordis of þis world, 3e more cruely þan oþere tirauntis, robbe þe pore peple bi feyned senures and teche þe fendis lore boþe bi open prechyng and ensauple of here cursid lif Also 3if siche curatis ben stired to gone lerne goddis lawe and teche hero parischenys þe gospel, comynly þei schullen gete no leue of bischopis but for gold;  
<L 18><T MT16><P 250>

HOW ANTICRIST AND HIS CLERKS  
TRAVAIL TO DESTROY HOLY WRIT• Hou anticrist and his clerkis traueilen to distroie holy

writt and to make cristen men vnstable in þe feiþ and to sette here ground in deuelis of helle• Capitulum primum• As houre lord ihu crist ordeynede to make his gospel sadly knowen and meyntened a3enst heretikis and men out of bileue bi writtynge of his foure euaungelistis, so þe deuel sathanas castiþ bi anticrist and his worldly false clerkis to distroie holy writt and cristene mennus bileue bi foure cursed weies or fals resons.  
<L 1, 4><T MT17><P 255>

Panne 3if þe multitude of anticristis clerkis approuen not þe gospel ne treuþe of holy writt, no man schulde holde þe gospel ne ony comaundement of god, ne meyntene ony treuþe a3enst anticrist and his worldely prelatis.  
<L 17><T MT17><P 258>

þerfore þou3 anticrist and alle þes worldly clerkis ben biried depe in helle for here cursed symonye, pride, and coueitise and oþere synnys, 3it cristene feiþ faileþ not;  
<L 12><T MT17><P 260>

and 3if anticrist seie here þat eche man may feyne þat he haþ ri3t feiþ and goode vnderstondyng of holy writt 3ouyn of god whanne he is in errour, late a man seke in alle þingis trewely þe honour of god and lyue iustly to god and man, and þanne god wole not faile to him in ony þing þat is nedful to hym, neiþer in feiþ ne vnderstondyng ne in answeere a3enst his enemyes.  
<L 12><T MT17><P 261>

but anticrist wolde haue þis ende, þat in absence of his cursed worldly prelatis and heretikis men schulden not reproue here cursed synnes for drede of lesyngis of charite and for bacbityng. and anticrist makeþ hem so my3tty þat in here presence no man dar speke a3enst here opyn synnes but 3if he wole be dede anon. And so anticrist wolde þat no man schulde speke a3enst here synne in no manere, but suffre hem to robbe þe peple and bryng in heresies and distroie cristendom.  
<L 14, 17, 19><T MT18><P 273>

þus almy3tty god in trinyte distroieþ þes þre nestis of anticrist and his clerkis, and stireþ alle manere of men to meyntene þe treuþe of holy writt and distroie lesyngis and openly preche a3enst ypocrisie, heresie and coueitise, boþe in word and dede, of alle euyl prelatis and prestis and peyntid religious;  
<L 18><T MT18><P 274>

þe tenþe, þat cristene men 3eue more credence to cristis gospel and his lif þan to ony bullis of synful bischopis of þis world, or ellis þei forsaken crist and taken anticrist and sathanas

for here chief gouernour.  
<L 21><T MT19><P 277>

þe þrittenþe, þat who euere doþ must symonye and meynteneþ most synne be demed, knowen and tretid most heretik, most aduersarie of ihu crist and principal anticrist.  
<L 29><T MT19><P 277>

ffreres seyn priueyly þat þei spake here eresie, siþen anticrist þer mayster seiþ euen þe contrarie.  
<L 29><T MT24><P 352>

Capitulum 4m• but heere anticrist argueþ a3enus þis lawe of god þat bi þis same skile lordis þat lyuen worldlily shulden holde hem payed of þer fede and þer hiling, but where were þanne þer lordchip and þer tresour to helpe reumes?  
<L 4><T MT27><P 412>

3it argueþ anticrist a3enus þis lawe þat poul hap teld;  
<L 1><T MT27><P 413>

and heere men answeren to þe þridde skile þat anticrist makip heere;  
<L 16><T MT27><P 413>

þey wolen bi process of þer lawe priue a man of his benefiss and putte in anoþer fend þat wole blely robbe pore men and þus 3yue þis robbery to þis prelat of anticrist.  
<L 13><T MT27><P 417>

lord, siþ crist biddip men þat þey shulden not trowe to hym but 3if he dide his fadirs werkis, what priuylegie hap anticrist heere þat men shulden trowe and susteyne hym in doying of þe deuels werkis?  
<L 6><T MT27><P 419>

hou shameþ not anticrist heere to make siche dichis and waste drye erþe?  
<L 3><T MT27><P 420>

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

and þus can anticrist bi many mylis sende his arowis to wounde þe puple, and moue consciense of men þat þey leue goddis lore and take þe lore þat þe pope biddip, as 3if þe pope were hyed ouer crist. for crist biddip men þus to do almes to pore feble and lame and blynd, but anticrist biddip to leue þis, and to do it to stronge and idil men, þat ben nurschid in þe

fendis nest to be an oost a3enus crist.  
<L 11, 16><T MT27><P 421>

For certis no man may haue þis is power, 3e not anticrist hym silf.  
<L 19><T MT27><P 424>

and not þat men shulden fi3te togidere for siche lordchip of anticrist, 3if it be treuþe of goddis lawe god in þat conformeþ it, and 3if it be falsed a3enus god, 3it it is treuþe as austyn seiþ, and so god confermeþ it to be puny3schid bi his wille;  
<L 20><T MT27><P 426>

crist wole puny3sche þis heresie and make it more knowun heraftir, al 3if anticrist and hise seyn nou þat noone ben heretikis but þei þat seyen þus.  
<L 7><T MT27><P 427>

it were an almes and greet wit to 3yue tipis of siche wolues to oþere pari3schens þat ben trauelid bi lawis þat anticrist hap brou3t yn; and so ofte tyme þe remenaunt of tipis were to litli for dispensis þat anticrist makip to pursue siche men, þat stonden for resoun of goddis lawe.  
<L 7, 9><T MT27><P 436>

but where is a worse condicioun folowinge prelat of anticrist?  
<L 15><T MT27><P 444>

but bullis of þe court of rome blynden many men heere, for it semeþ þe hed of errour and propre nest of anticrist.  
<L 28><T MT27><P 446>

Capitulum 27m• of þis may wise men see þat þes foure sectis newe brou3t in, as emperour clerkis munkis and chanouns and þes foure ordris of freris, disturblen moost þis fi3tinge chirche and putten it fro þe cours of crist, and þus þes men þat nurshen hem, as worldly lordis and fonnyd comyns and lewid prestis, þat kunnen not speke or doren not speke in goddis cause, nurshen anticrist and hise traytourly a3enus crist.  
<L 2><T MT27><P 447>

but anticrist cannot grounde þat god ordeynede þe kynde of popis, ne of oþere emperour clerkis, ne of munkis, ne of chanouns, ne of foure ordris of freris, al 3if he ordeynede good to come of hem;  
<L 27><T MT27><P 447>

and instuyng wiþ inducting and many oþere mannus lawis weren not to charge, but ri3t offiss þat þis curat shulde do, and it semyþ a greet þraldom brou3t in bi anticrist þat a puple þat þe pope knowip not, as he knowip not þis able prest, shulde be nedid bi þe pope to take þis prest, and 3yue hym godis more þan goddis lawe

lymytiþ hou euere þat he mynistre;  
<L 27><T MT27><P 450>

and þis bileue wolde teche lordis to purge þer reumes of anticrist; and siþen þei han many skiles þat prestis shulden not be þus dowid, boþe bi þe olde lawe and þe newe, and bi þe lif þat crist ledde, þey shulden be heere hardy in bileue and lette þis dowing of anticrist, and neþer obesche to pope ne bischop but 3if þey tau3ten þat þey sueden crist in þis and seyntis þat þey kunnen aleege shulden neþer be heere suyd ne trowid, but 3if it be tau3t þat þei sueden crist in þat þat þey helden wiþ þis dowing.  
<L 24, 27><T MT27><P 451>

and siþ þis is þe fouleste offiss þat men han heere in erþe, kyngis shulden helpe and mayntene þer curatis a3enus anticrist and hise; and þus 3if þis bileue of poul were wisely suyd of clerkis and defendid of worldly lordis, as þey ben holdun to defende it, errours of resumes shulden be destried þat ben brought in bi anticrist.  
<L 27, 30><T MT27><P 452>

but þis lif mut nedis be brou3t in bi litil and litil for anticrist.  
<L 15><T MT27><P 456>

and so siþ þat anticrist is he þat is a3enus crist, it semyþ bi his feyned lif þat he is opyn anticrist.  
<L 26, 27><T MT27><P 457>

and it anticrist dispisiþ it and lordis ben negligent in þer help.  
<L 9><T MT28><P 460>

and 3it þer ben fewe men þat wolen defende þis bileue, for anticrist haþ many clerkis þat maken it derk bi many weyes.  
<L 23><T MT28><P 461>

and so taken summen þat hooly preyer of þe chirche maad to crist and his modir moueþ hym to sende þis grace down to departe þe heed of anticrist, so þat his falsed be more knowun. and it semeþ to hem þat þe pope is anticrist heere in erþe.  
<L 2, 4><T MT28><P 462>

but anticrist a3enus þis, fro þe tyme þat he be maad pope til þe tyme þat he be deede heere, coueytiþ to be worldly riche, and castiþ bi manye shrewid weyes hou þat he may þus be riche.  
<L 7><T MT28><P 462>

and if þis þing and many siche ben soþe of þe pope of rome, he is very anticrist and not cristis viker heere.  
<L 12><T MT28><P 463>

and þus what þe pope bade do, but 3if he tau3te þat crist bade it, men shulden not do þis aftir hym in þat þat he were cristis viker, for it may falle þat þe fend disseyue men bi anticrist, and chalenge more þan crist dide and þus bringe strif in cristendom.  
<L 27><T MT28><P 463>

and þus may anticrist and his lette men to lyue in pees, lest þat þis lif in pees make hem to knowe his giles. and þus god haþ ordeyned medicyn to knowe falsed of anticrist, þat he hieþ hym aboue crist, and so ouer god, as poul seiþ.  
<L 31, 33><T MT28><P 463>

and 3if þey ben not payed herof, þey shewen þat þey ben anticrist, siþ þe mooste pride of hym is þat he hieþ hym aboue god.  
<L 4><T MT28><P 464>

and þus dide crist heere in erþe, and 3if þe pope passe heere crist and robbe his children as a wolf, no drede he is anticrist and opynly þe fendis viker.  
<L 21><T MT28><P 464>

þis reule shulde teche men where a prelat were anticrist, and hou þey shulden obesche to hym, and in what þing leeuë his lore.  
<L 25><T MT28><P 464>

and 3if reumes leuen þis lore and taken hem anticrist to pope, he may make hem to bileue what euere he wole bi litil and litil;  
<L 26><T MT28><P 465>

Capitulum 5tum• but heere grucchiþ anticrist and dredip þat manye of his clerkis shulen wante þer worldly worchip, and þus his lordchip shal be lesse.  
<L 18><T MT28><P 466>

and so þe mooste inconuenient þat anticrist kan bringe of þis is þat cristis lawe were holdun clene wiþouten anticristis;  
<L 2><T MT28><P 467>

and 3if þe pope be an heed to mayntene þis chirche a3enus crist, he is opyn anticrist and no part of cristis chirche.  
<L 35><T MT28><P 467>

and þus shulde anticrist drede of þe word þat crist seiþ aftir, þat þis kynrede of prestis is þe worste of alle oþere.  
<L 4><T MT28><P 468>

Capitulum 6tum• 3it anticrist argueþ þat 3if þis sentense wente forþ, þe pope were as pore a man as ony bischop of england;  
<L 13><T MT28><P 468>

Heere men seyn to anticrist þat he argueþ a3enus crist, and þefore cristenmen moten nede answere sharply heere for crist;  
<L 15><T MT28><P 468>

and þus anticrist and al his help can neþer argue heere ne answere;  
<L 3><T MT28><P 470>

anticrist ordeyneþ many twelue to lyue worldly and charge þe chirche.  
<L 35><T MT28><P 471>

but nou men seyen þat cardenals ben brou3t yn bi anticrist to bargeyne by symonye, and by oþere disseytis bigile men, and þus as þe pope is wnuðirful, so cardenals ben an herre to þe fendis hous. and oþere ground han þey noon, but for anticrist wole þus. Capitulum 8m• 3it it were to reherse þe euydensis þat anticrist makiþ to proue þat it were betere clerkis to be riche þan pore as crist;  
<L 6, 10, 11><T MT28><P 472>

Heere men seyen to anticrist þat wolde affeerme crist a fool, as þe fend helde crist a fool for he wolde not take of hym alle þe reumes of þe world for a litil seruyss to hym, þat crist as a good god wolde þat his prestis weren in worchip and fer fro perels of þe fend, and þus he forbad to his prestis to haue to myche of erply godis and to myche bisynesse aboute hem;  
<L 17><T MT28><P 472>

ant anticrist wolde faste to men godis of fortune bi coueytise, þat shulden dreng a man to helle, and for þis ende he shapiþ þis.  
<L 24><T MT28><P 473>

Capitulum 9m• by þis sentense þat heere is seyð shulden anticrist and hise haue shame to defoule cristis prestis a3enus þe ordenaunse þat crist made. and worldly lordis and oþere foolis þat helpen anticrist heere shulden haue shame of þis help, as þey shulen shame at domes day;  
<L 21, 24><T MT28><P 474>

and þus anticrist my3te not for shame canonyse þis emperour;  
<L 2><T MT28><P 475>

Capitulum 10m• 3it argueþ anticrist þat bi þis fel foly perpetual almes in abbeys and in collegies shulde be destried: but where were more synne?  
<L 15><T MT28><P 476>

but anticrist haþ hardy maner to holde his castel for many 3eere. and þus þat crist durste not do, ne his apostlis aftir hym, anticrist dare blyndly do in holding of siche castels, and þis is a fendis cautel þat be haþ brou3t yn of newe.  
<L 26, 28><T MT28><P 476>

and se hou anticrist and þes lordis stryuen as fendis in þis poynt. anticrist seiþ þat al þis lordchip felde to hym bi title of crist, and so þes lordis 3auen a3en godis þat þey hadden vniustly holdun, and so þei han no more meede but maken aseþ for formere synne;  
<L 24><T MT28><P 477>

but anticrist wole close it nou in coolde stones þat moten perisshe.  
<L 5><T MT28><P 478>

Capitulum 11m• but 3it anticrist grucchiþ and seiþ þat þis is heresy, for it techiþ a weye bi which hooly chirche shulde be destried.  
<L 19><T MT28><P 478>

for crist, þat is boþe god and man and heed and ground of hooly chirche, puttide þis ordre pleyntly and 3af lawis to contynue it, and a man may no more shewe þat he is anticrist hym silf þan to reuerse þis ordre, and feyne a newe wiþoute ground.  
<L 32><T MT28><P 478>

and þus we shulden lyue in bileue in hope and in charite, and who so wantiþ hope heere he is an opyn anticrist.  
<L 4><T MT28><P 480>

and so blyndenesse of anticrist shulde not disproue þes worldly lordis, ne proue þat bi þe same skyle mut be þis ordre of emperours prelati. Capitulum 12m• 3it anticrist argueþ þat it is nedeful to þe chirche þat þe pope and his cardenals and oþere prelati reule it.  
<L 26, 29><T MT28><P 480>

in þis mater han cristenmen seyð priuely as þey dursten, þat it were good men to be war lest anticrist disseyue hem.  
<L 2><T MT28><P 481>

boþe cristenmen and anticrist grounden hem on iesu crist, but þey fallen into dyuerse weyes bi þe tempting of þe fend. anticrist leeuþ mekenesse and paciense wiþ oþere vertues, but cristenmen holden þes vertues, summe more and summe lesse. and holde we þus cristis lawe wiþouten nouelries of anticrist, and seye we hou cristenmen shulden do in þys fendis blast. and þus men seyen bi cristis lore þat anticrist failiþ first whanne he seiþ þat it is nedeful þat þe pope and cardenals reule cristis chirche. for whanne cristis chirche þrof, weren no siche pope and cardenals and siþen þes prelati weren comun yn regnede anticrist wiþ synne. and anentis asoyling, bileue techiþ cristenmen þat iesu crist mut nedis asoyle 3if eny man shule be assoylid, and anticrist may not for shame denye opynly þis bileue;  
<L 5, 7, 10, 12, 15, 17><T MT28><P 481>

And þus is þe prophecie of Danyel fulfillid nou3, wiche he spake of antecrist vndur colour of the grete tyrant and enmye of Goddis lawe, Antioch, as seiþ seint Gregory {32 Moralia} where he rehersiþ Danyel prophesieng þus of antecrist: He haþ cast down of þe strengþe of þe mone and of þe sterris and he haþ troden hem.

<L 1393><T OBL><P 192>

And þis alien, as seynt Austyn seiþ in {De verbis Domini} vpon þe same word, is antecrist, þe which is fynali aliened fro God out of heuene wiþ his heed Lucifer.

<L 1226><T OP-ES ><P 52>

and so þou bicomest a lyme of antecrist.

<L 1656><T OP-ES ><P 76>

Or my3te þer come a more harmful or opun antecrist þan is þis confederacie of clerkis, þat in word and dede ben so opunli contrariouse to Crist?

<L 1917><T OP-ES ><P 92>

And þis entail was neuere interrupt or ybrokun into Cristis tyme and hise apostlis, and þanne þei confermyde þis entail bi lawe so stronge þat no man saue antecrist and hise disciplis mai enpungne þis entail, as it is shewid bifore.

<L 2414><T OP-ES ><P 118>

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

<L 2936><T OP-ES ><P 138>

For Helye, þat is Iohun, booldli enpungneþ þe avoutrie of þe greet strumpet þat sittip upon many watris, þe which vnclene womman bitokeneþ þe endowid clergie þat restip upon worldli possessiouns and lordships þat ben vndirstondun bi many watris, And also þese watris bitokenen moche peple þat antecrist desiriþ to regne upon, þe which strumpet or hoore doiþ auoutrie a3ens him þat shulde be hir spouse, Iesu Crist, leuyng his liif and his loore, and so þe seed of þis spouse for þe seed of þe alien þat Crist spekiþ of (Io• 5), þe which alien, as seynt Austin seiþ upon þe same word, is antecrist.

<L 3010, 3014><T OP-ES ><P 141>

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

<L 3024><T OP-ES ><P 141>

And manye men wenen þat þese two witnessis shal be Enok and Helye, þat shal appeere bodili here upon erþe and preche a3ens antecrist.

<L 3034><T OP-ES ><P 141>

And so upon þis mechif as a ground antecrist hadde power to make moneþis two and fourti, þe whiche monþis maken as moche as þo daies and tymes and half a tyme þat I spak of ri3t now.

<L 3055><T OP-ES ><P 142>

and prestis, to ech citee of his rewme with the book of Goddis lawe, to techen opinly Goddis lawe to the puple, summe cristene lordis senden general lettris to alle her mynistris, and leegemen eithir tenauntis, that the pardouns of the bisschopis of Rome, that ben opin lessingis, for thei graunten many c• 3eeris of pardoun aftir domes day, be prechid generally in her rewmes and lordschipis, and if eny wijse man a3enseith the opin errouris of antecrist, and teche men to do her almes to pore nedy men, to ascape the peynes of helle, and to winne the blisse of heuene, he be prisoned, as a man out of cristen bileue, and traytour of God, and of cristen kingis and lordis.

<L 5><T Pro><P 30>

3e maken orrible abomynacoun of discourmfort stoonde in the hooly place, for 3e make antecrist to stonde at the hi3e auter, in the stede of Crist.

<L 41><T Pro><P 32>

Hec Thomas, De Veritate Theologie, li• 7• , c• 8• } {Augustinus super Psalmum, “Insidiatur in occulto etc• ”}: here he doþe of Antecrist, seiþ, “He seiþ hym a lion in his couche, in wome strength & deceyuyng schal wriche.

<L 41><T Ros><P 60>

Hec ille• } {Ambrosius super illud apostoli, 2• ad Thess• 2• , “Nisi venerit dissessio primum”}, scheweþ þe comyng of Antecrist þus: “Oure Lorde comeþ no3t firste þan defailyng of þe regme or kyndom of Rome be made or done, and Antecrist wiche schal sle sentes, 3olden liberte or fredom to Romanys, neþerles vnder his name.”

<L 20><T Ros><P 61>

But if þe Romone Emperer, seis he, “be first desolate, & Antecrist go before, Crist schal not come, wich forþi is for to come þat he destroye Antecrist. 3e haue mynde” he seiþ, “þat þise same þat I writte now be epistile I tolde bi present worde wen I was at 3ow, & I seid to 3ow þat Crist was no3t to come but if Antecrist went before.

<L 34, 38><T Ros><P 61>

Pis is cause þat is done þat Anticrist comeþ not nowe, 3e know it ri3t welle.  
<L 40><T Ros><P 61>

And so we graunten þat þe pope of Rome schulde next folowe Crist and seint Peter in maner of lyuynge, and, if he do so, he is worþily pope, and, if he contrarie hem moost of al oþer, he is most anticrist.  
<L 95><T SEWW02 21>

For as Crist puttþ wij sly his owne lijf for hise scheep, so anticrist puttþ proudli many lyues for his foule lijf;  
<L 18><T SEWW13><P 65>

And þus mai oold bileue be opunli suspendid, and newe bileue may growe as anticrist castiþ. And cause of þese errors is vnknowing of bileue, and trowyng of falsnesse, or taking of straunge truþis, as bileue of al þe chirche, for anticrist determyneþ þat þus schulden alle men trowe.  
<L 270, 272><T SEWW15><P 81>

How shul þes prowde and coueytous clerkis, and oþer religious of anticrist scole, answeere to oure dere lord Iesu at domes day, þat nowe leuen in pompe and gloterie and in vanite of þis fals world, wastynge þes pore mennus godis, and disseuyng þe lewid puple of here almes by feynyd pardouns to gyfe siche riche clerkis, where no nede is, and by leesyngis of myraclis þat siche ymagis don? Certis it semes þat siche ymagis ben meenes cast of anticrist clerkis to robbe pore men boþe of feyþe and hope, of charite and of worldly godis, and to mayntene anticrist clerkis furþe in her pride, coueytise and lustis a3enus Cristis lif and bise apostelis.  
<L 79, 85, 86><T SEWW16><P 85>

So siþen þise myraclis pleyinge ben onely syngnis, loue wiþoute dedis, þei ben not onely contrarious to þe worschipe of God, þat is boþe in signe and in dede, but also þei ben gynnys of þe deuel to cacchen men to byleue of anticrist, as wordis of loue wiþoute verrey dede ben gynnys of þe lecchour to cacchen felawchipe to fulfillynge of his leccherie.  
<L 147><T SEWW19><P 100>

And certis idilnesse and leesyng been þe most gynnys of þe dyuul to drawen men to þe byleue of anticrist. And þerfore to pristin it is vtirly forbedyn not onely to been myracle pleyere but also to heren or to seen myraclis pleyinge, lest he þat schulde been þe gynne of God to cacchen men and to holden men in þe bileue of Crist, be maad a3enward by ypocrisie þe gyn of þe deuel to cacchen men to þe bileue of anticrist.  
<L 153, 157><T SEWW19><P 101>

So þanne þes men þat seyen Pley we a pley of anticrist and of þe day of dome þat sum man may be conuertid þerby' fallen into þe herisie of hem þat, reuersyng þe aposteyl, seyden Do we yuel þingis þat þer comyn gode þingis', of whom, as seiþ þe aposteyl, dampnyng is ri3twise.'  
<L 201><T SEWW19><P 102>

Certis þe peple schulde not suffre such falshed of anticrist.  
<L 27><T SEWW23><P 120>

And, ry3t as Petur was loued and made hede of apostilis for keypynge of þis office next Criste his mayster, so if þo pope by false name seis he is Cristis vicar, and reseruyt hym in þese þre, he is anticrist...  
<L 69><T SEWW25><P 129>

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

For in obedience, & chastite, & pouerte also, 3e folowen more Anticrist þan Iesu Crist our lorde;  
<L 135><T UR><P 106>

Euer þou likynest 3ou to Crist whan 3e ben verrei Anticrist, And if bisshopes byside wel to knowe alle 3our dedes þai fonde 3ou werse þan harlotes or joguloures eiþer;  
<L 282><T UR><P 110>

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But anticriste hieþ hem & putteþ hem in siteses.  
<L 53><T 4LD-4><P 237>

Hit is one to say þus, and to heghen Anticriste over oure Lorde Jesus Criste, þat is oure alle fader.  
<L 3><T A27><P 442>

ON THE TWENTYFIVE ARTICLES• THESE BENE ÞO POYNTUS ÞAT WORLDELY PRELATIS AT ÞO SUG GESTIONE OF FRERUS PUTTEN ON PORE CRISTEN MEN, AND WHAT ÞAI GRAUNTEN ANDE WHAT ÞAI DENYEN• 1• Þo firste, þat þis pope Urban þe sixte bereþ not þe strenght of Seint Petur in erþe, but þai affermen hym to be son of Anticriste, and þat no verrey pope was fro þo tyme of Silvester pope.  
<L 2><T A29><P 455>

POINT I• Furste, þat þis pope Urban þo sixte beres not strenght of Seint Petur in erþe, but þai affermen hym to be þo son of Anticriste, ande

þat no verrey pope was siþ þo tyme of Silvester pope.  
<L 15><T A29><P 457>

Hit semes þat þis offrynge to ymagis is a sotile caste of Anticriste and his clerkis, for to drawe almes fro pore men, and cumber worldly prestis with muck, þat þai nouþer know God ne hemselfe, but maken sacrificise to Sathanas by glotony, lecherye, pride, slouthe, envie, and many oþer synnes.  
<L 18><T A29><P 463>

ffor, þorow Goddis grace, nouþer for lyfe ne dethe þai wille no ferþer, but crien oute on þo open synnus ande heresies of Anticriste and his fautouris.  
<L 14><T A29><P 485>

And if þu wilt not bileue effectually Cristis wordis neþer his glose, þan þu wilfully and obstynatly forsakist Crist vtirly, and so þu bycummyst a lymme of anticriste.  
<L 449><T OP-LT><P 77>

And þis entaile was neuer interrupte or ybroken into Cristis tyme and his apostles, and þen þai confermyd þis entayle bi lawe so stronge to þe secular party þat no man safe anticriste and his disciples may openly engugne þis entaile, as it is schewid bifore.  
<L 909><T OP-LT><P 119>

Þe þred is to come by Anticriste, þan þe wiche noþing is more perilous, forwi it schal be boþe violent & deceyuant.  
<L 5><T Ros><P 61>

and on þis wyse my3t anticriste distroye mony rewmes.  
<L 98><T SEWW25><P 130>

Amonge oþer þinges þat distroyen rewmys, þis is a special þat anticriste haþ brou3t inne: þat sectis bene in rewmes by auctorite of þo pope and bene nou3t kyngis legemen, al 3if þai take here lordschipe more largely þen oþer men and by lesse seruyce, for þus my3t rewmys be distroyed by cautels of anticrist.  
<L 124><T SEWW25><P 130>

Summe men sayne þat, if þo pope were lorde of al þinge in þis londe þat is in þo dede honde of prestys, he were more lorde þan oure kyng: þus forsakyng of Gods lawe, and floryschyd wordys of anticriste dystroyed rewmes in cristendame and pes and gode religioun.  
<L 142><T SEWW25><P 131>

ANTICRISTES....3

And so, as Powle seith, þes anticristes disciples heyen hem ouer Crist, boþe ouer his godhede

and ouer his manhed.  
<L 18><T EWS1-6><P 245>

And 3if þe fend by enuye, þat is enemye to charyte seyþ þis þing may not be don by þe lawe þat now is set, he seyth þat anticristes lawe fownden a3en Godys lawe is strengore þan charite, and anticrist strengor þan Crist.  
<L 70><T EWS1-10><P 263>

And by such execucion of false prelatys and freres is Godis lawe qwenchid and anticristes arerud.  
<L 36><T EWS1-45><P 425>

ANTICRISTIS....209

And þus þe fend ou3t to schame to seie þat Cristis lawe schal last but schort tyme, as aboute þre hundrid 3er, & an anticristis lawe for euermore.  
<L 319><T 4LD-2><P 212>

Many godes I knowe wolde corn of þis costum, as bisines of scole & a schaping fro synne, scharping of wittis & knowyng of perelles & redy arowes to anticristis clerkes.  
<L 139><T 4LD-1><P 241>

Se how oponly þei lie in suyng of Crist and þefore no drede þei parten hem fro Cristis children, and schewen hem brolles of anticristis couent.  
<L 439><T 4LD-1><P 254>

But blasfemye presumpcioun of anticristis clerkes wil putte hem in clopes and spoyle hem from þer soulis, But þis is an impossible ypcorit þou3t, and herfore seiþ Crist þat kynrede of horedom sechiþ suche syngnes to be schewed to þe worlde.  
<L 652><T 4LD-1><P 264>

And þus þe fend ou3t to schame to seie þat Cristis lawe schal last but schort tyme, as aboute þre hundrid 3er, & an anticristis lawe for euermore.  
<L 320><T 4LD-2><P 212>

God saue his chirche wiþou3ten harme of anticristis clerkes, for of ei3te pereles, þe moste is in false freres.  
<L 69><T 4LD-4><P 238>

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

so.  
<L 310><T 4LD-1><P 449>

And siþþe þis was sent for worldli goodis, þese Anticristis clerkis au3ten sore to drede, þat þus lurken under lordis, as þeves doon in wodis.  
<L 7><T A02><P 89>

and so holdyng of Cristis lawe floures in pees and charite, bot holdyng of Anticristis lawe brynges in stryff and envye.  
<L 17><T A09><P 148>

Bot þis name is ofte fals, and named by þo contrarye, when þis is byfore oþer Anticristis court.  
<L 27><T A09><P 153>

by Anticristis lawes.  
<L 1><T A10><P 181>

But certis þan þei ben cursed Luciferis children, weiward Anticristis, and unkynde heretikis and blasphemis.  
<L 10><T A13><P 200>

And loke þat þes maistris cherische and meyntene here prestis in goode lif and trewe techyng and lernyng of holy writt, a3enst Anticristis clerkis and here cruel censuris.  
<L 10><T A14><P 203>

principalli if þou maynteynest Anticristis disciplis in her erroures a3ens Cristis lif and his techyng, for blyndnesse and covetise and worldli frencipp, and helpist to slaundere and pursue trewe men, þat techen Cristes gospel and his lif.  
<L 33><T A15><P 206>

And 3if worldly clerkis of þe Chauserie or Chekir seyn þat þe kyng and lordis may not þus amende þe clergie, and turnen here temporaltees into secular mennis hondis, for drede of curs, seie þat þei blaberen moche of Anticristis curs and his clerkis, and magnyfien þat for here owene pride and coveitise, but þei speken not of curs of God, þat oure lordis rennen inne, for þei meyntenen not Cristis ordynaunce in þe clergie. And to Luciferis clerkis, þat it is al on to blabere þat oure lordis may not take a3en þe temporaltees fro Anticristis clerkis, and to blabere þat oure lordis may not holde and meyntene Goddis hestis and Cristis owene ordynaunce. Be þes worldly clerkis war, þat þei conseilen not oure lordis to renne inne to Goddis curse, to meyntene hei3e prelatis and religious, a3enst staat of apostlis and here owene profession, for gold, robis, and fees, þat þei taken of Anticristis clerkis.  
<L 20, 25, 31><T A17><P 217>

Certis þis is a foul soffyme, a foul and a soutil disceit of Anticristis clerkis, to coloure here

synne þerbi.  
<L 10><T A18><P 227>

Þes Anticristis sophristris schulden knowe wel, þat a cursed man doþ fully þe sacramentis, þou3 it be to his dampnyng, for þei ben not autouris of þes sacramentis, God kepib þat dygnyte to hymself;  
<L 28><T A18><P 227>

and 3if þei witen þat þis lif is a3enst Goddis techyng and his ensauple, and 3it holden it forþ for lust and ese of body, and meyntene it in word or dede, þei ben expresse heretikis and cursed Anticristis, whom no man schulde resceyve in to his hous, ne grete hem in þe weie.  
<L 13><T A22><P 271>

For þes pore prestis ben sclaudrid for heretikis, cursed and prisoned wiþouten answere, for as moche as þei stonden for Cristis lif and techyng, and meyntenaunce of þe kingis regale and power of secular lordis, and savyng of Cristene mennus soulis, a3enst Anticristis tirauntrie, and ypocrisie of his weiward disciplis, þat envenymyn and distroien holy Chirche.  
<L 33><T A22><P 272>

Here Cristene men, tau3t inn Goddis lawe, clepen holy Chirche þe congregacion of iuste men for whom Jesus Crist schedde his blood, not for stones and tymber and erþely muk, þat Anticristis clerkis magnyfien more þan Goddis ri3twisnesse and Cristen soulis.  
<L 15><T A22><P 273>

For þus þei wiþdrawen trewe prechyng of þe gospel fro Cristene men, and neden hem to ete and drynke venym of Anticristis lesingis and flateryng, and to be robbid of here catel bi ypocrisie of stronge beggeris.  
<L 20><T A22><P 274>

And þus Anticristis clerkis feren þe kyng lordis and comyns, þat þei dar not mende þe open þefte of cursed clerkis, myspeyndyng þe almes of lordis and temperaltees in symonye glotonye and wrong purchas of secular lordischipis, a3enus Goddis lawe, notwiþstondyng þat þe kyng is Goddis viker, to venge synne and wrongis don in þis rewme generally of mysdoeris.  
<L 36><T A22><P 275>

But summe of Anticristis clerkis seyn apertly, þat þe lond shal be enterdited, and alle men þerinne cursed, rapere þan þei wolen be brou3t to þe meke staat þat Crist putte hem inne.  
<L 6><T A22><P 276>

And schortly to seie, rapere þan þe king and his lordis and comyns schulden meyntene Cristis ordynaunce in his clergie, and distroie opyn symonye heresie and extorsions and robbrie þat

Anticristis clerkis done in oure lond, þes worldly prestis wolen curse and enterdite men and rewmes, and reren open warre a3enus oure kyng lordis and comyns in oure owene lond.  
<L 15><T A22><P 276>

But certis þis is not holy Chirche, þat wole noþing but treuþe and equyte, but it is Anticristis clerkis and synagoge of Sathanas.  
<L 2><T A22><P 285>

Of þes few wordis may worldly foolis see here pereles and sclaudris, and do no symonye for holy ordris ne benefices ne sacramentis, bi feyned colour of dispensyng and privylegie, and customes of Anticristis weiward collegie and synagoge of Sathanas.  
<L 26><T A22><P 291>

For in þis þei maken holy Chirche a bande of here synne, and resceitour of here raveyn, and sclaudren holy Chirche wiþ þe cursede dedis of Anticristis chirche and synagoge of Sathanas.  
<L 35><T A22><P 294>

And so bi name of holy Chirche þei distroien holy Chirche, and magnifien Anticristis chirche;  
<L 8><T A22><P 303>

And alle þis is down bi fals suggestion, symonye, and peiryng of governaunce of holy Chirche, for þei ben riche at þe fulle, and do not þe office of a curat neiþer in techyng ne relevyng of parischenys and helpyng þe Chirche as þei schulden, but alle goþ to no3t and to Anticristis covent.  
<L 1><T A22><P 304>

And hereby þes worldly clerkis ben traitours to God and here lege lord þe kyng, whos lawe and regalie þei distroien bi here power, and false traitouris to þe pope, whom þei norischen in Anticristis werkis, for to have here worldly staat in richchis and lustis meyntened bi hym.  
<L 4><T A22><P 307>

And of þis falsyng is noon ende in mannis witt, for it increseþ evere more, in newe fyndyngys of blasphemye, and robberyng of Cristendom boþe of gostly goodis and worldly, and namely whanne þei bryngen þe seel or baner of Crist on þe croos, þat is tokene of pees, mercy, and charite, for to slee alle Cristene men for love of tweie false prestis þat ben opyn Anticristis, for to meyntene here worldly staat, to oppresse Cristendom worse þan Jewis weren, a3enst holy writt and lif of Crist and his postlis.  
<L 34><T A22><P 308>

but now o worldly prest, þat is more unable þanne opere, bi vertu of Anticristis bullis hap alle þe tipes and offrynges to himself, and opere prestis more kunnyng in Goddis lawe and of

cleaner lif, han no þing but temperal almes.  
<L 11><T A22><P 312>

3if þis first ordynaunce of Crist and his postlis come a3en into Cristendom, þan schal Cristene peple be fre to take her tipes and offryngis fro weiward prest, and not meyntene hem in here synne, as þei ben now constreyned bi Anticristis power and censures, and frely and wilfully 3yve a resonable liflode to goode prestis: and þis were moche betere and esiere, boþe for prestis and comyns, boþe for þis world and þe toþer.  
<L 5><T A22><P 313>

And þus þe kyng is constreyned bi Anticristis lawis to suffre and meyntene opyn þeves and mansleeris, and traitours of God and alle men, in here opyn cursed synne.  
<L 34><T A22><P 314>

But þes blynde moldewerpis, evere wrotyng in þe erþe aboute erþely muk, schullen wite bi holy writt and Cristene bileve, þat þou3 þe kyng, Goddis viker, take temperal goodis fro worldly cursed prestis and Anticristis religious, ful of pride coveitise symonye heresie and blasphemye, and meyntening of opere mennus synnys, 3it þe kyng takip not þes goodis evyle from holy Chirche, but justly takip þes goodis of holy Chirche, evyl occupied bi Sathanas clerkis, and restoreþ hem to holy Chirche. For þanne bi Goddis auctorite he takip þes goodis from Anticristis chirche, þat is traitour and enemye of God, of þe kyng his viker, and alle men, in Goddis half, and restaureþ hem to holy Chirche, whanne he depertip hem wisly to just men, to helpe of pore men, and encresyng of vertuose lif boþe of prestis lordis and comuneris.  
<L 6, 11><T A22><P 315>

Þerfore þei schulden meke hem self boþe to God and man, and leve þis fendis pride and Anticristis tirauntrie, and open tresoun and blasfemye a3enst God and his viker þe kyng.  
<L 33><T A22><P 315>

And parischens ben so constreyned bi Anticristis lawis to meyntene hem in here þefte;  
<L 10><T A22><P 318>

And certis þou3 oure rewme hadde an huge hill of gold, and nevere opere man toke þerof, but only þis proude worldly prestis collectour, bi proces of tyme þis hil moste be spendid, for he takip evere money oute of oure lond, and sendip nou3t a3en but Goddis curs for his symonye, and acursed Anticristis clerk to robbe more þe lond, or wrongful privylegie, or ellis leve to do Goddis wille, þat men schullen not do wiþouten his leed and biyng and sillyng.  
<L 11><T A22><P 320>

For þei ben procuratours or tresureris of pore men in takyng dymes and offryngis, and as wel þei my3tten take it out of here purses openly and deuoure it, as þus to gete it bi extorsion, wrong customs, and Anticristis censuris, more þan þei schulden paye bi Goddis lawe and good conscience.

<L 23><T A22><P 320>

Certis þis prest wiþ his fals prechours, þat ben princes of manquelleris and werris, ben openly contrarie to Crist and his postlis, and so open Anticristis, maistris of Sathanas.

<L 13><T A22><P 330>

and þei schullen not preche wiþouten leue of þe bischopis, and þei wolen not suffre hem to preche fully þe treuþe of holy writt, and warne þe peple of Anticristis tirauntrie, and of his clerkis ypocrisie, as God biddiþ hem do.

<L 3><T A22><P 333>

Bileve telliþ how Joon seide, þat now ben many Anticristis;

<L 38><T A23><P 341>

Alle þes þingis þat popis doon techen þat þei ben Anticristis;

<L 32><T A23><P 342>

As anentis þes newe ordris, þei semen alle Anticristis proctours, to putte away Cristis ordenaunce, and magnefie þer newe sectis;

<L 5><T A23><P 361>

bot if he enter ageyns Gods ordynaunce, when God makes hym unable þerto, he schal not be suffred by Anticristis power to leeuve hit.

<L 5><T A24><P 370>

And þus a frere schalle dwelle in courtis of lordis and ladies, to be hor confessours, and not displeese hom for noþing, þof þei lyven in nevere so cursid synnes, for to lyve in his lustis, and to gete falsely muk to Anticristis covent, and lette pore men of hor almes.

<L 18><T A24><P 382>

And þus þei ben Anticristis martiris, and fleen to helle, to drawe oþer men þider after hom.

<L 2><T A24><P 387>

CAP• XLVII• Freris also schewen and wittenessen in homself Anticristis miraclis, right as La3ar, and oþer reysid by Crist, shewiden and wittenessiden Cristis miraclis. Ffor as La3ar and oþer weren verely deede, and verely reysid by Crist to lyve of kynde and grace, so þese freris feynen hom deede to pride of þo world and oþer synnes, bot þei ben reysid by Anticristis doying to pride of staatis, covetise, and sotil mayntenynge or colouringe of synne.

<L 12, 17><T A24><P 399>

and þis is Anticristis myracle.

<L 27><T A24><P 399>

þo þridde is hor blasphemye of graunt of gostly helpe to hem þat wil bye or pourchasse to be Anticristis broþer.

<L 6><T A25><P 403>

Mony soche sentencis ben feyned of freris, by whom Anticristis clerkis reversen Cristis sentence.

<L 11><T A25><P 404>

And here Anticristis clerkes maken homself perplex;

<L 8><T A25><P 406>

Ne alle Anticristis clerkis con not telle þo cause, why accydentis schulden leuue wiþouten sogett, bot if hit were to sygnifie one of þese þingis, ouþer þat soche men ben partid fro Crist, or elles þat blessynge of prelati are verely cursynge, or elles to make þo puple to trowe þat þei passe God.

<L 28><T A25><P 408>

God wolde þat Anticristis clerkes, þat perverten oure byleve, and chargin more wordes of Ambrose þen wordes of þo gospel, wolden 3if us leuue treuly glose Ambrose.

<L 10><T A25><P 409>

And so hit were al one to grounde soche ordiris of beggers, and grounde Anticristis clerkis and blasphemis of Crist.

<L 19><T A25><P 416>

but certis Anticristis chirche is set in pride covetise and oþere synnes, and most settiþ bi worldly muk and pride, a3enst Crist and his apostilis.

<L 15><T A28><P 451>

Ande treuly, if þai be þus contrary to Crist in lyvyng and techyng, as þer open dedis and þo world crien, þai ben cursid heretikis, manquellars bodily and gostly, Anticristis, and Sathanas transfigurid into aungelis of li3t.

<L 6><T A29><P 459>

Ande sithen þe popis lawis semen ful but contrary to hem self, and olde lawes made of holy men contrary to newe decretalis, made of synful men for worldly powere and godis, in suppressing of kynges state and destroyng of obediens of prestis to lordis, þat God commaundid ful myche, Cristen lordis schulden þefore avyse of þese lawes, þat venyme coome not in under coloure of holynes, lest þo ordynaunce of Crist in holy lyvyng, trewe techyng, and gostly occupacioun, be destroyed or hyndrid, ande Anticristis ordynaunce, and

worldly pompe, and worldly occupacioun of his proude prestis, and robberyng of comyns by fals statutis and customys, be magnified into destruccione of Cristis religione.  
<L 35><T A29><P 460>

olde lawes made of holy men contrary to newe decretalis, made of synful men for worldly powere and godis, in suppressing of kynges state and destroyng of obediens of prestis to lordis, þat God commaundid ful myche, Cristen lordis schulden þefore avyse of þese lawes, þat venyme coome not in under coloure of holynes, lest þo ordynance of Crist in holy lyvyng, trewe techyng, and gostly occupacioun, be destroyed or hyndrid, ande Anticristis ordynance, and worldly pompe, and worldly occupacioun of his proude prestis, and robberyng of comyns by fals statutis and customys, be magnified into destruccione of Cristis religione.  
<L 3><T A29><P 461>

þefore no trewe Cristen man schortly wil renne into Goddis curse for a blaste of Sathanas, ne for worldly þanke and flatteryng of Anticristis clerkis.  
<L 7><T A29><P 466>

Certis, þis court wil enforce hit to dampne by cursyng or prively murthur trewe men þat tellen þo treuthe of prestehode, groundyng hem upon Criste ande his lawis, schewyng þo state of kyngis ande lordis, how falsely hit is borne doune by ypocrisy and blaspheme power of Anticristis clerkis.  
<L 26><T A29><P 467>

What spirite dryves þes Anticristis to seculere office, ande to wlappe hem in seculere nedis, ande leve þer spirituale office undone?  
<L 29><T A29><P 478>

þefore, as 3e wil be saved bifore God, distroyes Anticristis tiraunty in his ypocritis, and mayntene 3oure state in þat fourme þat God made hit, ande bringis prestus to þo meke ordynance of Jesus Criste, and helpe 3oure selfe and 3oure pore tenauntis wiþ þo waste godis to whichee heretikis, havyng þo nome of prelatis and prestis, makyn sacrificise to Belial, by pride, covetise, glotony, leccherie, symonye, and alle cursidnessis.  
<L 4><T A29><P 479>

wheþer Cristen men schulden be tourmentid by Anticristis clerkis, þat þai schullen not graunte þo wordis of God and Cristen bileve!  
<L 19><T A29><P 484>

and siben Seint Austyne, namely wysest of alle doctouris holden siben þo apostilis weren, þat seis in mony bokis þat none accident may be wiþouten sogett, wheþer schullen men be

constrayned by Anticristis powere to forsake holy writte and resone and beste seyntis, for an unknowen þinge þat plesus to a multitude of worldly moldywarpis, ful of pride, covetise, symonye, heresie, and blaspheme?  
<L 6><T A29><P 485>

God for his grate mercy distroye errouris and heresies of Anticristis chyrche, and make knowen þo treuþis of holy Chyrche, and encrese ri3twysenys, pes, and charite, and ly3te þo hertes of lordus, to know and distroye þo heresies of þo Chyrche, þat pride of prestis lese not þis worlde.  
<L 2><T A29><P 496>

For Jon seiþ in his epistle, Sonnis is it þo last hour, and as þe han herd for anticrist comiþ, now are many anticristis maade, werfor we wot þat is it þe last hour.  
<L 12><T APO><P 54>

And thus thei ben opyn anticristis and moost perilous heretikis that euere risen vp agens hooli chyrche, but as blasphemers of God were stoned of al the peple bi Goddis doom in Moises lawe, Leuetici xxiiij, so alle cristene men schulde stone thise heretikis and blasphemers bi stonis of the Gospel, that is scharp and opyn repreuyng, and castyng out of cristene lond.  
<L 17><T Dea><P 451>

but anticrist deyneþ not to legghe Godis lawe for his power, but seiþ þat 3if men denyen hit þei schal be cursyde, slayn and brend but þus þe feend temptide not Crist, al 3if he were of more power þan ben þese anticristis disciplis to tempte Crist or cristen men.  
<L 71><T EWS1-40><P 398>

And heere anticristis truauntis spekyn a3en þe newe lawe, and seyen þat literal witt of it schulde neuere be takun but goostly witt;  
<L 44><T EWS1SE-42><P 652>

And þis preyng þat Poul preieþ is ferre fro anticristis somenyng, for it conteyneþ fyue partis þat drawen to oonhede and pees, and not to rebelloun ne lordshipe of anticrist.  
<L 24><T EWS1SE-47><P 673>

And certis, 3if þei chalengen more, þei ben opun anticristis.  
<L 16><T EWS1SE-53><P 692>

And 3if þei ben in state or werkys vngrownded in Cristis lyf, it is licly to men þat þei ben anticristis disciplis;  
<L 18><T EWS2-65><P 55>

And þus, siþ many anticristis prelatis ben fendis, as was ludas, he haþ ordeyned þat siche curatis shulen be confermyd of þe fend.  
<L 32><T EWS3-208><P 252>

þat lyceþ a3en Crist as seint Ion seiþ• Ion• ii•  
/‘Nunc autem sunt multi antichristi’// þat is to  
seie• forsoþe now ben manye anticristis/ And  
herfore seiþ seint Austin• who þat lyueþ  
contrarie to Crist□  
<L 18><T LL><P 5>

at anticristis procatour/ to be fermours of þe  
chirche□  
<L 8><T LL><P 116>

3if þei letten curatis and pore prestis to techen  
men goddis lawe bi sotil ypocrisie and slei3tis of  
anticristis lawe, for drede lest here ypocrisie be  
parceyued and here wynnynge and worldly fame  
leid adoun;  
<L 34><T MT01><P 9>

þis men my3ten schewe bi seune 3iftis of þe  
holy gost, bi myspeudyng of fyue wittis, bi sixe  
consentis of synne, and colourynge and  
meyntenynge of alle synnes preue and apert, and  
namely bi false procurynge of matrymony bi  
soteltees and queyntese and false bihetynges,  
and fals dyuors makynge, hou þes newe feyned  
religious ben anticristis, sent preuylly of þe feud  
to disceyue men in gostly goodis and worldly,  
and norischen hem esily in synne, and dryuen  
hem to helle to euerlastynge dep.  
<L 12><T MT01><P 20>

and þis is luciferis pride, stynkyng ypcrisie  
and anticristis blasphemye, to crie and meytene  
þat suche ben able curatis and grete men of holy  
chirche.  
<L 9><T MT01><P 24>

where cristen men schullen be constreynd be  
anticristis clerkis to don after here  
comaundement whanne þei don not werkis of  
god but werkis of þe fend?  
<L 25><T MT02><P 29>

siþ siche somonyng of prelati is not groundid  
in cristis lif ne his apostelis ne reson, but in  
anticristis power bi dowynge of clerkis wiþ  
seculer lordischiþe a3enst holy writt.  
<L 14><T MT02><P 31>

but where ben falsere anticristis, perilousere  
heretikis, and cursedher blasphemeres.  
<L 35><T MT02><P 31>

but anticristis clerkis magnyfien so myche  
mannus curs þat þei taken noon hede to þe  
dredeful curs of god;  
<L 32><T MT02><P 34>

þerfor þis nakid lette of coueitouse prelati is no  
sykirnesee anemtis god to pronounse a cristen  
man for cursed, and noon obedience schulde  
constreyne a prest to wittnesse a falshede

a3enst his broþer and a3enst his conscience but  
3if it be anticristis obedience, for certis god wole  
not constreyne a man to þis false obedience.  
<L 17><T MT02><P 36>

and god him self may bynde man no more to his  
owen lawe for his endeles ri3twisnesse and  
charite þat he haþ to mannes soule, lord, where  
synful men þat ben anticristis, and in caas  
deuelis in flesch and blood, may bynde men  
more to here wickid lawis and wrong execucions  
of hem þanne god wille bynde hem to his most  
ri3tful lawe and profitable.  
<L 13><T MT02><P 37>

and 3if he wol do so, þanne he is an holy sone,  
and haþ 3iftis and worldly frendischiþe and  
fauour and anticristis false blissyng and goddis  
trewe curs. And þei flaten lordis whanne þei  
meyntenen þes anticristis prelati to robbe here  
tenauntis, and seyn þei worschipe þanne god  
and holy chirche, and 3euen lordis grete 3iftis of  
gold and iuelis and pardons, and licence to syng  
in oratories and opere veyn pingis, and 3if lordis  
wolen distroie þes synnes of robberie and  
sathanas marchaundise, þanne anticristis prelati  
wolen sclaudren hem, curse hem, and entirdite  
hem and here londis. And þus alle men ben  
conquerid to þe fend almost, þus þes cursed  
pilatis not prelati ben verray anticristis,  
procuratours of sathanas, and traitours, of ihu  
crist and his peple.  
<L 21, 22, 27, 30><T MT04><P 63>

A, lord god almy3tty, al witti and alle ful of  
charite, hon longe wilt þou suffre þes anticristis  
to dispise þe in þyn holy gospel and lette þe  
helþe of cristene mennus soulis? Endeles ri3tful  
lord, þis þou suffredest for synne generally  
regnyng among þe peple, but endeles merciful  
and goode lord, helpe þi pore wrecchide prestis  
and seruauntis to fore þi peple to haue loue,  
drede and reuerence to þi gospel, and lette not  
to do þi worschiþe and wille for fals feryng of  
anticristis and fendis of helle.  
<L 6, 13><T MT04><P 71>

helpe nowe bi 3eftis of þe same holy gost þi pore  
seruauntis þat al þer lif han ben cowardis, and  
make hem stronge and holde in þe cause to  
meyntene þi gospel a3enst anticristis and  
tirauntis of þis world.  
<L 22><T MT04><P 71>

and þi lordis to meyntene it styfly a3enst  
anticristis clerkis; and þi comunes, lorde, to kepe  
þin hestis and knowe anticristis disceit, and  
clenly take þi gospel in reuerence and lette not  
for false drede of anticrist and opere fendis.  
<L 34, 35><T MT04><P 71>

Also þei prechen not cristis gospel in word and  
dede bi whiche cristene men schuld lyue holy lif

in charite, but blaberen forþe anticristis bullis to maken cristene men to werre eche wiþ oþere in hope to wynne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocritis to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggyng dampnyd of goddis lawe, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don;  
<L 29><T MT04><P 73>

but nowe anticristis clerkis cursen þe soule into helle as þei feynen, but þe body is neuere þe more traueilid.  
<L 23><T MT04><P 75>

And 3it anticristis clerkis feynen þat þon3 synful prelati and cursed ben not herd in here preiere for here owen holynesse, 3it preiere of siche is herd in vertu of holy chirche;  
<L 10><T MT04><P 78>

and þus anticristis prelati don more harm to cristene men and maken hem more to breke goddis hestis þan þe deuelis in helle, þat neuere weren men.  
<L 31><T MT04><P 79>

and þan anticristis power schulde soone be brou3t down and holy writt knowen and kept and meyntened;  
<L 5><T MT04><P 80>

and þus alle þes feyned censures ben anticristis panter and armes, to lette trewe men fro þe seruyce of god almy3tty and to make men to forsake god in his lawe for drede of anticrist and fendis of helle.  
<L 21><T MT04><P 80>

þane it semeþ for many skillis þat þis feyned pardon is a sotil marchaundise of anticristis clerkis, to magnyfie her feyned power and to geten worldly goodis, and to make men drede not synne, but sikirly to walwe þerinne as hogges;  
<L 9><T MT04><P 83>

Also in dede þei schewen most rebelte a3enst god and cristene men, lyuyng in pride, coueitise, idelnesse, extorsions, lecherie, glotyne and wastyng of pore mennus gooddis, and þus þei ben lik to lucifer and ben anticristis, holdyng hem self more worþi þan euere was ihu crist god and man.  
<L 27><T MT04><P 86>

And þis newe pursuyng of prelati is don bi more sutil ypocrisie and after more benefice resceyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause a3enst

anticristis clerkis þat destroyen þe trewe of cristis lif and his apostli in word and dede;  
<L 10><T MT04><P 87>

and bisien hem ny3t and day hou þei may bi anticristis iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to delyuere soulis out of þe deuelis bondis.  
<L 16><T MT04><P 87>

but woo to suche anticristis prelati, þus blasphemynge crist and sclaudryng cristene men.  
<L 13><T MT04><P 88>

and notwiþstondyng þat goddis lawe and ensauple of cristis pore life dampnen secular lordschipis in clerkis and coueitise and worldly lif, 3it þei graunten pardon wiþouten mesure and 3ouen grete benefices and huge tresour of gold and worldly fauour and sathanas blissyng to lordis, clerkis and comineris, for to meyntene anticristis worldly clerkis in þes synnes a3enst god and his halwen, and for to pursue and sclaudre and enprisone and slee and brenne pore prestis þat techen hely writt and cristis gospel of pouert and mekenesse a3enst here worldly lif. and to þis ende þes wickid ydolatrours, worschiperis of false goddis, graunten to þes manquelleris out of bileue and charite pardons, part of massis and oþere preieris, 3e to flee to heuene bifore þe bodi be cold, and þus blynde anticristis prelati leden blynde lordis, clerkis and comunes to helle for coueitise and brekyng of goddis comaundementis.  
<L 25, 32><T MT04><P 88>

And þus þes prelati ben anticristis turmentours of sathanas for to pursue and sle trewe prestis in goddis lawe, and maken lordis turmentours of þe fend to ponysche cristene men, for þei holden þe boundes of holy writt and meyntenen þe trewe of cristis lif a3enst worldly prelati ful of coueitise and heresie.  
<L 14><T MT04><P 94>

lord, what charite is it to prisone sich a man, and 3it þes anticristis clerkis cursen men al day for money for techyng of goddis lawe and for werkis of mercy and ri3twisnesse, and for þat þei wolen not assente to errouris a3enst holy writt expresly and a3enst reson. Lord god, hou schullen anticristis mynystris of ri3twisnesse be excused at þe day of dom, siþ þei enprisone falsly trewe men bi fals disceit of worldly heretikys;  
<L 28, 32><T MT04><P 95>

þefore þes lordis schulden be certeyn þat þe curs were ri3tful, and þat þe man were endurid in synne and drede not god ne his vengauce, and þan ponyscheþ hym til he wolde drede god

and amende his lif, and not til he wolde 3eue money to anticristis clerkis at here wille.  
<L 6><T MT04><P 96>

for as scottis token þe skochen of armes of seynt george and herebi traieden englichemen, so þes anticristis prelatiſ taken name and staat of cristis apostliſ, as 3if þei wolden helpe and lede cristene men þe ri3tte weie to heuene as þei diden, but herebi þei betraien cristene men into synne by suyng of here techyng and cursed lif, and leden ham faste þe weie to helle.  
<L 19><T MT04><P 99>

and so þes worldly prelatiſ ben chef capteyns and arraouris of sathanas batailiſ to exile good lif and charite, but certis no tonge in þis lif may telle hou many souliſ gon to helle bi þes cursede capteyns and anticristis iurdiccion and censures.  
<L 10><T MT04><P 100>

but certis þes anticristis clerkis lien falsly a3enst cristis lore and profite of cristene men.  
<L 11><T MT04><P 101>

and þus þei ben disceyued bi þes nouelries in feiþ, hope and charite bi þes anticristis prelatiſ.  
<L 7><T MT04><P 103>

and bi þis þei casten to ende in here coueitise, symonye and robberie and meyntenynge of anticristis chirche, and it is to drede last þei enden in þis blasphemye a3enst þe holy gost.  
<L 15><T MT04><P 106>

for crist and his apostliſ leften not prechyng of þe gospel, and 3it þe deueliſ lyms maden discencion and grucchyng and fi3ttinge a3enst hem And goode men resceyuyng cristis gospel, to 3eue vs ensauple to laste trewe in prechyng þou3 anticristis clerkis grucchen.  
<L 16><T MT05><P 109>

and 3if ony such religious be stirid bi charite and conscience to goo to cristene peple and preche hem goddis lawe he schal be lettid bi anticristis obedience vp peyne of dedly synne and prisonyng and sumtyme of bodely deþ.  
<L 7><T MT06><P 117>

and þei bryngen lordis in þis errour of bileue, þat þei ben in dette to meyntenen hem in þis worldly lif, and þat lordis may not mayntene cristis ordynance in clerkis for drede of anticristis curs and brekyng of here oþ bi whiche þei ben sworne to meyntene holy chirche; for þat þat is þe fendis chirche, þat ben proude clerkis and coueitouse, þei clepen holy chirche to turnen alle þing vpsodoun as anticristis disciplis.  
<L 16, 20><T MT06><P 119>

and þei bryngen commues in þis errour, þat 3if þei taken ony þing preuely or apertly fro

anticristis chirche and his clerkis þei schullen be cursed and prisoned and dampnyd in helle;  
<L 27><T MT06><P 119>

for þei þat schulden be most meke and wilful pore and in most deuocion and myrrour of alle vertues to worldly men ben now turned into luciferis pride and sathanas coueitise and anticristis ypocrisie and ydelnesse, and ben myrrour of alle synnes, and no tonge in þis lif can telle þe harmes herof. Capitulum 10m• 3it þes proude possessioners ben anticristis martiris, for þei ben raised bi hym fro deþ of worldlynesse and vanyte to lif of lordis and werris and falsnesse;  
<L 4, 7><T MT06><P 123>

and þus þei lyuen in delices of þe world and here flech, and þerfore þei ben dede to god as poul seiþ, and so þei lyuen anticristis lif and meyntene þat to here deþ a3enst cristis lif and lawe and techeris þerof. Capitulum 11m• 3it proude possessioners ben anticristis, for þei letten trewe men to preche þe gospel of ihu crist and suffren not þe peple knowe goddis lawe bi whiche þei schulden be sauýd.  
<L 7, 10><T MT06><P 124>

and 3if oþere men wolen treuly and frely preche þe gospel and dispise synne, as crist comaundeþ, þes proude possessioneris letten hem bi cauteliſ of anticristis censuris and worldly power and sclaudryng and prisonyng, and dryuen hem out of londe and ellis brennen hem 3if þei may.  
<L 22><T MT06><P 124>

and þus whanne þei bynden hem to forsake þe world and be dede þerto, þei ben quekenyd bi anticristis obedience and maade more worldly þan ony oþere men.  
<L 13><T MT06><P 131>

certes þes ben religious of anticristis and sathanas þat maken so grete stryues and discencions, and to bryng men out of charite for to geten to hem a litel drit of temporal goodis.  
<L 8><T MT06><P 132>

þan it is sathanas werk and anticristis to curse a man for he wole not paie his tiþes to a cursed man, a3enst goddis lawe and mannys and a3enst his conscience ry3tfully groundid, and þerfore bereue him his catel, peyne his body, and dampne his soule.  
<L 16><T MT06><P 132>

Capitulum 27m• Þes possessioners ben specyaly cristis enemys and anticristis, for þei dispisen and sclaudren and pursuen meke men and pore, and enhaunsen and preisen and fauoren proude men and disolute;  
<L 6><T MT06><P 133>

þanne siþ þei taken away þe noble gostly good of wilful pouert and symplenesse and mekenesse, in whiche vertues crist groundid holy chirche, þei ben stronge þeues and anticristis disciplis. and siþ þei meyntenen so harde þis wickid þeeft, and robben holy chirche fro þis noble tresor of pouert and mekenesse, and defoulen it wiþ drit of worldly lordschipe a3enst þe wille of ihu crist here spouse, þei ben cursed heretikis and here meyntenours also, and þus þei ben anticristis peruertynge cristendom. Capitulum 36m• 3it þes possessioners bryngen lordis out of bileue, and maken hem bi blynde swerynge meyntene þe coueitise and worldly lif of anticristis clerkis, whanne bi vertue of here oþ þei schulden distroie þe false coueitise and pride of worldly clerkis: for þes lordis sweren to meyntenen þe priuyleges and fredomes and ri3ttis of holy chirche;

<L 2, 7, 10><T MT06><P 137>

but anticristis clerkis chalengen bi þis oþ þat lordis owen to meyntene here false lordschipis, pride and coueitise, and wrong customes of prescripcion a3enst goddis lawe and good conscience; for 3if þes anticristis clerkis han holden wrongfully a cristene mannys good lond oþer rentis or oþer goodis bi þritti 3eer or fourty withouten ony axynge, þei seyn þis synful possession so longe contynued makip hem worldly lordis of þis good;

<L 16, 19><T MT06><P 137>

and þis exempcion þei chalengen bi anticristis power and not bi god almy3tty, for he constreynep clerkis to be suget to seculer lordis and to lyue a iust lif and symple and pore wiþouten worldly lordschipe and opyn beggyng in a vertuous mene. god almy3tty stireþ prestis, lordis and comunes to knowe ypocrisie, heresie and treson of anticristis worldly clerkis, and knowen and meyntenen þe ri3tful ordynaunce of god and þe perfite freedom of þe gospel.

<L 2, 6><T MT06><P 140>

for neiþer þei wolen lerne hem self ne techen holy writt, ne suffre oþere men to don it leste lucre owene synne and ypocrisie be knowen and here lustful lif wiþdrawen, and þus þei closen cristis lif and his apostlis fro þe comune peple bi keies of anticristis iuridiccioun and censures, and maken hem not so hardy to seye a treuþe of holi writt a3enst here cursed lif, for þat schal be holden detraction and enuye and a3enst charite;

<L 13><T MT07><P 148>

and þes ben euele fadris þat þus cruelly enfamynen here sugetis soulis and dryuen hem to dampnacion for loue of worldly muk or bodily ayse, or for drede of wrecchid anticristis þat ben goddis traitours and his peplis.

<L 14><T MT07><P 150>

and þe gospel þat techeþ cristis mekenesse and wilful pouert and bisi traueile3 in prechyng to saue cristene soulis, for it constreynep prestis to þis holy lif, is litel loued and studied and tau3t but rapere dispised and hyndrid and maade fals bi speche of anticristis clerkis.

<L 30><T MT07><P 157>

Also crist bad to his enemys þat þei schulde bere witness of euyl 3if he bad spoken euyle, and seynt poul biddip his hereris deme þat þat be seide, where þes worldly foolis wolen he anticristis more maistris þan crist god and man, Siþ þei wolen not be demyd and amendid bi cristis peple vnder hem of hero opyn werkis a3enst goddis hestis ne of here fals lesyngis þat þei techen in stede of cristis gospel.

<L 26><T MT07><P 158>

þei ben anticristis lettyng cristene men to kunne here bileue and speken of holy writt;

<L 1><T MT07><P 159>

lord, hou cursed anticristis ben þes worldly prelatis and curatis þat cursen trewe men for prechyng and heryng of holy writt.

<L 30><T MT07><P 160>

þei maken lordis and comunes bi blynd deuocion and ypocrisie to meyntenen worldly clerkis in pride, coueitise and ydelnesse and false techyng of anticristis errours vndir colour of fredom and worschipynge of holy chirche and goddis lawe.

<L 3><T MT07><P 162>

and þus whanne lordis and comyns wenen to meyntenen goddis prestis and his lawe, þei meyntenen anticristis prestis and here lawis and wrong customes and pride and oþere synnes instede of mekenesse and oþere vertues, and magnifyenge of mennus lawis and dispisyng of goddis lawis.

<L 12><T MT07><P 162>

Capitulum 12m• Also worldly prestis ben anticristis disciplis, sekyng here owene worldly honour and wynnynge mere þan goddis, and helpe of mennys soulis;

<L 28><T MT08><P 171>

and ion þe euaungelist seiþ and seyn austyn declarip þat þo man þat þus denyen ihu ben anticristis, and settip ensauple of forsworen men, of lechouris and coueitouse men and vsureris and many moo;

<L 8><T MT08><P 172>

but certis þes ben anticristis and perilous heretikis.

<L 12><T MT08><P 174>

for þei conseilen here maistris faste þat þei tristen not to pore prestis and witty clerkis

trewely techynge þe gospel and comaundementis of god and where men owe to do here almes, but lyuen forþ after olde erroris and lesyngis and anticristis prechouris þat prechen for here wynnynge and fablis and newe soteltes for weyn name of clergie, and bidde hem do as here fadris diden, þat many tyme lyuede in falsnesse to gete goodis of þis world and myspondeden hem in pride and glotonye, and þei witen neuere where þei dieden out of charite and han dampned in helle;

<L 4><T MT08><P 175>

and certis þis is anticristis techynge, for men ernen and geten moche wraþþe of god in doynge syche nouelries for worldly name and ignoraunce, þe whiche nouelries god biddiþ not, and in leuyng werkis of mercy where god comaundiþ hem to be don, for bi þis techynge þei wenen þat it is almes to mysponden here goodis and leuen goddis comaundement vndo.

<L 1><T MT08><P 176>

and þe comune peple is constreyned bi anticristis lawis to meyntene wiþ tipis and offryngis false curatis and confessouris, þat disceyuen hem in techynge of goddis lawe and norischen hem in synne and so leden hem to helle, And þus bi þes men falsnesse regneþ, and treuþe and vertuous lif ben distroied, and so þes þre fals men distroien þis world boþe in soule and in worldly goodis.

<L 29><T MT09><P 186>

and þe beste part of þe popis lawe seiþ pleyntly þat eche þat comeþ to presthod takip þe office of a bedele or criere to goo bifore domesday to criere to þe peple here synnes and vengauce of god, whi ben not þo prestis heretikis þat leuen to preche cristis gospel, and compelle oþere treue men to leue prechynge of þe gospel, siþ þis lawe is seynt gregoryes lawe, groundid opynly in goddis lawe and reson and charite, and oþere lawes of þe peple ben contrarie to holy writt and reson and charite, for to meyntene pride and coueitise of anticristis worldly clerks.

<L 19><T MT10><P 189>

3it ypocritis of feyned religion visiten not fadirles children and modirles and widewis in here tribulacion and kepe not hem self vnbleckid fro þis world, as seynt iame techiþ: but visete oft riche men and wymmen, and namely riche widewis, for to gete worldly muk by false disceitis and carien it home to caymes castelis and anticristis couent and sathanas children and marteris of glotonye.

<L 22><T MT13><P 211>

clerkis seyn þat lordis ben cursed 3if þei chastisen hem, þou3 þei ben neuere so foule lecherous and neuere so cursed heretikis, for symonye and coueitise and meynthyng of

synne and robberyng pore tenantis bi extorcions for anticristis correccions and weyn halwyng of chirchis and auteris and oþere iapis.

<L 5><T MT13><P 214>

þe foure and twentiþe, þat þei hiren not grete men bi gold fees and robes and false gostly helpe to be goddis traitouris, holdynge a3enst his lawe and his ordynaunce to magnifye anticristis clerkis and synful mennus ordynaunce.

<L 27><T MT14><P 222>

and þis is a feyned word of anticristis clerkis þat, 3if sugetis may leffully wiþdrawe tipes and offryngis fro curatis þat openly lyuen in lecherie or grete oþere synnes and don not here office, þan seruauentis and tenantis may wiþdrawe here seruyce and rentis fro here lordis þat lyuen opynly a cursed lif.

<L 28><T MT15><P 229>

and þus it semeþ þat þo clerkis þat wolen not be amended bi seculer lordis dom ben out of mekenesse and pacience and charite, and hi3en hemself aboue crist and his apostilis a3enst goddis ordynaunce bi luciferis pride, and ben cursed anticristis.

<L 35><T MT15><P 241>

and now who can faste renne to rome and bare gold out of þe loud and paie it for deed leed and a litil writynge, and stryne and plede and curse for tipes and oþere temperal profitis, þat ben clepid wiþ anticristis clerkis ri3ttis of holy chirche, schal haue grete benefices of cure of many þousand soulis;

<L 25><T MT16><P 245>

but 3if he have ony litel pore place to lyuen a pore lif onne, he schal he so pursued and sclaudrid þat he schal be putt oute bi wiles, cautelis, fraudis and worldly violence, and enprisoned, disgratid or brent, 3if anticristis clerkis may for ony gold and cursed lesyngis.

<L 7><T MT16><P 246>

3it more traierie is in false curatis þat 3euen mede or hire to comen into siche worldly offices, for to spare here muk and ioie in tresor, and to gete lordischipe and mauntenaunce a3enst ordynaries, þat þei doren not clepen hem to residence and saue hero soulis, but couchen in lordis courtis, in lustis and aise of here flech for to gete moo fatte benefices, and purposen not spedly to do hero gostly office, woo is to þo lordis þat ben leed wiþ suche cursed heretikis and anticristis, traitours of god and his peple, and namely traitours to lordis hem self.

<L 21><T MT16><P 247>

and þus anticristis clerkis, enemyes of crist and his peple, bi money and flaterynge and fleschly loue gedryng to hem ledynge of þe peple, and

forbarre trewe prestis to teche hem goddis lawe;  
<L 12><T MT16><P 248>

for whanne þei ben falsly amendid bi officialis  
and denes no man be hardy to waken hem out of  
here lustis of synne, for þat schulde distroie  
iurdiccioun and wynnynge of prelatis, and þis  
cursed extorsion is clepid bi ypocrisie þe grete  
almes of anticristis clerkis;  
<L 23><T MT16><P 249>

Also eche good day comynly þes smale curatis  
schullen haue letteris fro here ordynaries to  
summoned and to curse pore men for nou3t but  
for coueitise of anticristis clerkis;  
<L 6><T MT16><P 250>

and so many cursed disceitis haþ anticrist brou3t  
vp bi his worldly clerkis to make curatis to  
myspende pore mennus goodis and not don  
trewely here office, or ellis to forsaken al and  
late anticristis clerkis, as lordis of þis world, 3e  
more cruely þan oþere tirauntis, robbe þe pore  
people bi feyned sensures and teche þe fendis lore  
boþe bi open prechyng and ensauple of here  
cursid lif Also 3if siche curatis ben stired to gone  
lerne goddis lawe and teche hero parischenys þe  
gospel, comynly þei schullen gete no leue of  
bischopis but for gold;  
<L 21><T MT16><P 250>

and of lordis and my3tty men, þat schulden  
distroie þis wrong and oþere and meyntenen  
treuwe and goddis seruauantis, and now  
meyntenen anticristis falsnesse and his clerkis  
for part of þe wynnynge.  
<L 7><T MT16><P 251>

Capitulum 3m• But 3it þou3 pore prestis  
my3tten haue frely presentacion of lordis, and  
ben helpen bi meyntenynge of kyngis and helpe  
of goode comyns fro extorsions of prelatis and  
oþere mysprendynge of þes goodes, þat is ful  
hard in þis grete regnyng of anticristis clerkis;  
<L 24><T MT16><P 251>

for now þei ben free to flee fro o cite to a noþer  
whanne þei ben pursued of anticristis clerkis, as  
biddiþ crist in þe gospel.  
<L 4><T MT16><P 252>

Crist for his endeles mercy helpe his prestis and  
comyn peple to be war of anticristis disceitis,  
and goo euene þe ri3tte weie to heuene.  
<L 33><T MT16><P 253>

But þei wolen fordon it wiþ a stynkyng blast of  
anticristis cursed mouþ.  
<L 25><T MT17><P 257>

Panne 3if þe multitude of anticristis clerkis  
approuen not þe gospel ne treuwe of holy writt,  
no man schulde holde þe gospel ne ony

comaundement of god, ne meyntene ony treuwe  
a3enst anticrist and his worldely prelatis.  
<L 15><T MT17><P 258>

for bi þis cursed wheel, 3if anticristis clerkis  
dampne cristene mennus feiþ and þe  
comaundementis of god and poyntis of charite,  
and bryngen in here owen weiward lawis to  
holden vp here pride and coueitise, and to curse  
men for þei don werkis of charite, men moten vp  
peyne of dampnacion receyue here cursed dedis  
as bileue, and forsake þe gospel of ihu crist, and  
take fendis lesyngis in stede of goddis lore;  
<L 23><T MT17><P 258>

for cristene men ben certeyn of bileue, bi  
gracious 3ifte of ihu crist, þat þis treuwe tau3t bi  
crist and his apostlis is þe gospel, þou3 alle  
anticristis clerkis crien neuere so faste þe  
contrarie vp peyne of curs and prisonyng and  
brennyng.  
<L 3><T MT17><P 260>

God almy3tty strengþe his lital flok a3enst þes  
foure whelis of sathanas chaar, a3enst anticristis  
clerkis and helperis, and make hem stronge in  
ri3tful feiþ, hope and charite, to seke trewely þe  
worschipe of ihu crist and sauynge of mennus  
soulis; to dispise anticristis bost and feyned  
power;  
<L 9, 11><T MT17><P 262>

Panne 3if prestis knowen þes false anticristis and  
false prophetis bi tokenes of goddis lawe and  
warne not þe peple of hem, þei ben giltif of loos  
of cristene soulis.  
<L 25><T MT18><P 272>

moche more 3if prestis knowen þat mennus  
soulis ben in myschief of fals bileue brou3t in bi  
anticristis clerkis, þei ben out of charite but 3if  
þei helpen hem out of þis myschief, siþ þis is  
most myschief in þis world.  
<L 31><T MT18><P 272>

but anticristis prelatis and veyn religious seyn  
þat it is a3enst charite to nemne hem bi name in  
open sermon and in here absence.  
<L 3><T MT18><P 273>

and ihu clepid herode a fox in his absence and in  
his presence spak no word to him, as diuerse  
gospellis seyn and 3it anticristis clerkis tellen  
false lesyngis in open sermons vpon certeyn  
personys and in here absence, so þei don openly  
a3enst here owene techyng;  
<L 11><T MT18><P 273>

And for þes anticristis clerkis louen more here  
owene heynesse and pride and worldly ioie and  
welfare þan cristis honour and vertuuous lif of  
cristene peple, þerfore þei ratellen þat it is a3enst  
charite to tellen opynly here cursed disceitis and

synnes;  
<L 10><T MT18><P 274>

þe secunde þat þe grete opyn synne þat regneþ in diuerse statis be distroied, and also heresie and ypocrisie of anticristis and his folweris.  
<L 5><T MT19><P 276>

þe seuenþe, þat clerkis be meke and obeschaunt to worldly lordis, as crist and his apostlis weren, and be not norischid in grete synne by anticristis exempcion, leste cristene rewmes be distroied for suffraunce and meyntenynge of cursed synnes.  
<L 8><T MT19><P 277>

þat þe kyng and lordis gouerne hem self in here astaat as god ordeyned it, in gret wisdom, my3t of men and sufficient riches to a3enstened wrong and mysdoeris, and helpe pore men, fadirles and modirles and widewes and aliens in here lordischepe and worschipe, and rewarde trewe men, to reule clerkis in mekenesse, wilful pouert and bisynesse of gostly traueile for helpe of mannys soule, as crist and his apostlis diden, and suffre hem not to haunten anticristis ypocrisie and tirauntrie of þe comones bi feyned censures, iurisdiction and power of prisonynge.  
<L 25><T MT19><P 280>

and þus seip ion soþeliche þat þer ben now many makid anticristis;  
<L 21><T MT22><P 310>

and þenne þei ben anticristis and fendis children, as ion seyþ.  
<L 27><T MT22><P 310>

3if þei hadden bi anticristis lawe weye to plete for þes godis, þey wolden stryue and curse for hem and wrongly disturble þer sugetis, and þus to haue bi title of almes as crist hadde is more worchipful, for lawe of þe lord is betere, and þus prestis ben more lik to crist, and þus prelatis shulden bi title of almes 3yue lore and leding to þer sugetis;  
<L 16><T MT27><P 414>

what meede shal a pore man haue þat he sufferiþ a3enus his wille his almes he borun to cayms castel to fede a floc of anticristis?  
<L 13><T MT27><P 420>

neþer pope ne oþer man haþ power but to helpe þe chirche bi goddis lawe, and þus feynynge of anticristis powere, þat is fals a3enus þis treuþe, comeþ of þe fadir of lesingis and disseyueþ many men.  
<L 36><T MT27><P 426>

and þei ponderen wiþ þis suspending þat þei don it for ri3twisnesse to teche curatis obedience and meke nesse bi godis lawe, and al þis is falsly

feyned bi anticristis ipocrisie.  
<L 1><T MT27><P 457>

so þat nou myche of þis world holdiþ on anticristis syde;  
<L 24><T MT28><P 460>

for if goddis lawe were kept clene wiþoute þe fendis lawe, and þe ordenaunce of crist were clene wiþouten anticristis, where shulden þes foure sectis be lordis as þey nou ben?  
<L 22><T MT28><P 466>

and so þe mooste inconuenient þat anticrist kan bringe of þis is þat cristis lawe were holdun clene wiþouten anticristis;  
<L 3><T MT28><P 467>

and þus 3if anticristis lawe were good, it cristis lawe mut nedis be betere and sufficient in hym silf;  
<L 13><T MT28><P 467>

and many may no betere knowe anticristis clerk þan bi þis, þat he loueþ þis chirche and hatip þe chirche of cristie;  
<L 33><T MT28><P 467>

and þus men shewen bi opyn skyle defaute of anticristis resoun.  
<L 34><T MT28><P 475>

and to þe foorme of anticristis skile: he and alle hise kunnen not grounde þat þis was euere ony almes to make þus siche cayms castels.  
<L 36><T MT28><P 477>

and bi þis may men se answeere to þe foorme of anticristis resoun.  
<L 14><T MT28><P 480>

And siþ þer ben here in þis world but two chirchis, þat is to seie Cristis and anticristis, and two heedis of hem, þat is to seie God and þe deuuel, it is li3t to vndirstonde who plauntide þese sectis.  
<L 68><T OP-ES ><P 6>

and if he wole go begge aftir his preching, he shal be þe lesse enpungned and ylett for anticristis retenu, þat is wundir strong and large sprad, haþ þanne a ful grete euydence þat such a prest is oon of hers.  
<L 1216><T OP-ES ><P 52>

For, and Petir hadde do and tau3t as þese anticristis meyne and retenu meuen in word and dede, seynt Petir hadde he fals and contrarious to his maistir Iesu.  
<L 1911><T OP-ES ><P 92>

Were it ony greet synne to calle þese folk anticristis, siþ þei reuersen Crist and hise

apostlis in þis mater and in oþir poyntis rehersid bifore?  
<L 1914><T OP-ES ><P 92>

And wondre þou not, alþou3 I mene here þat þe lawe, bi þe which þe clergie is rulid in þis apostasie, be anticristis lawe, siþ þe clergie lyueþ so ful contrarie to Crist vndir þis lawe.  
<L 3016><T OP-ES ><P 141>

For þese moneþis maken þre 3eer and an half, þe whiche monþis and tyme bitokeneþ anticristis lawe, þat is concurraunt wiþ Cristis lawe and contrarie þerto in alle þo pointis þat autorisen or fauoren þe encumbrance of þis womman in þe forseid flood.  
<L 3058><T OP-ES ><P 142>

And if þei seyen þat it is bettere to gyue al þat men may spare resonably to pore men, as Crist teches and comaundis, and 3it stiren þe symple puple to offur here lital catel to þese deade ymagis, þei ben opynly out of charite, and brynge þe puple out of gode lif and pite agaynus þeire nedy ne3eboris, sythen þei stiren þe puple to 3if þer godis to ryche endowid clerkis and to anticristis housis, where is nouþer reesoun ny nede to, and to wiþdrawe almes fro pore bedrad and blynde men where men ben bounden to do hore almes vp peyne of dampnacioun and vp wynnyng of heuenly blis, as Crist teches pleynly in þe gospel.  
<L 68><T SEWW16><P 85>

and herof schulden prelati be fayn, siþ þei synnen moche on oþir sidis, but if þei ben anticristis prestis and schapen to quenche Cristis lawe.  
<L 36><T SEWW23><P 120>

And, if þou say þat mony men by priuelege bene exempt, and 3it þai dwellen in kyngus rewmes and taken of her godis, certys by þis way is broken þo regaly of kyngus, and hor rewmes bene feblid by anticristis cautel, for he is no legeman ne soget to his kyng (þat is, full sugett to hym by his kyngus lawe).  
<L 90><T SEWW25><P 130>

Or wher fyndist þou Dawkyn, þat men schulden kille her breþer, Siþ Crist our aller duke brou3t vs verrei pees, Bot if þou be of þe ranes þat ran fro Anticristis nose, /Pacem relinquo vobis, pacem meam do vobis/.  
<L 158><T UR><P 106>

ANTICRISTS.....1  
sleyng and mortifying of sowlis: werfor schepers, clepid þe persoun of þe verrey schepherd Ihu Crist, nou3t schewing þe gospel, þof þei ekid not oþer malice ouer, þey are anticrists, and Sathanas transfigurid in to an

aungel of li3t;  
<L 31><T APO><P 54>

ANTICRISTUS....19  
Seculere men may have worldly godis ynowe wiþouten noumber to us, so þat þai gete hem trewly, and spende hem to Gods honoure and furtheryng of treuthe and helpe of þer Cristen breþur, and þat þai suffre not Anticristus clerkis to distroyen seculere lordschipis, and rob þer tenauntis by feyned iurisdiccio of Anticrist.  
<L 18><T A29><P 472>

as, 3if þe feend ladde þe pope to kylle manye þowsande men to hoolden his worldly state, he sewede anticristus maner.  
<L 22><T EWS1-48><P 439>

And to þis ende procuren freris anticristus disciples þat wel ny hit is now þus among cristene men.  
<L 89><T EWS1-52><P 462>

And so by þe seruyse of men ben þei chaungede into oþre kynde, siþ þei ben anticristus mynystris and seruon in anoþur chirche.  
<L 25><T EWS1SE-3><P 487>

and 3if þei don, þei ben anticristus, for Crist and God is al on.  
<L 86><T EWS1SE-3><P 489>

For anticristus lawis ben rewlis to þe styward of þe chyrche, to make officeris þerynne and to deme lewede men, anticrist chalangeþ here to be fully Godis felow;  
<L 91><T EWS1SE-3><P 489>

He is not on Cristus syde, þat puttude his soule for his schep, but on anticristus syde, þat puttij monye soulis for his pruyde.  
<L 85><T EWS1SE-11><P 524>

and herof schulden prelati be fayn siþ þei synnen myche on oþre sydes but 3if þei ben anticristus preestis and schape to qwenche Cristus lawe.  
<L 42><T EWS2-58><P 17>

A floc of trewe men is þe cite of Israel, for þese men seen God and ben redy to helpe hise lymes, whon þei ben þus pursewyde, and suffre Cristus disciplis to trauele, and lette anticristus by þer power;  
<L 72><T EWS2-66><P 62>

And to speke generally of anticristus scole, þese popys ben fadrys, and þer chirches ben modris, þese byschopis ben breþren, and oþre prelati cosynes;  
<L 47><T EWS2-67><P 67>

And here mouen monye men, siþ Cristus lawe is  
opon, and his part is knowon good, and  
anticristus wycked, and monye deuoute men  
holden wiþ Crist, what meueþ cristene men to  
meue hem not to fi3tyng?  
<L 68><T EWS2-67><P 67>

but his lawe schulde be bettur holde, and  
anticristus iugement schulde cese.  
<L 102><T EWS2-75><P 114>

And, for men my3ton sey3e þat Crist cam to  
vnbynde þe lawe, and so offys of hise preestus  
schulde chawng fro þe oolde lawe, (as  
anticristus preestus seruen now to þe world)  
herfore seiþ Crist þat men schulde not gesse þat  
he cam to lowse þe lawe, but for to fulfullen it.  
<L 133><T EWS2-80><P 147>

And so comenes weron excludid of false 3yuyng  
to alyenus, as to popis and cardynalus, and syche  
anticristus disciplus.  
<L 109><T EWS2-83><P 165>

God schilde us from suche perelus, for 3if þei  
fallen in owre tyme, manye helperus schulde þei  
haue of Anticristus clerkis þat darkon now.  
<L 117><T EWS2-89><P 204>

Manye suche blynde resonys ben made by  
anticristus clerkys;  
<L 129><T EWS2-89><P 204>

Her grucchen anticristus disciplis and seyn þat  
Crist seiþ here fals;  
<L 46><T EWS2-111><P 283>

and turne þei not a3eyn to kepe þer worldly  
goodus for drede of anticristus curs, for þat  
brynguþ in ofte blisse.  
<L 197><T EWS2-MC><P 335>

For þe pope ordeyneþ discretly more  
punyschyng for hem þat brekon þis lawe, and  
þus Cristus lawe is put obac, and anticristus lawe  
magnyfyed.  
<L 918><T EWS2-MC><P 361>

ANTICRISTYS....1  
For þis ende schulden clerkys wepe and prey3e  
God þat his ordenaunce were kept in his  
strenkþe and anticristys lawe put obac.  
<L 73><T EWS1-10><P 263>

ANTICRYST.....1  
anticryst haþ puttid dyuerse doggis in þe poke of  
his obedyense, and þei grucchen a3enus þis, for  
it is so vnkyndeli.  
<L 50><T EWS1SE-47><P 674>

#### **antiphonere**<sup>15</sup>

<sup>15</sup> 1 variant; 1 occurrence.

#### ANTIFENERS.....1

A lord, 3if alle þe studie and traueile þat men  
han now abowte salisbury vss wiþ multitude of  
newe costly portos, antifeners, graielis, and alle  
opere bokis weren turned into makynge of biblis,  
and in studiyng and techynge þerof, hou moche  
schulde goddis lawe be forþered and knowen,  
and kept, and now in so moche it is hyndrid,  
vnstudied and vnkept.  
<L 6><T MT10><P 194>

#### **anti-pope**<sup>16</sup>

##### ANTEPOPE.....2

Also in þe 3er of grace Ml• C• xix Calixt þe ij  
sat pope v 3er, which strenþis gadred on ech  
side, toke and prisoned maurici þe antepope for  
seid, wham he made to be sette on a Camelle, his  
face turnid toward þe tail, and held þe tail for a  
bridelle, goyng bifore þe pope.  
<L 379><T Tal><P 187>

Next after king William þe ij for þe discencioun  
þat was bi twix pope vrbain and Wibert antepope,  
he denyed þe trebute of Rome.  
<L 370><T Tal><P 187>

##### ANTEPOPIS.....1

In þe 3er of grace Ml C• lix pope Alisandre þe  
iij come next after Adrian and satte xxij 3er,  
which ouercom iijj sismactikes apostailis, or  
antepopis, which þe Emperour Fretherike made.  
<L 445><T Tal><P 189>

##### ANTIPOPE.....1

and so, 3if God wole, boþe ypocrites and  
tyrauntis schullen be destuyed, as þe antipope  
wiþ his cowrt and þese newe religieuse, and þan  
schal Godis lawe reygne wiþ þe trewe partis of  
his chirche.  
<L 57><T EWS1-36><P 375>

#### **ape**<sup>17</sup>

##### APE.....9

But oon þing þei telle, al if it be fals, þat abite of  
freres wolde make an ape seint.  
<L 749><T 4LD-1><P 269>

and bycause of his synne þis ape made hym  
clothing;  
<L 16><T A09><P 124>

But certis an ape is not so blynd in knowyng of  
dyuerste.  
<L 17><T EWS2-118><P 305>

For siþen þat Bernard seiþ wel þat an vnwys  
kyng in his rewme is an ape in rof of þe halle for  
propretes þat fallon to hym, muche more such a  
poope, maad as heed of hooly chirche is a feend

<sup>16</sup> 3 variants; 4 occurrences.

<sup>17</sup> 4 variants; 26 occurrences.

in monnys body and distorbleþ al þe chirche.  
<L 120><T EWS2-MC><P 333>

But þis is an ouer myche symylitude of an ape!  
<L 40><T EWS3-149><P 75>

many siche ape resouns han men herd a3enus  
crist, as 3if an ape wolde argue þus: “a mannus  
eye is in his hed of sutil fode and vnhilid, bi þe  
same skile shulde his foot” Þis fend mut lerne  
arguyng, and wite to what ende god haþ  
ordeyned dyuerse lemes of hooly chirche, and  
þeraftir shapun hem godis.  
<L 8, 9><T MT27><P 412>

but heere men seyen as bifore þat þis smacchip  
an ape skile.  
<L 5><T MT27><P 413>

An oþer for 3our disformed shap þat signifief  
3our holines, So if it be soþ þat 3e þerof saye, It  
would with litil help make an ape a seint.  
<L 182><T UR><P 107>

APES.....2  
And if þou aske of proude men resoun of þis  
þese apes seyn þat suche atire makes hom  
schapply, and þei mote conferme hom to þo  
worlde, þat asken þis.  
<L 25><T A09><P 124>

And þus þese apes arguen by wey of likenes, and  
done more harme to men þen þof þei cutted hor  
throtes.  
<L 8><T A25><P 423>

APIS.....14  
so siþen God aproueþ matrimonie & craftis 3it  
he aproueþ nowþer þat freres schulde lyue þus  
þis apis argument þat freres maken scheweþ þer  
foli and dampneþ hemself.  
<L 939><T 4LD-4><P 277>

ION But schame þu for glotouns argument & of  
apis boþe, for þus glotouns arguen til þei be  
drounken.  
<L 962><T 4LD-4><P 278>

And se þis apis argument, þat if men focht  
sumtyme, wiþ þes þre causis, þen men schulden  
fecht now.  
<L 10><T A09><P 137>

And þus by ensaumple of glotorye of lordes, apis  
þat ben lesse þen þei synnen mony weys, when  
þei ben to costily and to lustily in fode.  
<L 29><T A09><P 159>

Bot certis þes apis travelen in veyne as þei did  
ever, for seyntis in heven gyven hor blis, as none  
of us in erthe hafs powere to gyve.  
<L 26><T A25><P 423>

siche apis liknessis passen bestis foly, for þei  
wolden brynge by þis þat eche man were God,  
And so 3yue we God leue to spekon as hym  
lykuþ, al 3if we speke not ay so by þe same  
auctorite.  
<L 72><T EWS1-30><P 348>

And in þis monye apis wenon to suwe Crist here,  
and þei slippon into þe fendis wey3e for  
defau3te of Cristus lore.  
<L 67><T EWS2-113 291>

And siþ Crist doip alle his werkis suyngly one  
aftir anoper, he tellip in þe secound myracle hou  
pharisees blynden lordis, for þei can telle apis  
signes and louting as it were holynesse, and wiþ  
sich wymmens port bigile lordis wiþ ipocrisie.  
<L 47><T EWS3-130><P 21>

Capitulum 30m• Also prelatys disceyuen  
cristene men bi licknesse of apis and bi  
argumentis of glotones til þe peple breke goddis  
hestis and meytene hem in here cursed lustis.  
For apis whanne þei seen a man don ony þing bi  
hem wolen assaie to don þe same dedis til þei  
ben perischid for defaute of crafte or kunnyng;  
<L 8, 10><MT04><P 96>

and whanne 3e maken a fonned bischop, that can  
not and loueth not Goddis lawe, stonde mytrid at  
the auter, 3e make an horned asse storide at the  
auter, in the stede of Crist and so of othere  
vnresonable beestis, as lyouns, wluis, beeris,  
apis, dragouns, hoggis, horsis, doggis: and  
othere viciouse prestis, proude, coueitouse,  
raueynouris, wrathful, ypocritis, trecherouse,  
glotenouse, lecherouse, enuyouse, and  
bachbiteris;  
<L 2><T Pro><P 33>

and whanne these fleschly apis and worldly  
moldewerpis han neither the bigynnyng of  
wijsdom, neither desyren it, what doon thei at  
hooly scripture, to schenscipe of hemself and of  
othere men?  
<L 41><T Pro><P 50>

suche apis licnessis passen beestis foly, for þei  
wolden bringe bi þis þat ech man were God.  
<L 64><T SEWW21B><P 114>

For bi þis apis argument þat þou here now  
ratelist, He þat drynkiþ a quart wyne most nedis  
drynk a galon.  
<L 219><T UR><P 108>

APUS.....1  
And so, 3if men wole not be apus, but speke by  
ful simylitude, þei moton make pore staat of þe  
chirche as it was in Petrus tyme, and in þat  
forme þat Crist chees Petre, cheson an able man  
as was Petre.  
<L 658><T EWS2-MC><P 352>

**apert**<sup>18</sup>

APERTE.....19

And sith thei ben the officeris of Crist and procuraturis of pore men, thei ben traitouris of Crist and sleeris of pore men, if thei wasten here liflode and Goddis tresore in pride, glotonie, lecherie, and othere synnis preuy or apert.

<L 20><T 37C><P 8>

And þus þo prest brekes his vow, ouþer priue or apert, sith he vowed to serve God at tyme þat he toke þis state, to lif þo lyve þat fel to a prest, and clenly do his offis.

<L 9><T A09><P 164>

for þei maken þe worldly bischop of Rome, þat schulde be most perfit in gostly povert and mekenesse, and most forsake þe world, after Crist and Petir and Poul, to be chef lord of alle here goodis, prevey and apert.

<L 15><T A22><P 303>

And certis of his comyn mysdoing, priuey and apert, kan no man fully telle but God himself.

<L 18><T A22><P 331>

but oueral goþ symonie priuayly or apert.

<L 16><T APO><P 78>

And þus alle þes newe ordris, þat crokon fro ordenaunce of Crist, 3yuon occasion to synne oþur pryue or apert.

<L 101><T EWS1SE-22><P 571>

For monye ben traytours to God and procatouris to þe feend, or pryue or apert, þat wole not stonde for Godus lawe.

<L 180><T EWS2-122><P 327>

For certis no man doip ou3t in hiddis, and 3it he castip to be in apert, for þis were falsed of manns lif in doying and in entent.

<L 28><T EWS3-172><P 150>

priue or apert/ Goddis lawe in englische□

<L 3><T LL><P 99>

þis men my3ten schewe bi seuene 3iftis of þe holy gost, bi myspendyng of fyue wittis, bi sixe consentis of synne, and colouryng and meyntenyng of alle synnes preue and apert, and namely bi false procuryng of matrymonye bi soteltees and queyntese and false bihetynge, and fals dyuors makynge, hou þes newe feyned religious ben anticristis, sent preuyly of þe feud to disceyue men in gostly goodis and worldly, and norischen hem esily in synne, and dryuen hem to helle to euerlastyng dep.

<L 9><T MT01><P 20>

and ben present in here owene persones in costly array as kyngis, and meyntene many men of armes to slee cristene men in body, and þei hem self killen many þousand in soule and bodi be cursed ensaumple of euyl lif and meyntenyng in synne for money, and bi cursed conseil priue and apert;

<L 22><T MT04><P 91>

and we ben tau3t to lyuen in mekenesse eche to oþer, and to desire heuenly þingis, as vertues and holy lif, and don alle oure dedis preuyly and apert for þe honour of god and þe blisse of heuene;

<L 12><T MT11><P 198>

God delyuere vs from alle euyl of synne preuy and apert, and namely fro enduryng in synne and dispeir of goddis mercy, and fro bodely werris and vengauce and peynes, boþe in þis lif and purgatorie and and graunt vs bi ri3t feiþ trewe and perfit charite to gete heuenely blisse.

<L 23><T MT11><P 201>

3it feyned religious men pursuen pore prestis to prison and to brennyng bi many cursed lesyngis and sclaudryng priue and apert, for as mochel as þei prechen trewly and frely cristis gospel and goddis hestis and reprouen here ypocrisie, symonye, coueitise and oþere disceitis;

<L 30><T MT13><P 211>

for prelatis hiden þe gile of here symonye and ypocrisie, þat vnneþis comeþ ony to ony grete benefice wiþouten symonye, priuy or apert;

<L 12><T MT15><P 237>

for herbi þei ben bolde to walwe in synne preue and apert;

<L 22><T MT18><P 271>

And they setten in there houses/ mawmetes of stockes & of stones/ & tofore hem they knelen priuylich and apert/ & maken her preyers/ and al this they seyen is thy worschup/ and a gret heryeng to the.

<L 11><T PCPM><P 34>

And nemne the anon nought, and thy name takke With proude wordes apert that passeth his rewle.

<L 2><T PPC><P 19>

Also it preisith myche almes and good preier, and repreuith gretly extorcouns, and wrong, and false oothis, and false mesuris, and false wey3tis, and al fraude, preuy and apert;

<L 35><T Pro><P 41>

APERTE.....3

If þei lyuen þen in leccherie, priue or aperte, þorow her ydel lijf, and her lusty fare of hye wynis and hote spicis, and nyce daliaunce, and spenden þus her tyme in þe seuen dedly synnis,

<sup>18</sup> 2 variants; 22 occurrences.

harde veniaunce wole come to suche at þe day of her acountis, for mys spending of her hye degre, and her yuel ensaumple.  
<L 592><T CGDM><P 224>

In his tyme for multitude of þeves, priue and aperte, in feeldis and chirches, offeryngis were tak away from auters, and of ech cuntre, men ceesid for to com to Rome.  
<L 286><T Tal><P 184>

And I seide, Ser, is not al þe lore, þe heest is and þe counseilis of holy chirche meenes and heleful remedies to knowe and to wiþstonde þe priuy suggestiouns and þe aperte temptaciouns of þe fend, and also heleful meenes and remedies to haten and fleeen pride, and alle oþer dedly synnes and þe braunchis of hem, and souereyn meenes to purchase grace for to wiþstonde and ouercome alle fleischly lustis and mouyngis?<sup>19</sup>  
<L 2053><T Thp><P 87>

#### **aperteli**<sup>19</sup>

APEERTLI.....4

And þe fourþe þing þat moueþ me to write þis sentence is þis: I knowe, bi my sodeyne and vnwarned apposynge and answeyng, þat alle þei þat wolen of good herte wiþouten feynyng oblischen hemsilf wilfulli and gladli aftir her kunnyng and her powere to suen Crist pacientli, trauelyng bisili, priuili and apeertli in werk and in word to wiþdrawen whom þei mowen fro vicis, plantyng in hem vertues if þei mowen, comforyng and ferþeryng alle hem þat stonden in grace, if herwiþ þei ben not enhauncid into veyn glorie þoru3 presumcioun of her wisdam neiþer englaymed wiþ ony worldli prosperite, but meke and pacient, purposyng to abide perceuraunli þe wille of God, suffryng wilfulli and gladli wiþouten ony grucchyng whateuer 3erde þat þe Lord wole chastise hem wiþ, þis good Lord wole not þanne faile for to counforte, and helpe alle siche men and wymmen in euery moment and at euery poynt  
<L 112><T Thp><P 27>

And þe Archabischop seide to me, I wole schortli þat þou swere now here to me þat þou schalt forsake alle þe opynynouns whiche þe sect of Lollers holdiþ and is sclaudrid wiþ, so þat aftir þis tyme neiþir priuyli ne apeertli þou holde noon opynoun whiche I schal, aftir þat þou hast sworun, reherse here to þee.  
<L 352><T Thp><P 34>

And I seide, Ser, I prechid neuer þus, neiþer þoru3 Goddis grace I wol in ony tyme consente to þenke ne to seie neiþer priuyli ne apeertli.  
<L 1061><T Thp><P 56>

For I purpose wiþ þe helpe of God, in remissioun of alle my synnes and of my ful cursid lyuyng, to hate and fle priuyli and apeertli to sue þese foure forseide men in þe brode weie of þis world in þe whiche now alle þei walken in sclaudre.  
<L 2117><T Thp><P 89>

APEERTLY.....2

I schal outdrawe, þat is, apeertly I schal schewe bifore her i3en my swerd, þat is, venemouse lustis and likyngis of deedly synnes, and þoru þo my my3t schal sle hem goostli, Manye he sleep but not alle, and al his malice schal þe wickider ben.  
<L 31><T A01><P 20>

And I seide to him, Ser, I am boþe aschamed on her bihalue and ri3t sorouful for hem þat haue certified to 3ou þese þingis þus vntruli, for I prechide neuer neiþir tau3te þus priuyli ne apeertly.<sup>7</sup>  
<L 638><T Thp><P 43>

APERTELY.....3

And, as trewe men tellen, freris seyn apertely, if þo kyng and lordis and oþer men stonden þus ageyns hor fals beggyng, and wil not suffer freris to robbe hor tenauntis, bot gif hor almes to hor pore neghtboris, freris wil go out of þo lond and cum ageyne wiþ bright hedis.  
<L 10><T A24><P 388>

Ffor oft sithe he schulde telle apertely þo fautes of his brether, and oft fle hom as cursed men þat his reule ageyneseis.  
<L 15><T A25><P 417>

Ne he wille not sey apertely or openly þat Emperre of Rome was to be destroyed for þat þei trowed þat þei schulde comande or haue empire wiþout ende, after þat of þe Apoc• 10.  
<L 41><T Ros><P 61>

APERTILY.....2

And Esdrias also redde it from morou to mydday, as it is pleyn in his ffirst boke, 8° c°, apertily in þe stret, and þe eeres of þe puple weren entently wouen þerto and þei vnderstoden it;  
<L 30><T Buh><P 171>

Forsope if he had seide boldily and apertily þat Antecrist schal no3t come but if þe Empire of Rome be first fordone, it semed þan a ri3twisse cause of persecucion to rise in þe chirch of þe est.”  
<L 3><T Ros><P 62>

APERTLY.....23

þat is, I schal schewe me Lord Almy3ti aboven al þing, and I schal seyn apertly, I lyve wiþouten

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<sup>19</sup> 5 variants; 34 occurrences.

eende.  
<L 26><T A01><P 46>

Pese men, wiþ alle oþere þat ben wickid, þou3 þei han greet welþe and ese in þis liif, and ypocritis þat leeten as þei weren riche of goostli goodis, crijnge her holynes in outwarde tokenys, he lefte empty of grace and joie, þou3 þei ben ful of favour of folk, and vile lustis priveli, and manye apertly, but in þe day of doom þei schulen fynde nou3t but peyne.  
<L 13><T A01><P 51>

Hor bodily lecchorye cryes in þo Chirche bothe prively and apertly, by holdyng of hor lemmons and by getyng of hor childer, as þei were weddid men.  
<L 21><T A09><P 163>

and where weyes þat Crist hadd ordeyned to governe hiis Chirche schulde be susteyned and kepte, siþen God himself biddus so, Anticrist seis apertly þat it were greet schame to lyve or to speke so, siþen þe world askes þe contrarie, And so þei ben greet heretikes, þat speken of Goddus lawe, or agayn Anticrist lawe, as enemyes to þe Chirche.  
<L 23><T A10><P 181>

But summe of Anticristis clerkis seyn apertly, þat þe lond shal be enterdited, and alle men þerinne cursed, raþer þan þei wolen be brou3t to þe meke staat þat Crist putte hem inne.  
<L 7><T A22><P 276>

And bi so moche þei ben worse þan outlawis and comyn þevys, for þei doun þis robberie apertly, and justifen it bi colour of holynesse, þat no man may a3enstonde hem wiþouten open werre.  
<L 24><T A22><P 305>

And drede we not pese philosophres to graunten hem apertly þat þe same substaunce is furst watur and siþ wyn;  
<L 58><T EWS1-33><P 362>

And aftur seiþ Crist to hise apostles þat pese þingus he seyde byfore to hem in prouerbys and mystily, but now is come tyme whan he schal not speke þus to hem in prouerbys, but apertly of his Fadur he schal tellen hem as beste is.  
<L 60><T EWS1-51><P 456>

Þis Nychodeme cam by þe ny3t þat figurede his ignoraunce, but to þe literal wyt he dredde hym for his breþren to comen apertly in þe day and speke wiþ Iesu Crist;  
<L 15><T EWS1-54><P 469>

Here we schal vndurstonde, þat confession þat Crist nameþ here, is not rownyng in prestis heere, to tellon hym synne þat wee han doon, but it is grawntyng of trowþe, þe whiche is apertly

seyd, wiþ redynesse to suffre þefore, whateuere man denieþ it.  
<L 69><T EWS2-63><P 45>

And howeuere we spekon, God woot wel how þis chaffaryng is mad, pryuely or apertly;  
<L 76><T EWS2-83><P 163>

And aftur þis synne may falle þat ladyes be take pryuely, and afturward apertly, fro þer hosboundys by preestus.  
<L 113><T EWS2-89><P 204>

And, as somme men spekon, þis name is ofte told somtyme pryuely, and somtyme apertly, and it was ofte figured byfore þat Crist was bore.  
<L 52><T EWS2-95><P 232>

he spekiþ apertly.  
<L 33><T EWS3-166><P 132>

And whanne his briþeren weren went, þanne he steyede to þe feeste day not apertly but as in hid.  
<L 55><T EWS3-172 P 151>

Neþeles no man spac apertly of hym, for drede of þe Iewis.  
<L 59><T EWS3-172 P 151>

But Iesu wente not apertly nou among þe Iewis, as he dide bifore, but wente out into a cuntrey byside desert, into a cite þat is clepid Effrem.  
<L 41><T EWS3-175><P 158>

and þei bryngen comnues in þis errour, þat 3if þei taken ony þing preuely or apertly fro anticristis chirche and his clerkis þei schullen be cursed and prisoned and dampnyd in helle;  
<L 27><T MT06><P 119>

namely 3if he reproue hem of here wickid lif and teche hem þe beste weie to heuene boþe in word and dede, and so be hurlid and pursued priuely or apertly, and so hatid amonge hem þat he schal be fayn to sette his chirche to ferme to suche a gettere nerehonde for nou3t, or ellis for fals sclaundre putt on him lese his chirche, or for schame or anoy flee þe contre, and bi þis wrong ben many men lettid fro goddis seruyce and trewe techynge.  
<L 7><T MT15><P 243>

but þis is don apertly to prestis, when þei ben good and louen more þe heele of mennes soules þenne her goodis by coueytise.  
<L 23><T MT23><P 340>

siþ bischops of ierusalem maden crist be cursid and suspendid for þey seiden he was not on goddis half but wiþ belsebub a prince of deuels, and þey puttiden men out of synagoge þat confessiden crist apertly, and aftir þei

suspendiden hym in þe cros ful felly.  
<L 32><T MT27><P 456>

It semes raþer þei stiren God to veniaunce þan to mercy, as Gregory seis, and apertly blasfemen God for her cursid lif, whateuer hor tonge blabere, as seynt Austen witnessiþ by grete dyleberacioun in many bokis.  
<L 126><T SEWW16><P 86>

Pou sadist þou were no lettred man, þou preuest þi self fals, For þou spekist of jerarchies, of herisies also Pou art guilty in alle þes poyntes, & þi breþer boþe, Þat I would preue apertly if þat þe tyme suffrid.  
<L 316><T UR><P 111>

**apostasie**<sup>20</sup>  
APOSTASIE.....32  
sette not hope of helthe in the forseid ymagis, neither leeuene the werkis of merci anentis pore men, which Crist comaundide undir the peyne of euere lastinge dampnacioun in the xxv<sup>o</sup> c<sup>o</sup> of Mathu, netheles to gon a pilgrimage and visite suche placis and sette hope of helthe in doumbe idolis or in ymagis maad with mannis handis, in offrige to tho ymagis or to riche men of the world the almes dedis that ben due to pore men bi comaundement of Crist, is uttirli uneful, and an opin signe of idolatrie, and spoilinge and sleeynge of pore men, and apostasie either goinge abak fro cristene feith.  
<L 5><T 37C><P 24>

Anemtes þe apostasie of freres, I wolde it were awaye, for þei hemself schulden bewar of þis heresie, siþe þei schal be darnpned þerfore if þei laste þerinne.  
<L 885><T 4LD-4><P 274>

CAP• II• Also freris seyn prively þat hit is apostasie and heresie for a prest to lyve as Crist ordeyned a prest to lyve, by forme of þo gospel.  
<L 15><T A24><P 368>

We shal sup pose of our bileve, þat ilche man þat is ordeyned of God to be dampned is apostata to jugement of God, as þe ri3t resoun shewiþ of þe apostasie. And 3if apostasie is stondyng bihynde, hou myche stondiþ bihynde ilche siche þat shal be dampned?  
<L 3><T A26><P 431>

And therefore, as experience proveth, ever sithen regnyde siche maner apostasie in the puple, seside never the venjaunce of God upon us, outhur of pestilence, outhur of debate, outhur of flodis, other of derthe, and of many othere, and commely whan men be most unskilfully merye sone after fallith sorowe.  
<L 13><T Hal><P 54>

þat cursiþ 3ou for 3oure apostasie/ & for 3e pullen as foxis to her hoolis□  
<L 20><T LL><P 12>

wiþ pore mennes goodis & pilage of lordis/ defende þis foule apostasie□  
<L 2><T LL><P 40>

Se now þyn apostasie□  
<L 14><T LL><P 91>

But, certis, þe grounde of refusing of Cristis wyne þat meruellisli confortiþ and kepeþ men in sobirnesse, and chesing of þis wyne þat makith men hornewoode, is þe grete habundaunce of temperal possessions, þe wiche þis vnclene woman occupiþ a3enst þe lawe of God, for bi þis sche felle into apostasie a3enst his lawe.  
<L 1321><T OBL><P 190>

and þat mai not be among þese ypocritis duringe apostasie þat þei stonden yn.  
<L 2367><T OP-ES ><P 115>

For siþ þis endowing is heresie and symony, peruertyng of Cristis ordynaunce, and robberie and in a manere manslau3tir, and perpetuel apostasie fro Cristis pouert þat was verri and not feyned, as it is declarid aboue, it mai not be callid truli almesse;  
<L 2376><T OP-ES ><P 116>

For, certis, siþ þes tiþis and offryngis (þe whiche as I suppose counteruailen þe seculer lordis rentis of þe rewme, or ellis passen as it is ful licli, for if þei ben lesse in oo chirche, þei passen þe seculer rent in anoþir), ben sufficient for alle þe prestis in cristendom, and þei ben euene delid, it were no nede to amortise seculer lordships to þe staat of clergie, þe which amortiseing is vndoing of þe lordis and apostasie of þe clergie;  
<L 2482><T OP-ES ><P 122>

And whateuer part þo þat ben fauorable to þis beggerie þat 1 enpungne now han of þe praiers and suffragiis of þo beggers, of þis I am sure þat alle þo þat, of proud will or malice or þoru3 vnkun nyngnesse þat þei han þoru3 her owne rechelisnesse, ben fauorable to þis abusioun, ben ful parteners of þis greet synne of begging a3ens Goddis ordynaunce, and of þe lesyngis þat þei maken upon Crist and oþir seyntis in maintenaunce of þis apostasie.  
<L 2744><T OP-ES ><P 131>

þe which customable beggerie Crist my3te not ordeyne in his chirche, for it is a vicious faute, and Crist my3te ordeyne no such faute, as it is declarid bifore, for he is wiþoute faute, and made an ordynaunce for his chirche, þe which ordynaunce kept, as men ben boundun to kepe it,

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<sup>20</sup> 4 variants; 41 occurrences.

his chirche in euery degre and staat shulde haue be wiþoute faute of goodis of fortune, kynde and grace, of þe whiche goodis þe apostasie of þe clergie haþ robbid it now.  
<L 2824><T OP-ES ><P 134>

And so, if þei ben nedid to customable clamorous begging, þei mai wite it no þing saue her owne apostasie, wherbi þei ben straied awei fro þe pure religioun of Crist, and fro þe vertuous mene, þe which is fautles, þat Crist chees to him and to hise apostlis, into þe vicious extremyte þat I now bi autorite of Goddis lawe and resoun dampne here.  
<L 2868><T OP-ES ><P 136>

And wondre þou not, alþou3 I mene here þat þe lawe, bi þe which þe clergie is rulid in þis apostasie, be anticristis lawe, siþ þe clergie lyueþ so ful contrarie to Crist vndir þis lawe. And no doute, as it is in partie declarid aboue, þis apostasie and þis greet auoutrie is ground and roote of al þe meschif in cristendom.  
<L 3016, 3018><T OP-ES ><P 141>

for þus seint Iohun Baptist hewe upon þe apostasie and þe goostli auoutrie of þe clergie of þe oold lawe, in whom at þat tyme was cheefli þe malice of anticrist and his chirche, þe which haþ growe forþ wiþ Goddis chirche 3he, growiþ and shal growe fro þe first wickid man Caym into þe last þat shal be dampned.  
<L 3022><T OP-ES ><P 141>

And herfore þis hoore procuriþ to hir power and leue of kyngis to kille þus Helye, þat dampneþ þis hordam, þe whiche assenten cowardli to hir foul peticioun for vnauysid oþis þat þei han maad to maintene þis avoutrie and apostasie, as her auncetris han don bifore hem.  
<L 3075><T OP-ES ><P 143>

And þis encumbrance of þis womman, wiþ þe apostasie and avoutrie þat suen þerof, shal not ceesse into þe tyme þat þe erþe opene his mouþ and swolow up þis flood, and so helpe þis womman, as þe Apocalips spekiþ þat is to seie, into þe tyme þat seculer princis take þese temperaltees a3en into her hondis and redresse þe clergie to heuenli lyuyng, as Gorham seiþ upon þe twelþe chapitre of þe Apocalips.  
<L 3078><T OP-ES ><P 143>

And boþe þese parties eche on her side han euydencis suche as þei ben to coloure wiþ her ypocrisie and her apostasie fro Crist and his purid lawe.  
<L 684><T OP-ES ><P 27>

And þei wolde bigynne at þis heresie of þis lordship in þe staat of þe clergie, þe which I now enpungne, þat makiþ þe clergie bi dampnable apostasie ouere foul straie awei from Cristis

blesid ordre.  
<L 1172><T OP-ES ><P 50>

And dredeles þe lay peple, and nameli þe lordis, shulde take heede ful tendirli to þis vois of Crist, for þis apostasie of þe clergie wole not oonli be cause of dampnacioun of þese ypocritis, but also of alle þo þat mai amende þis vnryllynesse among þese apostatas and doen not;  
<L 1497><T OP-ES ><P 64>

And þe lordis shulde wiþ bisi studie considere þese here þat, al so long as þe clergie stondiþ in þis dampnable apostasie fro Crist and his lawe, and is encumbrid in þo two viciouse extremytees þat I haue spokun of, þei doen no dede þat is acceptable or worþi meede in blis.  
<L 1502><T OP-ES ><P 64>

For dedis þat ben good in kynde, as praier, sacrifice, fasting or almesse, or ony suche oþir, ben not meedful wiþout charite, þe which charite stondiþ not wiþ þis dampnable apostasie; and stondege þis apostasie, þis peple synneþ deedli what þat euere þei doen, for as moche as þoru3 a dampnable sleuþe þei contynuen in þis hidouse apostasie.  
<L 1507, 1509><T OP-ES ><P 66>

And þerfore lordis schulden take hede full tendirli to þis voyce of Criste þat saiþ Turne þis swerde a3eyne into his place', forwhi þis apostasie of þe clergie will not oonly be cause of dampnacion of hemsilf, but also of alle þo þat mai amende þis and done not.  
<L 308><T OP-LT><P 65>

For, certis, siþ þes tipis and þis offryngis (þe whiche as I suppose cowntirvaylen þe seculer lordis rentis of þe rewme, or ellis passen as it is full likly, for þou3 þai he lesse in oo chirche, þai passen in anoþer), ben sufficient for alle þe prestis in cristendome, and þai wer euen delyd, þen it wer no nede to amortise seculer lordeschipis to þe state of þe clergi, þe whiche amortesyng is yndoynge of lordis and apostasie of þe clergy;  
<L 951><T OP-LT><P 123>

Also Ieronymus apon þe same Epistile'' But if first come dessension,' þat on Greke is seide apostasie, þat all þe folke þat bene subiecte to Empyre of Rome parte or go away fro þam, and þe man of synne be reuelate', þat is schewed, worn þe wordes of all propfetes pronuncieþ a man of synne, in wome is þe wille of all synnes, & þe sonne of perdicion', þat is of þe deuele.  
<L 23><T Ros><P 61>

Thos were destrued for schenful apostasie and blasphemed a3en crist, aboute þe 3eer of grace MI CCC and xij vndir pope Clement þe v.  
<L 384><T Tal><P 188>

For, certis, ri3t many men and wymmen marken and hideousen þe falsnesse and þe cowardise of þese forseide vntrewe men, how þat þei ben stranglid wiþ benefices and wikdrawen from þe treuþe of Goddis word, forsakinge to suffre þefore bodili persecucioun, For bi þis vnfeipful doynge, and apostasie of hem specially þat ben greete lettrid men and haue knowlechide opinly þe treuþe, and now, eiþer for plesynge or displesynge of tirauntis, haue take hire and temperal wagis to forsaken þe treuþe and to holde þera3ens, sclaudringe and pursuynge hem þat coueiten to suen Crist in þe weie of ri3twesnesse, manye men and wymmen herfore ben now moued;

APOSTASIES.....2

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

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

APOSTASYE.....6

But al 3if kny3ts and alle men shulden be religiose, neverþelees spek we of apostasye of prests.

And 3it þei poudren blasphemye in among þis apostasye, for þei seyen þat þei haven mor power of Crist þan ever he wolde 3ive to Petre or Poul.

So 3if we taken heede to apostasye þat goiþ evene a3en þe ordre of Crist, þer ben fewe bisshopis, possessioners, or frers, þat þei ne ben apostataes, al 3if þei holden her sygnes.

And in þis apostasye trauelen alle þes newe ordris, as 3if þei wolden putte uertu and religioun in þer cloþis;

Myche more pleyinge of myraclis benemeth men ther bileve in Crist, and verre goynge backward fro dedis of the spirit to onely syngnes don after lustis of the fleysch, that ben a3enus alle the deedis of Crist, and so myraclis pleyinge is verre apostasye fro Crist, and therefore we schal nevere fyndyn that myraclis pleying was usid among

Cristene men; but sythen religious onely in tokenes shewiden ther religioun, and not in dedis, and sythen pristis onely in syngnes and for money schewiden ther pristhode, and not in dedis, and therefore the apostasye of these drawith myche of the puple after hem, as the apostasyie of Lucifer the first aungel droow3 myche of hevене after hym.

APOSTASYIE.....1

but sythen religious onely in tokenes shewiden ther religioun, and not in dedis, and sythen pristis onely in syngnes and for money schewiden ther pristhode, and not in dedis, and therefore the apostasye of these drawith myche of the puple after hem, as the apostasye of Lucifer the first aungel droow3 myche of hevене after hym.

**apostata**<sup>21</sup>

APOSTAAS.....2

And monye men þat byfore weron hoolde trewe men drawon in þer hornes for þes apostaas.

for ri3t as thes han bodily avauntage at more pris than the word of God, as thei maken the word of God but a mene to ther avauntage, so these myracle pleyeris and the fawtours of hem ben verre apostaas, bothe for thei puttun God bihynde and ther owne lustis biforn, as thei han mynde of God onely for sake of ther pley, and also for thei deliten hem more in the pley than in the myraclis silf, as an apostata more delitith hym in his bodily wynnyng than in the trowthe of God, and more preysith seemely thing is withoute forth than ony fayrnesse withinne forth to Godward.

APOSTATA.....34

But nowe a frere may trespas a3ens Goddis lawe as myche as he wole, & be not clepid apostata ne punysched in prison, but for a litel trespas a3ens þis clouted begger he schal be prisouned and defamed as he hadde killed Crist.

For sich oon schuld for his treuþe be pursued, cursid & clepid apostata.

As, he schulde be holde apostata þat lefte his abite for a day, but for leevyng of dedis of charite schulde he noþing be blamed.

Ffor if þer be any frere þat is a prest, cunnyng in Gods lawe, and able to travel to sowe Gods

<sup>21</sup> 8 variants; 71 occurrences.

wordis amonge þo puple, if he do þis offis frely, goynge fro cuntre to cuntre where he may moste profite, and ceesse not for prioure ne any oþir satrap, and charge not singuler habite, and begge not, bot be payed with comyne mete and drinke, as Crist and his apostils were, þei wil pursue hym as apostata, and drawe hym to prisoun, and sey þat he is cursed for þis dede.  
<L 23><T A24><P 368>

Ffor if a frere leefe his bodily habite, to þo whiche he is not bounden by Gods lawe, he is holden apostata and scharply pursued, sumtyme to prisoun, and sumtyme to þo deth, þof he serve better God wiþoute his habite þen þerinne.  
<L 2><T A24><P 373>

for ellis he was apostata if Austyns reule were gode.  
<L 15><T A24><P 375>

Bot if a frere be oute of his roten habite, 3he, an hour, he is apostata, þof he love more God and serve hym better, and profite more to Cristen men. And þus þei putten more holynesse in hor roten habite þen evere did Crist or his apostils in hor cloþis, ffor Crist was thries on a day oute of his clothis, and 3itt he was not apostata.  
<L 21, 25><T A24><P 389>

/DE APOSTASIA CLERI/• CAP• I• Siþ ilche Cristen man is holdon to serve Crist, and who ever fayliþ in þis is apostata, it is likliche to many men þat þe mor part of men, bi her viciouse lijf, ben combred in þis heresyse.  
<L 2><T A26><P 430>

We shal sup pose of our bileve, þat ilche man þat is ordeyned of God to be dampned is apostata to jugement of God, as þe ri3t resoun shewiþ of þe apostasie.  
<L 2><T A26><P 431>

þis cursidnes did not Judas, ne Nero, ne Julianus apostata, ne Mathamet, ne Sergius þo munck, his techer.  
<L 1><T A29><P 471>

Pride made þe faire aungel, Lucifer, to be apostata and firste breke þe swete ordre and feloschipe of angelis whanne he, for his fairhede and his myche witt, wolde haue be aboue alle oþer angelis and made him pere to God þat, of his godenesse, made him so faire and so wise.  
<L 194><T CG11A><P 136>

for ri3t as thes han bodily avauntage at more pris than the word of God, as thei maken the word of God but a mene to ther avauntage, so these myracle pleyeris and the fawtours of hem ben verre apostaa, bothe for thei puttun God bihynde and ther owne lustis biforn, as thei han mynde of God onely for sake of ther pley, and

also for thei deliten hem more in the pley than in the myraclis silf, as an apostata more delitith hym in his bodily wyynyng than in the trowthe of God, and more preysith seemely thing is withoute forth than ony faynesse withinne forth to Godward.  
<L 43><T Hal><P 53>

Whi is a frere apostata þat leueþ his ordre and takiþ þe cloþis & rulis of anoþer ordre, siþ Crist haþ made but oo religioun good and esie & comun for alle men & wymmen?  
<L 122><T JU><P 59>

3if 3e seie, Iacke nay oure relegioun is not in our abite, frere, whi art þou prisoned and clepid apostata for leuyng þin ordre & weringe a blewe gowne & a reed hood?  
<L 135><T JU><P 60>

For 3if a prest of her feyned ordre wole lyue poreli and iustly and goo freli aboute and teche frely goddis lawes, þei holden him apostata and prisonen hym, and holden hym cursed for þis prestis lif comaundid, ensaumplid of crist and his apostlis; and so 3if a cristene man wole forsake a wickid worldly couent ful of pride, ypocrisie, coueitise and symonye, after snybbyng as crist techeþ in þe gospel, þei pursuen him as apostata and cursed man, for he doþ as crist and his apostelis techen;  
<L 19, 24><T MT06><P 127>

þe on and fourtiþe, þat þes newe religious blasphemmen not god in holdyng a prest of here ordre apostata and cursed 3if he lyue among cristene peple where he haþ resonable euydence to profit most bi good ensauple of holy lif and trewe and free prechyng wiþoute flateryng and beggyng and lesyngis sewyng.  
<L 12><T MT14><P 225>

For ellis men in obedient as þe firste apostata.  
<L 10><T MT21><P 293>

Furþurmore, seiþ Poule in his prophecie of antecrist þat he schewiþ hymself as he be God, so þat þis grete apostata from þe religioun of Crist and his rule is contrarious to God, and enhaunsid aboue al þing þat is seide God bi office or ellis is God bi kinde, as I haue in parti schewid here before.  
<L 770><T OBL><P 176>

And wondre 3e but lital, alþou3 þis grete ipocrite and renegat, þat is so fer falle wiþ þe first apostata Lucifer from his owne astate and degre, holt himself not in oo pli3te a3en God, but nou3 enhaunsiþ himself and is enhaunsid bi oþur aboue God, and nou3 schewiþ hymself as he were God.  
<L 776><T OBL><P 176>

And our þis, siþ a man mai not, as olde seinttis seien and supposen, be conuict of heresie bi lasse auctorite þan holi writt, þis apostata, conuicting men of heresie bi his tradicions, seiþ in þe same dede þat his owne wille and determynacioun is as meche of auctorite or more þan Goddis lawe;  
<L 1030><T OBL><P 183>

For he holdeþ alle þo acursid þat on any wise besien hem to redresse þis drunken apostata to þe soburnesse of Cristis lyuyng and his teching.  
<L 1211><T OBL><P 188>

And, certis, þis lawe þat þis apostata is gouerned bi and gouerneþ oþur is like drasti or vnfyned wyne þat is perlous to drynk.  
<L 1327><T OBL><P 191>

For þour blynde and vnruli deuocioun þat folis hadden to Crist, þat is martre of martris, and of oþur seinttis and martris, þei haue 3euen a3enst þe gospel ful many lordschippis and possessions to þis grete apostata, þe wiche ben nou3 grounde and rote of alle vnrulinesse regnyng in þe chirche.  
<L 1365><T OBL><P 192>

And so þis poynt, as I seide, among ful many oþur þat ben longging to good manerys is ful grete, and a notable eyudence in þe wiche þis vnmesurable apostata is fal out of þe mesure of Goddis lawe.  
<L 1373><T OBL><P 192>

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

And þis word of Danyel is al oon, as Gregor seiþ vpon Poulis worde, wher he seiþ of þis apostata þat he sittip in temple schewing himself as he be God.  
<L 1424><T OBL><P 193>

And þis grete apostata wiþ his newe sectis, þat ben his special lemys to bere him, bi magnefiyng of his power is þe most schameles heretik þat euer was.  
<L 1784><T OBL><P 202>

And certis I dar in peyne of my soule seie to þis grete apostata antecrist, þat is þus in maneres and beleue straied aweie fro Crist, þat he schal neuer haue rest but if he turne a3en and su3e Crist in maneres and beleue.  
<L 2153><T OBL><P 212>

And if men loþen a religiouse ypocrite and callen him apostata þat chaungiþ þe abite or þe rule þat his synful foundour haþ bitake him, hou moche raþer shulden men loþe suche, and calle hem apostatas þat þus dampnabli straien awei fro þe perfeccioun of þe gospel, to þe which, as þei seien, þei han maad here profession?  
<L 1510><T OP-ES ><P 66>

Homo apostata, vir inutilis, graditur ore peruerso/.  
<L 104><T UR><P 105>

Clerk is als meche to mene as of þe sort of God, And so þou preuist þi self no such if þou loke ri3t, Bot a liere apostata with alle his oþer pointes.  
<L 119><T UR><P 105>

Dawe, forþou saist 3e robbe hym fro þe worlde, 3e maken hym more worldly þan euer his fadir 3ee, þow3 he were a plowman lyuyng trwe lyf, 3e robbe hym from þe trwe rule & maken hym apostata, A begger & a sodomit, for such þai ben many.  
<L 262><T UR><P 109>

APOSTATAA.....1  
But & þou be apostataa□  
<L 4><T LL><P 91>

APOSTATAAS.....14  
For not al only þer signes ben bagged wiþ lesings, but þeise apostataas moweþes þat ben misturned medelen lesings of mouþe wiþ lesynges of dede.  
<L 57><T 4LD-4><P 237>

þe seconde heretikis in þe Chirche ben apostataas, and ben alle siche þat gon abac in Cristis ordre, for þei trowen not fully þat Crist was most pore man.  
<L 15><T A16><P 211>

Alle siche rotid in þis ben apostataas;  
<L 7><T A16><P 212>

and ellis þei ben apostataas. And if men ben apostataas, þei leeven þo better ordir, and taken anoþer lesse perfite.  
<L 10, 11><T A24><P 368>

And þo ordir of Crist in his clenness and fredome is moste perfite, and so hit semes þat alle þese freris ben apostataas.  
<L 14><T A24><P 368>

And siþ holynesse of men makip holy plase and not a3en, and siche cursid apostataas þat louen more muc þan men, ben moost cursid ipocritis, þer plase is entirditid of God.  
<L 29><T EWS3-238><P 316>

A man may leue his wijf a moneþ eþer a 3eer as many men doen, and if 3e leuen 3oure abite a wike eiþer a quartere of a 3eer, 3e ben holden apostataas.

<L 129><T JU><P 59>

whanne 3e leyen 3oure abite bisidis 3ou 3e leyn 3oure religioun bisidis 3ou, & þanne 3e ben apostataas.

<L 134><T JU><P 60>

For bi þis foli ben many apostataas in herte & wille al her lijf, þat wolden go out in dede but for to drede of deef if þei weren taken a3en.

<L 351><T JU><P 69>

are founden to be apostataas or haue gon abak from þe bileue/ wherfore þe chirch stondiþ in þoo persooones□

<L 23><T LL><P 21>

ment it bi Iudas/ Be not þise apostataas□

<L 25><T LL><P 92>

Jude seiþ þat þise apostataas ben in heere metis filþis, þat feeden men wiþoute drede, feedyng hem self;

<L 24><T MT22><P 306>

vpon þis tixte seiþ Lire þus, þe chirche is not in men bi weye of powere or dignite, spiritual or temperal, for manye princis and hi3e bischopis and oþer of lowere degree, state or dignite are founden to be apostataas, or haue gon abak from þe bileue;

<L 8><T SEWW22><P 116>

APOSTATAIS.....3

And þan are þei proud apostatais and wrong doars.

<L 15><T APO><P 61>

in Daniel's name, or canelis þat are callid of þe holy apostolis, or chitering of briddus, or sich oþer, for hous to be maad, or weddingis to be couplid, or in gederung of herbis, seiþ ani charme but þe pater noster, or þe crede, or puttiþ ani strowis wiþ figeris writun on men for any infirmite, or vp on bestis, or tenden to wiche falsnes in hailes or tempestis, þey þat trowen to swilk þingis, or gon to þe hous of hem, wite þei hem to haue brokyn þe cristun feiþ, and þe baptem, and to be paynims and apostatais, þat is goyng o bak, and to be þe enemyes of God, and greuowsly to haue incurrid his wraþ, be but?

<L 29><T APO><P 93>

Sathanas kyng of sorowe, prince off darkenes, duke and lorde of all hell, abbott and prior of all apostatais from Crist of the order of ypocrysie, and president of pride, to all þe brethern of our ordre, the coventis of lyers, we send greatyng and welfare as we haue ourself, commandyng in any wise þat ye be always redy and obedient to

owur will and to our commandmentis and cowncellis.

<L 4><T SEWW17><P 89>

APOSTATAS.....14

þese apostatas ben cursed & heretikkes boþe.

<L 523><T 4LD-1><P 258>

Lord, siþen synnes þat folowen þe sowles stonden in wille & not wiþou3teforþe, but if it springe from inordinate wille, in hou vnclene places dwellen þese apostatas!

<L 677><T 4LD-1><P 266>

But more ben freres mungeled in mater of scole, wher þer religioun wiþ perfeccioun of þer ordere be grounded in þer habite or ellis in þer soule, but not onli þer soules, as þe freres granten, for þanne were þer habite inpertinent to hem & þei were not apostatas if þei left it.

<L 764><T 4LD-1><P 269>

But it semer þat þu passist charite and defamest þem alle, for if þis sentence were soþe, alle freres were apostatas, siþen þei breken þe first & þe most mandement.

<L 851><T 4LD-4><P 273>

Clerkes ben apostatas, and breken Cristis ordir;

<L 12><T A20><P 237>

Bot þese apostatas stirten abak where þei shulden go forth.

<L 24><T A25><P 422>

Siþ Crist saip in þe gospel, þat no man puttinge his hond to þe plou3, and lokyng bacward, is worpy to have þe kyngdom of God, þat is, no man takyng perfit staat of povert and mekenesse and penaunce, is able to be saved 3if he turne a3en to worldly lif, pompe and pride and covetise, and ese of body, and slouþe, and riot, and gay cloþinge and costly, þerfore þei chaungen not þe more perfit for þe lesse perfit, for þan þei were apostatas, but þei purchasen þe more perfit for þe lasse perfit.

<L 11><T A33><P 512>

hou many men nowadaies ben apostatas, brekyng þoru hire foule and horrible pride þe feire feloschipe of holi cherche?

<L 201><T CG11A><P 137>

And so lawe of apostatas, and oþur rewlys þat þei han fownden, schylde be contrarye to hymself, as frerys dedus reuerse þis lawe.

<L 84><T EWS1-18><P 295>

Neþeles, hou so euere it stonde of suche colours, wel I woot þat ech of þese sectis haþ or mai haue many opun euydencis of hooli scripture, and resoun of oolde seyntis writun and of her lyuyng, and also (þat is moost of autorite to suche

ypocritis) of her owne rulis to proue, ech upon opir, þat þei ben apostatas fro Crist and þe perfeccioun of his gospel, and fro þe vertuous mene þat he chees to him and hise apostlis, and to alle þo þat wolde sue him in þe plente of þis perfeccioun. And in declaring of þese euydencis, þat þese apostatas han ech a3ens opir, þei laboride ful bisili and ofte tyme in scool, in preching and in priue comunyng, as it is knowun to þe clerkis of oure rewme and in alien rewmes boþe.  
<L 689, 693><T OP-ES ><P 27>

And dredeles þe lay peple, and nameli þe lordis, shulde take heede ful tendirli to þis vois of Crist, for þis apostasie of þe clergie wole not oonli be cause of dampnacioun of þese ypcritis, but also of alle þo þat mai amende þis vnryllynesse among þese apostatas and doen not;  
<L 1499><T OP-ES ><P 64>

And if men loþen a religiouse ypcrite and callen him apostata þat chaungip þe abite or þe rule þat his synful foundour haþ bitake him, hou moche raþer shulden men loþe suche, and calle hem apostatas þat þus dampnabli straien awei fro þe perfeccioun of þe gospel, to þe which, as þei seien, þei han maad here profession?  
<L 1512><T OP-ES ><P 66>

Bot chastite of soule, forsakyng Crist our spouse, For 3e ben apostatas gon bak fro Holichirche.  
<L 140><T UR><P 106>

APOSTATIS.....2  
But who among alle apostatis or renegatis fro the tyme of douwinge of the chirche of Rome, was a more opin antecrist?  
<L 14><T 37C><P 82>

3it, Dawe, þow3 þou accusest pardoneres þat ben fals, þou louest lesse a trwe prest þan þou dost hem alle, For þai gon neere 3ou apostatis in gilyng of þe puple.  
<L 232><T UR><P 109>

APOSTOTAAS.....2  
Whi bene þese hye apostotaas clepid generally, My lorde of Caunturbury, of Yorke, and oþer?  
<L 8><T A29><P 476>

and somme men ben now hooly men, as ankerus, hermytes and freris, and eft þei ben apostotaas and dyon enemyes of Crist.  
<L 80><T EWS2-55><P 4>

**apostate**<sup>22</sup>  
APOSTATAES.....8  
Fferþermor we shal suppose þat bodyliche abyte, or wantyng þerof, makip not men religiouse neyþer apostataes al 3if þey semen siche bi

jugement of men;  
<L 8><T A26><P 431>

And siþ þei ben apostataes þat gon abac in Cristis ordre, few or none of siche prestis ben clene of þis heresy.  
<L 18><T A26><P 433>

So 3if we taken heede to apostasie þat goip evene a3en þe ordre of Crist, þer ben fewe bisshopis, possessioners, or frers, þat þei ne ben apostataes, al 3if þei holden her sygnes.  
<L 5><T A26><P 438>

And siche apostataes marren muche of Cristis ordre.  
<L 11><T A26><P 438>

for it semeþ open bi her wikkid deds, þat þei ben apostataes fro Cristis religion.  
<L 15><T A26><P 438>

For 3if alle symonyents weren markid out of Cristendom, and alle apostataes, wiþ alle blasfemes, þe multitude of heretikis wer mor þan þise oþer.  
<L 21><T A26><P 438>

for love of God is quenched bi blyndyng of þe world, and þise fewe Cristen men þat haveden som ly3t of God, ben drawn abac bi þise apostataes.  
<L 17><T A26><P 439>

Capitulum 5m• Se we ouer þis what iude seip of apostataes of þise ordris, hou þei weren first punyshid of god in tyme of þe old lawe, for cristis religioun lastip eure, boþe to þe dai of dom and aftir, and alle þise newe religiouns moten haue ende þenne or bifore.  
<L 20><T MT22><P 306>

APOSTATASE.....1  
But Goddis lawe forbedip man to consent to eny synne & þise apostatase of þe irreligiouse of anticrist, þorou3 her false obedience done to here souereyns, ben made þerþoru3 vnable to drawe vndur þe 3oc of Ihesu Crist.  
<L 135><T 4LD-2><P 204>

APOSTATES.....3  
for it is of myraclis pleyng as it is of thes apostates that prechen for bodily avantage;  
<L 35><T Hal><P 53>

fer often þei lese charite in presens of man, but if þei losten þis habite þus, as þei falsly feynen, þei were opyn apostates and losten þe luf of god, for as þei feynen falsly god loueþ more þis cloþinge þan cloþinge of þer soule wiþ þis cloþe of charite;  
<L 11><T MT24><P 352>

<sup>22</sup> 3 variants; 12 occurrences.

Therefore praye we hertely to God that he of hys mere mercye wyll so strengthen vs wyth the grace and stedfastnes hys holy spierite, to make vs stronge in spirituall lyuyng after the euangelicall Gospell so that the worlde, no not the very infydeles papistes and apostates can gather non or entre into that straye gate, as Crist our sauour and all that folowes hem haue done, that is not in ydle lyuyng, but in dilygente labouryng, yea in greate sufferaunce of persecuyon euen to the death, and that we fynde the waye of euerlastyng lyfe, as he hath promysed where he sayth.  
<L 24><T WW><P 2>

**arrai**<sup>23</sup>

ARAI.....4

The iij<sup>o</sup> Article• Prelatis other curatis that ben our gredi and auerous, and wasten the godis of the chirche, that ben the godis of pore men, in pride, glotonie, and lecherie, and nice arai of the world with othere vanitees, ben theuis and sleeris of pore men, and tretouris of Jesu Crist and of symple cristene men.  
<L 12><T 37C><P 7>

But fer beþ þe true disciplis of Crist from þis arai, of whiche boþe spekeþ þe Psalm Maker bere he seiþ þus: /Hij in curribus, et hij in equis, et cetera/.  
<L 34><T CG1><P 2>

And so þe blood of his nedi chirche hangiþ on þis wickid peple, and upon her ouer worldli and waast arai in housyng, cloþing, in precieuse vessels and greet hors, and opir þingis, þe whiche þei han in as greet plente and worldynesse as ony seculer lordis.  
<L 2314><T OP-ES ><P 114>

But Siluestir in þe same caas took þat þe emperour profride him, boþe þe greet worldli arai and þe wundir grete lordships.  
<L 1720><T OP-ES ><P 80>

ARAIE.....8

whiche also neuer rood at greet araie, neþer he neþer his meyne, but ones sempeli on an asse, sadelid wiþ his disciplis cloþes;  
<L 226><T CG11A><P 137>

Also, þei þat ben in þe estaat of kny3thode, þoru þis foule synne of pride stieþ faste and passeþ hili hir estaat in al maner aparaile þat longep vnto hem, aboue hire auncetres þat weren bifore hem, whiche hadden myche more lifelode þan þei haue now: First, in proude araie of houshold.  
<L 262><T CG11A><P 138>

Pere also as sum tyme a worþi bachelor of gret estaat hilde him apaide to ride wiþ 5 or 6 hors,

now a pore squyer wole ride wiþ 8 or 10 3emen, alle of sute of as gret araie as sum tyme weren ful worþi squyers.  
<L 275><T CG11A><P 139>

or falle into so gret dette for borwyng to þat proude araie þat neþer þei ne hire excecuteurs moun neuer quyte haluen del, and hire eiris hauen leuere hire faderis soulis li3e in helle þanne selle any parcel of hire heritage to quyte wiþ hir faderis dettes.  
<L 282><T CG11A><P 139>

I sende myn angel or, my messenger tofore þi face þat schal araie þi weie tofore þe.’  
<L 153><T CG2><P 16>

I sende my messynger, ledyng an aungel lyif tofore þy face (þat is, tofore Crist, whiche is þe schynyng of þe Fader and þe figure of his substaunce aftur his manheede, whiche is þe face by whiche þe word of God, þat is: Goddes sone, is knowen of vs), whiche schal araie þe wey tofore þee.’  
<L 376><T CG3><P 40>

Also, þei schulden be sente tofore þe face of Crist for to araie his goostly wey into mannes soule þorou3 bisi prechyng, to leue her synnes and keepe Goddes heestes, whiche is þe wey and non opure by whiche God comeþ to man.  
<L 520><T CG3><P 44>

And herefore seint Poule, teching þat men most araie hem in manerys and in beleue 3if þei wol worþili receiue þis sacrament, also he seiþ þus suyngli in þe same place aboue leide, Whosoeuer schal ete þe brede’ and drink þe chalis of þe Lord vnworþeli, he schal be gilty of þe bodi and of þe blode of the Lord.  
<L 571><T OBL><P 171>

ARAY.....38

And Seynt Bernard writiþ to þe pope, þat in þis worldly aray, and plente of londis and gold and silver, he is successour of Constantyn þe emperour, and not of Jesus Crist and his disciplis.  
<L 31><T A22><P 304>

Bi þis it semeþ, þat alle þes worldly clerkis havyng seculer lordschipe, wiþ aray of worldly vanyte, ben hugely cursed of God and man, for þei doun a3enst þe ri3tful testament of Crist and his postlis.  
<L 2><T A22><P 305>

It is grauntid to þe if þu serue wel þe auter to lif þer of, not to do lechery, nor to be gilt bridilis, peyntid sadels, ne siluern sporis, nor perpluid aray, ffor soþ wat holdist to þe of þe auter ouer necessary liflod and simple aray, it is not þin, it is

<sup>23</sup> 5 variants; 70 occurrences.

þeft and sacrilege.  
<L 6, 7><T APO><P 44>

þey aray þe dwellings of men, and disturblun þe habitacouns of God.  
<L 31><T APO><P 49>

And heere au3ten proude men of þis world, but principalli prelatys and prestis, be sore aschamed to see her Lord and her Mayster, whom þey schulden principalli suen, ride in þus pore aray, as is seide bifore, and þey to ride so proudeli in gai gult sadeles wiþ gingelinge brideles and v score or vi score hors of prout arayid men, as þou3 hit were a kyng rydinge toward a reuel, and her chariottis wiþ her jeweles goyng tofore ful of grete fatte hors fed for þe nones.  
<L 29><T CG1><P 1>

It semyþ wel ny al þe worlde, for so myche nyce disgising and new fyndingis of aray wes þer neuer, I trowe, fro þe bigynnyng of þe worlde, in whiche þei hy3ely steren God to veniaunce, as Dauid þe prophete seiþe: {Irritauerunt eum in adiuencionibus suis}.  
<L 79><T CG12><P 151>

But opure while þer comeþ vnkyndely flodes of foul lust and desir þat suche men han to passe in aray here astat;  
<L 550><T CG2><P 26>

and þe þrydde, þe manere of aray at his berþe;  
<L 5><T CG5><P 54>

þe þrydde, as I seide bifore, þat þis gospel makeþ mencion of is þe manere of aray at Cristis birþe.  
<L 186><T CG5><P 58>

Heere men may see, whoso biholdeþ wel, gret pouertein þe aray at þis lordes birþe.  
<L 244><T CG5><P 60>

And þus, whoso takeþ goode heede of þis þat is seid bifore, he may see sumwhat þe maner of aray at Cristis birþe, whiche is þe þrydde þyng þat þis gospel spekeþ of.  
<L 294><T CG5><P 61>

But if it be so þen þat prelatis and prestis holden not þis rule þat I haue rehersed, as Goddis lawe techiþ, but ben more prouder þen ony temporal men in costious aray for her owne bodies; and in grete aray in hallis and in chaumbris boþe;  
<L 559, 560><T CGDM><P 223>

If lordis also, and kny3tis, spenden her goodis in costly aray passing her astate, and þerfore waxen extorcioneris on þe pore peple, and maytenen þe enemyis of Cristis holy gospel, and haten true prechouris þat wolen telle hem þe soþe, and suffren her children and her meyne to despise

God wiþ proude boostyng and lyes, and al torende him wiþ opis, alle suche my3ty men at þe grete acounte my3tily shullen be peyned, as witnessiþ Holy Writ: {Potentes potenter, etc}.  
<L 600><T CGDM><P 224>

But howses of prestes ben worldly arayede and þis aray is hy3ed from partyng of comunes;  
<L 108><T EWS1-42><P 411>

but now þei axen worldly fare in foode and aray.  
<L 85><T EWS2-80><P 145>

And þus freris weenden in greet aray, and stiren many for to fi3te.  
<L 12><T EWS3-220><P 274>

Also sithen it makith to se veyne si3tis of degyse, aray of men and wymmen by yvil containe, eyther stiryng othere to letcherie and of debatis, as aftir most bodily myrthe comen moste debatis, as siche myrthe more undisposith a man to paciencie and abliþ to glotonye and to othere vicis, wherfore it suffriþ not a man to be holden enterly the 3erde of God over his heved, but makith to them ken on alle siche thingis that Crist by the dedis of his passion badde us to for3eten.  
<L 39><T Hal><P 44>

Also, ofte sithis by siche myraclis pleyng ben men convertid to gode lyvyng, as men and wymmen seyng in myraclis pleyng that the devil by ther aray, by the which thei mouen eche on othere to leccherie and to pride, makith hem his seruauntis to bryngen hemsilf and many othere to helle, and to han fer more vylenye herafter by ther proude aray heere than thei han worschipe heere, and seeyng fertherimore that al this wordly beyng heere is but vanite for a while, as is myraclis pleyng, wherthoru thei leeven ther pride and taken to hem afterward the meke conversacioun of Crist and of his seyntis, and so myraclis pleyng turneth men to the bileve, and mot pervertith.  
<L 23, 27><T Hal><P 45>

siþ prelatis comen in stede of apostlis, hou may þei for schame lyue so contrariouly a3enst here pore lif, in wast seruauantis, in grete fatte hors and nedles, in shynyng vessel, in gret aray of cloþis;  
<L 25><T MT04><P 60>

And in worldly aray and wast meyne and grete corseris and cloþis of gold and worldly armure þei passen erlis, and atteynen to kyngis aray in bataile to slee cristene men wiþ here owen creel and cursod hondis;  
<L 5, 7><T MT04><P 88>

for he þat can best geten riches of þis world to gidre and holde grete houshold and worldly

aray, he is holden a worþi man of holy chirche,  
þou3 he conne not þe leste poynt of þe gospel;  
<L 6><T MT07><P 143>

þat þei wasten pore mennus goode in ryche  
pellure and costly cloþis and worldly aray, as  
festis of ryche men and glotonye and  
dronkenesse and lecherie sumtymes, for þei  
passen grete men in here gaye pellure and  
precious cloþis and wast festis and tatríd  
squeyeres and oþere meyne, þat semen raþere  
turmentours þan cristene men;  
<L 22><T MT07><P 148>

for þei louen welle to telle hou þis seynt or þis  
lyuede in gay and costly cloþis and worldly aray,  
and 3it is a grete seynt.  
<L 17><T MT07><P 153>

þat a prest of good lif and deuout and trewe  
prechour of goddis lawe is dispised, hatid and  
pursued of worldly curatis, and a fals prest of  
worldly lif and aray þat suffren men wexe roten  
in here cursed synne is louyd, preised and  
cherischid among such synful folis;  
<L 3><T MT07><P 155>

first shulde þe persoun fle in hym silf lustly fode  
and proud aray, and þenke on þis, þat his godis  
whanne þei ben gederid, be þey neuere so many,  
ben gederid of his pore pari3schens, as ben  
wedewis and nedy men;  
<L 24><T MT27><P 433>

and þus 3if popis wolden haue cardenals, þey  
shulden chese gode men and pore, and loke þat  
þey chargide not þe chirche bi costly aray and  
idilnesse;  
<L 5><T MT28><P 472>

But Siluestre in þe same case toke þat þe  
emperoure proferid hym, boþe þe grete worldly  
aray and þe wondir grete lordeschipis.  
<L 499><T OP-LT><P 81>

Aftir this the qwene of Saba cam to Salamon,  
and hadde greet aray of men and of jewelis, and  
3af manye jewelis to Salamon, and he a3een to  
hire.  
<L 37><T Pro><P 12>

sumtyme cruylians and canonistris weren  
deuout, and so bisy on her lernyng, that they  
tooken ful lital reste of bed, now men seyn that  
thei ben ful of pride and nyce aray, enuye, and  
coueitise, with lecherie, glotonie and ydilnesse;  
<L 31><T Pro><P 51>

That hye on horse willeth ryde In glitterand  
golde of grete aray, Ipaynted and portred all in  
pryde;  
<L 134><T PT><P 151>

Some spende hir good upon hir gigges, And  
finden hem of greet aray.  
<L 760><T PT><P 171>

Also, siþen it makijþ to se veyne si3tis of degyse,  
aray of men and wymmen by uil continuaunse,  
eyber stiryng oþere to leccherie and debatis as  
aftir most bodily myrþe comen moste debatis, as  
siche myrþe more vndisposijþ a man to paciencie  
and ablijþ to glotonye and to oþere vicis,  
wherfore it suffrijþ not a man to beholden enterly  
þe 3erde of God ouer his heued, but makijþ to  
þenken on alle siche þingis þat Crist by þe dedis  
of his passion badde vs to for3eten.  
<L 79><T SEWW19><P 99>

Also ofte siþis by siche myraclis pleyinge ben  
men conuertid to gode lyuyng, as men and  
wymmen seyng in myraclis pleyinge þat þe  
deuul by þer aray, by þe whiche þei mouen eche  
on oþere to leccherie and to pride, makijþ hem  
his seruauantis to bryngen hemsilf and many  
oþere to helle, and to han fer more vylenye  
herafter by þer proude aray heere þan þei han  
worschipe heere;  
<L 106, 108><T SEWW19><P 99>

And seynt Ierom and seynt Bernard seien if a  
clerk haue part in erþe, as gold or siluer, Iuelle  
and aray of hushold, god wold not be his  
partener.  
<L 320><T Tal><P 185>

ARAYE.....6

And 3itte þese wrecchid craftis, for þei ben more  
wynnyng, maken men more proude in hit and in  
araye.  
<L 8><T A09><P 123>

bi þe wurshipes þat þei taken/ & her proude  
araye/ & blessingis þat þei 3yuen to antecristis  
clerkis/ to pronounce wele here nedis to begge of  
þe puple;  
<L 13><T AM><P 147>

Also, in proude araye of here owne personnes,  
boþe in costlew cloþ and pelure, as fyn as  
emperoure, kyng, or quene.  
<L 421><T CG2><P 23>

Now God, for þe wey þat he cam to die for al  
mankynde, 3eue vs grace in þis world so to  
araye his wey þat he may dwelle in oure soules  
and we wiþ hym for euere.  
<L 525><T CG3><P 44>

But man, be he neuere so greet, schulde coueyte  
to araye hys soule wiþ Godis lawe and wiþ  
vertuwis, for þat is more precious.  
<L 27><T EWS1SE-8><P 510>

But, and her malice had not abyndid hem, þei  
my3ten se þere how Crist had sente his disciplis

into þe toun for to araye hem mete not beggid  
but bou3t.  
<L 611><T SWT><P 19>

ARRAY.....13  
ne envye a3enst here nei3eboris, ne to falsnesse  
and overe moche bisynesse of þe world, to fynde  
to costly array.  
<L 23><T A13><P 198>

And þus as Judas staaþ þe money 3oven to Crist  
and his disciplis to lyve þerby, so þes worldly  
clerkis and religiouse taken huge noumbre of  
temperal goodis undir colour of almesdede and  
hospitalite, and stelen þes goodis of pore men,  
and wasten hem needles in gret array of þe world,  
in gaie houses, and festis of lordis and riche  
men, and oþere vanytees.  
<L 9><T A22><P 277>

and namely 3if he waste pore mennes liflode, in  
pride and riche array, in glotonye and  
droukenesse, and grete festis of riche men, as  
officeris of þe bischop, and getteris of countre.  
<L 22><T A22><P 281>

namely siþþen oure prelati3 lyven in open  
extorsion and Luciferis pride, and sullen men  
leve to lye in synne of lecherie and avoutrie for  
annuel rente, and þerto lyven in pompe of  
worldly array and glotonye and droukenesse,  
and wasten pore mennus lifelode in grete festis  
and fate hors, and eten and drynken pore mennus  
lif, and bilden grete paleis in Cristene mennys  
blood, and ben cloþid and slepen þer inne.  
<L 4><T A22><P 288>

Wherof hit sueþ pleyndly, þat not oonly simple  
prestis and curatis, but also sovereyne curatis, as  
bisshopis, shulde not axe here sugetis by  
constreynyng more þan liflode and hilynge,  
whan þei don away alle manere waast, boþe of  
money and worldly array.  
<L 17><T A33><P 518>

Lord, siþ goddis lawe is so myche and so hard to  
vndirstonde, as austyn and oþere seyntis techen,  
þat þou3 eche man hadde neuere so gret witt and  
my3tte lyue hool and sond in bodi and wittis til  
þe day of dome, he schulde euere haue ynow3 to  
lerne and ocupie him þerine at þe fulle, whi  
schulle wordly curatis and prelati3 make so  
many bokis of here newe lawis for to meyntene  
here pride and coueitise and worldly array?  
<L 9><T MT02><P 38>

and ben present in here owene persones in costly  
array as kyngis, and meyntene many men of  
armes to slee cristene men in body, and þei hem  
self killen many þousand in soule and bodi be  
cursed ensaumple of euyl lif and meyntenyng in  
synne for money, and bi cursed conseil priue and

apert;  
<L 18><T MT04><P 91>

Capitulum 24m• Also prelati3 distroien þe ordre  
and lif of crist and his apostlis bi here worldly lif  
and array and best and pride, and bryngen þe  
people in to heresie of cristis pore lif;  
<L 2><T MT04><P 92>

it sueþ þat þes proude possessioneris distroien þe  
comunes of þe lond, siþ þei fordon trewe  
techyng bi curatis and clerkis and good  
gouernaile bi kny3ttis, and ben cruel in gedrynge  
of here rentis and mercymendis more þan lordis  
wolden, and 3euen ensaumple of pride and  
coueitise and wrongful meyntenyng of worldly  
plees a3enst ri3t and good conscience, and letten  
almes of curatis, and wasten pore mennys liflode  
in pride and glotonye and worldly array more  
þan grete lordis may wel atteynen to.  
<L 28><T MT06><P 118>

bisi in herte and dede to be gaie and costelewe of  
array of cloþis and keuerchers and perlis and  
ribanys, or siche vanytes, to maken here body  
fresch and likyng to mennus ei3en to coueiten  
hem, þan to gete vertues in here soule to make it  
fair to þe holy trinyte and to ihu here worþieste  
spouse, þei ben out of charite, and þe deuelis  
panter, to kacche;  
<L 2><T MT12><P 205>

þat þe clergie of oure londe be refreynd fro  
pride, glorious array and worldly occupacion,  
and namely oure prelati3 and curatis;  
<L 20><T MT19><P 279>

And all to holden greet array, To multiply hem  
more metall, They drede full litell domes day  
Whan all such fals shall foul fall.  
<L 329><T PT><P 157>

They servin him in riche array, To serv Christ  
such falsly fayn;  
<L 817><T PT><P 173>

**arraien**<sup>24</sup>  
ARAID.....1  
And þerfor he haþ araid hym a soft heed of þe  
most delicat and esie rulis contened in ciuile, and  
isprad þerup on tendur tradicions þat he calliþ  
canoun.  
<L 3145><T OBL><P 237>

ARAIED.....15  
I wold gladlich lerne of þe, bot it es oft sene þat  
moni prestes & clerkes þat beth gretlich  
auaunsid gone wele araied & wele forrid as þou  
dos þat bene no connyng men of clergie ne of  
resoune.  
<L 26><T 4LD-1><P 178>

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<sup>24</sup> 13 variants; 52 occurrences.

ne greet multitude of proude araied meyne, but  
12 seli pore men wiþoute 3emen or pagis to  
whom we reden he seruede ofter þan euer we  
rede þei seruede him;  
<L 225><T CG11A><P 137>

prelates þat ben nowadaies han many dyuerse  
castellis, and maners as rial as þe kyng  
himselþe, to chaunge whanne so euere hem likiþ  
for to take diuerse eiris wiþynne, araied as realli  
wiþ costli cloþes of gold and selk, and in  
multitude of oþer iewellis, boþe of seleur and of  
gold, in al maner housis of office, as þou3 it  
were in Salamons temple.  
<L 232><T CG11A><P 137>

þat after almes, preyer suying fyndiþ tofore God  
a place of mercy redy araied.  
<L 474><T CG12><P 162>

þat is, John araied þe wey spiritual of Crist bi  
ensaumple of penaunce, prechyng, and of  
baptem, /et cetera/.  
<L 376><T CG3><P 40>

God, for his endeles mercy, as he was þis dai  
circumcidid for vs bodili, 3eue vs grace in þis  
manere to be circumcidid gostli, þat he mai clepe  
vs alle bi name, seyng in þis wise: Comeþ, þe  
blesside children of my Fader, and weldeþ þe  
kyngdom þat is to 3ou araied fro þe bigynnyng  
of þe world.  
<L 306><T CG6><P 73>

Perfore Crist, þis principal sowere whiche  
knowiþ al maner hosbandrie poynt deuys, tofore  
þat he seew þis seed he tau3te þat mennys hertis  
musten be þus araied, bi þese wordis þat suen:  
/Penitentiam agite, et cetera/.  
<L 368><T CG9><P 103>

þat lond þat is þus araied, as is seid bifore, and  
in whiche is sowe þe word of God, is able for to  
bryng forþ pleneuousli his frute, as Matheu seiþ  
of þis same matere in þe 13 chapitre: sum 30  
fold, and sum 60 fold, and sum a 100 fold.  
<L 371><T CG9><P 103>

But whanne þe proude man comeþ in cumpanie  
þere he seiþ men gayli araied, or take gret  
worschipe, or stie to hi3e astaatis;  
<L 125><T CG9><P 96>

Lond þat is þus araied is redi to receyue his seed,  
and seiþe springen vp ful spedili and after greyn  
manyfold.  
<L 208><T CG9><P 99>

þus schal þat soule be araied □  
<L 17><T LL><P 30>

hec ille/’) Manye bilden wowis & pilars of þe  
chirche• þei vndirputten schynnyng marbel  
stoones þe beemes glistiren al in gold• þe auters  
ben dyuerseli araied wiþ precieuse stoones• but  
of þe mynystris of God þer is no choise/ no riche  
man leie to me þe temple in Iurie• boordis•  
lanterns• sencers• panes• cuppis• mortars•  
& suche oþir made of gold/ for þanne þise  
þingis □  
<L 27><T LL><P 36>

3if þei gon gladly and faste to lordis housis and  
ladies þat ben gloriously araied, and deynen not  
to come in pore mennus houses for stynk and  
oþere filþe;  
<L 32><T MT01><P 17>

It is writen in þe fronte of strompette cledde or  
araied in purpurate a name of blaspheme þat is  
Rome ailastyng.  
<L 2><T Ros><P 62>

þe auters ben dyuerseli araied wiþ precieuse  
stoones.  
<L 62><T SEWW22><P 117>

ARAIES.....2  
harde criep seynt bernard a3enst pompous  
prelatis and axeþ hem þus: 3ee prelatis, what doþ  
gold in 3oure bridelis and oþere araies, where it  
kepe hem fro cold;  
<L 21><T MT04><P 61>

and who so may be strengere wil haue his wille  
don, be it wrong be it ri3t, and ellis make debate  
among many hundrid and þousand men and  
sumtyme many countres, and by sich debatyng  
many men holden grete houses and grete araies  
and grete costis.  
<L 34><T MT15><P 234>

ARAIEþ.....2  
þese þre it bihoueþ after þe apostle to fastene to  
þe cros, for þei þat ben Cristis araieþ to hem first  
a cros in hire mynde whanne, fro þe myddul of  
hire soule (þat is, loue or wille), þei drawen his  
lyne into God aboue al þyngis to be loued;  
<L 142><T CG10><P 109>

As þou3 Iob wold seie opinli: whoso araieþ him  
to þe wordis of holi scripturis, it nedid þat he  
reuoke (or calle a3en) al þat he spekiþ to þe  
grounde of Goddis auctorite, and þat he sett fast  
þe bilding of his speche in þat.  
<L 642><T OBL><P 173>

ARAYD.....2  
Wel neigh forward, and the walon offe And his  
felawe in a frok, worth swich fifteen Arayd in  
rede stone and elles were renthe And sexe copes  
or seuen in his celle hongeth Though for fayling  
of good, his felawe shulde sterue.  
<L 7><T PPC><P 25>

Such preestes of Lucifer ben sent, Lyk  
conquerours they ben arayed, Proude pendants at  
hir ars ypent, Falsly the truthe they han betrayd.  
<L 938><T PT><P 177>

ARAYED.....18  
eueri lord biholdeþ oþur: how he is arayed, how  
he is horsid, how he is manned, and so eueri man  
enuyeþ oþur.  
<L 551><T CG2><P 26>

In stude of þe real castel arayed wiþ riche  
cloþes, þei hadden a stinkyng stable in þe hy3e  
wey.  
<L 260><T CG5><P 60>

Departiþ away fro me, 3e cursid, into þe fire þat  
euer shal laste, whiche is arayed tofore o þe  
deuel and his aungels.’  
<L 689><T CGDM><P 226>

þe sixt knot is þe araying tofore of peyne þat is  
assignid, whiche is notid in þis worde ‘whiche is  
arayed tofore.’  
<L 700><T CGDM><P 227>

For as myche as 3e weren euer redy to ete and  
drinke, erly and late, as wel on ny3t as on day, as  
an vnresonable beest, þerfore I shal punyssh  
3ou wiþ peyne acordant to 3oure trespas,  
smyting 3ow wiþ þe fifþe knot of my scourge  
þat is, wiþ peyne þat is redy arayed tofore.’  
<L 737><T CGDM><P 228>

3it þow þei wolden aske ferþermore: Now  
Lorde, siþen it is so þen þat we shullen go oute  
of þi si3t, wiþ þi curse, into þe fire þat neuer shal  
haue eend, piteous Lorde, graunte vs if it be þi  
wille siþen þe peyne aftur we come þerto shal  
endure so longe, þat we may haue space or  
taryng tofore, an hundrid 3ere or whatso þe  
likip, in þe whiche we may be refresshid tofore  
þat þis peyne be arayed to vs,’ herto may þe hi3e  
iustise answey by þe fifþe worde of his  
sentense, seying: /Qui preparatus est/.  
<L 800><T CGDM><P 229>

but goþe oute of my si3t, cursid, into þe fire þat  
euer shal last, whiche is redile arayed tofore,  
wiþouten ony taryng.’  
<L 804><T CGDM><P 229>

Y3e haþe not seen, neiþer ere herde, neiþer  
sti3ed into mannys herte, whiche þou hast  
arayed to hem þat louen þe.’  
<L 1038><T CGDM><P 236>

And whan he comeþ to þat hows, he fyndeþ hit  
ydel, clensyd wiþ besomes and schynyngly  
arayed.  
<L 79><T EWS1-42><P 410>

As 3if bischopis fi3ten nou and ben arayed in  
horss and meyne, or ben greet in houshold and  
oþer þingis to fede þe world, þei ben enemyes to  
Crist, and not in þis sutuours of hym.  
<L 16><T EWS3-165><P 128>

for comynly þisei chouchen in softe beddis  
whanne oþere men risen to here labour, and  
blabren out matynys and masse as hunteris  
wiþouten deuocion and contemplacion, and hien  
faste to mete richely and costly arayed of þe  
beste, and þan to slepe;  
<L 7><T MT08><P 168>

They ben arayed all for the pees;  
<L 75><T PT><P 149>

For to þe gayest and most rychely arayed ymage  
raþeest wil þe puple offur, and nou3t to no pore  
ymage stondyng in a symple kirk or chapel, but  
3if it stonde ryaly tabernadid wiþ keruyng and  
peyntid wiþ gold and precious iewelis as byfor is  
seyd, and 3it wiþinne a mynstre or a greet abbey,  
where litil nede is, or noon, to help by siche  
offeryng.  
<L 55><T SEWW16><P 84>

“þo þingis þat þou hast arayed, whos shulen þei  
be?”  
<L 369><T SWT><P 13>

And of euery sich chynche, and specialy of a  
clerk, may it be askid þo þat þou hast arayed,  
whos shal þei be?’  
<L 448><T SWT><P 15>

Herfore Crist, verri man, so moche enioyede  
himsilf in spiriit of þe turnyng of þe Samaritans  
þat him lust not ete of þe mete þat was arayed  
for him, but seide I haue mete for to ete þat 3e  
knowen not’, þat is, as þe glose seiþ, þe turnyng  
of þe Samaritans to þe bileuee.  
<L 622><T SWT><P 19>

Neþeles summe now as in þat tyme, not seyng  
þe abhomynacioun of þe desolacioun stonde  
in þe hooly place, shynyngly arayed and  
delicately fed wiþ poore mennys goodis, cryng  
areren up her vois in gladnesse and summe  
wepen;  
<L 201><T SWT><P 8>

And be Archebischoþ seide to me, Pou demest  
euery preest to be proude þat wole not go arayed  
as þou goist.  
<L 1591><T Thp><P 73>

ARAYEDE.....2  
and by þis þei swepton þe comune of men, and  
maden hem bare and coolde as flores ben made,  
but howses of preestis weren worldly arayed,  
and þei kepton as sacramentis monye of here

fyndyngus.

<L 94><T EWS1-42><P 410>

But howses of prestes ben worldly arayed and  
his aray is hy3ed from partying of comunes;  
<L 107><T EWS1-42><P 411>

ARAYES.....1

Wher weren þoo kny3tis and squieris to brynge  
seruice to þis Ladi, of noble metes, costeli  
araves, wiþ hoothe spices and denteuous drynkes  
of diuerse swete wyne3?  
<L 258><T CG5><P 60>

ARAYID.....3

And heere au3ten proude men of þis world, but  
principalli prelatys and prestis, be sore aschamed  
to see her Lord and her Mayster, whom þey  
schulden principalli suen, ride in þus pore aray,  
as is seide bifore, and þey to ride so proudeli in  
gai gult sadeles wiþ gingelinge brideles and v  
score or vi score hors of prout aravid men, as  
þou3 hit were a kynge rydinge toward a reuel,  
and her chariottis wiþ her jeweles goynge tofore  
ful of grete fatte hors fed for þe nones.  
<L 31><T CG1><P 2>

and sitten shynnyngly at mete, as it were a duke,  
wiþ rial cupbordis aravid of siluer and of golde;  
<L 562><T CGDM><P 223>

3it þow þei wolden not be answerid herby, but  
3it aske ferþermore: Now Lorde, siþen it is so  
þat we schullen go oute of þi si3t, wiþ þi curse,  
into þe fire þat euer shal last, whiche is aravid,  
blessid Lorde if it be þi wille graunte vs  
felouship of summe good creaturis, whos  
coumfort in oure grete peynys may somewhat  
allegge oure disese, herto may þe iustise  
answere by þe sixt and seuent wordis of his  
sentence, seying /Discedite, etc;  
<L 808><T CGDM><P 230>

ARIED.....1

therefore suche doumbe prelatis mourn ri3tfully  
be seid symylacris, either ydolis, of whiche it is  
seid in the vi c<sup>o</sup> of Baruk, “the trees of hem  
ben maad fair of a carpenter, and tho ben aried  
with “gold and syluer, and moun not speke”  
and thei that maken suche prelatis ben lijk hem,  
whiche makeris schulen be dampned with suche  
prelatis, bi that word of Dauith, “thei that  
“maken tho ben maad lijk tho.”  
<L 29><T Pro><P 31>

ARRAIED.....3

what mirroure of mekenesse is þis, þat bischopis  
and prestis, monkis chanons and freris, þat  
schulden be meke and pacient and lambren  
among wolvy3 bi techyng of Crist, ben more  
proudly arraied in armer and oþere costis of  
werris, and more cruel in here owene cause þan

ony oþere lord or tiraunt, 3e, heþene emperours!  
<L 1><T A22><P 296>

but hereby þei maken large kechenes, holden  
fatte hors and houndis and haukis and strompetis  
gaiely arraied, and suffren pore men to sterue for  
myschief, and 3it suffren and constreinen hem to  
goo þe brode weie to helle.  
<L 26><T MT16><P 249>

Also whanne pore prestis first holy of lif and  
deuout in bore preieris ben benefised, but 3if þei  
ben worldly and bisy aboute þe world to make  
grete festis to riche personys and vikeris and  
riche men and costly and gaily arraied, as bore  
staat axiþ bi fals dom of þe world, þei schullen  
be hatid and hayned doune as houndis, and eche  
man redi to peiere hem in name and worldly  
goodis.  
<L 15><T MT16><P 250>

ARRAIES.....1

and 3it lordis don gret wrong and gile, for þei  
auausen lewid men of kunnyng and lyuyng to  
benefices wiþ care of many soulis, and taken to  
hem self þe profit of þe grete benefices for many  
3eris, and holden many benefyced men in here  
chapelis for nouelrie of newe song, and maken  
summe prestis stiwardis of here housholde, and  
summe prestis clerkis of here kechene, and  
summe prestis here auditours, and summe prestis  
tresoreris, and summe aumeneris, and summe  
stiwardis of here courtis, and summe conseileris  
and reuleris of here worldly plees, arraies and  
worldly dedes, as þou3 no man coude worldly  
office but þei and wolen not suffre hem goo  
teche þe soulis for whiche þe schullen answeere  
at domes day, and for whiche crist schedde his  
precious herte blood, but suffren and meyntenen  
þe wolues of helle to slee cristene mennus soulis  
bi synne, and letten almes dede boþe gostly and  
bodily, and so þei ben cursed traitours to god  
and to his prestis and his pore peple.  
<L 9><T MT15><P 242>

ARRAYED.....1

Withouten any trauail, vntrulych liddeth Thei  
ben nought maymed men, ne no mete lakketh,  
Thei clothed in curious cloth, and clenliche  
arrayed It is a laweles liif, as lordynges vsen  
Hether ordeyned in ordre, but onethe libbeth.  
<L 5><T PPC><P 21>

**Arundel, Thomas**<sup>25</sup>

ARNEDEL.....1

Here eendiþ þe prolog of þis book, and and  
bigynneþ a book of a clerke þat was apposid of  
fyue þingis of Arnedel, Archebisshop sumtyme  
of Cauntirbirie;  
<L 161><T Thp><P 29>

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<sup>25</sup> 3 variants; 3 occurrences.

ARRUNDEL.....1

Also þe bischope of Caunturbiri, Thomas Arrundel þat nowe is, seide a sermon in Westminster þer as weren many hundred puple at þe biriying of quene Anne, of wos soule God haue mercy, & in his comendynges of hir, he seide: it was more joie of hir þan of any woman þat euere he knewe ffor, notwipstanding þat sche was an alien borne, sche hadde on Engliche al þe foure Gospeleris wiþ þe doctoris vpon hem.  
<L 291><T Buh><P 178>

ARUNDEL.....1

For þe grettist enemy þat Crist haþ in Yngland, þat is þe archebischope of Cauntirberi, Arundel, knowleched þe same nou3 wiþin a fewe daiis in presens of þe worþiist audiens in þis reme, þat is to seie þat, if it so were þat Crist were nou3 here on erþe present in his owne persone, whom he beleued feiþfulli to be uerri God and man, and if þis Crist wold aferme any þing þat holi chirche, þat is to seie after his witt þe pope wiþ his clerge, wolde uarie fro, he wold leue Cristis sei3ing and afferming and beleue þis holi chirche.  
<L 406><T OBL><P 167>

**assoilen**<sup>26</sup>

ASOIL.....1

Also þe law seiþ, Pardoneris ow not to graunt indulgens of þer wil of dede, ne dispens vp on wowis, ne asoil of swering, mansleyng, or of oþer synnis þei þat schriuis to hem, ne for3eue þingis iuil tan away and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne for3eue þe þridde or þe fourt part of penaunce enioinid, ne to draw sum tyme a soule fro purgatorie, as þei feynun falsly, ne graunt pleyn remissioun of synnis, /ne asoile a pena et a culpa/, for alle priuilegis up on þeis or ani of hem are a3en callid in.  
<L 10><T APO><P 9>

ASOILE.....13

For he mai not asoile here of a litel bodili peyne, as my3ten Petir and oþer seintis;  
<L 15><T A23><P 356>

but not ellis, not but autorite in special be 3euun to him of þe kirk þer to, But if it be askid, if ilk prest mai vse þe key in to ilk man, þat is to sey, to asoile him, or ellis to bind him fro grace, it semþ opunly þat ilk prest may not asoile ilk to bring him to heuyn;  
<L 24><T APO><P 28>

þat þe sentens of þe chepherd asoile þeis þat Almi3ty God visitiþ bi for bi grace of compunccoun.  
<L 32><T APO><P 67>

but a3enword to asoile him þat leuiþ his synne, and put him out of cumpany þat lastiþ in his synne.

<L 14><T APO><P 70>

Also þe law seiþ, Pardoneris ow not to graunt indulgens of þer wil of dede, ne dispens vp on wowis, ne asoile of swering, mansleyng, or of oþer synnis þei þat schriuis to hem, ne for3eue þingis iuil tan away and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne for3eue þe þridde or þe fourt part of penaunce enioinid, ne to draw sum tyme a soule fro purgatorie, as þei feynun falsly, ne graunt pleyn remissioun of synnis, /ne asoile a pena et a culpa/, for alle priuilegis up on þeis or ani of hem are a3en callid in.  
<L 15><T APO><P 9>

Also it is knowen to many men þat in þe tyme of kyng Richerd, whos soule God asoile, into a parliment was put a bille, be assent of two archebischopis & of þe clergie, to anulle þe Bibel þat tyme translatid into Engliche, and also oþer bokis of þe Gospel translatid into to Engliche; wiche wanne it was seyn of lordis and comouns, þe good duke of Lancastre Jon, wos soule God asoile for his mercy, answered þerto scharpely, seying þis sentence: we wel not be þe refuse of alle men, for siþen oþer naciouns han Goddis lawe, wiche is lawe of oure byleue, in þer owne modir langage, we wolone haue oure in Engliche wo þat euere it bigrucche;  
<L 279, 285><T Buh><P 178>

What power haue 3e to asoile lordis & ladies þat 3e ben confessouris to, of synnes þat þei leuen not, as pilinge of her tenauntis & lyuinge in leccherie & glotony & oþere heed synnes, of whiche þei cecen not but ben counfortid bi 3oure suffraunce?  
<L 379><T JU><P 70>

Go now forþ frere & fraiste 3oure clerkis, & grounde 3ou in Goddis lawe, & 3eue Iacke an answere, & whanne 3e asoilen þat I haue seide sadli in trube, I schal asoile þee of þin ordre & saue þee to heuene.  
<L 410><T JU><P 72>

for þei doren not telle þe soþe kou nedis þei mosten forsake alle falsnesse in craftis, in oþis, and alle synne vp here kunnyng and power, and for no good in erþe wityngly and wilfully do a3enst goddis hestis, neiþer for lucre ne drede ne bodily deþ, and ellis it is not verrey contricion, and ellis god wole not asoile hem for no confession of moueþ, ne for assoilyng of prestis, ne bullis of pardon, ne lettris of fraternyte, ne massis, ne preieris of ony creatur in erþe or in þe blis of heuene;  
<L 1><T MT07><P 160>

<sup>26</sup> 50 variants; 246 occurrences.

Napeles feipful men schal vndurston din here þat, alþou3 antecrist and his retinew semen to be an insolible, 3it seint Peter and his felowis cou3de asoile þis grete argument ri3t li3tli.  
<L 333><T OBL><P 165>

THORPE'S EVIDENCE ABOUT WYCLIF'S UNIVERSITY FOLLOWERS, 1407 And I seide þanne þus to him, Ser, my fadir and my modir, whoos soulis God asoile if it be his wille, spendiden moche moneye in dyuerse placis aboute my lore, in entent to haue me a preest of God.  
<L 2><T SEWW04><P 29>

And I seide þanne þus to him Ser, my fadir and my modir, whoos soulis God asoile if it be his wille, spendiden moche moneye in dyuerse placis aboute my lore, in entent to haue me a preest of God.  
<L 438><T Thp><P 37>

ASOILED.....3  
Also in þis blyndenesse beþ alle þoo þat bileuen þat for a bulle purchasid of a fals pardener, þoru a fals suggestion and symonye of seluer, and þei paie him þanne a peny and leie hit on hire heuedes, þei beþ asoiled of alle hire synnes, as þei witterli wene.  
<L 288><T CG10><P 113>

And he set on me his hond, and asoiled me clene, And there I parted hun fro, wythouten any peyne, In couenaunt that I come agayne, Christ he me be taught.  
<L 12><T PPC><P 6>

Bi this kynde of speeche, bi which kinde al is signefied by a part, thilk questioun of Cristis rising a3en is asoiled;  
<L 24><T Pro><P 47>

ASOILEN.....1  
Go now forþ frere & fraiste 3oure clerkis, & grounde 3ou in Goddis lawe, & 3eue Iacke an answere, & whanne 3e asoilen þat I haue seide sadli in truþe, I schal asoile þee of þin ordre & saue þee to heuene.  
<L 409><T JU><P 72>

ASOILID.....2  
Frere, siþ 3oure ordris ben moost perfi3t, as 3e seien, for 3oure pouert, chastite, & obediens, whi bisien 3e 3ou fast, & nameli 3oure grettist clerkis, to be bischopis & prelati3 & popis chapleins, & to be asoilid fro pouert & fro obedience, & euer to lyue in lustus of fleisch & of þe world, þat is goostli leccherie?  
<L 386><T JU><P 71>

Also in þe 3eer of grace Ml lxxiiij• Gregory• vij• pope in conseil of an C• bischopis cursid þe Emperour herry þe iij• and asoilid alle men

fro fidelite dew to him.  
<L 330><T Tal><P 186>

ASOULE.....1  
Bot for þat prestes ofte tymes byndeþ innocentis wiche anonce God beþ no3t bounden, and þei asoule þam þat dulleþ in þare synne wiche anence God duelleþ stil bounden, þis sentence of oure Lorde is þus to be vnderstanden as if he seide, “So myche pouer I giffe to 3ow in byndyng and louseng synnes þat wosoouer deserueþ to be bounden of 3ow, he mow not now be louseþ anente me, and woso deserueþ to be loused of 3ow, he be now no3t bounden at me.”  
<L 31><T Ros><P 56>

ASOULED.....1  
Finis• ABSOLUCION Absolucion or asoylyng is seide in þre maneres: þat is to saye absolucion auctoritatie or of autorite wiche acordeþ to God alone, absolucion denunciatiue or schewyng of office wiche is lymette to prestes, and absolucion dispositiue or disposyng, be wiche a man dispose hymself be verey contricion for to lose his oune bondes of synne þat he deserue be þat for to be asouled autoritatiuely of God and denunciatiuely of þe preste.  
<L 6><T Ros><P 55>

ASOULEDE.....1  
Perfore a prest, wen he asouleþ treuly anoþer man, he scheweþ be þe keye of konnyng and of pouer hym to be asouled of God.  
<L 29><T Ros><P 55>

ASOULEþ.....1  
Perfore a prest, wen he asouleþ treuly anoþer man, he scheweþ be þe keye of konnyng and of pouer hym to be asouled of God.  
<L 28><T Ros><P 55>

ASOYL.....1  
Also God 3aue him no farrer power, not but asoyl hem þat wil leue þer synne, or to bynd hem and curse þat wil dure þer inn.  
<L 4><T APO><P 29>

ASOYLE.....12  
Ffor comynly if þer be any cursid jurour, extorsioner, or avoutrer, he wil not be schryven at his owne curat, bot go to a flatryng frere, þat wil asoyle hym falsely for a litel money by 3eere, þof he be not in wille to make restitucioun and leeve his cursid synne.  
<L 8><T A24><P 394>

Soply me semip þat he synniþ, for if he soile him neligently, þow God asoyle him not, me semip he synniþ greuously, weþer a presum, as autor, to assoile him, and bring him out of sin of peyn, or to mak him fre þerof;  
<L 19><T APO><P 66>

And þus wyle he reformiþ not þis man to lefe þis syne, nor to mak a mendis þerfor, as he schuld, and ellis telle him þat be mai not asoyle him, he synniþ, and namli, wan þe man trestiþ of þis absolucoun, wening him siker, and contuniþ forþ, and mendip not, os he schuld, if þe prest refusid him as he au3t, for þan he wold schame, and dred, and mend.  
<L 28><T APO><P 66>

and he enforcip to quiken him þat liuip not, þat enforcip to asoyle fro torment him þat dwellip in his gilt.  
<L 28><T APO><P 67>

þerfor be þei ware asoylun feynars þat God forbedip to asoyle for harmis þat folowen;  
<L 25><T APO><P 68>

He biddip not here to curse him þat synniþ not, nor to asoyle him þat bidip in synne;  
<L 13><T APO><P 70>

and anentis asoyling, bileue techip cristenmen þat iesu crist mut nedis asoyle 3if eny man shule be assoylid, and anticrist may not for shame denye opynly þis bileue;  
<L 17><T MT28><P 481>

and also it is no bileue þat what tyme þat þes prelatis feynen hem to asoyle, þey acorden wiþ crist aboue;  
<L 28><T MT28><P 481>

And also Christ him self seide to swyich ypocrites, He loueth in marketes ben met, wit gretynge of pouere And lowynge of lewed men, in lentes tyme For thei han of Bichopes ybought with her proper siluere And purchased of penaunce the puple to asoyle: But money may maken mesure of the peyne.  
<L 31><T PPC><P 19>

And siche prestes schewyng or denouncing contrarious to Godis dome assouleþ no3t trewly or byndeþ, but þei pretende þam or feyneþ for to asoyle or bynde, & so þei slee as to þe reputaoun of þe worlde soules þat dieþ no3t and þei quickene, þat is pretendep þam to quickene, soules þat liffip no3t.  
<L 20><T Ros><P 59>

And þei wil asoyle of þes wowis if þei han part or alle þe dispensis þat shulden be made in comyng and goinge of þis pilgrimage.  
<L 106><T SEWW16><P 86>

And þerfore þo preestis þat taken vpon hem to asoyle men of her synnes blasfemen God, siþ it parteyneþ oonly to þe lord God to assoyle men of alle her synnes;  
<L 1897><T Thp><P 82>

ASOYLED.....4  
Suche schameful stryues schulde not be rehersed ne asoyled of men, for þei bynde not.  
<L 746><T 4LD-1><P 269>

Ffor siþ þei may be asoyled lightly of freris, and after have ful part with hom in þo blis of heven, who wolde drede to do his wille for a litel money?  
<L 11><T A25><P 422>

felaschip of þis chirche/ he mai neiþir be asoyled□  
<L 5><T LL><P 75>

and þus sumwhat bi þise wordis may antecristis resoun be asoyled.  
<L 28><T MT23><P 342>

ASOYLEN.....1  
and by dyuersite of resownes may men asoylen þes dowsys.  
<L 94><T EWS1-38><P 388>

ASOYLEþ.....3  
Consider þerfore þat wane oure Lorde forgiffip synnes he asoyleþ of his one auttorite, for he boþe clensip þe soule fro þe inwarde filth or fylunge and louseþ fro þe dette of aylastyng deþe.  
<L 24><T Ros><P 55>

Of þis texte & þe toþer goyng before þat seiþ þat prestes ofte tymes bynden innocentis or not guilty wiche be not bonden anente God, and asoyleþ vnworþi wiche bene bonden anence God, it semeþ to many þat prestes asoyleþ or byndeþ wensoeuer þei pretende to assoyle or bynde.  
<L 12, 14><T Ros><P 59>

ASOYLID.....6  
By þis man is vnderstondyn feynar þat is fals, and lufip his synne, and seiþ he wel forsak it and lliþ, and cumip to þe prest to be asoylid, and to ask mercy.  
<L 14><T APO><P 69>

sop it is crist grauntide to petre þat what þing he asoylide on erþe schulde he asoylid in heuene, and so it is of bynding;  
<L 22><T MT28><P 481>

þat 3if man synnede neuere so longe, and were neuere asoylid of pope ne of his prest vndir hym, 3if he wolde forsake his synne and be contrit for formere synne and ende þis lif on þis maner, god wolde for3yue hym his synne.  
<L 15><T MT28><P 482>

telliþ in his lawe, for he wole nedis constreyne men to be asoylid of hym or hise, but þis durste

noon apostle do.  
<L 20><T MT28><P 482>

And þis man seide þan to me “Þou3 God for3eue men her synnes, 3it moten men be asoylid of preestis, and do þe penaunce þat þei enioynen to hem.”  
<L 1882><T Thp><P 82>

for no doute a þousand 3ere aftir þat Crist was man noo preest of Crist durste take vpon him to teche þe peple, neiþir priuyli ne apeert, þat þei moten nedis come to be asoylid of hem as prestis now done.  
<L 1901><T Thp><P 82>

ASOYLIDE.....1  
soþ it is crist grauntide to petre þat what þing he asoylide on erþe schulde he asoylid in heuene, and so it is of bynding;  
<L 21><T MT28><P 481>

ASOYLIP.....1  
And a3enward alle þei þat wolen occupien alle her wittis to hate and to flee alle occasioun of synne, dredyng euer alle to offende God, and louyng forto plesse hym feiþfully, to þese men and wymmen þe prestis schewiden how þe lord God asoylip hem of alle her synnes.  
<L 1908><T Thp><P 83>

ASOYLLE.....1  
And of þis may trewe men se, þat ri3t as þe fend bi o castyng in of a venemed boon, þat is, dowing of clerkis a3enes Cristis ordynaunce, haþ venyemed Cristene men, boþe seculeris and clerkis, and meueþ men of armes to batayls and stryues, so by on openyng of tresour of his lesyngis, þat he may asoylle men boþe of peyne and synne 3if þei weie holde on his side a3enes Cristis ordynaunce, he haþ hight his clerkis alle rewmes of þe world.  
<L 9><T A21><P 244>

ASOYLUN.....1  
þerfor be þei ware asoylun feynars þat God forbediþ to asoyle for harmis þat folowen;  
<L 25><T APO><P 68>

ASOYLYD.....1  
For Crist not oonly affermiþ to þe peple þat he will not fayle hem in liflode and helyng, but also preueþ þis by argumentis þat may not be asoylyd, so þat þai be true seruandis to hym.  
<L 813><T OP-LT><P 105>

ASSOILE.....26  
The ix• Article• As it is spedeful to a cristene man verili contryt to knowleche his synnis to a feithful preest of good lyuyng and kunnyng to bynde and assoile, so it is perilous to an unkunnyng man, either symple lettrid man, to knowleche his synnis and priuy worchingis of

God in his soule to a preest vnveithful of lyuyng, vnkunnyng of Goddis lawe, and a couetous preest, and proud and contrarie to Jesu Crist.  
<L 4><T 37C><P 21>

He that will knowleche his synnis to fynde grace, seke he a preest that can bynde and assoile, lest whanne he is necligent aboute himsilf, he be dispisid of God that monestith him mercifulli, and axith that bothe falle not into the diche, which the fool nolde eschewe.”  
<L 14><T 37C><P 21>

The xxij• Article• Cristen men ben not holden to bileue, that what euer thing the deadli bisschop of Rome or ony othir deadli bisschop pretendith him to bynde or assoile, is herfore bounden or assoilid anentis God and the chirche regninge in blisse.  
<L 6><T 37C><P 54>

For where Austyn techith with kyndeli reesoun, that a syk man in soule and repentaunt, seke a preest that can assoile and bynde, and Crisostom {In imperfecto}, xij• omelie, techith the same sentence, this Innocent ordeynith that ech man go to his propre preest bi the sentence of the forseid decretal, {Omnis utriusque sexus}.  
<L 13><T 37C><P 80>

þat es to say, when a man es sori for his synn & es schriuen þerof, þan þai schuld assoile him bi þair powere þat þai haue of God.  
<L 122><T 4LD-1><P 181>

þat es to saie, to minister þe sacramentes, to schriue & assoile þe pepil, to prech & teche þe pepil & 3euen hem ensaumpil of godeli.  
<L 470><T 4LD-1><P 196>

For þou3 men breken þe hieste comaundementis of God, þe lewideste parische prest schal assoile anoon, but of þe founed vowis maad of oure owene heed, many time a3enus Goddis wille, noman schal assoile but grete worldly bischopis, or þe most worldly prest of Rome, þe emperoures maister and Goddis felawe, or God of þe erþe.  
<L 3, 5><T A22><P 284>

For lawe of charite wolde teche, þat 3if he hadde siche power, he schulde assoile alle hise sugetis fro peyne and fro trespas;  
<L 34><T A23><P 355>

and þus Crist my3te not assoile men, but after þat he saw his Fadir vouchsafe.  
<L 4><T A23><P 356>

how schulde he þanne assoile þus?  
<L 15><T A23><P 356>

how shulde he assoile soulis of þe peyne of purgatorie?  
<L 17><T A23><P 356>

And so, 3if þe pope assoile men a pena or a culpa, or whatever pardone he grauntiþ for þing þat is not charite, forsake it as þe fendis bidding, þat is contrarie to love of Crist.  
<L 34><T A23><P 362>

but not ellis, not but autorite in special be 3euun to him of þe kirk þer to, But if it be askid, if ilk prest mai vse þe key in to ilk man, þat is to sey, to assoile him, or ellis to bind him fro grace, it semiþ opunly þat ilk prest may not assoile ilk to bring him to heuyn;  
<L 23><T APO><P 28>

Sobly me semiþ þat he synniþ, for if he soile him neligently, þow God asoyle him not, me semiþ he synniþ greuously, weþer a presum, as autor, to assoile him, and bring him out of sin of peyn, or to mak him fre þerof;  
<L 20><T APO><P 66>

for þou3 a man breke goddis hestis þei wole soone and li3tly assoile him, but 3if he make a vow to a blynd pylgrymage or to sende his offrynge to siche a stok;  
<L 28><T MT01><P 7>

and þus þei ben fully contrarie to goddis dom and ry3twisnesse, for 3if a man haue terespasid neuere so a3enst god he wole assoile him for verray contricion wiþouten siche sweryng or charyng of vnresonable þingis, but þei falsly enhaunsen hem aboue god almytti.  
<L 17><T MT04><P 75>

and þis shrift þus bron3t inne semeþ to marre þe churche in bileeue, as þe prest made hym goddis felow, as god and he shulden assoile togidre; or ellis þat god mut nedis assoile whenne þe prest makip his sygne.  
<L 8, 9><T MT23><P 333>

þei seyn þat þise keyes ben goostly wittis and power, 3yuen to hem to bynde and assoile men aftur þe witt appropid to hem;  
<L 32><T MT23><P 341>

but antecrist shulde shame here þat if men shulden þus shrine hem, þenne þei shulden telle þe emperour clerkis in her eeris is alle her synnes, and do what þei bidden hem do, for ellis god wole not assoile hem.  
<L 22><T MT23><P 345>

þat es to saie, to minister þe sacramentes, to schriue and assoile þe pepil, to prech and teche þe pepil, and 3euun hem ensaumpil of gode lif.  
<L 93><T SEWW26><P 134>

Also þat confession shuld be maad oonly to God and to noon oþer prest, for no prest hath poar to remitte synne ne to assoile a man of ony synne.  
<L 26><T SEWW05><P 34>

and on þis condicioun wolen þei wel assoile men.  
<L 80><T SEWW15><P 77>

þe pharisees practisen wiþ þe peple in þis poynt, for whanne þei han power lymtyd to hem to 3yue counceil in þis mater and after to assoile, þei maken, as men out of bileeue, þis mater to hard, and kepen a part of money to þe prelatiss aboue hem, and a part to hemsilf.  
<L 114><T SEWW15><P 78>

so þat, if þeir keies and Cristis will be discordinge atwynne, þei feynen hem falsli to assoile and þanne þei neþer loosen ne bynden, so þat in ech such worching þe godhed of Crist moot first worche.  
<L 19><T SEWW21B><P 113>

And I seide to him, “Sere, it is al oon to assoile men of synne and to for3eue to men her synnes.  
<L 1884><T Thp><P 82>

ASSOILED.....5

Ri3t so, þe asoylyng eþer byndyng of prestis heere in Cristis cherche is no3t ellis but a schewyng bi certeyn evidencis þat suchon is eþer bounden eþer assoiled of God tofore.  
<L 120><T CG6><P 69>

and so þei sillen crist þat is trouþe, as iudas dide, for a litel money, and þei ben so esely assoiled, but falsly of false confessouris for a litel part here wicked catel, þat þei maken no conscience for þis cursed periurie but ben endurid or hardid þerinne as fendis of hello.  
<L 24><T MT09><P 183>

he seiþ þat alle men shulden beleue þat what man þat his prest assoyleþ, what ever penaunce he enioyneþ, he is assoiled before god;  
<L 17><T MT23><P 334>

and gyue we to aduersaries here þat men shulden goo and shewe hem to prestis, for so men diden bifore tyme boþe in þe oolde lawe and in þe newe, but hou shulde men take of þis to rounne wiþ prestis and þus to be assoiled?  
<L 25><T MT23><P 343>

fer þenne crist assoiled picker men þenne he dide aftur þe tyme of þis lawe.  
<L 12><T MT23><P 344>

ASSOILEDEN.....1

but þe literal witt is þis crist bad ten leprouse men go and shewe hem to prestis, as it was boden in þe olde lawe, but þise prestis in þe

oolde lawe assoileden not rownyngly, as we don nowe, but bi signes of goddis lawe þei sheweden wheche men weren leprouse, and which weren not leprouse, and to her iugement shulden men stonde.

<L 4><T MT23><P 343>

ASSOILEN.....5

for whanne þei schullen make wickid men to restore þing wrongfully geten, and to cesse evere after, bi trewe witnessyng of peyne dewe þefore, þei assoilen wickid men li3tfully, for to have pert of here þefte, and hereby þei norischen evyle men in here wrongis and robberyng of þe peple.

<L 8><T A22><P 321>

and alle counseilours to wrongful werris ben in þe same peril, wiþ alle prechours þat stiren men and herten hem in þes werris, and alle penytaunceris þat tellen not to hem þe treuþe, but assoilen over li3tly for money or worldly favour.

<L 15><T A22><P 329>

and þei chargen more here owen assoilyng þan assoillyng of god, for 3if a man come to here schrifte and sacramentis þei assoilen hym and maken siker þou3 þe man lie vpon hym self and be not assoilid of god;

<L 30><T MT04><P 106>

and 3if þei bryngen hem moche gold þei assoilen hem li3tly and maken hem siker bi here preieris and graunten hem goddis blissyng, but þei techen not hou here parischenys schulden dispose hem to resceyue 3iftis of þe holy gost and kepe condicions of charite, doynge trewþe and good conscience to eche man boþe pore and riche;

<L 24><T MT07><P 147>

and þus þe fend mut nedis gabb whenne his prestis assoilen þus.

<L 6><T MT23><P 331>

ASSOILID.....15

The xxij• Article• Cristen men ben not holden to bileue, that what evere thing the deadli bisshop of Rome or ony othir deadli bisshop pretendith him to bynde or assoile, is herfore bounden or assoilid anentis God and the chirche regninge in blisse.

<L 6><T 37C><P 54>

siþ fleyinge to hevене of assoilid spiritis, and comyng a3en, bereþ no witesse.

<L 28><T A23><P 354>

And siþ þes popis ben not assoilid þus of peyne and trespas, for þanne þe popis weren alle seintis, and confermed by þer state, it were to seke oþer signes, bi which þes popis shulden be

blessid, for þei failen in charite, bi principlis þat hemsilf seien.

<L 19><T A23><P 356>

þis semiþ be þe sawis of feiþful doctours, put in þe canon, so and þei þat wenun to bye indulgens for þer temporal goods, and wenun to be assoilid or for 3euun be hem, þof þei abi3d in þer synnes, nor mak not satisfaccoun dewly of þer synnis on oþer syde, but also eft turnun a3en þer to;

<L 19><T APO><P 11>

Wickid sentence mai greue no man, and so disire 3e not to be assoilid þer of be wilk 3e holdun 3ou not boundon.

<L 8><T APO><P 18>

wille he schal be assoilid as anemtis men, þon3 he dwelle in his synne and þanne in goddis curs.

<L 19><T MT04><P 74>

þe prelat be a deuyl of helle, he schal not be assoilid til þat he swere to stonde to here dom þon it be a3enst goddis lawe and his conscience.

<L 13><T MT04><P 75>

and þei chargen more here owen assoilyng þan assoillyng of god, for 3if a man come to here schrifte and sacramentis þei assoilen hym and maken siker þou3 þe man lie vpon hym self and be not assoilid of god;

<L 31><T MT04><P 106>

and þou3 a man be neuere so treuly assoilid of god for his entre sorwe of synne and charite þat he haþ now to god, þei seyn þat he his dampnable but 3if he he assoilid of hem 3if he haue space þerto, þou3 þei ben cursed heretikis and enemyes of crist and his peple.

<L 32><T MT04><P 106><L 1><T MT04><P 107>

For Crist not oonli affermeþ to þe peple þat he wole not faile hem in liiflood and hilyng, but also preueþ þis bi argumentis þat mai not be assoilid, so þat þei be trewe seruauantis to him.

<L 2143><T OP-ES ><P 104>

And if þei ben not assoilid of men, þei taken wijsli noon heed, for it is ynow to hem for to be assoilid of God.

<L 122, 123><T SEWW15><P 78>

Þis pope Cursid herry þe Emperour and assoilid al men fro fidelite dew to him.

<L 340><T Tal><P 186>

In þe 3er of grace MI CC ij pope Onerey cursid þe Emperour Frederik þe ij for he robbid þe chirch, and assoilid al men fro his fidelite.

<L 501><T Tal><P 191>

ASSOILIDE.....2

Also this assoilide the lige men of king Jon fro his obedience, agens here ligeaunce and solempe ooth and fidelite maad to king Jon.  
<L 24><T 37C><P 80>

sip Crist assoilide not þus ne Petre, ne ony oþer apostle, and þis pope seep not in God þat he wole þat it be so, what spirit schulde move þis pope to feyne sich asoilinge boþe fro peyne and fro synne, and aftir chaffare þus þerwiþ?  
<L 5><T A23><P 356>

ASSOILITH.....1  
The xxiiij• Article• Thanne oonli the bisshop of Rome, or oony othir, byndith or assoilith verrili, whanne he sueth the doom of God bifore goinge that mai not faile.  
<L 7><T 37C><P 55>

ASSOILLE.....2  
And herfore many prestis þat dredip hem ffor to lye seieþ no3t, I assoylle þee, but, God of hevene assoille þee;  
<L 13><T A21><P 255>

On þis bileve schulde men þenke, whanne þei blowe her boost þat þei assoille men of alle synnes þat þei have do.  
<L 10><T A21><P 261>

ASSOILLIP.....1  
And certis, 3if he schal be dampned, þe pope assoillip him no3t of alle deedely synnes þat he haþ don a3enst God, ffor one stykiþ wiþ him þat no man may assoylle, sip Crist seiþ þat unkyndnesse do a3ens þe Holy Goost, schal neiþer be for3eve her ne in þe toþer world.  
<L 5><T A21><P 261>

ASSOULEP.....1  
And siche prestes schewyng or denouncing contrarious to Godis dome assouleþ no3t trewly or byndeþ, but þei pretende þam or feyneþ for to asoyle or bynde, & so þei slee as to þe reputaoun of þe worlde soules þat dieþ no3t and þei quickene, þat is pretendeþ þam to quickene, soules þat liffiþ no3t.  
<L 19><T Ros><P 59>

ASSOULIP.....1  
Ffor þou moste by sorowe of herte make asseþ to God, and ellis God assouliþ þee no3t, and þanne assoyliþ no3t þi viker.  
<L 31><T A21><P 252>

ASSOYL.....2  
þey are rewlars of þe world of þeis derknes, for þei hi3t men assoyling, wan þei wit not if it be, and þey led boþ himsilf and þeis þat þey assoyl in blindnes, and desseyue boþ.  
<L 1><T APO><P 99>

Such beren yvell hevenkay, They mowen assoyl, they mowē shryve;  
<L 866><T PT><P 174>

ASSOYLE.....45  
For beleve schulde teche us þat no man were cursud but if God cursid him for faylynge in hiis lawe, ne no man is assoyled but if Crist assoyle him for mayntenynge of hiis lawe, hou evere þe world blaber.  
<L 33><T A10><P 181>

as he may meve his vikir to seie, þat he haþ power to assoyle men fully þat helpen in his cause, and to curse all hem þat a3enstondip it;  
<L 16><T A21><P 244>

And þis knowynge schulde prestis have, and knowe Goddis mercy, þat 3if men make aseep to God, God wole þanne assoyle hem.  
<L 34><T A21><P 253>

And herby may we se, as power 3eve to servauntis, is no3t wittily 3eve but 3if þei kunne here office, so God geveþ no3t to men power for to assoyle, but 3if he 3eve hem kunnyng þat fallip to her office.  
<L 4><T A21><P 254>

And þei bep Goddis bedels to telle truly his sentence, and oþir wise may þei no3t assoyle men of here synne.  
<L 29><T A21><P 254>

For in her absoluciouns faylip comunly Petris keyes, and þei feyne ofte to assoylle, and þei assoyle no3t.  
<L 11><T A21><P 255>

and 3if þei seie þat þei assoyle, þei speke by reputacioun, and nou3t bi wytyng ne bi trowynge, ffor God chargip hem no3t herto.  
<L 14><T A21><P 255>

To assoyle þise dowtis, men moten arme hem and pacientliche dispose hem to deye for Crist, and fals not þe gospel for favor of men, but seye fullliche þe soþe, for Crist is ever present.  
<L 30><T A26><P 434>

QUINTA HERESIS• Þe fyfft heresie, contened of þe fyfft askynge, says, þat prestis have powere to assoyle men of synne, whom ever þe pope lymytes, at hys owne wille.  
<L 2><T A27><P 444>

Ande if his trewe vicare acorde to Gods wille, he may assoyle of synne as vicary of his God.  
<L 9><T A27><P 444>

And þo argumentis of heretikes ageyns þis sentence are light for to assoyle to a Cristen

mon.  
<L 14><T A31><P 502>

Now is þis office committid in bischopis and prestis of þe kirk, þat þe causis of þe synnars knowen, þei doing mercy assoyle hem fro þe dred of perpetual deþ, wen þei able and verrey repentaunt;  
<L 20><T APO><P 68>

And 3if þe pope and his vikerus wolden studyen wel þis mater, þei schulden leue to assoyle men so largely in þis forme.  
<L 50><T EWS1-7><P 250>

And so Crist taw3te by þis dede þat assoylyng of men is nowat but 3if God assoyle byfore, as God by hymself assoyled þese leprowe.  
<L 34><T EWS1-14><P 276>

Þese neyne þat ben manye moo bytokne men owte of byleue, þat trowen þat hit is inow þat her preest assoyle hem, and specially þe hey3e preest, howeuere he erre in iugement, and how þei lyuen byform or aftur, þese men þat þus ben assoylud.  
<L 41><T EWS1-14><P 276>

And hit semyþ þat þei may, for prestis may assoyle of synne;  
<L 49><T EWS1-19><P 298>

Heere hit is nede to vnderstonde how prestis assoyle men of synne, and how prestis for3yue synne, for boþe ben conceyuede wel and euyle. Prestis may assoyle of synne 3if þei accorden wiþ keyes of Crist;  
<L 58, 59><T EWS1-19><P 298>

For ellys my3te a pope assoyle men boþe of peyne and blame, for þei kyllen þer euenecristen, and euere while þei don so;  
<L 63><T EWS1-47><P 435>

For þei seyn þat þei han power of Crist to assoylen alle men þat helpon in þer cause, for to gete þis worldly worschipe, to assoyle men of peyne and synne, boþe in þis world and in þe toþur and so whan þei dyon, fle to heuene wiþowte peyne.  
<L 12><T EWS2-67><P 65>

and it falluþ not to vs to assoyle þese fresche resounys, þat þus þe chirche doþ amys in monye þingus þat it defenduþ.  
<L 125><T EWS2-70><P 87>

And it is ly3t to assoyle obiectis a3enus þis.  
<L 19><T EWS2-98><P 240>

But power is euene in preestis to assoyle men of þer synnes; and so alle goode popis han euen power to teche þe wey3e to heuene and to

assoyle men þat ben contrite;  
<L 231, 233><T EWS2-MC><P 337>

For 3if he assoyle or 3yue pardon oþur maner þen Crist wole, certus he feyneþ hym to be God and blasfemeþ in Iesu Crist, for no man may for3yue synne but 3if Crist for3yue it furst.  
<L 830><T EWS2-MC><P 358>

Wel I wot þat bost is feyned and money 3yuon for to dispense and assoyle men of synnys þat ben entrikede wiþ suche rytes;  
<L 955><T EWS2-MC><P 363>

And on þis condicion wolen þei wel assoyle men.  
<L 90><T EWS2-VO><P 369>

Þe pharisees practison wiþ þe puple in þis poynt, for whon þei han power lymyted to hem to 3yue cownseyl in þis mateer, and aftur to assoyle, þei maken, as men owt of byleue, þis mater to hard, and kepon a part of money to prelatis abouen hem, and a part to hemself;  
<L 128><T EWS2-VO><P 370>

Sopely, but 3if God assoyle first, þer assoylyng is feyned falsed;  
<L 108><T EWS3-169><P 144>

Summe prestis seyne symply “I assoyle þe of þi synnes;”  
<L 29><T MT23><P 332>

þe þridde maner and leste yuel, þat men seyn þat greks han, is þat þe prest preyep þat god assoyle hym and leuyng worde of assoylyng; and þus he my3t assoyle at home hym þat were a þousand myle fro hym. and lewed men þat weren bettur my3ten þus assoyle bettur þenne wickid prestis.  
<L 1, 2, 3><T MT23><P 333>

Suche many blassefemys a3eynes þe beleue ben sowen of antecrist in þis mater, ffor god, þat 3yueþ grace and is in þe soule, assoyleth and doþ away synne, and þis may not þe prest do, siþ it is propur to god, and, siþ no man shuld li3e a lytle lesyng to saue þe worlde, a prest shuld not seye, “y assoyle” whenne he not neuer wheþir god assoyle.  
<L 15, 16><T MT23><P 333>

and algatis if he feyne hym power to assoyle more þenne he haþ;  
<L 22><T MT23><P 335>

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

and bi þis he tau3t opynly þat it nedip to he shriuen at prestis, and to þis crist gaue prestis

power, but wherto but to assoyle?  
<L 34><T MT23><P 342>

for crist wole assoyle men wele, al if þei gon not  
þus to rome.  
<L 32><T MT23><P 343>

and þat prestis shuld assoyle men techiþ crist in  
þe risynge of lazarus, for crist bad to hise apostlis  
þat þei shulden vnknytt his bondis.  
<L 5><T MT23><P 344>

for who shulde ellis assoyle men and graunte  
hem so large indulgencis boþe of peyne and of  
synne, haue þei neuere so longe synned.  
<L 31><T MT28><P 480>

How wole we assoyle sheperdes of her  
robbynge without restitucion of her goodes that  
they robben thy shepe of ayenst her wyll?  
<L 18><T PCPM><P 68>

And though thou conne nought they Crede, clene  
the assoyle So & thou mowe amende oure house  
with money other elles With som Catel, other  
corn, or cuppes of syluere.  
<L 16><T PPC><P 14>

Of þis texte & þe toþer goyng before þat seiþ þat  
prestis ofte tymes bynden innocentis or not guilty  
wiche be not bonden anente God, and asoylþ  
vnworþi wiche bene bonden anence God, it  
semeþ to many þat prestis asoylþ or byndeþ  
wensoeuer þei pretende to assoyle or bynde.  
<L 14><T Ros><P 59>

And þerfore þo prestis þat taken vpon hem to  
asoyle men of her synnes blasfemen God, siþ it  
parteyneþ oonly to þe lord God to assoyle men  
of alle her synnes;  
<L 1898><T Thp><P 82>

ASSOYLED.....10  
assoyled when þai haue offrid at oni place þer to  
pardoune es grauntid.  
<L 124><T 4LD-1><P 182>

For beleve schulde teche us þat no man were  
cursid but if God cursid him for faylynge in hiis  
lawe, ne no man is assoyled but if Crist assoyle  
him for mayntenynge of hiis lawe, hou euer þe  
world blaber.  
<L 33><T A10><P 181>

And 3if we faille in þis sorwe, or bigge no3t  
oure synne of God, we bygile oure silf in speche  
of byndynge or losynge, And so þi confessour  
can nou3t wyte wheþer þou be bound or soyled,  
but bi supposynge þat he hap of þi trewe speche,  
ffor þere is no more heresie þan man to bileve  
þat he is assoyled 3if he 3eue hym moneye, or  
3if he leye his hond on þin heed, and seie þat he

assoylliþ þee.  
<L 28><T A21><P 252>

And here may we se, þat it is no3t bileue, þat 3if  
a man semeþ to be assoyled of þe pope, þanne he  
is assoyled so ffor þe popes affermynge, ffor þe  
pope may erre ofte in presumpcioun of his  
keyes.  
<L 1><T A21><P 253>

And herfore men seyen comunly, þat whom so  
ony prest assoyliþ, he is assoyled of God by  
vertu of þe keyes.  
<L 16><T A21><P 253>

And siþ no confessour in erþe kan wyte where  
men be contrit, but suppose bi her owne wordis  
þat þei seye soþe in þis hit is open þat þes  
confessours wyttiþ ne bileveþ þat her confessid  
beþ contrit, but li3tly suppose þat þei seie soþe  
of hem silf, and bi þis þei suppose þat God him  
silf assoyliþ hem, and þanne beþ þei wel  
assoyled.  
<L 27><T A21><P 254>

And so Crist taw3te by þis dede þat assoylyng of  
men is nowat but 3if God assoyle byfore, as God  
by hymself assoyled þese leprowe.  
<L 35><T EWS1-14><P 276>

and so riche men haden occasioun to drede not  
for to synne, whenne þei my3ten for a lytle  
moneye be þus assoyled of alle her synnes;  
<L 11><T MT23><P 334>

and pilgrimage wiþ siche offrynge vnabliþ men  
oft to be assoyled of god.  
<L 2><T MT23><P 344>

Ne no preest here beneth may ywit for certeyne  
whether a man be clene of his synne or clene  
assoyled/ but yef god tell it him by reuelacion.  
<L 22><T PCPM><P 20>

ASSOYLEDE.....2  
and byfor þei comen to hem, God assoylede hem  
of here synnys, for God seiþ in þe salm how man  
in purpos to leuen his synne seyde þat he wolde  
schryuen hym to God, and God for3af hym his  
synne.  
<L 31><T EWS1-14><P 276>

And herfore seyn Petre and oþre Cristes apostles  
assoylede not þus, ne 3euen syche indulgencis,  
for þei diden neuere syche dedis but won God  
enspyrede hem.  
<L 59><T EWS1-47><P 435>

ASSOYLEDEST....1  
And lorde/ thou ne assoyledest no man both of  
his syn and of his payne that was dewe for his  
synne/ ne thou graun tedeest no man such power

here on erth.  
<L 8><T PCPM><P 78>

ASSOYLEN.....21

And here sculd men arunt feynt penytausers, confessours & oþur prestis þat assoylen for mony, for boþe þe partis aftur þe sentence in Goddis lawe is fouler aftur fy3elid in synne, which mater we han openly declared in oþur placis.  
<L 208><T 4LD-2><P 207>

And so prestys assoylen as Godis vikerus acordyng to Godis assoylyng, and ellys þei assoylen no more þan prestis of þe oolde lawe heluden men of þer lepre and þat my3te þei not doo.  
<L 36, 37><T EWS1-14><P 276>

and hit is al on to for3yue synne and to assoylen of þe same synne.  
<L 50><T EWS1-19><P 298>

and 3if þei discorde fro þe keyes þei feynen hem falsely to assoylen.  
<L 61><T EWS1-19><P 298>

so þat, 3if þeir keyes and Cristes wille be discordyng atwynne, þei feynen hem falsely to assoylen and þanne þei neiþur lowsen ne bynden, so þat in eche sich worchyng þe godhede of Crist mut furst worche.  
<L 21><T EWS1-30><P 346>

But þei assoylen on oþur weye, as prestis in þe olde lawe telden by synes of þe olde lawe þat men weren clene of lepre.  
<L 47><T EWS1-7><P 250>

And by þis power þei spuyle þe peple of her godys, and not assoylen hem frely for to saue þer sowlys.  
<L 38><T EWS1-8><P 253>

For þei seyn þat þei han power of Crist to assoylen alle men þat helpon in þer cause, for to gete þis worldly worschipe, to assoyle men of peyne and synne, boþe in þis world and in þe toþur and so whan þei dyon, fle to heuene wiþowte peyne.  
<L 10><T EWS2-67><P 65>

And þis blasfemye þat is vsid nou shulde be known of þe scribis, þat popis assoylen men of synne and peyne whanne it turnyþ hem to auauntage.  
<L 107><T EWS3-169><P 144>

þey seyn þat þey assoylen men boþe of peyne and synne, and 3it summe siche ben Goddis traytours þat God iugiþ to be dampnyd;  
<L 23><T EWS3-188><P 208>

Pus þei assoylen men þat weren longe deed byfore;  
<L 11><T MT22><P 323>

and þise blynde men þat assoylen þus kunnen not teche þe contrarie of þis.  
<L 14><T MT22><P 323>

þei preyen furst þat god assoyle hym, and afftur þei assoylen hym bi autorite 3ouen to hem.  
<L 32><T MT23><P 332>

And there as the people shulden yelde to god her vowes/ be seyeth/ that he hath power to assoylen hem of her avowes/ & so this sacrifyce he nemeth a waye from god.  
<L 7><T PCPM><P 18>

For men sayen that thou ne myght nat clene assoylen vs of our synne.  
<L 24><T PCPM><P 18>

Another myschef is this/ that some prest may assoylen hem both of synn e & payne/ & in this they taken hem a power that Christ graunted no man in erth/ ne he ne vsed it nought on erth him selfe.  
<L 15><T PCPM><P 21>

And for moche money he wyll assoylen a man so clene of his synne/ that he behoteth men the blysse of heuen without ten any payne after that they be deed That yeuen him moche money.  
<L 24><T PCPM><P 74>

O Lord/ thou ne taughtest nat thy discyples to assoylen men of her syn/ and letten hem a penaunce for her syn/ in fa styng ne in prayenge/ ne other almose dede/ne thy selfe ne thy discyples bsenden no such power here on erth.  
<L 27><T PCPM><P 77>

I ne beleue nat that he hathe so greate A power to assoylen men of her synne as he taketh vpon hym abouen all other men.  
<L 29><T PCPM><P 78>

And than oure Prouincial hath power to assoylen Alle sustren and bretheren, that beth of oure ordre.  
<L 13><T PPC><P 12>

3it confessouris and hye penetaunceris chargen more fonnyd avowis of siche pilgrimes, and offrengeis and brekyng of hem, þan avowe maad to God in oure cristendam to kepe Goddis heestis and forsake þe fend and hise werkis, for þei li3tly assoylen men for brekyng of Goddis heestis, but brekyng of þeise fonnyd avowis and assoylyng of hem is reseruyd to hye worldly clerkis.  
<L 104><T SEWW16><P 85>

ASSOYLES.....3

And he þat spekes þat God assoyles or cursus for hiis lawe schal be halden for a foole, siþen Anticrist contraries.  
<L 27><T A10><P 181>

But if he discorde from juggement of his God, he assoyles not, boste he never so muche.  
<L 10><T A27><P 444>

Ffor if he want þis connyng, he nouþer byndes ne assoyles;  
<L 13><T A27><P 444>

ASSOYLETH.....1

Suche many blassefemys a3eynes þe beleue ben sowen of antecrist in þis mater, ffor god, þat 3yueþ grace and is in þe soule, assoyleth and doþ away synne, and þis may not þe prest do, siþ it is propur to god, and, siþ no man shuld li3e a lytle lesyng to saue þe worlde, a prest shuld not seye, “y assoyle” whenne he not neuer wheþir god assoyle.  
<L 12><T MT23><P 333>

ASSOYLID.....5

But summe men seyen þat it helpiþ not but to gete hem newe martris, for, as þey seyen, eche man þat dieþ þus is fully assoylid boþe of peyne and of synne, and þus he fleep strei3tly to heuene, and þanne he is a martir who can denye þis?  
<L 14><T EWS3-220><P 274>

And by þis may men vndirstonde hou þe þridde obiecte shal be assoylid: as eche man knowiþ al þing in generalte, so he knowiþ synne;  
<L 59><T EWS3-229><P 295>

and anentis asoyling, bileue techiþ cristenmen þat iesu crist mut nedis asoyle 3if eny man shule be assoylid, and anticrist may not for shame denye opynly þis bileue;  
<L 17><T MT28><P 481>

But men þat don extorcionis and falsly geten catel ben li3tly assoylid herof, and charged in confessioun to do siche pilgrymagis and offryngis.  
<L 143><T SEWW16><P 86>

pride, to þefte, to lecherie and to oþer dyuerse vicis, in þe contrarie wyse, þis monke seide, siþ þe lord God is more redy to for3eue, synne, þan þe fende is or may be of power to moue ony liif to synne, þanne whoeuere wolen schamen and sorowen herteli for her synnes, knowlechyng hem feiþfully to God, amendyng hem aftir her kunnyng and her power, wiþouten counseile of ony oþer liif þan of God and hemsilf, þoru3 þe grace of God suche men and wymmen mowen fynde sufficient meenes to cume to Goddis mercy, and so to ben clene assoylid of him of

alle her synnes.”

<L 1939><T Thp><P 84>

ASSOYLIP.....5

Ffor þou moste by sorowe of herte make asseþ to God, and ellis God assouliþ þee no3t, and þanne assoyliþ no3t þi viker.  
<L 31><T A21><P 252>

And herfore men seyen comunly, þat whom so ony prest assoyliþ, he is assoyled of God by vertu of þe keyes.  
<L 15><T A21><P 253>

And siþ no confessour in erþe kan wyte where men be contrit, but suppose bi her owne wordis þat þei seye soþe in þis hit is open þat þes confessours wyttiþ ne bileveþ þat her confessid beþ contrit, but li3tly suppose þat þei seie soþe of hem silf, and bi þis þei suppose þat God him silf assoyliþ hem, and þanne beþ þei wel assoyled.  
<L 27><T A21><P 254>

þis philosophie assoyliþ þis folye bi þis, þat kynde haþ ordeyned to man boþe wit and hondis, bi whiche he may take when he wole, and leve when he wole, armur and oþer help þat is meche betere.  
<L 17><T A26><P 432>

Alon he assoyliþ oþer partyes.  
<L 21><T APO><P 110>

ASSOYLLE.....8

And ofte he tau3te his clerkis to feynen hem a power þat þei may assoylle men, howeuer þei haue synned, and 3eue hem hevenly 3iftis, howeuer God ordeyneþ of hem.  
<L 26><T A21><P 244>

For in her absoluciouns fayliþ comunly Petris keyes, and þei feyne ofte to assoylle, and þei assoyle no3t. And herfore many prestis þat dredid hem ffor to lye seieþ no3t, I assoylle þee, but, God of hevene assoille þee;  
<L 11, 13><T A21><P 255>

And so þis sacrament is nedful to synful men, but not so nedful as is confessioun maad to God, for þat is eue nedeful 3if God schall assoylle men.  
<L 3><T A21><P 256>

But schryve þee to God and laste in contrycioun, and God may no3t faille ne he wole assoylle þee.  
<L 33><T A21><P 256>

Ffor no prelat may assoylle, ne graunte hevenly suffragies;  
<L 31><T A21><P 259>

And certis, 3if he schal be dampned, þe pope assoillip him no3t of alle deedely synnes þat he hap don a3enst God, ffor one stykiþ wiþ him þat no man may assoyle, siþ Crist seiþ þat unkyndnesse do a3ens þe Holy Goost, schal neiþer be for3eve her ne in þe toþer world.  
<L 7><T A21><P 261>

Ne absolucioun maad to men is no3t betered by suche pride, siþ evene as God wole assoyle men, and no more bi þis presumpcioun, be þei clensid of her synne;  
<L 33><T A21><P 261>

#### ASSOYLLED.....4

And here may we se, þat it is no3t bileue, þat 3if a man semeþ to be assoyled of þe pope, þanne he is assoylled so ffor þe popes affermynge, ffor þe pope may erre ofte in presumpcioun of his keyes. And God forbeede þat it wer bileue to trowe of eche man, þat þis man is assoyled or cursid as þe pope seiþ, ffor þanne bileve, þat schulde be oon, were falce and diverse in many men;  
<L 2, 5><T A21><P 253>

CAP• V• Here grucchiþ Antecrist, and seiþ þat by þis skyle þe pope hadde no power to certifie men confessid of him, þat þei beþ assoyled of Crist, for he kan nou3t teche þis, and so schulde perriche Petris keyes, groundid in Cristis graunte.  
<L 13><T A21><P 253>

And so men þat schal be dampned beþ no3t fullyche assoyled of synnes þat þei han be schryfen of, ffor þei schal come a3en.  
<L 24><T A21><P 256>

#### ASSOYLLID.....3

and so we schulde sorwe for synne, and hope to be assoyllid of God and of his vikir, 3if it be as we hope.  
<L 22><T A21><P 252>

As anentis þis, me þinkip þat men schulde trowe þat þei beþ nou3t assoyllid ne bounde of her synne, but in as myche as God him silf doip it.  
<L 20><T A21><P 253>

Trowe we, whanne Crist for3af synne oþer to men or wommen, as Petir or Poul, or Mawdeleyn or Baptist, or oþere seyntis, þat he sente hem to oþere prestis to be assoyllid, as we usen now?  
<L 3><T A21><P 262>

#### ASSOYLLIP.....4

And 3if we faille in þis sorwe, or bigge no3t oure synne of God, we bygile oure silf in speche of byndynge or losynge, And so þi confessour can nou3t wyte wheþer þou be bound or soyled, but bi supposynge þat he hap of þi trewe speche,

ffor þere is no more heresie þan man to bileve þat he is assoyled 3if he 3eve hym moneye, or 3if he leye his hond on þin heed, and seie þat he assoyllip þee.  
<L 29><T A21><P 252>

And wel I woot, siþ God appreved never bifore so large absoluciouns for nou3t þat he comaundid, 3if he approve þis assoyllinge, þe þing for whiche he assoyllip plesip more to him þanne ony oþir comaundement.  
<L 23><T A21><P 257>

And so þes prestis of Antecrist, þat feyneþ þat Crist assoyllip men, more þanne evere he dide bifore for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seiþ þat it is Cristis bateylle and no3t mennes cause, puttip heresie on Crist;  
<L 35><T A21><P 258>

And þus assoyllip God bifore, and his viker aftir, 3if he acorde to Goddis will and telle truly Goddis sentence.  
<L 26><T A21><P 261>

#### ASSOYLUD.....3

Pese neyne þat ben manye moo bytokne men owte of byleue, þat trowen þat hit is inow þat her preest assoyle hem, and specially þe hey3e preest, howeuere he erre in iugement, and how þei lyuen byforn or aftur, þese men þat þus ben assoylud.  
<L 43><T EWS1-14><P 277>

And so on two maneris may men ben assoylud of her synne;  
<L 62><T EWS1-19><P 298>

And þus is þis reson assoylud þat was furst maad for þe pope, þat he mot nede for Cristus loue, and for loue of his chyrche, be þus occupyed for prelacye þat holy chyrche mut nedus haue.  
<L 126><T EWS2-87><P 190>

#### ASSOYLUDE.....2

And 3if þei be not assoylude of men, þei take wysly noon heed; for hit is ynow to hem for to ben assoylude to God.  
<L 136, 138><T EWS2-VO><P 371>

#### ASSOYLUP.....7

Triste we to þe oolde byleue þat Crist assoylup as he wole, and þis forme is hyd to men as oþre trowþus þat God wole huyde.  
<L 83><T EWS1-47><P 436>

For oure byleue techeth us þat no viker assoyleþ here but in as myche as Crist assoylup hym furst whom he assoylup in vertw of Crist, We schullen see moreouer þat þe folc þat Crist fedde here weren fedde comunly and not by maner of þis world, for to dampne riche mennys maneris

þat feden hemself costly, and ordeyne straunge  
and likorous mete and in greet multitude, and  
excusen hem herby þat þe relyf goþ to pore men;  
<L 52><T EWS1-7><P 250>

for God assoylup alle suche furst.  
<L 234><T EWS2-MC><P 337>

for þei feyn þat Crist assoylup and 3et þe synne  
leueþ worse þen it was. And þis meueþ monye  
men, siþen þei wyte not whenne Crist assoylup  
to speke vpon a condicion and suppose aftur  
signes.  
<L 835, 836><T EWS2-MC><P 358>

þerby schulden alle men stonde as by þer by  
leue, as whomeuere he canonysh, assoylup or  
dampneþ, he is þus di3t of God, siþ God mot  
confermen hym, and whateuere þe pope doþ, siþ  
Crist byhi3te þis to Petre.  
<L 300><T EWS2-VO><P 376>

ASSOYLYN.....1  
And lorde/ he taketh on him power to assoylyn a  
man of all maner things/ but yef it be of dette.  
<L 27><T PCPM><P 65>

SOYLE.....3  
power of iurisdiccion and power to soyle and  
bynde.  
<L 67><T EWS2-74><P 108>

soyle me of my synnes<sup>7</sup>/ summe seyn haue here  
þis money□  
<L 35><T LL><P 59>

Of the bishop he hath power To soyle men, or  
els they ben lore;  
<L 986><T PT><P 178>

**assoiling**<sup>27</sup>  
ASOILING.....5  
For we schul trowe þat asoiling of prest is  
noþing worþe but wane it is confermed to þe  
chirche of bone, and þat þe prest knoweþ not, no  
more þan his heele.  
<L 612><T 4LD-1><P 262>

For ri3t as þe popis clerkis feynen þat þei done  
miraclis whanne evere þei syngen, moo and  
more woundirful þan ever dide Crist or his  
apostlis, so in asoiling and cursing þei feynen  
hem unknowun power;  
<L 9><T A23><P 354>

For þan is þe asoiling of þe president verrey,  
wen it folowip þe dome of þe innar juge.  
<L 2><T APO><P 68>

And certis hou3 and bi what auctorite þis power  
of asoiling and binnding is engrosid into þe

popis sceler to be tappid forthe into þe world  
aftur his mesuris, sum more sum lesse, tel whoso  
kan for I kan not.  
<L 2440><T OBL><P 219>

Nabeles, I cesse nou3 to trete furþur of þis  
maner of asoiling and binding, for it was not  
myn entent to hang upon þis mater.  
<L 2443><T OBL><P 219>

ASOILINGE.....1  
siþ Crist assoillide not þus ne Petre, ne ony oþer  
apostle, and þis pope seeþ not in God þat he  
wole þat it be so, what spirit schulde move þis  
pope to feyne sich asoilinge boþe fro peyne and  
fro synne, and aftir chaffare þus þerwiþ?  
<L 7><T A23><P 356>

ASOYLING.....6  
Þes men gon bifore crist þat feynen hem an hid  
power fer pride or for couetyise, al3if þis power  
be not groundid in crist, and þus don prelatis  
nouadayes in asoyling and priuylegies.  
<L 3><T MT27><P 410>

sumtyme it may falle so and sumtyme þe  
contrarye may falle, as þe pope may sumtyme  
falle on þe soþe and sumtyme discorde þerfro, as  
he may bi fauoure or money approue fi3ting of  
prestis and ful asoyling of men þat fi3ten faste in  
his cause.  
<L 15><T MT27><P 426>

men seyen þat þe pope loueþ so myche worchip  
of þe world, þat he wole feyne asoyling to men  
to go strey3t to heuene, so þat þey do a trauel þat  
sounneþ to his worldly worchip.  
<L 28><T MT28><P 462>

and anentis asoyling, bileue techiþ cristenmen  
þat iesu crist mut nedis asoyle 3if eny man shule  
be assoylid, and anticrist may not for shame  
denye opynly þis bileue; but he seiþ þat crist mut  
nedis assente wiþ hym in asoyling, and he  
groundiþ þis bi þe gospel, but it is shame to  
reherse it.  
<L 16, 19><T MT28><P 481>

for he þat discordiþ fro goddis wille in his lif and  
in his dede may li3tly discorde fro god in  
profecye of siche asoyling.  
<L 32><T MT28><P 481>

ASOYLYNG.....6  
Ri3t so, þe asoylyng eþer byndyng of prestis  
heere in Cristis cherche is no3t ellis but a  
schewyng bi certeyn evidencis þat suchon is eþer  
bounden eþer assoiled of God tofore.  
<L 118><T CG6><P 69>

but, for hym þinkuþ þis to luytul, he blynduþ  
more eldre men wiþ schrifte and asoylyng, and

<sup>27</sup> 19 variants; 92 occurrences.

wiþ pardon þat he grauntþ.  
<L 894><T EWS2-MC><P 361>

and whenne be for3aue petir hise synnes, and poule his, and oþer men beren þat he clensid, he vsid not sich rownyng in ere, ne siche asoylyng as prestis vsen now;e;  
<L 13><T MT23><P 328>

ABSOLUCION• Absolucion or asoylyng is seide in þre maneres: þat is to saye absolucion auctoritatiue or of autorite wiche acordeþ to God alone, absolucion denunciatiue or schewyng of office wiche is lymette to prestes, and absolucion dispositiue or disposyng, be wiche a man dispose hymself be verey contricion for to lose his oune bondes of synne þat he deserue be þat for to be asouled auctoritatiuely of God and denunciatiuely of þe preste.  
<L 1><T Ros><P 55>

Pan is trewe þe asoylyng of þe presidente wan he seweþ þe dome of þe inwarde domisman or iuge.  
<L 11><T Ros><P 56>

And, for þes disseytis in sellyng and asoylyng, it semes opynly þat þes confessouris and hye penytaunceris bryngen þe puple out of ri3t bileue and ben ful of coueytise, symonye and heresie.  
<L 118><T SEWW16><P 86>

ASOYLYNGE.....2  
Heere moun prelatys and preestes lerne at þis hooli prophete, fro þe hieste degree down to þe lowest, þat 3yf þe peple suppose of hem þat þei haue bi her dignite eni power whiche þei haue not, or more þan þei haue, or in oþure wyse in bapti3inge, or sacringe, or asoylynge of synnes, or in any oþer sacrament whiche þat þei doon, þei schulden not take þis vpon hem bi no similation for enhauncyng of her pride and leue þe peple in þis erreure, but voide it sone fro hem for fere of hy3e blasfemie.  
<L 25><T CG4><P 45>

þus Crist bihotiþ to conferme in heuene al þe byndinge and þe asoylynge þat prestis, bi autorite of his word, bynden men in synne þat ben endurid þerinne, and losen hem out of synne here vpon erþe þat ben verely repentaunt.”  
<L 1910><T Thp><P 83>

ASSOILING.....5  
But 3it in anopir word þat Crist seide unto Petir, groundiþ þis pope his power, þat it is so myche over opir, Crist bihi3te to Petre, þat whatever he bindiþ in erþe it shal be bounden in heuene, and so of þis assoiling.  
<L 7><T A23><P 355>

Prove he his power by þis lesse, and suspende assoiling of moneie.  
<L 18><T A23><P 356>

And as þe assoiling serueþ of nou3t, but as it acordiþ wiþ Cristis keies, so þe cursyng noieþ not, but as Crist above cursiþ.  
<L 23><T A23><P 361>

Ne oþer wyse howiþ ani man to dred ani curse, not but in als mikil as it is 3euen vp Cristis bidding, ne oþer wise ioi of assoiling;  
<L 18><T APO><P 17>

a prest assoiling a feyner synniþ deadly.  
<L 17><T APO><P 66>

ASSOILINGE.....12  
Therefore if seynt Petir erride so moche in byndinge and assoilinge, whi mai not the deadli pope of Rome or any oþir bisshop erre so moche, oþir more.  
<L 1><T 37C><P 55>

Therefore Gregori on this text of Jon in the xx• c• /Quorum remisieritis peccata/, etc• , and in the xxvj• omelie, and in the xj• cause, iij• q• , c• /Tunc vera/, seith thus, “Thanne the assoilinge of the prelat is trewe, whanne it doth the doom of the ynnere iuge” that is, God. And in the c• /Ipse ligandi/, and c• /Judicare/, Gregori seith thus, “He priueth himself fro power of byndinge and assoilinge, that vsith his power for his wil, and not for the maneris of sogetis.  
<L 2, 6><T 37C><P 56>

And for byndinge and assoilinge, se more of Gregori in the xxvj• omelie, and in the glos on the xij• c• of Ezechiel, and bi Austyn and Jerom in the xj• cause, iij• q• , c• /Secundum/, with manie mo suyng there.  
<L 12><T 37C><P 56>

Thanne if the bisshop of Rome or any oþir mysusith the power of byndinge and assoilinge, he priueth himsilf of this power, and is worthi to lese his preuilege The xxiv• Article• Cristene men ben not holden for to bileue, that the indulgencis of the pope ben trewe on eche side, or withouten erreur or leesyng, open or preuy.  
<L 21><T 37C><P 56>

The xxv• Article• Cristene men ben not holden for to bileue withouten opin groundinge of holi scripture or of reesoun that mai not faile, that seynt Petir hadde more power of byndinge and assoilinge, than othere apostlis gretli loud of Christ.  
<L 17><T 37C><P 67>

Where it is opin, that the same eithir euene power of byndinge and assoilinge was gouen of Crist generali to the apostlis.  
<L 13><T 37C><P 68>

Therefore what auctorite is to the bisshop of Rome, successour of Petir as he feynith, to appropre eithir reserue to hymself principal power eithir singuler of byndinge and assoilinge our alle bishopis, successouris of apostlis of Jesu Crist.

<L 19><T 37C><P 68>

CAP• VII• Aftir þis shulden men wite of þe popis power in assoilinge, in graunting of indulgencis and oþer privyleges, wiþ cursing.

<L 5><T A23><P 354>

such drede passiþ mannis lawe, and comeþ to lawe of charite, and axiþ not curseris assoilinge, but Goddis purging, 3if it wole be.

<L 11><T A23><P 362>

whois synnes 3e for3euene ben for3ouen to hem', where it is open þat þe same eiþer euene power of byndynge and assoilinge was 3ouene of Crist generally to þe apostles.

<L 51><T SEWW24><P 123>

Perfore what autorite is to þe bishope of Rome, successoure of Petre as he feyneþ, to appropre, eiþer reserue to hymself, pryncipal power eiþer synguler of byndinge and assoilinge ouere alle bishops, successours of apostles of Ihesu Crist?

<L 55><T SEWW24><P 123>

ASSOILLYNG.....1

and þei chargen more here owen assoilynge þan assoillyng of god, for 3if a man come to here schrifte and sacramentis þei assoilen hym and maken siker þou3 þe man lie vpon hym self and be not assoilid of god;

<L 29><T MT04><P 106>

ASSOILLYNGE....2

And herfore þei blasfemen, assoillynge of peyne and gilt;

<L 29><T A21><P 256>

Ffor wel I woot þat þis assoillynge is fake and ful of venym, but 3if Crist himself be autour þerof.

<L 19><T A21><P 257>

ASSOILYNG.....4

for whanne þei han disceyued cristendom þis hundrid 3eer and more bi ypocrisie and false prechyng of fablis and errouris and heresies, magnifyenge synful mennus ordonaunce abouen goddis lawe and ordonaunce, and drawen pore mennus almes and liflode to proude beggeris to make grete wast houses, and desceyue men bi fals assoilyng, bi fals pardon, bi veyne preiers and synguler or specyal, and letteris of fraternite, puttyng open beggyng and clamours on ihu crist, þanne þei crien fast þat poore prestis treuli and frely prechyng þe gospel as crist biddiþ, techyng men to do verray penaunce for here

synnes and not trusten ouermoche to false pardon and cursed preieris of ypocritis, and to do here almes to pore feble men crokid and blynde, as crist seiþ him self;

<L 3><T MT01><P 27>

It is knowen hou þe pope wiþ his court chaffariþ wiþ simple men in beneficis and assoilyng, and certis þis is a newe secte founden ouer þe secte of crist;

<L 6><T MT22><P 303>

but assoilyng of god aftur þat a mannes liif is worþi fordoþe synne, and punyseþ it til þat it be fully for3yuen.

<L 2><T MT23><P 335>

and I dar not seie for drede of god, þat þis power stondeþ in assoilyng and cursyng as men practisen todaye;

<L 15><T MT23><P 342>

ASSOILYNGE.....9

and þei receruen assoilynge for brekyng of here park to hem self, but þei 3euen assoilyng for brekyng of goddis hestis to eche parische prest or curat.

<L 15><T MT04><P 98>

þat is assoilynge of synnes and ful remission of hem; for þei taken on hem principal assoilynge of synnes and maken þe peple to bileue so; whanne þei haue only assoilynge as vikeris or massageris to witnesse to þe peple þat god assoiliþ for contricion, and ellis neiþer angele ne man ne god hym self assoiliþ but 3if þe synnere be contrit;

<L 19, 20, 22><T MT04><P 106>

and þei chargen more here owen assoilynge þan assoillyng of god, for 3if a man come to here schrifte and sacramentis þei assoilen hym and maken siker þou3 þe man lie vpon hym self and be not assoilid of god;

<L 28><T MT04><P 106>

þes prelatis schulden preche þis contricion and mercy of god and ioies of heuene, and þe peril of schrifte wiþouten repentaunce, and foulnesse of synnes, and grete peynes of helle, and ri3twissnesse of god to make þe peple to flee synne and kepe trewly goddis comaundementis, and not disceyuen hem bi here owene power of assoilynge, ne bi fals pardon no fals preieris and oþer nouelries bi aide goddis lawe.

<L 10><T MT04><P 107>

for þei doren not telle þe soþe kou nedis þei mosten forsake alle falsnesse in craftis, in oþis, and alle synne vp here kunnyng and power, and for no good in erþe wityngly and wilfully do a3enst goddis hestis, neiþer for lucre ne drede ne bodily deþ, and ellis it is not verrey contricion,

and ellis god wole not asoile hem for no confession of moueþ, ne for assoilynge of prestis, ne bullis of pardon, ne lettris of fraternyte, ne massis, ne preieris of ony creatur in erþe or in þe blis of heuene;  
<L 2><T MT07><P 160>

And herby þei magnyfien mere here owene assoilynge þan assoilynge of god for verrey contricion, whanne god him self seiþ in what kynne hour a synnere haþ inwardly sorowe for his synnys he schal be saue, þei wolen make þis word fals, seyng þat be schal not be saf be he neuere so contrit wiþouten schrifte of mouþ maad to hem, þat ben in cas þe fendis procuratours to disceyuen men in here soulis helpe for here vnkunnyng and pride and coueitise.  
<L 10><T MT07><P 160>

for petre forfendid to curse, and vsed not þis assoilynge;  
<L 16><T MT23><P 342>

ASSOLING.....1  
But, for to haue þe more clere and vndeceyuid knowyng of þis mater, cursing and assoling in mater of domis, and geuing of sentence in ani maner of dome, priuey or comyn, and in mater witnessid, and in materis to be don, þolid, susteynid, aprouid, confermid, canoni3id, autenkid, or to be helpid, in ani maner of cause a geyn ani man, or for ani þing me semiþ now spedy to sey summe þings.  
<L 21><T APO><P 15>

ASSOYLING.....2  
And in þis fals gabbyng is groundid mony oþer, as assoyling of synne, and mony oþer pryvylegies, bi whoche he bigyles þo folk.  
<L 30><T A09><P 140>

þey are rewlars of þe world of þeis derknes, for þei hi3t men assoyling, wan þei wit not if it be, and þey led boþ himsilf and þeis þat þey assoyl in blindnes, and desseyue boþ.  
<L 32><T APO><P 98>

ASSOYLINGE.....2  
for assoylinge of suche confessours haþ lytel vertu or non;  
<L 1><T MT23><P 335>

and he þat trustiþ to popis bulles or assoylinge fro peyne and synne, or oþer wordis of confessours, þat þei feynen bisyde goddis lawe, is folily disceyued in hise bileue and in hope, and þus he dispeyreþ;  
<L 23><T MT23><P 339>

ASSOYLLINGE...2  
And wel I woot, siþ God appreved never bifore so large absolucious for nou3t þat he

comaundid, 3if he approve þis assoylinge, þe þing for whiche he assoylliþ plesip more to him þanne ony oþir comaundement.  
<L 22><T A21><P 257>

And 3if þis feiþ were toold to popis and to cardynals, and prelatis undir hem, by þe grace of God her bargeyn of assoylinge, and eke of cursyng, schulde bygile fewer folk, þat schulde hoolly trist in Crist.  
<L 12><T A21><P 261>

ASSOYLLYNGE....1  
And by þis schulde prelatis ceese to boste of her power, ffor soþe it is þat assoyllyng is propred unto God, and his viker in erþe telliþ his lord wille;  
<L 35><T A21><P 252>

ASSOYLYNG.....23  
And so Crist taw3te by þis dede þat assoyllyng of men is nowat but 3if God assoyle byfore, as God by hymself assoyled þese leprose. And so prestys assoylen as Godis vikerus acordyng to Godis assoyllyng, and ellys þei assoylen no more þan prestis of þe oolde lawe heluden men of þer lepre and þat my3te þei not doo.  
<L 34, 36><T EWS1-14><P 276>

And a3eynes þis heresyse schulden trewe preestes cry3e faste for by þis synne is synne hyd, and assoyllyng bow3t and sold as whoso wolde byn an oxe or a cowh and myche more falsely.  
<L 45><T EWS1-14><P 277>

And so ordenaunce of men in byndyng and assoyllyng brynguþ in manye errours, and lettiþ trewe prechyng.  
<L 57><T EWS1-14><P 277>

furst pryncipally of God whanne Godis iniurye is for3yuen, and þe secounde ys assoyllyng by atturne þat prestis han and, 3if þis assoyllyng be trewe, þei kepe þe bowndys þat God 3af hem. And þis assoyllyng han prestis as vikerys of Godys wylle. And þer lyen manye disseytus in sych absolucion for, 3if þis assoyllyng be trewe, hit mut acorde wiþ Cristys assoyllyng; and so to sych assoyllyng is nedful boþe wyt and power.  
<L 63, 64, 65, 67, 68><T EWS1-19><P 298>

Croserie ne assoyllyng feyned now of prelatis schal not at þe day of doom reurse Cristis sentence.  
<L 110><T EWS1-41><P 405>

and 3if þei ceson fro sych kylllyng, þer assoyllyng schal cese.  
<L 65><T EWS1-47><P 435>

But what men wolden triste to sich assoyllyng?  
<L 66><T EWS1-47><P 436>

And so 3if state of þese frerys be not growndid in Crist, and þei gabbon monye manerys vp þe lyf of Crist, as in beggyng and assoylyng, and oþure feynede lesyngus, þanne it is a tokne þat þei be not of holy chirche, but Sathanas children whos dedys þei don.

<L 22><T EWS2-65><P 55>

Sopely, but 3if God assoyle first, þer assoylyng is feyned falsed;

<L 108><T EWS3-169><P 144>

And þus boþe prestis and þer sugetis synnen many gatis in þis poynt And þus men erren in bileue, boþe prestis and þe puple, for an hundrid poyntis ben feyned of assoylyng and cursyng þat han no ground in Goddis lawe, and 3it men doren not a3enseye hem.

<L 38><T EWS3-231><P 299>

but bi þis feyned assoylyng he haþ occasion to synne in þe chirche, and þus þis power is not of crist, wherby þis assoylyng is feyned;

<L 3, 5><T MT23><P 331>

But 3itt þer comeþ more harme of þis lawe of confessioun, ffor confessours varien in wordis of assoylyng, as þei done in wordis of her cursyng, and gabben commynly wiþ blasfeme wordis a3ens beleue;

<L 24><T MT23><P 332>

þe þridde maner and leste yuel, þat men seyn þat greks han, is þat þe prest preyep þat god assoyle hym and leuyng worde of assoylyng;

<L 1><T MT23><P 333>

and þus popes and prelates kepen to hem silf assoylyng, in which lyþe wynnyng;

<L 18><T MT23><P 334>

But for þat it is to wite þat som byndyng or assoylyng is trewe, and som is pretended or feyned.

<L 15><T Ros><P 59>

3it confessouris and hye penetaunceris chargen more fonnyd avowis of siche pilgrimes, and offrengeis and brekyng of hem, þan avowe maad to God in oure cristendam to kepe Goddis heestis and forsake þe fend and hise werkis, for þei li3tly assoylen men for brekyng of Goddis heestis, but brekyng of þeise fonnyd avowis and assoylyng of hem is reseruyd to hye worldly clerkis.

<L 105><T SEWW16><P 86>

ASSOYLYNGE.....6

And so assoylyng stonden in billus and wordes, and so we chargen sensible þinges and leven Goddus lawe, as God were aslepe and Anticrist were ful lord.

<L 28><T A10><P 181>

And of þis it semeþ þat Crist grauntide never assoylyng of synne and peyne for to do þis dede, siþþe it were agens his lawe, his wille, and his ordeynauce;

<L 17><T A21><P 243>

And so many men mysosip her power, þat is þe secunde keye in assoylyng of prestis.

<L 38><T A21><P 252>

and þei receruen assoilyng for brekyng of here park to hem self, but þei 3euen assoylyng for brekyng of goddis hestis to eche parische prest or curat.

<L 16><T MT04><P 98>

and herby þe peple is brou3t out of bileue, tristyng þat here synne is for3oue for hero prestis assoylyng, þou3 þei don not verrey penaunce as god techep hym self.

<L 8><T MT07><P 160>

and close hemsilf in a chaumbre bi lok insted of feyned assoylyng;

<L 17><T MT23><P 330>

SOYLYNG.....2

And þanne he putte in dede soylyng of þis question.

<L 33><T EWS2-114><P 294>

as in a passage laate to Flaundris þe freris prechiden a ladyes dreem, and by a feyned soylyng þey spuyliden þe puple but freris hadden part.

<L 27><T EWS3-203><P 242>

**Aston, John**<sup>28</sup>

ASTON.....2

Maistir Ion Aston tau3te, and wroot acordingli and ful bisili, where and whanne and to whom he my3te, and he vsid it himsilf, I gesse, ri3t perfy3tli vnto his lyues eende.

<L 129><T SEWW04><P 32>

Maistir Ion Aston tau3te and wroot acordingli and ful bisili, where and whanne and to whom he my3te, and he vsid it himsilf, I gesse, ri3t perfy3tli vnto his lyues eende.

<L 570><T Thp><P 41>

**auter**<sup>29</sup>

ALTERES.....1

spores schyneþ more þan þe alteres;

<L 21><T Ros><P 102>

ALTREZ.....1

he ouerturned þe altrez of pilqremez or of strange worschipyng and hi3 þingz, and he brak

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<sup>28</sup> 1 variant; 2 occurrences.

<sup>29</sup> 11 variants; 202 occurrences.

ymages & kutte doun woddess, and he comanded to Iude þat þei schulde seke þair Lorde God of þair fadres & þat þei schulde do þe law & all þe comandementis, and toke of al þe citez of Iuda altrez & phanaz, & he regned in pece.”  
<L 4, 8><T Ros><P 82>

AU3TER.....21

And þis is ful soþ, and nameli in þis poynt of beleue of þe sacrid oste of þe au3ter.  
<L 500><T OBL><P 169>

Here seiþ almy3ti God (Exo• 20) 3if þou make to þe a stonyn au3ter, þou schalt make þat of stonys vnhewe or vnkutt;  
<L 657><T OBL><P 173>

Vpon þis text of scripture seiþ a grete clerk Parisiensis, and seiþ þus þat þe au3ter of ston is þe feiþ of Iesu Crist, þe wiche Iesu is boþ grounde ston or fundement and corner ston of þe chirche of God, as scripture spekiþ.  
<L 659><T OBL><P 173>

Napeles, alþou3 þis be a trewe witt answering to Danyellus wordis as þe dede schewiþ, 3it we mai haue anoþur ful trewe witt upon þe same wordis, vnderstonding bi þis besie sacrifice the blessid sacrament of þe au3ter, þe wiche is nou3 þe most besie and most ryue sacrament þat I know usid in þe chirche.  
<L 1454><T OBL><P 194>

And þus I am war of noo determynacion of þe chirche þat antecrist haþ for his parte, denyng our blessid sacrament of þe au3ter to be brede and wyne, saue þe woode rauyng of mysproude Innocent and his comperis and newe vngrounded sectis. Napeles I wote wel þat it is croniclid in decreis hou3 þat, in þe tyme of pope Nichol, a clerk Beringarie bi name, defamed of heresie in þe beleue of þe sacrid oost, knowlechid aftur þe ri3t logik of scripture þat þe brede and þe wyne þat ben put in þe au3ter ben aftur þe consecracion not onli a sacrament, but also þe uerri bodi and blode of our lord Iesu Crist.  
<L 1843, 1848><T OBL><P 204>

Or ellis her hertis ben so hard endured þat þei mowe not beleue it to be possible to God to make þe brede and þe wyne put in þe au3ter to be his flesche and his blode, þe brede and þe wyne abiding stille in her substauce and kynde;  
<L 1868><T OBL><P 204>

And herefore, seien oure newe glosers, þat glosen Goddis lawe and Beringaries confessioun aftur her new determynacioun, þat þe feiþ knowlechid in þat seen bi Baringarie is as perlous as is þe heresie þe wiche he was sclaudrid of before, þat is to seie þat þe brede leide vpon the au3ter is aftur þe consecracioun

but onli a sacrament, and not Goddis bodi.  
<L 1896><T OBL><P 205>

For þe clerge, as we mai se nou3, makib not his au3ter of stonys vnhewe, of þe wiche I spake of ny3 þe begynnyng of þis werke, neiþur of stonys foure square, grete and precious þat Salamon commaunded to be leide in þe fundement of þe temple, for seche maner stonys ben stable and not fluting. And þis au3ter and þis fundement betokenen þe beleue þat, as Poule seiþ, is þe substauce or þe grounde of þinggis þat men ou3ten to hope.  
<L 1946, 1950><T OBL><P 206>

For þis is þe au3ter or fundement of alle þat euer we sacre to God in good maneres or feiþful workis, and þis sad fundement of God stondeþ stable, as Poule seiþ (Thimoth• 2);  
<L 1953><T OBL><P 207>

But, certis, þis au3ter ne the square stonys þat betokenen þe stable wordis of Goddis lawe, wiche ben grete in auctorite and precious for þei sauen mennes soulis for euer, but þei liken not our clerkis, and nameli þo þat ben of þe retinew of þis renegat. And þerfor þei wol not take þis au3ter or fundement as fundement of her bilding in maneres or beleue or ellis of her workis.  
<L 1957, 1961><T OBL><P 207>

So þe Sone of þe Fadur goyng betwene þe flesche and þe blade, þe wiche he had take of þe wombe of þe maide, and þe brede and þe wyne þat is take in þe au3ter makib oo sacrament;  
<L 2632><T OBL><P 224>

And Austen, amending þe witt of þis man, concludeþ þus: Þerfor meche better and more congruli he schuld haue seide þus þat þe olde þinggis ben past and made new in Crist, so þat þe au3ter 3eue place to þe au3ter, swerde to swerde, fire to fire, brede to brede, beste to beste, blode to blode.  
<L 2707, 2708><T OBL><P 226>

But, for as meche as þis mater of idolatrie nedib a special labour and a leiser þat lackib me now, I leue of þis now, conseilng al feiþful peple þat þei trete þe blessid sacrament of þe au3ter wiþ reuerens and solennite, and nameli wiþ clene liuing and tru3e beleue tau3t expreseli bi Goddis lawe þat onli mai quiete mannys soule, and þat þei rest her deuocion and her wirschip in Iesu Crist, uerri God and man whom þei sen in þe sacrid oost wiþ þe i3e of þe soule and tru3e beleue.  
<L 2921><T OBL><P 231>

Of þis processe of seint Petur we mai se þat seint Petur wold haue be gretli displesid wiþ þis new frantike determynacion aboute þe sacrament of þe au3ter, and many oþur vngrounded tradicions

brou3t into þe chirche bi þe grete renegat and autentike eretik þat I haue oofte spoken of.  
<L 3368><T OBL><P 243>

3it þis seint writiþ þus to our purpos: 3ong children þat knowen what is putt in þe au3ter and is consumed, þe halowing of fidelite performed, wherof and hou3 it be made, and whi it is made, and whi it is take into þe vse of fidelite or religioun, and if þei neuer lerne bi her owne experience or ellis of oþur mennes and sawe neuer þat kinde of þinggis, þat is to seie brede and wyne in þe halowing of þe sacramentis, whan it is offrid and i3eue and is seide to hem bi most sad auctorite, whos bodi and blode it is, þei schal beleue noon oþur þyng, saue þat þe Lord haþ apered in þat kinde to dedli men, and þat on al wise þe wise þe same licour had ron out of his side ismete.’ Loo, here 3e mai se hou3 it mai be tau3t bi þe most auctorite þat þing þat is put upon þe au3ter to be Cristis bodi and his blode aftur þe consecracioun.  
<L 3737, 3747><T OBL><P 252>

Also seint Barnard spekiþ þus in a tretice þat he makip of þe sacrament of þe au3ter: Þe sacramentis of holi chirche stonden in foure kinddis: in watur, oile, bred and wyne.’  
<L 3764><T OBL><P 253>

AUTEER.....12

This sentence is opin bi this, that Crist seith, spekinge of the sacrament of the auteer in the xxij• c• of Luk, and in the j• pistil to Cor• , the xj• c• , Do ye this into mynde of me.  
<L 18><T 37C><P 115>

Therefore Jerom, on Sophonie, and in the j• cause, j• q• c• {Sacerdotes}, writith thus, ‘Preestis that serven to this sacrament of the auteer, and mynistren the blood of the Lord to his pupilis, don wickidli agens the lawe of Crist, whiche gessen that the wordis of the prest preiynge, and not the lif, maken the sacrament of the auteer, and that solempne preiere is nedeful, and not the meritis othir gode werkis of prestis, of whiche it is seid, A prest in what evere wem he be, neighe not for to offre offringis to the Lord.’  
<L 2, 7><T 37C><P 117>

The xv• Article• The sacrament of the auteer, which is whight and round, visible and palpable, and is broke with the hondis of a preest, and is chewid with the teeth of a preest, and is seien with the bodili ighen of the puple, is breed which we breken, and the verri bodi of oure Lord Jhesu Crist.  
<L 4><T 37C><P 40>

And Ambrose {De consecratione}, ij• dist• , c• {Panis est}, seith thus, ‘In the auteer is

comoun breed bifore the wordis of sacramentis.  
<L 13><T 37C><P 41>

Also Hilarie seith thus in the same dist• c• Corpus Christi, ‘The bodi of Crist which is taken of the auteer, is figure, while breed and wyn is seien withoutforth;  
<L 3><T 37C><P 42>

Parceyue ye, knightis of Crist, wher this is abhominacioun of discumfort stondinge in the holi place, for it stondith in the chirche halewid of the bisshop, and with Goddis seruise, and with sacringe of the sacrament of the auteer, and with the presence of the bodi and blood of Jesu Crist.  
<L 15><T 37C><P 60>

hou suspect semeth the determinacioun of Innocent the thridde with the multitude of fleshli prelatis othir of religioun, the possessiouneris of beggeris enducynge him herto, that the sacrament of the auteer is an accident withouten suget.  
<L 16><T 37C><P 78>

If bisshopis or othere clerkis seyn, that symple preestis ben not holden to preche the gospel, though thei comen in the stede of Cristis disciplis, lat hem seie a sufficient cause whi symple prestis taken lefulli this word seid to apostlis, Do ye this thing into mynde of me, to make the sacrament of the auteer which is more excellent than othere sacramentis.  
<L 13><T 37C><P 99>

Therefore al the peple 3ede into the hous of Baal, and distroyeden it, and braken the auters and symylacris, either ymagis of him and thei killeden bifore the auteer Mathan, the prest of Baal.  
<L 20><T Pro><P 24>

And Manasses knew that the Lord himself is God, and he dide away alien goddis, and symylacris, either idolis fro Goddis hous, and distroiede auteris whiche he hadde maad in the hil of Goddis hous and in Jerusalem, and castide alle out of the citee, and he restoride the auteer of God, and offride on it sacrificis and heryng, and comaundide the puple of Juda to serue the Lord God of Israel and natheles the puple offride 3it in hi3e placis to her Lord God.  
<L 1><T Pro><P 28>

And where king Ezechie made him ful bisy to clense Goddis hous, and do a wey al vnclennesse fro the sentuarie, and comaundide pretis to offre brent sacrifice on Goddis auteer, and ordeynede dekenis in Goddis hous to herie God, as Dauith and other prophetis ordeyneden, summe cristene lordis in name, and hethene in condiscouns defoulen the sentuarie of God, and bringin in

symonient clerkis, ful of coueitise, eresie, and ypocrisie, and malice, to stoppe Goddis lawe, that it be not knowen and kept, and frely prechid;  
<L 10><T Pro><P 30>

AUTER.....121

þus þei gile þe chirche of brede of þe auter & alleggen grette dotturis & þer straunge speche, and leuen holy writte þat God himself 3affe.  
<L 991><T 4LD-4><P 279>

In þese us owiþ to have deliit wiþ marow<sup>3</sup> of whete, þat is, wiþ þe body of Crist, for he is þe grape whos flesch and blood trewe Cristen men in þe sacrament of þe auter in þe foorme of breed and wiin worþili resseyven, þoru trewe bileeve her savacioun, and yvele men and unclene her dampnacioun.  
<L 28><T A01><P 36>

‘Woo is among 3ow, þat schal sitte, and encence myn auter wilfully and frely, wipouten mede?’  
<L 19><T A18><P 222>

And God seiþ bi þe same prophete to prestis, 3e han coverid þe auter of þe Lord wiþ teris and wepyng and mornynge, þat is of widewis and pore men þat 3e oppresen, and disceyven, so þat I schal no more biholden to þe sacrifice, and I schal not resceyve only pleasaunt þing of 3oure hond.’  
<L 23><T A18><P 222>

ouþer þat Anticrist schulde schame of hor lif, and hor wordes contraryen to hym, or for þei grauntid opunly þo feythe of þo gospel, as þei gruced in jugement, þat þo bred of þo auter is verrey Gods body, as þo gospel seis and comyne feithe holdes.  
<L 25><T A19><P 231>

and we enjoynen penaunce as us likeþ, and namely to seie massis, and offre to þe heie auter, and certeyn ymages for oure wyning.  
<L 20><T A22><P 283>

and alle siche as sleen a man wilfully bi enemyte, and bi chastyng and aspyng bifore, schulden be drawen, 3e, fro þe auter, to be deed bi Goddis comaundement.  
<L 20><T A22><P 323>

CAP• XVI• Also freris perverten þo right feithe of þo sacrament of þo auter, and bringen in a newe heresie.  
<L 30><T A24><P 378>

I knoweleche wiþ herte and wiþ mouthe þat þo bred þat is leyd on þo auter is not onely þo sacrament, bot verrey Cristis body.  
<L 12><T A24><P 379>

Ffor by þis new housinge of freris, þof hit rayne on þo auter of þo parische chirche, þo blynde puple is so disseyved þat þei wil raþer gif to waste housis of freris þen to parische churchis, or to comyn weyes, þof men catel and beestis ben perischid þerinne.  
<L 7><T A24><P 380>

Bot a mon may have þo sacrament of þo auter, þat is verrey Gods body, in his mouthe, and streyght fle to helle wiþouten ende, and þo more be dampned for þo yvel takynge of þis sacrament.  
<L 33><T A24><P 382>

þo first is hor heresie of þo sacrament of þo auter.  
<L 4><T A25><P 403>

And after soche errours in kyndely wittes þei make men to erre in science and vertues, as þei mot curse gramaryens þat Englishen þo gospel, þat þo apostlis knewen Crist in brekyng of bred, for þei myght make hor scolers to trowe þat þo sacrament of þo auter were bodily bred;  
<L 2><T A25><P 406>

And so, þof þo pope and alle his cardynals determen as gospel, þat þo sacrament of þo auter is accident wiþouten sugette, neverpoles, for þei con not grounde hem an Gods lawe ne resoun, holy Chirche schulde not trowe hom, bot have hom suspect.  
<L 36><T A25><P 407>

And siþ nocht þat was bifore in bred tournes into Gods body, or any oper creature, as þei mot nedely sey, how falsely þen feyned þei þat þo bred of þo auter tournes into better!  
<L 27><T A25><P 409>

And so þo substauce of bred, offerd in þo auter, shal be turned into substauce of Cristis owne body, and nowþer schal be broght to nocht, for þei ben not contrarye.  
<L 32><T A25><P 409>

And so evere worshippe Gods body in heven, and þo sacrament of þo auter upon a stille condicioun.  
<L 24><T A25><P 426>

And so, if prelates opposed me, what were þo sacrament of þo auter in his kynde, I wolde sey þat hit were bred, þo same þat was byfore;  
<L 34><T A25><P 426>

ande by þo same gospel þat prestis have autorite for to make þo sacrament of þo auter, þat is verrey Cristis body, by þo same gospelle han prestis autorite for to preche.  
<L 34><T A29><P 464>

Seint Bernarde sis, What ever þou haldes to þe of þo auter, over a streyte lyvelode ande symple cloþing, hit is not þine but is oþer mennes, hit is thefte, hit is sacrilege.  
<L 26><T A29><P 473>

Perfore, as Seint Gregore techis in þo lawe, dekenys and mynystris of þo auter schullen not chaunt ne syng but rede þo gospel;  
<L 22><T A29><P 480>

and als myche or more þis songe lettis dekenys ande mynystris of þo auter, in oþer placis as in Rome, from clenens of lyife and prechyng, and almes dedis þat God biddis.  
<L 29><T A29><P 480>

POINT XVII• Also prelatis ande frerus putten to pore men þat þai schulde say, þat þat ilke þinge þat was brede bifore þo consecracione in þo sacrament of þo auter, after þo consecracione or halowing is not Cristus body, but a signe of þat þinge, and not þo ilke þinge.  
<L 25><T A29><P 483>

But Cristen men seyne pleylnly, as Crist techis, Seint Poule, Seint Austyne, Seint Jerom, and alle Cristen pepul bileven, þat þo sacrament of þo auter is verrey Cristis body in forme of brede, ande þai wole no ferþer þen holy writte ande olde seintus teche, for no newe knackyng of sotile cavellaciones, or multitude of synneful wrecchis.  
<L 8><T A29><P 484>

þo comyne lawe of decrees wittenessis, when prelatis weren sumwhat gostly, þat þo bred and wyne þat bene put in þo auter, aftur þo consecracione ben not onely þo sacrament, but þo verrey body and blode of oure Lord Jesus Criste.  
<L 28><T A29><P 484>

POINT XVIII• Also bischopis prestis and frerus putten to pore men þat þai seyn, þat a preste beyng in dedely synne nouþer makis þo sacrament of þo auter, ne cristynes, ne 3yves ony sacrament.  
<L 17><T A29><P 485>

CONCERNING THE EUCHARIST• No• I• KNOWLECHE þat þe sacrament of þe auter is verrey Goddus body in fourme of brede;  
<L 1><T A30><P 500>

CONCERNING THE EUCHARIST• No• II• JOHANNES WYCLIFF• I BILEVE, as Crist and his apostels have tau3t us þat þo sacrament of þo auter, whyte and rounde, and like to oþer bred, or oost sacred, is verrey Gods body in fourme of bred;  
<L 2><T A31><P 502>

and þis breed was þe sacrament of þe auter, as Seynt Austyn writiþ.  
<L 16><T A33><P 521>

I bileve wiþ herte, and knowlech bi mouþ, þat þe bred and wyn þat ben putt in þe auter ben after þe consecracion, not only þe sacrament, but þe flesch and blood of Jesus Crist in treuþe.  
<L 24><T A33><P 522>

And if þe prest sacre Crist wan he blessiþ þe sacrament of God in þe auter, awiþ he not to blessiþ þe peple, þat dredriþ not to sacre Crist?  
<L 11><T APO><P 30>

If I am þe part of þe Lord, seiþ Jero, and a litil cord of his heritage, I take not part wiþ oþer linagis, but, as a decoun and prest, I life on tiþis, seruing þe auter, I am susteynd of offryng of þe auter;  
<L 27, 28><T APO><P 43>

And Bernard seiþ, It is just þat he þat seruiþ þe auter lif þer of, noiþer to do lechery ne prid, nor be richid, noiþer in clerked of pore to be maid riche, ne gloriouse of þe vnnoble, big not to him of þe goodis of þe kirk large palayce, nor gedre not baggis to gidre, nor wast not þe goodis in vanite, nor in superfluite, bere him not hi3e of þe facultees of þe kirk, nor gif not to wendingis his coseynis nor his childre.  
<L 30><T APO><P 43><L 4, 6><T APO><P 44>

in þe sacrament of þe auter, aftir þe consecracoun, dwellyþ þe substauce of þe brede.  
<L 30><T APO><P 45>

Also þe decre seiþ, I Beringary concent to þe holi kirk of Rome, and as þe apostil seiþ, I knowlech of mowþ and hert, me to hold þe same feiþ of þe sacrament of þe Lordis bord, þe worschipful sir Nicol pope in heys holi seyne3, he haþ be tane me of autorite of þe gospel, and of þe apostil, and haþ fermid to me bred and wyne, þat are putt in þe auter, to be after þe consecracoun not onli sacrament, but verrey body and blod of our Lord Ihu Crist sencibly, not onli in sacrament, but in trowþ to be tretid;  
<L 3><T APO><P 48>

And Seint Jerom seiþ, Mani biggen wall, and drawn a wey pilars of kirk, þe marblis shinen, þe bondis schinen wiþ gold, þe auter is vmbeset wiþ stonis, but of þe rministris of Crist is no chesing.  
<L 18><T APO><P 48>

But now al most is no worldly bysines þat ministres of þe auter are not implied in, as is opun in þer dedis;  
<L 10><T APO><P 77>

and þat þei presume not onely to vnbynden his schoo, but stounden in his owne stede, and specialli at þe auter, and handele wiþ her hondes þe blesside sacrament of his bodi.  
<L 303><T CG4><P 52>

writen wiþ þe worþi blood þat ran down fro his herte, seelid wiþ þe precyous sacramente of þe auter in perpetuel mynde þerof.  
<L 281><T CG10><P 113>

And þerfore 3if þow offre þi 3ifte to God, þat þe scribes preysen myche, and þow þenke þat þi broþir for þi synne haue any cause a3eynes þe, leue þin offryng at þe auter and go furst to ben acordid wiþ hym.  
<L 77><T EWS1-6><P 247>

But hit is comunly teld of þe sacrament of þe auter, and how men schal disposon hem now to take þis sacrament.  
<L 61><T EWS1-46><P 431>

so þat þe blod of alle prophetis, fro þe bygynnyng of þe world, be sowl of þis kynrede (siþ þis haþ don hem alle to deþ) fro þe blod of iust Abel vnto þe blod of Zacharye, which þis kynrede kyllude bytwixe þe auter and þe temple.  
<L 46><T EWS2-74><P 108>

And þus þei don þer fadrus werk, sleyng martires by þer tyme, þat al iust blood come on hem, þat is sched in erþe, fro þe blod of iust Abel, to þe blod of Zacharie, þat was Barachius sone, slayn of hem bytwixe þe temple and þe auter.  
<L 23><T EWS2-91><P 215>

And oure Lordus aungel aperude to hym, stonyng on þe ry3t syde of þis auter.  
<L 23><T EWS2-104><P 264>

And such errour blynduþ monye in þe sacrament of þe auter to sey3e þat it is accident wiþoute suget, and noo bred, as Ambrose seiþ.  
<L 59><T EWS2-111><P 284>

And þus þe oost of þe auter is uery bred to many wittis: it is bred maad of whete, and eke it is Goddis body, and so it groundiþ bileue and is an obiecte of uertues.  
<L 46><T EWS3-162><P 119>

And heere ben many men marrid of þe sacrament of þe auter, and referren alle þes wordis to þis holy sacrament.  
<L 59><T EWS3-176><P 161>

hou his blood cried to God from þe erþe/ for saint Ion seiþ Apoc vi {Vidi subtus altare animas interfectorum propter verbum dei & propter testimonium quod habebant Et

clamabant voce magna discentes/ vsquequo domine sanctus & verus non iudicas & vindicas sanguinem nostrum de hijs qui habitant in terra' // Seynt Ion seiþ I saw3 vndir þe auter þe soules of hem þat weren slayn for þe word of God  
<L 24><T LL><P 97>

to þe hi3e auter/ Þe sunnour is ful bisi  
<L 30><T LL><P 103>

3if þei seyn, written and techen openly þat þe sacrament of þe auter þat men seen bitwen þe prestis hondis is accidentis wiþouten suget and neiþer bred ne cristis body;  
<L 14><T MT01><P 19>

Capitulum 6m Also prelati halden þe halwyng of dede stonys or dede erþe and oþere ornamentis of þe chirche, as vestymentis, cloþis, chalis, and oile, and crem, more worþi þan þe halwyng and blissyng of þe sacramentis of þe auter, þat is verray cristis flech and his blood;  
<L 7><T MT04><P 69>

For þei holden to hem self halwyng of auter stonys, chirchis and chirche 3erdis and oþere cloþis of þe chirche as more worþi and precious, and suffren pore prestis, be þei neuere so vnkunnyng and vicious anemtis god so þat þei speke not a3enst þe synne of prelati, to make þe sacrament of þe auter eche day, as 3if þat were lesse worþi and lesse precious. Also þei wolen suffre an auter vnhalwedid, or a chirche or a chirche 3erde suspendid and no masse seyde þerinne, 3e fourtene ny3t, 3e a moneþ, 3e longe ynowþ, 3if fourty pens ben bihynden of ten mark or ten pound;  
<L 11, 15, 16><T MT04><P 69>

for god techiþ vs be seynt poull 3if a man resceyue vnworþily þe sacrament of þe auter þat man resceyueþ his dampnacion.  
<L 16><T MT04><P 77>

þei wolen not 3eue þe sacramentis of þe auter, þat is cristis body, to here paryschenys, but 3if þei þei paied here tiþes and offryngis, and but 3if þei han paied money to a worldly prest to slee cristene men.  
<L 17><T MT07><P 152>

Þe þrid poynt of beleue in wiche þis man of synne, ful of þe fende and sone of perdicion contrarieþ Crist, is in þe beleue of þe sacrament of þe auter, þe wiche sacrament feiþful men most nedes beleue to be Cristis bodi and brede, as it is pleynli tau3t in þe gospel of God, as I schal wiþ Goddis help schewe hereafter, bi writing of olde seinttis and confermyng of þe gospel, þe wiche auctorizid alle oþur trew writing and sei3ing of clerkis.  
<L 227><T OBL><P 162>

And for þis contrariyng of Crist and olde feiþful men and exalting himsilf aboue alle þat is or mai be seide God, he seiþ in dede, þat is þe most effectual speche, and in word preueli, Hauē 3e no reward to Crist or to his apostlis in þis poynt of beleue of þe sacrid oste of þe auter, ne beleue 3e her wordis, for þei ben fals and disceyueable.  
<L 243><T OBL><P 163>

Pan, for as meche as men ben here ful of fau3tis and adden many synnys dai bi dai oon upon anoþur, and þis sacrifice of uerri forþenking is chiff remedie a3enst seche fau3tis, wherfor þe besie sacrifice þat Danyel spekiþ of mai wel betoken þis sacrifice of verri repentaunce, þat schuld be contynuel in worde or dede or in bothe, and þis sacrifice of uerri contriscioun mai wel be figurid bi the continuel fire þat schuld be upon þe auter norschid bi þe prest iche dai, lei3ing woode þerto as it is wreren (Leu• 6).  
<L 1440><T OBL><P 193>

For, as þat fire upon þe auter wastid þe mater þat it brent, so uerri contriscioun in a feiþ ful hert wastiþ synne to nou3t.  
<L 1442><T OBL><P 194>

as seint Austen seiþ, þe chirche vsiþ in þe sacrament of þe auter iknow to þe peple.  
<L 1483><T OBL><P 195>

Anoþir greet lesyng þese maistir liers and her sectis maken vpon þe sacrament of þe auter, seiynge þat þe sacrid oost is not Cristis bodi, notwiþstondinge þat Crist techiþ opunli, and alle feiþful men bifore þese sectis han take as trewe bileue, it to be Cristis bodi.  
<L 261><T OP-ES ><P 13>

Ne þei bisien hem to distrie þe foul heresie of þe sacrament of þe auter, where þei and her confederacie seien, euene a3ens þe gospel and seynt Poul, þat þe sacrid oost is neþer breed ne Cristis bodi.  
<L 1198><T OP-ES ><P 51>

And herfore Crist biddiþ þee þat If þou offre þi 3ift at þe auter, and þou haue mynde þat þi broþer haþ ony þing a3ens þee, þou shalt go first and he recouncilid to þi broþer, and þanne afterward þou shalt offre þi 3ift.  
<L 2336><T OP-ES ><P 114>

and deemeþ hymself wondir gilty, but if he brynge sum þing to þe auter in þe sustynaunce of þo þat perfourmen þe werkis of ierarchies to þe peple.  
<L 2626><T OP-ES ><P 128>

But up hap þou seist here, as folk þat ben disceyued bi ypocritis doen, as Crisostum seiþ upon þis word of þe gospel (Mt• 7) {Attendite a

falsis prophetis/, where Crisostum aresoneþ a man þat is disceyued wiþ ypocritis þus: Vp hap þou seist “Hou mai I seiē þat he is no cristen man, þe which, as I se, knouelechiþ Crist, and haþ an auter, and offriþ sacrifice of breed and wiyn, and cristeneþ, þat rediþ þe hooli scripturis, and haþ alle þe ordris of hooli prestis?”  
<L 2837><T OP-ES ><P 134>

Seynt Cypriane saiþ þat þorow þe councill of bischopis þer is made a statute þat alle þat ben charchid wiþ presthode and ordeynyd in þe service of clerkis schulde not serue but to þe auter, and to mynystre sacramentis and to take hede to prayers and orysons.  
<L 972><T OP-LT><P 144>

For þai disserven not to be nempnyd byfore þe auter of God in þe prayer of prestis, þe whiche willen clepe away prestis and mynystres of þe chirche fro þe auter.  
<L 979, 981><T OP-LT><P 144>

A lorde thou ne bede nat thyn discyple maken this a sacrifice to bring men out of paynes/ yet a prest offred thy body in the auter.  
<L 3><T PCPM><P 31>

For they mow nat do bodilych workes for defoulynge of her handes/ with whome they touchen thy precyouse body in the auter.  
<L 28><T PCPM><P 32>

Thanne Josue bildide an auter to God in the hill of Hebal, and offride theronne brent sacrifice and peesible sacrificis, and wroot the Deutronomye of Moyses lawe on stoonis.  
<L 44><T Pro><P 8>

and for this fraude thei and alle hire successouris weren maad boonde, to bringe woode and watir to the seruise of the auter and of al the multitude of Israel for euer.  
<L 8><T Pro><P 9>

Thanne God sente his profete Gad to hym, and bad him make an auter, and offre brent sacrifices and peesible sacrifices;  
<L 33><T Pro><P 11>

Thanne Adonyas fledde for dreede to the tabernacle of God, and heeld the corneer of the auter, tyl Salamon seide, that if he were a good man, he schulde not dye;  
<L 1><T Pro><P 12>

Also Salamon comaundide Joab to be slayn in the tabernacle at the auter, for he hadde slayn gilefully twey princis in pees, withoute wyting of Dauith;  
<L 10><T Pro><P 12>

Also whanne Jeroboam stood on the auter and castide encense, a man of God cam fro Juda bi the word of God, and seide, “A sone, Josias bi name, schal be born to the hous of Dauith, and he schal sle on this auter the prestis of “hi3e placis, that brenne now encense in this autir, and he schal brenne boynys of men on “this auter,” and the prophete 3af this singne, that the auter schal be cleft, and the asche therinne schal be sched out.

<L 12, 14, 16><T Pro><P 13>

And singne bifelde on the auter, as the prophete seide;

<L 19><T Pro><P 13>

and the peple distroiede the auteris of Baal, and al tobraken his ymagis, and killede Mathan, the prest of Baal, before the auter.

<L 24><T Pro><P 17>

But whanne he was maad stronge, his herte was reysid into his deth, and he dispiside his Lord God, for he 3ede into the temple of God, and wolde brenne encense on the auter of encense, a3ens the lawe.

<L 23><T Pro><P 25>

And he opynede the 3atis of Goddis hous, in the firste 3eer of his rewme, and made prestis and dekenes to clense and halewe the temple and auter of God, with al the vessels and purtenaunsis of the temple;

<L 21><T Pro><P 26>

And he seide to the prestis, the sones of Aaron, that thei schulden offre on the auter of God, and thei diden so.

<L 25><T Pro><P 26>

And Esechie comaundide that thei schulden offre brent sacrifices on the auter, and whanne brent sacrifices weren offrid, thei bigunnen to singe heryngis to God, and to sounne with trumpis and diurse orgenys, whiche Dauith the king of Israel hadde maad redy for to sounne.

<L 30><T Pro><P 26>

3e maken orrible abomynacoun of discoumfort stoonde in the hooly place, for 3e make anticrist to stonde at the hi3e auter, in the stede of Crist. and trete the holy sacrament of Cristis flesch and his blood ful vnworthily, and as Parisience seith, whanne 3e maken a coueitouse prest to stonde at the auter, 3e maken a maldworp stonde there, in the stede of Crist;

<L 42, 44><T Pro><P 32>

and whanne 3e maken a fonned bischop, that can not and loueth not Goddis lawe, stonde my trid at the auter, 3e make an horned asse storide at the auter, in the stede of Crist and so of othere vnresonable beestis, as ylouns, wluis, beeris,

apis, dragouns, hoggis, horsis, doggis: and othere vicious prestis, proude, coueitouse, raueynouris, wrathful, ypocritis, trecherouse, glotenouse, lecherouse, enuyouse, and bacbiteris;

<L 1><T Pro><P 33>

and hou thei bygunnen to bylde the auter and temple;

<L 37><T Pro><P 34>

and he a3enstode the king and hise mynistris, and killide the kingis mynistris, that compellide men to do idolatrie, and he killide a man that dide ydolatrie, and distroiede the auter wheronne idolatrie was don.

<L 13><T Pro><P 42>

WYCLIF’S CONFESSIONS ON THE EUCHARIST (Prima confession Wyclif de sacramento) I knowleche þat þe sacrament of þe auter is verrey Goddis body in fourme of brede, but it is in anoþer maner Godus body þan it is in heuene.

<L 2><T SEWW01><P 17>

SIXTEEN POINTS ON WHICH THE BISHOPS ACCUSE LOLLARDS Þes ben þe poyntis wiche ben putte be bischoppis ordinaris vpon men wiche þei clepen Lollardis: Þe first: þe brede or þe oost in þe auter, sacrid of þe prest, it is very Goddis body, but it is þe same bred in kynde þat it was before.

<L 3><T SEWW02><P 19>

For cristen men schulden beleue þat þe sacrament on þe auter is verrey Cristis body sacramentli and spirituali, and mo oþer maneres þan any erþely man can telle amonge vs.

<L 55><T SEWW02 20>

And seint Hillari seiþ, Þe bodi of Crist þat is taken of þe auter is figure siþ bred and wyne ben seen wiþou3tforþe, and it is verri trefwe siþ Cristis body and his blood is beleued wiþinneforþe.’

<L 66><T SEWW02 20>

(14)• Also we graunten þat it is leueful in mesure to haue li3ttis before ymages, and holde torchis before þe auter, so þat it be doune principally for þe worschip of God and not to þe ymages, and oþer werkis of ri3twissenes and of mercy to be not left perfore.

<L 181><T SEWW02 23>

Þe fyfte conclusiun is þis: þat exorcismis and halwinge made in þe chirche of wyn, bred and wax, water, salt and oyle and encens, þe ston of þe auter, upon uestiment, mitre, crose and pilgrimes stauis be þe uerry practys of nigromancie rathere þanne of þe holi theologie.

<L 53><T SEWW03><P 26>

A clerk trauelinge bisily and fruytefully lyue of þe auter.  
<L 102><T SEWW12><P 62>

And so 3e seien þat it is not to swere on þe auter, but whoeuer swerip bi þe 3ift þerof, he is holdun to 3yue it. But, 3e blynde men, wheþer of þese two þingis is more, þe 3ift or þe auter þat makip þe 3ift hooli? For he þat swerip in þe auter, he swerip in it and in alle þingis þat ben þeron;  
<L 68, 70, 71><T SEWW15><P 76>

And þanne God dispensip betere þan þese prelatis wiþ her chaffare, for þei chargen þe leese þat sowneþ to her wynnynge, as gold of þe temple and offryng of þe auter, but ground of al þis þei chargen to litil.  
<L 106><T SEWW15><P 77>

THE EUCHARIST I Cristen mennes bileeue tau3t of Iesu Crist, God and man, and hise apostles and seynt Austyn, seynt Ierome and seynt Ambrose, and of þe court of Rome and alle treue men is þis: þat þe sacrament of þe auter, þe which men seen betwene þe prestis handis, is verre Cristis body and his blode, þe whiche Crist tok of þe virgyn Mary, and þe which body di3ed vpon þe crosse and laye in þe sepulcre, and steie into heuen and shal come at þe daye of dome for to deme alle men aftur her werkis.  
<L 3><T SEWW21A><P 110>

And so of þe bredde is made Cristis body, and þe wyn mengide wiþ watur in þe chalise is mad Cristis blod bi consecracioun of heuenly wordis, And þe determynacioun of þe court of Rome wiþ a hundrid bishops and þrittene, sende into many londes, is þis: I knowleche wiþ herte and mouþe þat þat brede and wyn, þat ben put in þe auter, ben aftur þe consecracioun not oonly þe sacrament, but also verrey Cristis body and his blood.  
<L 39><T SEWW21A><P 111>

And seynt Austyn seiþ in a sermoun þat he made þat þis bred was þe sacrament of þe auter.  
<L 48><T SEWW21A><P 111>

Also seynt Yllarie seiþ þat Cristis body þat is taken of þe auter is boþe figure and truþe: hit is figur þe while bred and wyn ben sene wiþouteforþe, and it is truþe þe while it is beleued wiþinneforþe to be Cristis body in truþe.  
<L 52><T SEWW21A><P 111>

A Lord! siþ Crist seiþ þat þis sacrament of þe auter is his own body, and seiþ also bi seynt Poule þat þis is brede þat we breken, wheþer cristen men shulun bileeue?  
<L 62><T SEWW21A><P 111>

But seynt Austyn techeþ in þre volumes or moo wiþ grete studie and diliberacioun þat þer may no accident be wiþoute subiecte, 3e where he treteþ of þe sacrament of þe auter.  
<L 70><T SEWW21A><P 111>

For in al þis tyme Crist tau3t neuer þat þe sacrament of þe auter was an accident wiþoute subiecte and in no maner Cristis body, as þis newe ypocrites seyne.  
<L 85><T SEWW21A><P 112>

Lord! wheþer þis be grete deynte þat many capped monkes or oþer pharisees shulde profer hem redy to þe fyre for to mayntene þis heresie, þat þe sacrament of þe auter is an accident wiþout subiecte, and in no maner Cristis body, a3eyne Cristis owne techyng and hise apostlis and þe best seyntis and þe wisest in Goddis lawe and resoun, and traueilen not spedily to distruy3e heresie of symonye þat regneþ opynly and is fully dampned in Goddis lawe and mannes also, and to distruy3e wordly pride and coueitise of prestis a3eynes Cristis mekenesse and wilful pouert?  
<L 98><T SEWW21A><P 112>

And þer for þe pope was clepid manqueller, vnworþi of office of Auter, and monye Cardinallis demede him vnworthi to be buriede in Cristen chirche.  
<L 291><T Tal><P 184>

And anon þe Archebischoþ radde þis rolle conteynyng þis sentence: Þe þridde Sonedai after Ester in þe 3eer of oure Lord a þousand foure hundrid and seuene, William Thorp cam into þe toun of Schrouesbirie, and, þoru3 leue grauntid to him for to preche, he seide openli in seynt Chaddis chirche in his sermoun þat þe sacrament of þe auter aftir þe consecracioun was material breed;  
<L 628><T Thp><P 43>

And þe Archebischoþ took þanne þe certificacioun in his hond and he lokide þerevpon a while, and so þanne he seide to me Lo, here it is certified and witnessid a3ens þee bi worki men and feiþful of Schrouesbine þat þou prechedist þere opinli in seint Chaddis chirche þat þe sacrament of þe auter was material breed after þe consecracioun.  
<L 932><T Thp><P 52>

And I seide Ser, I telle 3ou truli, I touchide no þing þere of þe sacrament of þe auter, no but in þis wise as I wol wiþ Goddis grace schewe here to 3ou.  
<L 935><T Thp><P 52>

For, certis, þe vertu and þe mede of þe moost holi sacrament of þe auter stondiþ myche moore in þe bileeue þereof þat þe owen to haue in 3oure

soulis þan it doiþ in þe outward si3t þerof.  
<L 941><T Thp><P 52>

And oþer wise, ser, I am certeyne I spak not þere of þe worschipful sacrament of þe auter.  
<L 946><T Thp><P 52>

but in þis bileue þoru3 Goddis grace I purpose to lyue and die, knowlechinge, as I beleue and teche oþer to beleue, þat þe worschipful sacrament of þe auter is verri Cristis fleisch and his blood in forme of breed and wyne.  
<L 968><T Thp><P 53>

Sip þe chirche haþ now determyned þat þere dwelliþ no substaunce of breed aftir þe consecracioun of þe sacrament of þe auter, bileuest þou not to þis ordinaunce of holi chirche?  
<L 989><T Thp><P 54>

And also Fulgens an autetike doctour seiþ “As it were an errour to seie þat Crist was no but o substaunce, þat is very man and not veri God, eiþer to seie þat Crist was veri God and not veri man, so it is, þis doctour seiþ, an errour to seie þat þe sacrament of þe auter is no but oo substaunce.”  
<L 1013><T Thp><P 54>

AUTERE.....4  
for his body is þe same brede þat is þe Sacrament of þe Autere;  
<L 11><T A30><P 500>

Lo I sey bischops present, and þat þei stondun nere him, prests mai in þe autere mak þe sacrament.  
<L 32><T APO><P 29>

But þenk vpon Crist, for his body is þe same brede þat is þe sacrament of þe autere, and wiþ alle clennes, alle deuocioun, and alle charite þat God wolde gif him, worschippe he Crist, and þan he receyues God gostly more medefully þan þe prist þat syngus þe masse in lesse charite.  
<L 11><T SEWW01><P 17>

/Secunda confessio Wyclyf/ We beleue, as Crist and his apostolus han tau3t vs, þat þe sacrament of þe autere white and ronde, and lyke tyl oure brede or ost vnsacrede, is verray Goddis body in fourme of brede;  
<L 21><T SEWW01><P 17>

AUTERIS.....22  
Also Gregori in his registre and in the j• cause, ij• q• , c• /Sicut/, it is write thus, ‘As he that is preied forsakith, is sought, and fleeth awei, shal be movid or drawnen to holi auteris, so he that coveitith bi his owne wil, and preecith forth himsilf unrestfulli othir ful bisili, shall be put

abak withouten doute.  
<L 19><T 37C><P 141>

First, bischopis maad of þe court of Rome, who sweren to go and converte heþene men in placis of here bischoprichis, don not in dede þis office, but dwellen in Engelond, and bicomen riche bischopis suffragans, and pillen and robben oure peple for halowyng of chirches, chirche3erdis, auteris, and ornamentis of þe chirche.  
<L 18><T A22><P 300>

and þei sillen sacramentis, as ordris, and oþere spiritualte, as halwyng of auteris, of chirchis, and chirche3erdis;  
<L 32><T A22><P 331>

Efte men mowe say þer Pater noster medefully under þo cope of heven, as Crist dide in þo hille in ny3ttus, ande þo apostilus in prisone and oþer placis, þof þai do symonye for halowyng chirchis and þer 3erdis and auteris.  
<L 4><T A29><P 488>

But þei dispicing, folouun worldly wyning, þe auteris of Crist are maad þe bordis of chaungis bi couetous men, for messis þey syng for money, þei putt out for money, and swilk messis þey sing as þei hope moost wyning, in þey are sellars of dowuis, for þei selle spiritual þingis.  
<L 29><T APO><P 57>

And þis chaffering wiþ douues is not onely by silling of chirchis, but in preching and shryuyng, and welny in alle werkis of prestis, as halewyng of chirchis and auteris, and visityng wiþ oþere iapes;  
<L 24><T EWS3-165><P 129>

certes men dreden þat þes prelati ben ful of goddis curse for here symonye in here entre, and sillynge of sacramentis and gostly officis, as ordres 3euyng for money, and halwyng of chirchis and auteris, and for extorcions of pore men, and meyntenynge of synful men in here synne for money, þat þei han no part of goddis blissyng and þerfore cursed fruyt spryngiþ out of a cursed tree.  
<L 27><T MT02><P 35>

Capitulum 31m• Prelates also spoilen lordis of here rentis bi dowynge of þe chirche, and lowe curatis bi appropryng of parische chirchis and bi pencions and cost of here officieris, and þei robben þe pore peple bi veyn priueylegies and feyned halwyng of chirches, auteris and chirche3erdis, and oþere sacramentis seld for money and by annuel rentis for lecherie and oþere synnes;  
<L 27><T MT04><P 97>

clerkis seyn þat lordis ben cursed 3if þei chastisen hem, þou3 þei ben neuere so foule

lecherous and neuere so cursed heretikis, for symonye and coueitise and meyntenyng of synne and robberyng pore tenauntis bi extorcions for anticristis correccions and veyn halwyng of chirchis and auteris and opere iapis.  
<L 6><T MT13><P 214>

and 3it prelatys wolen not do sacramentis and here gostly office to here sugetis, as halwyng of chirchis and auteris and chirche3erdis and opere ornamentis, but 3if men bien hem for moche money;  
<L 29><T MT15><P 233>

Þe nynþe, þat pore men of þe rewme be not robbid for symonye of þe firste fruytis bi þe bischop of rome, ne bi þe bischepis at hom for halowyng of chirchis and auteris, and prouyng of testamantis and aquitauncis.  
<L 17><T MT19><P 277>

and the peple distroiede the auteris of Baal, and al tobraken his ymagis, and killeden Mathan, the prest of Baal, bifore the auter.  
<L 23><T Pro><P 17>

and he distroide auteris and hi3e placis of ydols, and ymagis, and took out boonys fro sepulcris, and brente tho on the autir in Bethel, that seruide to ydolatrie.  
<L 12><T Pro><P 20>

and Asa dide that that was good and plesaunt in the si3t of God, and he distroiede auteris of ydolatrie, and hi3e placis, and he brak ymagis, and hewyde doun wodis, and comaundide the peple of Juda to seeke the Lord God of her fadris, and do his lawe, and kepe alle hise heestis.  
<L 10><T Pro><P 22>

Therfor Acas rauyschide and brak alle the vessels of Goddis hous, and closide the 3atis of Goddis temple, and made to him auteris in alle corners of Jerusalem, and in alle the citees of Juda, to brenne encense, and terride God to wraththe.  
<L 16><T Pro><P 26>

and thei distroieden the auteris that weren in Jerusalem, and thei distroieden alle thingis in which encense was offrid to ydolis, and castiden forth in to the stonde of Cedron.  
<L 7><T Pro><P 27>

and hewiden doun wodis, and distroieden hi3e placis and auteris, and not oonly of al Juda and Beniamyn, but also of Effraym and Manasses, til thei distroieden thoo outtirly.  
<L 11><T Pro><P 27>

And Manasses dide yuele bifore God, bi abomynacioun of hethen men which God

distroiede bifore the sones of Israel, and he byldide hi3e placis, and made auteris to Baalym, and dide manyfold ydolatrie, and seruede to wicche craftis, and sette ydolis in the temple of God;  
<L 35><T Pro><P 27>

And Manasses knew that the Lord himself is God, and he dide away alien goddis, and symylacris, either idolis fro Goddis hous, and distroiede auteris whiche he hadde maad in the hil of Goddis hous and in Jerusalem, and castide alle out of the citee, and he restoride the auteer of God, and offrde on it sacrificis and heryng, and comaundide the puple of Juda to serue the Lord God of Israel and natheles the puple offrde 3it in hi3e placis to her Lord God.  
<L 46><T Pro><P 27>

Ferthermore he brente the boonys of prestis in the auteris of idolis, and he clenside Juda and Jerusalem, and distroiede alle ydolis in the citees of Manasses and of Effrahym and of Symeon til to Neptalym.  
<L 16><T Pro><P 28>

And Matatias and hise freendis cumpassiden and distroieden auteris, and circumcididen alle children, whiche thei founden in the coostis of Israel, and thei pursueden the children of pride;  
<L 19><T Pro><P 42>

Ech cristen man knowiþ þat it is eresie of symonye to bie or sille auteris, tiþis and þe Holy Goost.  
<L 69><T SEWW12><P 61>

AUTERS.....10  
And so in halowyng of chirchis and chirche3erdis and auteris, and comynly alle opere sacramentis, for money.  
<L 1><T A24><P 382>

þei suspenden men & chirches/ boþe auteris & superaltares/ but men bi3en here blessyngis for many markus & poundus.  
<L 4><T AM><P 146>

hec ille/} Manye bilden wowis & pilars of þe chirche• þei vndirputten schynyng marbel stoones þe beemes glistiren al in gold• þe auteris ben dyuerseli araied wiþ precieuse stoones• but of þe mynystris of God þer is no choise/ no riche man leie to me þe temple in Iurie• boordis• lanterns• sencers• panes• cuppis• mortars• & suche opere made of gold/ for þanne þise þingis□  
<L 26><T LL><P 36>

and he dide to tho as he hadde do in Bethel, and he killide the prestis of hi3e placis, whiche prestis weren there ouer the auteris, and he brente

mennis boonys on tho auters.  
<L 17><T Pro><P 20>

Therefore al the peple 3ede into the hous of Baal, and distroyeden it, and braken the auters and symylacris, either ymagis of him and thei killede bifore the auteer Mathan, the prest of Baal.  
<L 19><T Pro><P 24>

Thei distroieden bifore him the auters of Baalym, and the symylacris that weren put aboue;  
<L 14><T Pro><P 28>

Also they shulen distrye the placis wherynne hethen men diden ydolatrie, and distrye her auters, ymagis, woodis and ydols;  
<L 8><T Pro><P 6>

þe auters ben dyuerseli araid wiþ precieuse stoones.  
<L 62><T SEWW22><P 117>

In his tyme for multitude of þeves, priue and aperte, in feeldis and chirches, offeryngis were tak away from auters, and of ech cuntre, men ceesid for to com to Rome.  
<L 287><T Tal><P 184>

AUTIR.....2  
Also whanne Jeroboam stood on the auter and castide encense, a man of God cam fro Juda bi the word of God, and seide, “A sone, Josias bi “name, schal be born to the hous of Dauith, and he schal sle on this auter the prestis of “hi3e placis, that brenne now encense in this autir, and he schal brenne boonys of men on “this auter;”  
<L 15><T Pro><P 13>

and he distroide auteris and hi3e placis of ydols, and ymagis, and took out boonys fro sepulcris, and brente tho on the autir in Bethel, that seruide to ydolatrie.  
<L 13><T Pro><P 20>

AWTER.....5  
And so 3e seyn þat hit is no3t to sweron on þe awter, but whoeuere swere by 3ifte þerof, he is hooden to 3yuen hyt. But, 3e blynde men, wheþur of þese two þingus is more, þe 3ifte or þe awter þat makeþ þe 3ifte holy? For he þat swereþ in þe awter, he sweruþ in hyt and alle þingus þat ben þeronne;  
<L 77, 78, 79><T EWS2-VO><P 369>

And þanne God dispensoþ bettere þan þese prelates wiþ her chaffare, for þei chagen þe lasse þat sowneþ to þer wynnyng, as gold of þe temple and offryng of þe awter, but þe grownd of al þis þei chagen to luytel.  
<L 119><T EWS2-VO><P 370>

And so as þe prestes of Bel stale vndir þe awter, To bigile þe kyng to thefly cache here lyflode, So 3e forge 3our falsched, vndir ydil ypocrisie, To bigile þe puple, boþe pore & riche, & as þe prestes fayned þat Bel ete þe kynges sacrificise, So 3our wikkid wynnyng, 3e saye, wirchipiþ God.  
<L 124><T UR><P 105>

AWTERS.....1  
Pope Sixtus {viz• 2dus} ordeyned that masse schuld be sungun on Awters, which was not doon bifore, in þe 3ere of our lord CCC iij<sup>oo</sup> x 3er• Pope Gayus ordeyned þat ordris in þe chirch schuld sti3e vp hier and hi3er, Reder, coniowrere, Colete, Subdekyn, preest, and bischope, in þe 3er of oure lord 288.  
<L 1><T Tal><P 175>

**avarice**<sup>30</sup>  
AUARICE.....43  
but lyueth in pride, symonie, and auarice, and sterith faste to slee cristene men for to alarge othir mayntene his seculer lordshipe forboden of Crist and his apostlis.  
<L 19><T 37C><P 51>

Also sith Crist alwitti and al hooli chees Judas that was apostle, and Satanas, and a sone of perdicion, and a devil incarnat, othir in flesh, in the vj• c<sup>o</sup> of Jon and othere placis, moche more the unkunnyng and vicious cumpani of cardinalis fulle of auarice, symonie, and pride, mai chese oo Judas and Satanas and a devil incarnat.  
<L 16><T 37C><P 53>

Truli it semeth that the greete pride and auarice of worldli prelatis and of false freris founden out these feynid indulgencis in steringe of the deuil to spoile the puple bothe pore and riche, fro verri feith and greete merit of trewe almes.  
<L 9><T 37C><P 59>

1• Corollary• It semeth preuabli to feithful men, that what euere newe determinacioun be maad to dai of proude and fleshli prelatis, hauinge here hertis exercisid in auarice, it is suspect of eresie eithir of errour.  
<L 8><T 37C><P 77>

and in peyne of the formere synne, he suffrith hem to be disseyuid in apperinge of reesoun, and for to reste in the nurshinge of auarice, so that thei parceyue not comounli trithe, but errour in the stede of it, and though thei parceyue seelde trithe, pride and auarice, and fleshli lustis letten hem to loue and performe it.  
<L 6, 9><T 37C><P 78>

2• Corollary• If privat religiouse chagen more the statutis eithir counsellis of a synful man than

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<sup>30</sup> 11 variants; 78 occurrences.

the maundementis and the counseilis of the Sauour, and geuen tente to auarice and to seculer officis and plees, yea vniust, vndir colour of religioun and of holinesse, thanne thei ben blasfemis and perlous ipocritis, knightis or messangeris of Satanis, and in the eresie of the Fariseis and of scribis that weren in the olde Testament.

<L 16><T 37C><P 91>

And first in xviii<sup>c</sup> of Exodi, where it is write thus, Purueie thou of al the puple myghti men and dredinge God, in whiche is truthe, and haten auarice;

<L 4><T 37C><P 108>

hou abhominable is the feynid preiere othir hidous yellinge of glotons, or in the housis of idolatrie ful of auarice, which is idolatrie, as Poul seith, sith thei stere not God to merci but more to veniaunce, bi seynt Gregori and othere doctouris.

<L 14><T 37C><P 112>

For the multitude of fleshli clerkis is ful redi to gete colour to here auarice, and chargen litil or not the gostli profite.

<L 6><T 37C><P 146>

3it pese riche men of þe worlde, if þei geder goodes be þer auarice and falsshed as þe fende hem techiþ, 3it wane þei die þer goodes ben schatered amonge men of þe worlde þat vsen hem welle.

<L 540><T 4LD-1><P 259>

Sin Jhu was temptid, he ouercam hunger in desert, he despicið auarice in þe hille, he strak ageyn veyn glorie vp on þe temple;

<L 11><T APO><P 3>

Also of his gold and siluer a man makiþ an idol, wan he worschipiþ it a boun God, for þe apostil seiþ, þat auarice is seruice of idolis.

<L 18><T APO><P 88>

And for þis cause, as þe gospel seiþ aftur, men schul wexe drye for dreede and abidyng þat schal come to al þe world' þat is, men schullen wexe drye in auarice from almesdede, abidinge for fere of such tyrauntrie þat schal regne in al þe world, leste 3if þei departede here goodis away and þis tirauntrie endure þei schulden not haue wherewiþ to lyue.

<L 588><T CG2><P 27>

þus Auarice ouergoþ Abstynence and vnableþ it to frute.

<L 196><T CG9><P 98>

Seep, he seiþ, and beþ war of al maner of auarice.

<L 286><T CG9><P 101>

For, as Seynt Poule (to þe Romaynes, þe 1 chapitre 2331) reherseþ, many foule synnes ben brou3t in bi þe synne of mawmetrie, as manslau3ter, spousebrekyng, fornicacion, auarice, couetise, debatis, and stryues, and many moo synnes whiche he nemeneþ þere, and speciali þe foule and horrible synne of Sodom, of boþe men and wymmen.

<L 330><T CG10><P 114>

For Crisostom seiþ þat þe deuele, whan he temptide Crist, seide 'þese þre nettis I haue strei3te oute ouer al þe world: þat whatsoeuere scape oute of þe nettis of gloteny, renne into þe nettis of veyneglorie, and whatsoeuee schape oute of þe nettis of veynglorie, renne into þe nettis of auarice.

<L 268><T CG11><P 128>

Fro þe meste to þe leeste', fro þe prophete to þe preste, alle studien to auarice.

<L 276><T CG11><P 128>

Wherbi I vndirstonde, if I consente to þi suggestion of couetise of worldeli godes, or of worschipe whiche I mai not com to but if I do þe worschipe wiþ fraude and euele conscience, þanne worschipe I an alyen God (as Seint Poule seiþ: "Auarice is seruise of ydolis or mawmetis") and so I breke þe firste commaundement of God.

<L 290><T CG11><P 129>

Couetise is a maister redyng in scole, and so grete scole he holdeþ þat of alle generacions of folke and of al degrees comen to his scole for to lerne, as þe prophete Jeremie seiþ: Fro þe leeste to þe meeste, fro þe prest to þe prophete, alle studien to auarice.

<L 385><T CG11A><P 142>

And 3et napeles þis science ou3te gretli to be despisid, if men token heede what harme it doþ, for auarice bryngþ in alle maner of synnes: First: pride, for þe Wise Man seiþ (Ecci<sup>c</sup> 21<sup>c</sup> 5): {Domus que nimium est locuples adnullabitur superbia}.

<L 417><T CG11A><P 143>

and he wolde be fyllud with crummes þat fullen fro the riche mannys bord, but no man 3af hym hem for auarice of þe lord, But þe howndys of þe lord comen and lykkyden his buyles;

<L 12><T EWS1-1><P 223>

For now in þe laste dayes whan prestys ben turnede to auarice, stonys schullen crie and constreyne prestes þat maken hem a priuat religioun as an heghe and oþer men þat sewen hem in þe brode weye to helleward þese stonys,

þat ben myhty men in þe world, schullen  
constreyne boþe prestes and puple for to entre  
into heuene by holdyng of Godys lawe.  
<L 88><T EWS1-2><P 231>

And herof concluduþ Poul þat sixe synnes  
schulden be fled, as ys fornycacion, and al  
vnclennesse of man, or auarice, synne of þe  
world be not nemyd in 3ow, as it semerþ hoolye  
men;  
<L 50><T EWS1SE-18><P 554>

Late witt wake in siche men to axe þer prelatys  
þat axen hem goodis, wher þei schulden sue hem  
in þis and flee foul auarice.  
<L 26><T EWS1SE-53><P 693>

And siþ auarice dryerþ more, þese prelatys ben  
þus coueytows, and secler lordis boþe, for  
lordschipe is takon from hem.  
<L 87><T EWS2-68><P 74>

And so deuocion of clerkis, fro þe furste to þe  
laste is studye of auarice, and no trewe deuocion.  
<L 57><T EWS2-85><P 175>

but 3eet þei passon Scaryot in auarice and  
worldly goodus.  
<L 69><T EWS2-88><P 195>

And monye of þes newe ordrys passon Scariot in  
coueytise, and for auarice of goodis þei ben  
traytouris to trewþe.  
<L 41><T EWS2-121><P 316>

And þis vertu seruerþ a3enus alle synne but  
algatis a3enys auarice.  
<L 131><T EWS2-122><P 325>

folowuþ her prestis auarice/ & it is to hem□  
<L 27><T LL><P 57>

in whom was verry trouþe/ & þat hatid auarice□  
<L 1><T LL><P 113>

and þus chaffaren possessioners bi auarice wuþ  
seculer men;  
<L 8><T MT22><P 303>

þus regneth chaffaryng of prestis and lewid men  
by auarice.  
<L 11><T MT22><P 303>

As sum man is a waastour of Goddis goodis, and  
spenduþ hem þere is no nede and upon hem þat  
haþ no nede, and to an yuel eende as for pompe  
and pride of þis world and for his owne veyn  
glorie, as dide þe riche, boostful, worldli and  
glorious glotoun þat is biried in helle, of whom  
þe gospel spekiþ (Luc• 16)• And sum man is  
so greet a chynche þat he leiþ al up to himsilf,  
and for þe greet auarice þat he is encumbrid wuþ  
he mai not fynde in his herte to spende his

goodis to Goddis worship, in releuyng of þo þat  
ben nedi to ecresyng of his owne mede.  
<L 733><T OP-ES ><P 28>

So þat þe liberal man, þe which is vertuouus,  
standuþ in a mene bitwene þe wastour and þe  
avarous man, and forsakiþ her viciouse  
condiciouns, þat is to seie waast and auarice;  
<L 748><T OP-ES ><P 29>

and for thei bowide aftir auarice, and taken  
3iftis, and peruertiden doom, the peple axiden a  
king on hem, to greet indignacoun of God and  
harm of hemself.  
<L 36><T Pro><P 9>

First thei setten in her herte that schulde be the  
temple and specialy chaumbre of God, the idole  
of coueitise, either of glotonie, either of pride,  
either of other greet synnes, for seint Poul seith,  
that oure bodies ben the temple of the Hooly  
Goost, and eft he seith, that auarice is the seruise  
of idolis and eft he seith, that glotouns maken  
her bely her God and God seith bi Job, that the  
deuil is king ouer alle the sones of pride, and  
Jhesu Crist seith, that the deuil is prince of this  
world, that is, as Austin seith, of false men that  
dwellen in this world.  
<L 42><T Pro><P 30>

But prestes þat blameþ þe puple for dymes, and  
seyng gretter synnes ar stille, þei teche for to  
clense a gnatte and swelowe a camel, þat is for  
to abstine fro litel & do gretter” & {sequitur}, “If  
any man of þe puple offered no3t his dymes þe  
prestes ful of auarice blamed hym so as if he had  
done a grete crime;  
<L 16><T Ros><P 63>

But gredynesse and auarice letten here þese two  
partis and, al if boþe þese synnes letten moche  
fro Cristis werk, neþeles coueitise of prestis is  
moch more perilous in þis caas. For auarice of  
þe peple maybe holpun on many maners, eþer to  
turne to oþir peple or to trauele as Poul dide, or  
to suffre wilfulli hungir and þirst if it falle, but  
coueitise of wickid prestis blemeschuþ hem and  
þe peple;  
<L 70, 72><T SEWW23><P 121>

And he answered, þu hast iij: pride, auarice, and  
lechere.’  
<L 495><T Tal><P 191>

AUARISE.....3

For 3if þe staat of prestus be more worldly þan  
knytus staat, who dreduþ þat ne pruyde wole  
suwe, wuþ auarise and lecherye, and leuyng of  
þe offys þat Crist bad his prestis do.  
<L 110><T EWS2-122><P 324>

foule coueitises of 3oure herte/ & auarise of  
gredi gedring □  
<L 28><T LL><P 38>

And many schullen sew bi whom þe way of  
treuþ schalle be blasphemede: and in auarise bi  
fals veyn wordis þay schullen mak merchandise  
of 3ou: to whom doom now sum tym cesith  
nou3t, and þe dampnacoun of hem nappiþ not.  
<L 353><T Tal><P 186>

AUARYCE.....3  
for auaryce of þe puple may be helpud on monye  
manerys, oþur to turne to oþur puple, or to  
traueylon as Powle dyde, or to suffre wylfully  
hungur and þurst 3if it falle;  
<L 82><T EWS2-58><P 19>

And so long as Crist lyvyd amongst þe Iues, he  
reprovyd þe byschopis and þe princis of preastis  
and þe scribes and pharesies, whiche were of our  
religion and lyvyng, whiche were contrary to  
Cristis lyuing and his teachyng, for þei were all  
gyven to auaryce and to lordschipe, and by  
ypocrisie seamyd holy in þer abytyis and þer  
lyvyng.  
<L 23><T SEWW17><P 89>

But there is a fyft called dame auaryce, wyth as  
greadye a gut, as meltyng a mame as wyd a  
throte, as gappyng a mouth, and wyth as  
reaueynyng teeth as the best which the more she  
eateth the hungryer she is An vanquet euyil  
neuer at rest a blynde monster and a surmysyng  
beest, fearynge at the fal of euery leafe Quid not  
immortalia, pectora corgis, antifactafa mes.&  
<L 18><T WW-TWT><P 35>

AUERICE.....3  
For why such blinde prelatis wolen deme for  
hatred of a person and for there own auerice that  
good is evil and agenward, and that truth is  
falsnes and agenward.  
<L 4><T 37C><P 133>

Also siþen Crist, al witty and al holy, chese  
Iudas þat was apostle and Sathanas, and a sone  
of perdicoun, and a deuel incarnat, eiþer in  
fleishe (in þe sixte capitule of Ion and oþer  
places), muche more þe vnkunnyng and vicious  
cumpanie of cardynals, ful of auerice, symonie  
and pryde, may chese a Iudas and Sathanas and a  
deuel incarnat.  
<L 27><T SEWW24><P 123>

But seint Poul in his tyme, whos traas or  
ensaumple alle þe prestis of God enforsiden hem  
bisili to suen, seeyng þe auerice þat was among  
þe peple, desyryng to distroie þis foul synne  
þoru3 þe grace of God and bi vertuous  
ensaumple of himslyf, Poul wroot and tau3te alle  
preestis for to suen him as he suede Crist

patientli, wilfulli and gladli in hi3e pouerte.  
<L 1445><T Thp><P 68>

AUERIS.....1  
Crist seyde to hem a lickenesse to stire hem from  
aueris: Þe feelde of a riche man brou3te forþ  
plenteuous fruytis, and he þou3te wiþynne  
hymself, and seyde “What shal Y do, for Y haue  
not to whidere Y shal gedere my fruytis?”  
<L 49><T EWS3-220><P 276>

AUERISE.....2  
How much more the fleshly and worldly bishope  
of Rome, ful of simonie, auerise, and pride, and  
a worste manqueller in caas, with a multitude of  
like bishops and prestis, may erre in making  
eyther determining newe articles of feith, that  
were not knowen, neyther spoken of by a  
thousand winter and many mo.  
<L 26><T 37C><P 130>

and þus prestis shulden be war þat coueytise  
ouer þis reule of crist lette not prestis to holde  
poullis reule, for þanne þey synne in auerise.  
<L 15><T MT27><P 411>

AUERYCE.....1  
But gredynesse and aueryce letten here þese two  
partis;  
<L 80><T EWS2-58><P 19>

AVARICE.....19  
Therefore sith avarice, which is seruage of idolis,  
as Poul seith, and symonie and withdrawinge of  
Goddis word, and of holi ensaumple of the prelat  
or curat, ben greuouere synnis in him, thanne is  
bodili fornicacioun in the same curat, it sueth  
moche strongliere, that siche dymis and offringis  
shulen be withdrawe for these greuouere synnis  
fro such a curat trespassinge openli and  
customabli.  
<L 19><T 37C><P 14>

Þe first hungir is of bittirnes, þe toþir of avarice,  
þe þridde of bacbitinge.  
<L 8><T A01><P 51>

wrathe, slouthe, and avarice ben synnes of þo  
world; avarice, and gloterye, and þo synne of  
lechorye, ben synnes of þo flesche.  
<L 9, 10><T A09><P 121>

CAP• XXI• Þe fifte synne of þese seven is  
cald covetise, or avarice of worldly godis, and  
marris mony men;  
<L 25><T A09><P 148>

And so, if we loken avarice, hit faylls in mony  
wyses.  
<L 15><T A09><P 149>

CAP• XXII• Bot se we hou þis avarice marres þre partis of þo Chirche.  
<L 14><T A09><P 150>

Ne we ben not sufficient to speke ful of þis covetise, for þo synne of symonye entris us into avarice, and by stiring of þis synne we wedden hit al oure lif.  
<L 25><T A09><P 150>

And sith, as we seyden byfore, who þat coveytis worldly godes more þen profite to his soule, or is nedeful to his lif, he synnes in avarice ageyne his God and his soule, hit semes þat persones comynly taken beneficis for avarice.  
<L 8, 9><T A09><P 151>

CAP• XXIII• Þo secunde part of þo Chirche fayles not of avarice, siþ alle men of nobley, fro kyngis unto squyeers, synne in þis covetise ouþer more or lesse.  
<L 1><T A09><P 152>

Pere is anoþer avarice approprid to lordes, þat comes of hor pride and hor grete costis, þat nedes hom to spoyle hor tenauntis and hor neightboris, and to feght wiþ rewmes, wiþ whoche þei schulden have pees.  
<L 7><T A09><P 153>

CAP• XXIV• Þo þridde part of þo Chirche is þo comynate of men, þat hafis mony partis smytted wiþ avarice, and specialy marchaundis, and men þat wolden be riche, so þat few men or none ben cleene of þis synne. Bot men of lawe and marchauntis, and chapmen, and viteres, synnen more in avarice þen done pore laboreres.  
<L 19, 22><T A09><P 153>

And everiche servaunt in erthe þat profitis not to hymself, þis is usure of luf, and not usure of avarice.  
<L 32><T A09><P 154>

Bot oft tyme oþer avarice is more synne þen þis.  
<L 3><T A09><P 155>

Oþer comyne laboreres ben not wiþouten avarice, when þei done injuries to hor even Cristen, not onely for wynnynge of þis worldly gode, bot pure for envye and veniaunse of hor broþer.  
<L 6><T A09><P 155>

And certis it is no love of God to maynteyne such prelati, ffor wantynge of her charite seiþ þat þei bep fendis, siþþe for lasse avarice Crist clepid Judas a fend;  
<L 27><T A21><P 248>

Resoun may þere non be, but 3if a blaspheme seie, þat now in ende of þe world, whanne avarice is more, and Cristis Chirche haþ more

nede of prestis þat fleep more covetise, Crist haþ ordeyned þe contrarie to his Chirch in his prestis.  
<L 30><T A21><P 257>

**AVARISE.....1**

Certis, siþ Crist ches to be unchargeaunte to þo puple, ne gif non occasioun of avarise to oþer, þei shulden fle þis doynge, and occupye hom better, specially siþ he forfended to begge in his lawe.  
<L 35><T A25><P 412>

**AVERICE.....1**

so this myraclis pleyinge is verre witesse of mennus averice and covetise byfore, that is maumetrie, as seith the apostele, for that that thei shulden spendyn upon the nedis of ther ne3eboris, thei spenden upon the pleyis, and to peyen ther rente and ther dette thei wolen grucche, and to spende two so myche upon ther pley thei wolen nothings grucche.  
<L 29><T Hal><P 54>

**AVERYCE.....1**

And on same wise þe covetous man makip his mawmet þe temporal goodis, as Poul seiþ þat averyce is service of mawmetis.  
<L 23><T A02><P 83>

**avaricious<sup>31</sup>**

**AUAROUS.....12**

The sentence of the firste part is opin bi this, that Judas that was a theef and ful auarous, the traitour of Crist and a devil, in the xiiij• c• of Jon, xxvj• c• of Mt• and vj• c• of Jon• was apostle, and ordeinid and sent of Crist to preche the gospel, to do miraclis, and to caste out fendis, as othere apostlis that weren ful holi, in x• c• of Mt• and in othere placis of the gospel.  
<L 21><T 37C><P 120>

Therefore blind prelati and auarous and unknunning of Godes law cease to geve blaspheme sentence of the dampnation of any doctour, for this that he wrote strongly agens the heresies of them and ther blasfeme lordship, with other rauines and treasouns of our rewme.  
<L 21><T 37C><P 132>

For whi if alle apostlis chosen of Crist, yea, withouten meene persoone, failiden in feith for drede of deth in the tyme of Cristis passioun, and thanne the feith of holi chirche dwellide in the blessid virgine, as doctouris holden comounli, hou moche more mai al the chirche of Rome as to the fleshli cumpani of cardinalis and of worldli prestis with proude and auarous religious, ful of envye and malice, faile in feith

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<sup>31</sup> 11 variants; 47 occurrences.

and in charite.  
<L 2><T 37C><P 74>

Perchauns sum man þinkip it, are mani riche men auarous and couetous, I haue no synne if I tak it fro hem, and gif it to þe pore;  
<L 29><T APO><P 111>

as Poul clepip auarous men þat louen to myche worldli goodis seruytouris to maumetis, and þis is opun herisie.  
<L 18><T EWS1SE-39><P 639>

And of such an auarous chynche we mai rede (Luc• 12) þat leide up al his good for himsilf and was dampned also.  
<L 736><T OP-ES ><P 28>

þe firste is callid a wastour, þe secunde is callid a nygard, a chynche or an auarous man.  
<L 746><T OP-ES ><P 29>

Vnde Ieronymus ad Paulinum, capitulo vltimo/, “It is ane olde seying, to ane auarous man it wantep or is away als wele þat þat he has as þat þat he hap no3t.  
<L 5><T Ros><P 66>

18• , Helisee 4• Reg• 5• to auarous men, Petre to lying men Act• 5• , Poule to blasfemyng men Act• 9• , and Criste to marchandise Io• 2• , þat dispise no3t þe comon puple bot teche þam, flatre no3t riche men bot affer þam, greue no3t pore men bat norich or fede þam, drede no3t þe manace of princez bot dispise þam, þat consume or waste no3t pawteners or pursez bot refresch or fille hertez;  
<L 36><T Ros><P 85>

Suche auarous men ben fer fro maners of a good heerd.  
<L 29><T SEWW13><P 65>

And if þis, seiþ seint Austyn, be þe peyne of auarous men, what is þe peyne of raueynours?  
<L 357><T SWT><P 12>

as Poul seiþ/ an auarous man is a seruaunt of mawmetis: and shal not enherite þe kyngdom of heuene.  
<L 32><T TK10C><P 372>

AUAROUSE.....5  
Also the pope mai be chose of fleshli cardinalis and auarouse bi symonie procurid of hymsilf othir ratified, othir consent and appreue it, and thanne he is a symonient, and eretik, and a cursid antecrist, and a sone of perdicion, if he doth not fruytful penaunce.  
<L 6><T 37C><P 53>

on his lecherie/ A coueitouse man on his wynnyng/ An auarouse man on sore holdeynng/

and þefore seiþ Salamon• Prov• iiiii• / {Omni custodia serua cor tuum• quia ex ipso vita procedit’} ||  
<L 5><T LL><P 123>

hap wiþ him þe auarouse/ and also oone þat is his feere□  
<L 7><T LL><P 59>

and auarouse men.  
<L 88><T TK10C><P 374>

Whi auarouse men: for þei releuen not in nede þer euencristen to whiche wiþ þe Wise Man/ Haue mynde of pouert in tyme of plente.  
<L 93><T TK10C><P 374>

AUARUS.....2  
Bi þo þat gon bisides þe wei moun be vnderstonde worldeli couetus men, for þe weie toward þe blisse of heuene is þe commaundementis of God, and alle suche goon bisides þe weie, for þei maken hire goodes hir God, and so doþ maumetrie, as Seynt Poule seiþ: /Auarus, quod est idolorum seruitus, et cetera/, whiche is fulli contararie to þe first maundement, and so sunngeli to alle þe oþer.  
<L 299><T CG8><P 89>

for his redempcion/ for seint Ierom seiþ/ {‘Cor habet gulosus in ventre lasciuus in libidine cupidus in lucris auarus in pecunijs’} ||  
<L 3><T LL><P 123>

AUERISS.....7  
þe seueneþe word þat Crist seiþ heere It is endid’, as it shulde be, castip out aueriss and oþere synnes, whanne men holden hem payed of ynow, and seyn wiþ Poul Whanne we han fode and coueryng, holde we us payed.’  
<L 335><T EWS3-179><P 185>

/FERIA IIIJ IX SEPTIMANE POSTS TRINITATEM• Sermo 96• Qui fidelis est in minimo• Luce 16• } Heere Crist reprouep aueriss, and tellip heere of many loris.  
<L 1><T EWS3-215><P 266>

and þus it wolde falle today of oure religious and oure clerkis, þe whiche ben 3ouyn to aueriss, for þey louen þes godis more þan oþere.  
<L 26><T EWS3-215><P 267>

/FERIA IIIJ SEPTIMANE XIIIJ POST TRINITATEM• Sermo 101• Ait ad Iesum• Luce xij• } Þis gospel tellip by a parable hou men shulden fle aueriss, and speciali prestis of Crist, for Iudas fel by þis synne and bitrayede Crist his maystir, as þe gospel bereþ witesse. And al þe synne þat prestis don in þe offys þat Crist hap 3ouyn hem comeþ of aueriss of hem, and þus þey ben his traytours as Iudas.  
<L 1, 4><T EWS3-220><P 274>

And Criste seyde to his disciplis See 3ee, and fle 3ee from al maner of aueriss, and specialy from aueriss þat stondiþ in siche iugis, for Crist my3te haue wnnyn myche money 3if he wolde haue iugid þus.

<L 37><T EWS3-220><P 275>

AUEROUS.....12

This is opin bi this, that Poul seith in the j• pistil to Cor• v• c•, seiynge thus, Now I wrot to you, that ye be not medlid, othir comune not, if he that is nemid a brothir among you, is a lecchour, or an auerous, othir servinge to idolis, or a wrong curser, or a drunkeleu, or a ravenour, that ye take not meete with such a man.

<L 22><T 37C><P 125>

The iij• Article• Prelatis other curatis that ben our gredi and auerous, and wasten the godis of the chirche, that ben the godis of pore men, in pride, glotonie, and lecherie, and nice arai of the world with othere vanitees, ben theuis and sleeris of pore men, and tretouris of Jesu Crist and of symple cristene men.

<L 10><T 37C><P 7>

And Parisiensis seiþ, Wan any auerous or couetous is canoni3id in þe kirk, or maad cheef, þan may þe oþer chanouns of þe chirche sey, our moder haþ gotun to vs a moldewarp for a broþer.

<L 16><T APO><P 57>

For wyte 3e þis and vndurstondeþ as byleue of cristene men þat vche lechour or vnclene man or auerous man þat serueþ to mawmetis haþ noon heritage in þe rewme of Crist, þat is boþe God and mon. Siþ eche mon makuþ þat his god þat he loueþ mooste of alle, and an auerous mon loueþ more worldly goodis þan he loueþ God, siþ he leueþ ri3twisnesse for loue of suche worldly goodis, it is known þat he is fals and owt of ri3t byleue of God;

<L 54, 57><T EWS1SE-18><P 554>

And þis lore fayliþ to auerous men, and to many clerkis of þe world.

<L 337><T EWS3-179><P 185>

Heere men seyen comunely þat þis was an auerous man, but he desiride to haue blys, and he was in a maner iust.'

<L 19><T EWS3-212><P 259>

Pharisees herden alle þes wordis, and, for þey weren auerous, þey scorneden hym;

<L 24><T EWS3-215><P 267>

And þus þes auerous men tellen myche þat oon be wrþ a þousynde pound.

<L 46><T EWS3-220><P 275>

auerous gederung of tresour is to blame in ech staat.

<L 32><T MT27><P 412>

Also þe pope may be chosen of fleijsly cardynals and auerous, by symonie procuride of hymself, eiþer ratifie, eiþer consent and aproue it.

<L 21><T SEWW24><P 123>

Forwhy, if alle apostles chosen of Crist, 3he wiþoute mene persones, failiden in feiþ for drede of deep in tyme of Cristis passioun and þanne feiþ of holy chirche duellide in þe blessud virgyne as doctours heulden comunely, how muche more may al þe chirche of Rome, as to þe flei3sly cumpany of cardynals and of wordly prestis wiþ proude and auerous religious ful of envie and malice, faile in feiþ and charite, and 3it þe feiþ of holy chirche may rest in symple lewide men, and meke prestis and deuoute, þat louen and trauelen feruently to magnifie holy scripture, and þe truþe and fredom of þe gospel of Ihesu Crist.

<L 134><T SEWW24><P 125>

AUEROUSE.....1

And siþ þe peple was neuere more couetous ne so auerouse, I gesse, as þei ben now, it were goode counseile þat alle prestis toke now good heede to þis heuenli lore of Poul, seyynge him hereinne in wilful pouerte, noþing chargynge þe peple for her bodili lyuelode.

<L 1456><T Thp><P 68>

AUEROWS.....1

And þerfore clepuþ Poule þes auerows men seruerus of mawmetus, and brekerus of Godus heestis;

<L 35><T EWS2-76><P 118>

AUEROWSE.....1

Syche auerowse men ben fer fro manerys of a good herde.

<L 32><T EWS1-48><P 439>

AVAROUS.....3

Ffor whoeuer is avarous, he is ydolatroure, and makes worldly godes his God, and þat is a falsehed ageyne þo first maundement of God, and worse þen lif of Paynym.

<L 16><T A09><P 149>

And se we hou þou avarous mon coveytis unkyndely to fille his soule wiþ þing þat on no wyse may fille hit.

<L 7><T A09><P 150>

So þat þe liberal man, þe which is vertuous, stondiþ in a mene bitwene þe wastour and þe avarous man, and forsakiþ her viciouse condiciouns, þat is to seie waast and auarice;

<L 747><T OP-ES ><P 29>

AVAROUSE.....2

And herfore þo avarouse mon, evere þo more he  
haves of worldly gode, evere þo more he longes,  
ffor he is ferther fro his ende.

<L 12><T A09><P 150>

anoon he haþ done leccherie wiþ hir in his hert/  
In þis Crist techiþ• hou þe roote of synne  
springeþ from þe herte/ Of þe þridde spekiþ  
Poul• Ephe• v• {Hoc enim scitote  
intelligentes quod omnis fornicator aut  
immundus aut avarus quod est ydolorum seruitus  
non habet hereditatem in regno dei & christi' //  
Forsope knowe 3e þis vndirstanding• þat neiþir  
fornicarer neiþir vnclene filþe• neiþir avarouse  
wrecche• þat is seruage of ydols haþ no  
heritage in þe rewme of Crist & God/ Hou euer  
þou lustily treete□

<L 22><T LL><P 102>

AVEROUSE.....1

3it for þis averouse pride shulde he leese al þes  
þingis.

<L 30><T A23><P 357>