THE MIRROUR OF THE BLESSED LYF OF JESU
CHRIST / A TRANSLATION OF THE LATIN WORK
ENTITLED MEDITATIONES VITÆ CHRISTI / ATTRIB-
UTED TO CARDINAL BONAVENTURA / MADE
BEFORE THE YEAR 1410 BY NICHOLAS LOVE/
PRIOR OF THE CARthusIAN MONASTERY OF
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INTRODUCTORY NOTE

THIS devotional Life of Our Lord is a free translation of portions of the Latin \textit{Meditationes Vitae Christi}, a work variously attributed to S. Bonaventura, the Augustinian Cardinal Bonaventura Baduarius, and to Joannes Gorus, most frequently to the first-named. The \textit{Meditationes} were popular over the whole of Europe, and were rendered into the vernacular of most Continental countries. The English version was made by Nicholas Love, prior of the Carthusian house of Mount Grace de Ingelby, Yorks., before 1410; in that year it was presented to Archbishop Arundel, noted for his vigorous persecution of the Lollards. Nothing is definitely known about Nicholas Love beyond the statement found in many manuscripts that the translation was made by him.\footnote{In 1415 Henry V confirmed to Nicholas, prior of Mount Grace, the alien priory of Hinckley. This prior is most probably our translator.}

The ascription of the translation to T. Merton, or Morton, rests upon the note ‘Explicit liber speculum vite Christi per T. Morton’, found in MS. Bodley 131, a copy dating about 1460.

The number of manuscripts is very great, twenty-three are known to exist; but the textual variation between them is of so little importance that the plan adopted of reproducing one manuscript in collation with two others is justifiable. The manuscript I have chosen for the text is MS. Brasenose College e. 9 (now deposited in the Bodleian Library). This copy is quite perfect, containing portions intentionally omitted in other manuscripts; it is carefully written in a neat scribal hand, and has very few textual errors; it was made about 1430. An additional interesting feature
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in connexion with it is the fact of its having the translator's monogram at the foot of the first page.

The two manuscripts which I have collated with the Brasenose MS. are the Sherard MS. (in the possession of Lord Aldenham) and another Bodleian copy, MS. e. Musæo 35. Both are well-written and finely illuminated examples, and date from the latter half of the fifteenth century.

The 'Mirrour' was printed by Caxton 1488, Pynson 1495, and by Wynkyn de Worde in 1517 and 1523.

As regards the treatment of the text it is only necessary to say that the p of the manuscript has been expanded to th; on the other hand, 3 has been retained, because of its difference in value; ihu has been written Jesu throughout. The punctuation is editorial, the pointing of the manuscript being of no value.

It is not expected that the language will present any difficulty, but as an aid to those who are unfamiliar with the earlier forms of our language a word-list has been added.

It is a source of deep regret to the editor that the late Lord Aldenham did not live to see the completion of a work in which he took great interest, willingly rendering every assistance in his power towards its publication. My thanks are also due to the Librarian of Brasenose College (Mr. G. H. Wakeling, M.A.), for permission to transcribe the college manuscript; and to Sir Henry Ingilby, for the loan of his copy.

To Dr. W. A. Craigie, who has read the proofs, I am greatly indebted for many valuable hints and suggestions; also I have to thank Miss E. R. Steane for her assistance in the production of the volume.

L. F. POWELL.
At the bygynnynge the proheme of the book that is cleped the Mirroure of the blissid lyf of Jesu Criste.

The first parte of the Moneday.

A deoute meditacioun of the grete counfaile in heuene for the restorynge of man and his saluacioun.  Capm. i

Of the manere of lyuynge of the blessed virgyne mayden Marie.  Capm. iij

Of the Incarnacioun of Jesu and the feste of the Anunciacioun and of the gretynge Ave Maria.  Capm. iiij

How that oure lady went to Elisabeth and mekely grette hir.  Capm. iiiij

How Joseph thouste to leue priuely oure lady seyn Marie.  Capm. vi

Of the Natiuitie of oure lorde Jesu Criste.  Capm. v

Of the Circumcisiooun of oure lorde Jesu.  Capm. vij

Of the Epiphanye that is the opoun schewynge of oure lorde.  Capm. vijij

Of the purificacioun of oure lady seyn Marie.  Capm. ix

The secounde part for the Twesday.

Of the sleynge of oure lorde Jesu in to Egipte.  Capm. x

Of the turnynge aseyne of oure lord Jesu fro Egipte.  Capm. xi

How the childe Jesu lafte alone in Jerusalam.  Capm. xij

Of the bapteme of oure lorde Jesu / and the wey therto.
Capm. xiiijm.

The thride part for the Wenesday.

Of the faftynge of oure lorde Jesu / and his temptas-
ciouns in deserte . . . . . Capm. xvijm.

How oure lorde Jesu bygan to teche and gadre
disciples . . . . . Capm. xvjm.

Of the myracle done at the brydale of water turned
into wyne . . . . . Capm. xvijm.

Of the excellent fermoun of oure lorde Jesu in the
hille . . . . . . Capm. xviijm.

Of the seruaunt of Centurio / and the sone of the litel

Of the Paletyke man let doun in his bedde by the
houe helynge / heled of oure lorde Jesu thorow
the byleue of hem that beren hym . Capm. xxm.

How that Martha was heled of hir fiknes by touch-
ynge of the hem of oure lordes clothinge. Capm. xxijm.

Of the conuerfioun of Marye Maweleyne. Capm. xxijm.

Of the spekyng of oure lorde Jesu with the womman
Samaritane at the pytte of water . . Capm. xxiiijm.

How the disciples of Jesu plukked the eres of corne / and eten hit for hunger on the sabbat day.
Capm. xxiiijm.

The fourte part for the Thursesday.

Of the fedynge of the grete peple with brede multi-
plied . . . . . . . . . Capm. xxvm.
Of the fleynge of oure lorde Jesu whan the peple wolde haue made hym her kyng. Capm. xxvijm.

Of the prayer of oure lorde Jesu in the hilr. and hou after he came to his disciples. Capm. xxvijm.

Hou the Pharisees and othere token occasioun of sclaudre of the wordes and dedes of Jesu. Capm. xxvijm.

Of the special rewarde of oure lorde Jesu byhoten to alle thoo that forfaken the world for his loue. Capm. xxixm.

Of the transfiguracioun of oure lorde Jesu in the hille. Capm. xxxm.

Of the sike man heled at the water in Jerusafalem cleped probatica piscina. Capm. xxxijm.

Hou oure lorde Jesu caste oute of the temple the biggers and the felleres aженst goddis lawe. Capm. xxxijm.

Of the resceuyynge of oure lorde Jesu by the twayne sis tres Martha and Marie. And of the two manere of lyuynge, that ben actif and contemplatyf in holy chirche. Capm. xxxiiijm.

Of the reysynge of Lazare and othere tweyne dede bodies. Capm. xxxiiijm.

How the Jewes token her counsaile and conspired aженst Jesu in to his deth. Capm. xxxvijm.

Hou oure lorde Jesu came aженye to bethanye the Saterday before palm fonday and of the sopre made to him there and of tho things done therat. Capm. xxxvjm.

Hou oure lorde Jesu come to Jerusafalem vppon palme fonday. Capm. xxxvjim.

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What oure lorde Jesu didde from palm fonday in to the thorssday after next sewynge. Capm. xxxviiim.

Of that worthy sopere that oure lorde Jesu made the nyst before his passioun and of the noble circumf staunces that befel therwith . . . Capm. xxxixm.

The fift part for the Fridaie.

Of the passioun of oure lorde Jesu Crist: and firft of his prayer and takynge at matynge time. Capm. xlmm.

Of the bryngynge of oure lorde Jesu bfore pilate at prime . . . . . . . Capm. xlijm.

How oure lorde Jesu was damped to the deth of the crosse aboute tierce of the day . . . Capm. xlijm.

Of the crucifieng of oure lorde Jesu at the sext houre. Capm. xliijm.

How oure lorde Jesu salde vp the spirit at none. Capm. xliijim.

Of tho thinges that byfel after the deth of oure lorde Jesu at after none . . . . . Capm. xlvmm.

Of the takynge doun of the crosse oure lorde body Jesu at euesong tyme . . . . Capm. xlvjm.

Of the burienge of oure lorde Jesu at compleyn tyme. Capm. xlviiiim.

What was done of oure lady and othere after the burieng of Jesu . . . . . Capm. xlviiijm.

The fixte part for the Saturday.

What oure lady and othere with here deden on the saturday . . . . . . Capm. xllixm.
The seuenthe part for the sonendaye.

Of the glorious resurrexioun of oure lorde Jesu and of the firfte apperynge of hym to his blissed moder as it may be rebonably trowed. Capm. Ivm.

How that Mawdeleyne and other maries come to the graue. Capm. Ijvm.


How oure lorde Jesu appereade to the thre maries. Capm. Iijvm.

How oure lorde appered to petre. Capm. Iiiijvm.

Of the comynge azen of oure lorde Jesu to the sadres and of here ioyful fonge. Capm. Ivvm.

How oure lorde Jesu appereade to the two discilpes goynge toward the castel of Emaws. Capm. Ivijvm.

How oure lorde Jesu appereade to his apostles and discilpes that were reclued for drede on the self day of his resurrexioun. Capm. Ivijvm.

How oure lorde Jesu appereade the viij day after to his discilpes Thomas presente. Capm. Iviijvm.

How oure lorde Jesu appereade to the discilpes in Galile. Capm. Iixvm.

How oure lorde Jesu appereade to the discilpes at the see tyberiades. Capm. Ixvm.

Of alle the apperynges of oure lorde Jesu in general. Capm. Ixjvm.

Of the Ascencioun of oure lord Jesu. Capm. Ixijvm.

Of the fendynge doun and comynge of the holy goft. Capm. Ixiiijvm.

Of that excellent and worthyest sacrament of Cristes blessed body. Capm. Ixiiijvm.
Attende lector huius libri prout sequitur in anglico scripti quod vicunque in margine ponitur litera. Nω verba sunt translatioris sive compilatoris in anglico praeter illa que inferuntur in libro scripto / secundum communem opinionem / a venerabili doctore Bonaventura in latino de meditacione vite Christi. Et quum peruenitur ad processum et verba eiusdem doctoris inferitur in margine litera. B. prout legenti sive intuenti istum librum speculi vite Christi lucide poterit apparere.
Prohemium

Here byginneth the proheme of the book that is cleped the Mirrour of the blessed lyf of Jefu criif.

Uecumque scripta sunt ad nostram doctrinam scripta sunt: vt per pacienciam et consofacionem scripturarum spem habeamus. Ad Romanos xv o capo. iv. These ben the wordes of the grete doctour and holy apostil Paul. Considerynge that the goostly lyuyng of alle trewe criiften creatures in this world stant specially in hope of the blisse and the lyf that is to come in another world and for also moche as tweyne thinges principally norisfhen and strenthen this hope in man that is paciencie in herte and ensaumle of vertues and good lyuyng of holy men writen in bookes and souereynly the wordes and the dedes written of oure lord Jefu criif veray god and man for the tyme of his bodily lyuyng here in erthe theryore to strenthe vs and confort vs in this hope spekith the apostil the wordes aforfeide to this entent seienge that alle thinges that ben writen generally in holy chirche and spacially of oure lord Jefu criif they ben writen to oure lore that by paciencie and confort of holy scriptures we haue hope that is to faye of the lyf and blisse that is to come in an other world.

Here to acuerdoynge speketh seint Auffyn thus: Goddes done toke man and in hym he suffred that longeth to man and was made medeycyne of man: and this medeycyne is so mykel that it may not be thount. For there is no pride but that it may be iheled thorus the mekenes of goddis done: there is no couetise bot that it may be heled thorus his pouerte: ne wrathethe but that it may be heled thorus his paciencie: nor malice but that hit may be heled thorus his charitie: and more ouer there is no synne or wicked-
Prohemium

neffe/ but that he schal want it and be kept fro it/ the
whiche byholdeth inwardely and loueth and foloweth the
wordes and the dedes of that man in whom goddes sone
3af hym self to vs in to ensample of good lyuyne. Wher-
fore now bothe men and wymmen and every age and
every dignyte of this worlde is stired to hope of euere-
laftynig lyf. And for this hope and to this entente/ with
holy writt als ben written dyuerfe bookees and tretees of
devout men:/ not onliche to clerkes in latyn/ but als in
english to lewed men and wommen and hem that ben of
fymples vnderftondynge. Among the whiche beth writen
deuot meditaciouns of cristes lyf/ more pleyn in certeyn
parties than is expressed in the gospelle of the foure
euangelisites. And/ as it is seide/ the devout man and
worthy clerk/ Bonauenture/ wroot hem to a religious wom-
man in latyn. The whiche scruperyt and writynge/ for
the fructuoufe mater ther of sterynge spesially to the loye
of Jesu/ and als for the pleyne sentence to comune vnder-
ftondynge/ femeth amonge othere fouereynly edifiengen
to fymples creatures:/ the whiche as children hauen nede to
be fedde with mylke of ly3te doctrine/ and not with fade
mete of grete clergie and of h3e contemplacioun. Wher-
fore/ at the instauance and the prayer of somme devoute
soules/ to edificacioun of suche men or wommen is this
drawynge out of the forfeide book of cristes lyf wryten in
engilisich/ with more putte to in certeyn parties and alsowith
drawynge of dyuerfe auctorites and materes as it semeth to the writere here of most fpedeful and edifiengen
to hem that ben of fymples vnderftondynge. To the whiche
fymples soules/ as seint Bernard seith/ contemplacioun of
the manhede of cristes is more lykyng/ more fpedeful/ and
more siker than is h3e contemplacioun of the godhede.
And theryfore to hem is principally to be fette in mynde
Prohemium

the ymage of cristes incarnacioun / passioun / and resurrecc- 
cioun: so that a fymple soule that kan not thenke bot 
bodies or bodily things mowe haue somwhat accordyng 
vynto his affeccioun wherwith he may fede and stire his deuo-
cioun. Wherfore it is to vndirftonde at the bygynnyng 
as for a principal and general rule of dyuers ymaginaciouns 
that folowen after in this book / that the difcryuyng 
or speches or dedes of god in heuen and angeles and 
other goftly subsastaunces ben only writen in this manere and 
to this entent / that is to feie as deuoute ymaginaciouns 
and liknesse ftyrynge fymple soules to the loue of god and 
desire of heuenly things. For / as seint gregory feith / 
therfore is the kynghdom of heuen lickened to ethely 
thinges: that by the thinges that ben visible / and that 
man kyndely knoweth / he be stired and rauysched to loue 
and desire goftly invisible thinges that he kyndely knoweth 
not. Alfo feint John feith / that alle the thinges that Jesu 
dide ben not writen in the gofpell. Wherfore we mowen 
to ftyrynge of deuocioun ymage and thynke dyuerfe 
wordes and dedes of hym and othere that we fynde not 
ritten / so that it be not a3enft the byleue / as seynt gregor 
and other doctoures seyn: that holy writt may be expowned 
and vndirftonden in dyuers maneres and to dyuerfe pur-
poses / so that it be not a3enft the byleue or gode maneres. 
And so what tyme or in what place in this book is writen / 
that thus dide or thus spak oure lord Jesu or othere that 
ben spokens of / and it mowe not be preued by holy writ / or 
grounded in expresse seienge of holy doctoures / it schal be 
taken none othere wise than as a devoute meditacioun that 

[...]

And so for as moche as in this book ben conteyned 
dyuerfe ymaginaciouns of cristes lyf / the which lyf fro the 
bygynnynge in to the endyng euermore blessed and with
Prohemium

outen synne/ passyng alle lyues of alle othere feyntes/ as for a synquler prerogatyf may worthely be cleyed the blessed lyf of Jesu Crist. The whiche also be cause that it may not be fully discryued as the lifes of othere feyntis/ but in a maner of lickenes as the ymage of mannis face is schewed in the mirour/ ththere as for a pertynent name to this book it may skilfully be cleyed the mirrour of the blessed lyf of Jesu c rift.

Furthermore forto speke of the prophitable mater of this book. The forfaide clerk bonauenture spekyng to the womman forfeide/ in his proheme byginneth in this manere sentence. Among other vertues commendynges of the holy virgyne Cecile it is writen that sche bare alwey the gospell of crist hyd in hir brefte/ that may be vnderfonde that of the blessed lyf of oure lord Jesu crift writen in the gospell sche ches ceretynne parties moufe deuoute/ in the whiche sche sette hir meditacioun and hir thougt nyht and day with a clene and hole herte. And whan sche had so fully al the manere of his lyf ouer gone/ sche bygan aeyne:/ and so with a likynge and swete taft goosly schewynge in that manere the gospel of crif/ sche sette and bare it euere in the priuete of her brefte. In the same manere I counselel that thou doo. For among alle goosly exercifes I leue that this is most necessarye and moost profitable/ and that may brynge to the hieest degré of good lyuynge/ that fiant specially in perfite despiyngne of the world/ in pacienc suffryngne of aduerfitees/ and in encres and in getynge of vertues. For sothely thou schalt neure synde where man may so perfity be tau/t: Firt forto stabe his herte aýenst vanytees and discryuynge likynges of the world/ also to strengthe hym amonge tribulaciouns and aduerfitees/ and furthermore to be kept fro vices and to getynge of vertues/ as in the blisshed lyf of oure lord Jesu/ the whiche was euere withoute de-
Prohemium

fau3te mofte perfyte. Firft, I seie that besy meditacioun and
customable of the bleffid lyf of Jefu ftableth the soule and
the herte a3enf vanitez and desceyuable likynges of the
world. This is opounly schewed in the bleffid virgyne
Cecile/ bifoire nempned/ whan fche filled fo fully hir herte
of the lyf of Crift/ that vanytees of the world my3t not
entre in to hir. For in al the grete pompe of weddig/
where fo many vanitez ben vfed/ whan the orgenes blewen
and fongen/ fche fette hir herte ftabely in god/ fseienge
and preyenge: Lord I be my herte and my body clene
and not defoiled: fo that I be not confounded.

Also as vnto the fecounde. Wherof han martires her
frenthe a3enf dyuerce tourmentis/ bot/ as seynt Ber-
ward feith/ in that they setten all her herte and deuocioun
in the paffioun and the woundes of crifte? For what tyme
the martir fflant with al the body to rent/ and neuertheles
he is ioyful and glad in alle his peyne: where trouest is
than his soule and his herte? Sothely in the woundes of
Jefu. 3e/ the woundes not closed/ bot open and wyde to
entre ymne: and elles he schulde fele the hard yren and
not mowe bere the peyne and the sorwe/ bot fone faile
and denye god. And not onliche martires/ bot also con-
feffours/ virgynes/ and alle that lyuen ri3twifly/ despsiynge
the worlde in many tribulaciouns/ infrimtees/ and dedes
of penaunce: bothe kepyn pacience/ and also more ouer
therewith ben ioyful and glad in soule/ as we mowe feen
alday: and why so bot for her hertes ben more properly
in criftes body/ be deouute meditacioun of his bleffid lyf/
than in hir owne bodies?

And as to the thridde poyn: that it kepeth fro vices
and dispo3eth souereynly to getynge of vertues: preveth
wel in that the perfectioun of alle vertues is founden in
criftes lyf. For where schalt thow fynde fo open enfample
Prohemium

and doctrine of souereyn charite / of perfite pouerte / of profounce mekenes / of pacience and other vertues as in the blessed lyf of Jesu criſt? Herfore feith feynt Bernard: that he travaileth in vayne aboute the getynge of vertues who so hopeth to fyndem owhere loth in the lorde of vertues / whos lyf is the mirrour of temperauce and alle othere vertues. Lo here grete comforte and goostly pro-

fiȝte in deuout contemplacioun of criſtes bleffid lyf. Where-

fore thou that coueyttest to fele truly the fruyte of this book / thou moſte with al thy thouȝt and al thyνννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννν

C N.

And though it so be that the bigynnynge of the mater of

this book / that is the bleffid lyf of Jesu criſt / be at his

Incarnacioun: neuertheles we mowe firſte deuoutlie

ymagine and thenke somme thinges done byfore touching

god and his aungels in heuene: and alſo as anemptes the

bleffid virgne / oure lady feynte marye / in erthe: of the

whiche is to biginne. And for alſo moche as this book

is deuyded and departed in viij partieſ after viij daies of

the weke: every day one party or somme therof to ben

had in contemplacioun of hem that han therto deſire and
deuocioun. Therfore at the Moneda: as the firſte worke-
day of the weke / bygynneth this goſſly werk / tellynge

firſte of the deuoute inſuaunce and deſire of the holy

aungelis in heuene for manis reſtorynge and his faua-
cioun: to ſire man amonge other that day ſpecially to

worſchippe hem: as holy chirche the fame day makeſth

ſpecial mynde of hem. Also not oneliche the mater of
Prohemium

this book is pertynent and profitable to be had in contemplacioun the forseide dayes to hem that wollen and mowen / bot also as it longeth to the tymes of the ðere : as in aduent / to rede and deuoutly haue in mynde fro the bygynnynge in to the natuuite of oure lord Jesu :) and thereafter in that holy feste of criiftemasse :) and fo forth of othere matieres / as holy chirche maketh mynde of hem in tyme of ðere. And among othere who fo redeth or hereth this book / felynge eny gooftly swetnes or grace there thorouʒ / preie he for charitie specialy for the auctour and the drawere out therof / as it is wriuen here in Englisse to the profyte of fymeple and deuout soules / as it was seide byfore. And thus endeth the proheme : and after foloweth the contemplacioun for Memonday in the firste party and the firste chapitle.

I The firste partie hath fiue chapitres touchinge contemplacioun for Memonday and for the tyme of Aduent / as it foloweth after.

I A deuoute Meditacioun of the grete counseile in ð Capm. jm. heuene for the restorynge of man and his fawacioun.

After the tyme that man was exile out of the hîse Citee of heuene by the riȝtwis dome of all myȝty god / souereyne kyng thereof / for his trespas and his synne :) and fo wrecchedly lay in prefoun / and was holden in the bondes of that tyraunt the deuel of helle / that none myȝte come aȝen to that blesed citee the spacie of fyue thowsand ðere and more : alle the bleslid spirites of heuene desirynge the restorynge of her company / that was fallen down with lucifer / hadden grete compassioun of fo longe meschief of man that was made to here restorynge / and preiden often for his restorynge / but specially and with more instaunce
when the tyme of grace was comen. What tyme / as we mowen deouhtly ymagyne / alle that bleffid companye of aungels gedered to gidre with one wille and souereyne deuocioun fallen doun profstrate to fore the trone of almy3ty god / kying of heuene. And gabriel / to whom / as feint Bernard seith / was made special reuelacioun of criistes incarnacioun / in her alther name seide in this manere: Almy3ty lord / it liked in 3oure hise maieste / of 3oure endeles goodnesse / to make of noust that noble and refoable creatuure / man / for 3oure conforte and 3oure goodnesse: that of hym schulde be made the restorynge of 3oure false companye/ lucifer and his felawes / that fallen doun fro vs by apostacie: so that he schulde dwelle here in this blifed place with vs/ louynge and worschippynge 30w with outen ende. But loo/ good lorde / now alle thei perisfhen and none is saued: and in so manye thowsand 3ere passed / we seie none of hem alle here. Oure enemies hauen the victorie: and of hem 3oure party is no3t restored / but the prifoun of helle continuelles filled. Wherto/ lorde / be they borne to so greet meschief? For though it be done after 3oure rihtwisnesse: neuerthelesse / lord / it is now tyme of mercye. Haueth in mynde that 3e made hem after 3oure owne liknesse: and though her forme fadres folily and wrecchedly breken 3oure maundement or hefte: neuertheles 3oure mercye is aboue alle thinges. Wherfore all her ey3en ben fette vppon 30w / as the servantes in the lordes handes / til 3e haue mercye / and helpe hem with a fpdedeful and heuful remedie.

De contencione inter mifericordiam et veritatem.

Herewith bygan a manere of altercacioun and dispu- tesfoun bytwixe the foure kynges dou3tres / that is to saie/ mercy and sothfa3tneffe / pes and ri3twisnesse. Of the whiche foure / mercye and pes accordyngne to the aungels prayer forseide weren fauable to mannis restorynge: but
the tother tweyne sistres / sothefasnes and riȝtwifnesse / as yeyne feiden: als seint Bernard be deuouȝt ymaginacioun maketh herof a faire processe and a long. But forto take therof schortly / as to oure purpous at this tyme / sumwhat in othere manere and in othere wordes we mowen ymagyne and thenke thus: Firſt / mercy and pees knelynge to fore her fader / kyng of heuene / by the prophetes wordes Davi̇d feiden thus: Lorde / schalt thou caft away fro the man with owten ende / or haſt thou forȝeten to doo mercye? And this often and longe tyme they reherſedan. Thanne feide oure lorde: Lete clepe forth ȝoure other tweyne usfres / the whiche ȝe feen redy ȝesene þow / and lete vs here also what they wole feie herto.

I And whan they were cleped / and comen alle togidere / mercy bygan and feide in this wife: My fader of mercy / it was ȝoure wille euere with outen ende amonge ȝoure othere douȝtres / my usſtres / to ȝeue me that prerogatyf abouen alle ȝoure werkes / that not onliche I schulde specially regne here with þow in heuene / bot also that the erthe schulde be replenyſched and filled with me to so mykel veru that who so wolde treweſely and bifeſly ajke my help in any meschief or nede / he schulde with outen fayle fynde ȝoure socour and helpe thoru3 the mediacioun of me. But loo now / my dere fader / that worthy party of erthe and ȝoure noble creature man / in his grete wrecchedneffe and meschief so longe tyme liggynge / cryēth conɔ styuellych and ajketh after myn helpe: and now tyme is comen in the whiche but ȝe helpe and fæue hym I periſche and lefe my name.

I Here ajesent the other sistre / sothefasnesse / seide: And ȝe knowen wele my fader / soθfæt god / that I am the bygynnynge of ȝoure wordes / and after ȝe made man in so grete worthynesſe / ȝe wedded me to hym in that
condicioun that what tyme he breke your hefte / he and alle that comen of hym schulde lefe hir blefсид lyf and be dampned and done to dethe. Wherefore fithen he forfoke me / and betoke hym to your eneyme and myne / the fader of lefynge / witnesfynge my fistre riȝtwisnesse / I perſche and lefe my name but he hath the dethe that he hath deferued.

Thanne spake riȝtwisnesse and feide: Riȝtwyse lorde / my fader / thou haft ordeyned me gouernour of thy dome / laſtyng with outhen ende - and my fistre truhte techer of thy lawe: and al though it fo be that oure fistre mercye be trìred of pitee and a gode ȝele for mannis fauacioun - neutertheless in that sche wolde faue hym that hath fo greetly forfetet aȝenſt ȝow and vs also with outhen dewe satisfaccioun / sche wolde deſtroye vs bothe hir fistren / that is to feie trewthe and riȝtwisnesse / and fordone oure name.

Herwith the ferthe ſuſhir / Pees / came forth / and firt soberly blamyng hir ſuſtres for here contrarious wordeis and her ſtirſfeide to hem thus: Knowe ȝe not wele / ſuſtres / that oure fader hath ordeyned and made his place onliche there as I am / and I may not abide ne dwelle there as is ſtirſe or defencioun? and that is noȝt femely / bot fully aȝenſt kynde to be amonge vertues. Wherfore but ȝe cefe of ſtirſe and be accorded / I moſte forfake ȝow and my fader also. Lo here a grete contraſuerfy bitwix thres fouare dousters of oure lorde - and fo grete refones that it was noȝt feyn how that in mannis fauacioun / mercy and sothſaſtνesſe / pees and riȝtwisnesse / myȝt fully be keppt and accorded.

Than bad the fader of heuene / that for also mykel that he hadde committed and ȝeuene alle his dome to his dere fone / souereyne wifdome / kyng euerlaſtynge / with hym
Die lune

in one godhede / that thie foure dou tres schulde goo to hym / he to termyne this questioun and yeue a dome theron. And than the kyng / souereyn wisdom / wroot the sentence and the dome in this matere / and toke it to his Chauncelere / Resoun / to rede it in his name / saienge in this wordes: This dou tres sothfastnesse feith / that sche perisseth and lefeth her name / but man haue the deth that he hath dissered: and with her accordeth her sufter ristwifnesse: and on the other side mercy feith / that sche perisseth and lefeth hir name / bot man haue mercy and be saued: and with her accordeth the ferthe sufter Pees. Wherfore to accorde alle thie to gidre / and for a fynal dome in this matire / let be made a gode dethe of man: so that one be founden with outen synne that may and wole innocently and for charitee suffre deth for man: and thanne haue they all that they asken. For than may not deth lenger holden hym that is with owten synne or trefpas: and so he schal pers hym / makyng in hym a hole and a way / thorow the whiche man may passe and be saued.

In this sentence and dome alle the courte of heuen / wondring and commendynge the souereyn wisdom / a[s] fenteden wel herto: but furthermore askeden amonke hem self / where that one myste be founden that schulde fulfillle and do this dede of charite.

And than mercy toke with hir resoun and fouste among alle the ordres of aungels in heuene to se whether any of hem were able to doo this dede: but ther was none. Also sothfastnesse fouste fro heuene to the clowdes bynethen / whether there were eny creature that myste perfourme it: and they weren alle vnable.

Ristwifnesse went dou to Erthe and fouste among the hi[e] hilles / and in to the depe pytte of helle / whether there were eny man that myste take this good and inno-
cent deth; but there was none founden clene of synne / no, not the child of one dayes birthe. And so sche went a3en vppe to hir suftres tellynge / that alle men had for-

feted and weren vnable: and there was non that mys	
do that good dede. Wherfore they weren alle ful for-
y and heuy that they mys
t not synde that one that they
desireden. Than seide pees: Wete ye not wele / that the
prophete that seide there is none founden that may done
good: afterward he putteth to more and feith / til it come
to oon: this oon man may be he that 3af the sentence
forfaide of mannis faucioun. Wherfore preie we hym
that he wole helpe and fulfille it in dede. For to hym
speketh the prophete after in the foreside pfalme / faienge:
Lord / thou schalt faue man and bestes after thymkykel mercy.
Bot thanne was a queftioun amonge the suftres committed
to Resoun forto determyne which perfone of thre / fader
and fone and holy goost / one god / schulde become man
and doo this merciful dede. Thanne seide resoun: That for
als mykel as the perfone of the fader is propurly dredeful
and my3ty: the perfone of the fone al wyfe and witty:
and the perfone of holy goft moft benigne and goodly:
the secound perfone femeth moft conuenient as to the
fulle acorde of the foreside suftres to the skilful remedie
of man and to the moft reforable victorie of the enemye.
For as anemptis the firste: 3if the perfone of the fader
schulde doo this dede / for his drede and mys\nmy3e mercy and
pees mys\nsumwhat haue him suspecte as not fully fauvor-
able to hem: and fo on the tother side / for the souereigne
benignyte and goodnesse of the holy goost / truhte and
ris
twisnesse mys\n drede of nou3 ful satissaccioun / but to
mykel mercy of hym. Wherfore as a good mene / euene
to bothe parties / the perfone of the fone is moft conue-
nenent to perfome this dede thoru3 his souereyn wit and
wisdome. Also it semeth most skilful remedye to man: for also mykel as he forset by vnwittie and foly that satisfaccioun be made for hym by sothefast wisdome/ that is the fone. So that as he fel to dethe by the fafe wordes of the fende/ that he rise azen to lyf by the trewe worde of god. And as for moost refonable victorie of the enemy/ it is skilful that as he conquered man by wicked fleiȝte and fafe wisdome: so he be ouercome and venquysshe by good fleiȝte and trewe wisdome. And whanne refoun had faide this verdye/ the fader feide it was his wille that it schulde be so: the fone say gladly his affent therto: and the holy goft feide he wolde worche therto aiso. And than fallynge doun alle the holy spirites of heuene and fouereynly thonkynge the holy trinite/ the foure sustres afor: seide weren keffid and made acorde. And so was fulfilled that the prophete dauid seide: Mercye and sothefastneffe metten louely to gidere/ Rijtwifnes and pees hauen kissed.

And thus was termyned and ended the grete counfeille in heuene for the reftorynge of man and his fauacioun. The whiche proceffe schal be taken as in likneffe and oneliche as a manere of a parable and deuouȝte ymagynacioun/ styrynge man to loue god souereynly for his grete mercye to man and his endeles godenesse/ also/ to honour and worchippe the blissed angellis of heuene for hir good wille to man and for his fauacioun makyng continuale besynesse: and also/ to loue vertues and hate fynne that brouȝt man to so grete wrecchednesse. And thus mykel and in this manere may be faide and thouȝt by deuouȝt contemplacioun of that was done abouen in heuene bifoire the Incarnacioun of Jefu. Now goo we doun to erthe/ and thynke we how hit stood with his blissid moder marie/ and what was hire lyuyng here bifoire the incarnacioun that foloweth after.
Die lune

Of the manere of lyuynghe of the blessed virgyne mayden marie.

It is witen in the lyf of oure lady seynt marye/ whan fche was thre 3ere olde fche was offsred in the temple of hir fader and moder/ and there fche abode and dwelled in to the fourtenth 3ere: and what fche dede/ and how fche lyuede there in that tym/ we mowen knowe by the reuelacioouns made of hir to a deou3t woman/ the whiche men twen was feint Elisabeth. In the whiche reuelacioouns is conteyned among othere/ that oure lady tolde to that same womman and seide in this manere: Whan my fader and my moder laften me in the temple I purposed and sette fably in my herte to haue god vnto my fader: and ofte fithes with grete deuocioun I thout what I my3t doo plefynge to god: so that he wolde vouche sauf to sende me his grace: and here with I was tau3t and I lerned the lawe of my lord god. In the whiche lawe/ of alle the heftes and byddynges/ principally I kepte thre in my herte. The firfte is: Thou schalt loute thy lord god with all thyn herte/ with al thy soule/ with al thy mynde/ and with al thy my3t: the secound: Thou schalt loute thy nei3hebore as thy self: and the thridde is: Thou schalt hate thyne enemy. These thre I kepte trewely in herte/ and anon I conceyued and toke alle the vertues that beth conteyned in hem. For there may no soule haue eny vertue but it loute god with alle the herte: for of this loute cometh al the plente of grace: and after it is comen it abideth nou3t in the soule/ bot renneth out as water bot it so be that he hate his enemys/ that is to faie vices and synnes. Wherfore he that wolde haue grace and kepe it/ it byhoueth that he dispose and ordeyne his herte to loute and to hate/ as it is seide. And so I wolde that thou doo in manere as I didde. I rofe vp algate at mydny3t and
Die lune

went forth byefore the auster of the temple/ and there with also grete desire and wille and affecciouen as I kowthe and myste/ I asked grace of all mysty god to kepe tho thre heftes and alle othere biddynges of the lawe: and so forde bynge to fore the auster I made vij peticiouns to god/ the whiche ben these. Fyrst/ I asked grace of all mysty god/ thour3 the whiche I myst fulfille the hefte of loue/ that is to say/ forte loue hym with al my herte/ &c.: the secounde/ I asked that I myst loue myn neigheboure after his wil and his likynge/ and that he wolde make me to loue alle that he loueth: the thridde/ that he wolde make me to hate and eschewe alle thing that he hateth: the fyrthe/ I asked mekenes/ pacience/ benigne/ and swettenesse/ and alle othere vertues by the whiche I myst be graciofe and plefynge to goddes fîste: the fîste peticioun I made to god/ that he wolde lete me fe the tyme in the whiche that blessid mayden schulde be born that schulde conceiue and bere goddes fone: and that he wolde kepe myne eyyen that I myst see hire/ myne eris that I myst here hir speke/ my tunge that I myst preife hir/ myne hondes that I myst servue hir with/ my seete that I myste goo to hir seruise and myne kneees with the whiche I myste honoure and wor- schippe goddes fone in hir barme. In the fîste peticioun I asked grace to be obeiaunt to the biddynges and the ordenaunces of the bishhop of the temple. And in the feuenthe I prayde god to kepe all the peple to his seruise.

And whan the forfeide womman/ criftes seruaunt/ had herd these wordes sche seide a3eyn: A/ swete ladye/ were not 3e ful of grace and of alle vertues? And the blessid mayden marie anfwerde: Wete thou wele certyne that I held my self als gilty/ moiste abiecte/ and vnworthy the grace of god/ as thow: and more ouer trwes thou/ dou3ter/ that al the grace that I hadde/ I hadde with outhen
Die lune

trauaile? Nay / not so: but I telle the / and do the to wite/ that I hadde no grace / zifte / nor vertue of god / with oute grete traualie / contynuene prayer / ardaunt defire / profonde deuocioun / and with many teres and moche affliccioun: spekynge / thenkynge / and doynge alle wey as I kouthe and myyte that was plesing to god: that is to say outake the holy grace thoru3 the whiche I was halowed in my moder wombe. And furthermore our lady seide: Wite thou wele in cerseyne that there cometh none grace in to a mannis foule but by prayer and bodily affliccioun: and after that we haue 3euen to god tho thinges that we mowen / though they ben litel and fewe / than cometh he in to the foule/ bryngyng with hym so grete and so hyje ziftes of grace that it femeth to the foule that sche failleth in her self and lefeth mynde / and thenketh not that euere sche seide or deede eny thing plesyng to god / and than sche femeth in hir owne sist more foule and more wrecched than sche was euere byfore.

All this sentence is conteyned in the forseide reuelacion. Also seyn Jerome / writynge of hir lyfe / seide in this manere: that the blessed mayden marye ordeyned to hir self this manere of rule in lyuyng / that fro the morwe into the tierce of the day sche 3af hire all to prayeres: and fro tierce in to none sche occupied hir bodily with weuyng werk: and estre fro none sche went not fro prayeres til the aungel of god come and appered to hir / of whos hande sche toke mete to the bodily fuystinaunce: and so sche proffited alyate bettre and bettre in the werk and in the loue of god. And so it byfel that sche was founden in wakyng the firste / in the wisdome of goddes lawe moxt kunnynghe / in mekenes moxt lowe / in the songes and the psalmes of dauid moxt convenient and femeliche / in charite moxt gracioys / in clennesse moxt clene / and in all manere vertue
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most perfect. Sche was fad and invariable: so ferforth that as sche profited better and better, so was there none that euere syhe or herde hir wrooth. Alle hir speche was so ful of grace that god was known by here tonge. Sche was contynuelliche abidynghe and dwellynge in prayere and in the lore of goddes lawe: and algate besy aboute hir felawes that none of hem schulde trespase or synne in any word: and that none schulde lawhe dissolute: and alfo that none of hem schulde offende other thoro3 pryde or any wrong. And euere with oute faillynge sche bleffid god. And left perchaunce by eny gretynghe or preysinge sche schulde be letted fro the louynge of god: what tyme eny man grette hir: sche answered a3en Deo gracias: that is to say: thonked be god: wherfore of hir sprong firft that what tyme holy men ben gret they seien a3eyn Deo gracias: as sche dide. Sche was fedde of the mete that sche toke of the aungels hande: and that mete that sche toke of the bishhop of the temple sche s3af to pore men. Every day goddes aungelle spake with hir: and als he schulde to his derworth the sylfre or moder: so he serued and was obeiaunt to hir. Thus moche feith seynt Jerome of hir lyf. Furthermore in hir fourtenth the 3ere that bleffed mayden marye was wedded to Joseph by the reuelacioun of god: and thanne wente sche home a3en in to nazareth: als it is writen by proces in the florie of hir natuuitie.

But thus myche at this tyme suffiseth to haue in mynde and in contemplacioun of the thinges that byfellen byfore the Incarnacioun: the whyche who so wil wele thynke and haue deuoutly in mynde and solwe vertuously in dede: he schal fynde hem ful of goostly fruyte. Now come we to speke of the Incarnacioun of oure lord Jesu.
Die lune

Luca primo capitulo.

Of the Incarnacione Iesu super euangelium Missus est. Luca primo capitulo.

De incarnacione Iesu super euangelium Missus est. Luca primo capitulo.

Of the Incarnacion of Iesu / and the fest of the annunciation / and of the gretynge Ave maria.

Wan the plente of tymne and of grace was come in the whiche the hylghe trinite ordeyned to saue mankynde / that was dammned through the synne of Adam / for the gret charite that he hadde to mankynde stirynge hym his gret mercy / and also the prayer and the instauence of alle the blessed spirites of heuene: after that the blessed mayden marie / wedde to Ioseph / was gone home to nazareth / the fader of heuene called to hym the archaungel gableيل and seide to hym in this manere: Go to oure dere doušter marie / the spoufe of Ioseph / the whiche is most chere to vs of alle creatures in erthe / and faie to hir that my blessed fone hath coueyled hir schap and hir beaute / and chosen hir to his moder: and thereafter praye hir that sche resceuyue hym gladly: for by hir I haue ordeyned the hele and the saluaicioun of al mankynde: and I wolde foregete and forsee the wrong that hath be done to me of hym here before.

Now take hede and ymagyne of goostly thing as it were bodily / and thinke in thyn herte / as thou were prenent in the fes of that blessed lord / with how benigne and glad femblaut hir speketh these wordes: and on the tother side how gableل with a likynge face and glad chere / vpon his knees knelynge and with drede reuerently bowynge / resceyueth this messaige of his lorde.

And fo anon Gabriel rifynge vppon / glad and iocunde / toke his fles from the hylghe heuene to erthe and in a moment he was in mannis likeneseth before the virgyne marye / that was in hire priue chambre that tymne closed and in
Die lune

here prayers or in here meditaciouns/ perauentaure redynge
the prophecie of ysaiue touchyng the Incarnacioun: and
5it also swiftly as he flewh his lord was come before/ and
there he fonde alle the holy trinite comen or his messagere.
For thou schalt vndirftonde that this blessed incarnacioun
was the hire werk of alle the holy trinite/ though it so be
that al only the perfone of the fone was incarnate and
bycome man.

But now be war here that thou erre nouȝt in ymagyn
nacioun of god and of the holy trynyte/ supposynge that
thise thre perfones/ the fader/ the fone/ and the holy goost
ben as thre ertyl men that thou feest with thy bodily
eye: the whiche ben thre dyuerse substaunches/ eche de-
parted fro other/ so that none of hem is other. Nay/ it
is not so in this goslyly substaunce of the holy trinite/ for
tho thre perfones ben one substaunce and oon god/ and
3it is there none of thise perfones othere: but this mayst
thou nouȝt vnderftonde by mannis resoun ne conceyte with
thy bodily witt. And therfore take here a general doctrine
in this materie now for all gate. What tyme thou herest
or thynkeft of the trinyte/ or of the godhede/ or of goostly
creatures as aungeles and foules/ the whiche thou maist nat
fee with thy bodily eyse in her propre kynde/ ne feele with
thy bodily witt/ studie not to fer in that mater/ occupie
not thy witt therwith as thou woldest vnderftonde it by
kyndely resoun: for it wole not be while we be in this
bustous body/ lyuynge here in erthe. And therfore whan
thou herest eny suche thing in byleue that pasphet thy
kyndely resoun/ trowe sothly that it is soth/ as holy
chirche techeth/ and goo no furthere. And so thou schalt
byleue in this materie of the Incarnacioun/ that the seconde
perfone in trinite/ goddes fone of heuene/ came in to erthe
and took flesche and blood of the blessed virgyne Marye/
Die lune

and bycame verray man: and it was he neuer departed fro the fader or the holy gost in his godhede: but euere was dwellynge stille with hem one verrey god in heuene.

But now ferto go to oure purpos of the Incarnacioun bifore seide: take hede and haue in mynde as thou were presfent in the priue chaumrbe of oure lady: where the holy trinite is presfent with his aungel gabriele. A lorde: what hous is that where suche gesfes ben: and suche thinges ben done: For thou: that the holy trinite is euerly where by presfence of his godhede: neuertheless thou maist thenke and vnderstonde that he is there in a more spefial manere by refoun of his hifi werk of the Incarnacioun. Gabriel than entred in to maryes chaumrbe that was ftoken fro men: bot no3t fro aungelis: as seint Bernardse seith: knelinge with reuerence bygan his mesfage in these wordes: Heile: ful of grace: oure lord is with the: Blessed be thou in wommen and aboue alle wymmen!

Marye than: herynge this mesfage and this newe gretynge that sfe neuer herde bifore: was aflonyed and abafshed: and no3t anwered: but thou: what this gretynge my3te be: sfe was not abafshed or diifourbled by any vicious or fynful diftourblynge: ne agafe of his presfence: for sfe was wont to aungelis presfence and the si3t of hem: bot as the gospel seith: Sfe was aflonyed in his worde. That was a newe gretynge: for he was neuer wont byfure to gret hir in that manere. And for as moche as in that gretynge sfe say hir fefl commended and preifed spefially of thre gretynge thinges: in that sfe was perf3tly meke: sfe mofte nede be abafshed in that hifi gretynge: for sfe was commended that sfe was ful of grace: and that oure lord was with hir: and that sfe was blessid aboue alle wommen. And for also meche as the perf3t meke may not here his preifynge with oute abafshememt and shame:
Die lune

faßnesse / theryfore she was abashed and astonyd with an honeste shamefaßnes / and alfo with drede: for though she trowed wele that the aungel seide soth / neuertheles she dredde his word. For as myche as they that ben perfiȝtly meke han that properte that they rewarde not here owne vertues / but rather taken hede to her owne defauȝtes. Wherthoȝ they mowen algate profiȝte vertuouſly / haldȝynge in hem self a grete vertue lytel and a litel defaute grete. And so as wife and warre / as shamefaſt and dredful / she hild hir pees and anſwered not.

Here than myȝteſt thou take enſaumple of marye: firſte to loue solitarey prayere and departing fro men that thow mowe be worthy aungeles prefence: and furthermore lore of wiſdome to here or thou ſpeke and fforto kepe ſciſence and loue litel ſpekeſ, for that is a ful greet and profitable vertue: for marye herde firſt the aungel twies ſpeke or ſche wolde anſwere ones aſen: and theryfore it is abhomynable thynge and grete reprouſe to a mayden or virgyne to be a grete iangelere / and nameliche a religiſue.

Furthermore / after the goſpell / the aungel / byhold ynge her ſemblaunt / and knowyſe the cauſe of hir abafſhement and dreſe / anſwered to hir thouȝt and ſpeke more homeliche / callynge hir by name and ſeide: Drede thou noȝt marye / and be thou noȝt abafched or afchamed of the preſiſnge that I haue greete the with: for so is the trewe the: and noȝt only thou art ful of grace in thy self / but alſo thou haſt ſounſeſeſ special grace of god / and rekeuere to al mankynde: for why / loo thou ſchal conceuye and bere a childe / and thou ſchal calle hys name Jefu / that bytokeneſh fauoyoure: for he ſchal faue ſro wynne and ſro dampnaciouſ alle his peple that truly hopen in hym.

Here feith feynt Bernard: God graunte that my lorde Jefu vouch fauſ to noumbré me among his peple / so.
Die' lune

that he sauf me from myn fynnes: for sothely I drede that many schewen hem as they were of his peple; the whiche he knoweth not ne hath not as his peple: and as I drede he may faie to many that semen in his peple more religious and more holy than othere: This peple worchippeth me with lippes; bot sothely her herte is fer fro me. But wilt thou knowe whether thou be of his peple or wilt thou be of his peple: do that he oure lord Jefu biddeth in the gospel and the lawe and the prophetes: and also that he biddeth by his mynyf tres: and be buxome to his vikeres that ben in holy chirche thy fouereynes: not only gode and wele leuyng: bot also schrewes and yuel lyuyng: and so le rne of Jefu to be meke in herte and buxum: and than schalt thou be of his blessed peple.

But here now furthermore what the augel speketh in preifynge of this child Jefu: He schal be greet: not in temporel lordschippe and worldely dignite: for that he schal forfake: bot he schal be grete god and man: grete prophete in myrracles worchynge: grete doctour in thofhafft preaching: and grete conquerour in mystily the deuel ouercomynge: and fo worshably he schal be cleped the sone of the altherhijest lord god: the whiche schal seue hym the fe te of dauid: his fader: for he schal take mankynde and be born in flesche by descente of his auncetnye: and he schal regne in the houfe of Jacob euermore: and of his kyngdome schal be none ende. This hous of Jacob is goofly holy chirche: in the whiche Jefu schal regine in trewe soules: first: ouercomynge fynnes and the deuel here in erthe by grace: and after in heuene in blisse with outen ende.

Here mayst thou sayen with seynt Bernarde desirynge in the the kyngdom of Jefu thus: Come: my lord Jefu: and putte away alle sclaundres of fynne fro thy rewme: that is
Die lune

my soule: so that thou mowe reigne therynne as the oweth
to doo: for couetise cometh and chalangeth his rewme in
me: prefumpcioun coueyteth to ben my lord: pride wol
be my quene: lecherie feith / I wol reigne: detraccioun/
envye / wrathe / and glotonye ftryuen whiche of hem schal
principally regne in me: and I / in as moche as I may/
aeymtonde hem: bot thou my lord Jesu / destroye hem in
thy vertu / and take thou thy rewme and thy kyngdome
in me: for I haue none trewe kyng but the / my lord Jesu.

And whan the aungel had tolde these condiciouns/
and the worthynes of this blefflid child Jesu / to that
meke mayden mari / that was chosen to his moder: than
fche spak first to the aungel / not dreadynge of his wordes
or of her conceyynge / nor knowynge / nor forfakinge
the preisynges before feide of his greynge / bot willynge
to be certifit more pleynly of that fche dreadyd moiste/
that was that fche schulde not lefe hir maydenhode / afked
of the aungel the manere of hir conceyynge in thafe
wordes: How and in what manere schal this be done: fithen I knowe no man fleschely / and I haue made a vow
to kepe me chafte to my lorde god with oute fayle / and
I schal neuere dele with man fleschely? And than the
aungel answerde and feide to hir: It schal be done by the
worshipye of the holy gooff / that schal listin in to the in a
singuler manere: and thor: his vertu / that is altherhigest/
thow schalt conceyue / savynge thy maydenhode: and
therafore that holy thing that schal be borne of the schal
be named goddes sone: and in confort furthermore here
of / loo! Elizabeth / thy coysyne / that is olde and was
baryne / hath conceyued a childe now five monthes
passed: for there schal no thing be impossible to god.

Now take here good hede and haue in myynde how
firth all the holy trinyte is there abidyng a fynal answere
Die lune

and assent of his bleffid doușter marye / takynge hede and byholdynge lykyngliche hir schamefașt semblaunt / hir fad maneres / and her wife wordes: and furthermore howe alle the bleffid spirites of heuene / and alle the rijtwis lyuynge men in erthe / and alle the choßen soules that weren that tyme in helle / as adams / abraham / dauid / and alle othere defireden hir assent / in the whiche stood the fauacioun of all mankynde: and also how the aungel gabriel stondynge with reuerence byfore his lady / enclynysinge / and with mylde semblant abideth the aunswere of his mesage. And on the tother side take hede how mary stondeth / sadly with drede and mekenes / in grete avife men / hauinge none pride ne veynglorie for alle the hije preisyngye before seide: but tho souereyn ȝiftes of grace that ṣche hath herde ȝeuen to hir / that neuere weren ȝeuen to creature byfore / alle ṣche arette only to the grace of god. Lerne thou thenne by ensample of hir to be schamefașt vertuously and meke / for with outinge these two vertues may denynde or virgynyte is litell worth. For as seint Bernard seith: Virgynyte is a faire vertue / but mekenes is a more necessarie: for thou mayṣt be sauf with outen the förste / but with outinge that othere / that is mekenes / thou maifst not. In fo moche that I dar hardely faie that with outinge mekenes the virgynyte of marie had not ben plesyngye to god: for bot marie had ben meke the holy goſt had not refted vppon hir / seith euynt bernarde. At the laſte / as the ende of the gospel seith / the mylde mayden marye / whan ṣche had herd and willy vnderſtonden the aungels wordes / by good avifement þaf hir assent in this manere / as it is writen in her reuelaciouns: ṣche kneled doun with souereyn deuocioun / and holdynge vp bothe hir hondes / and lifyngye vp hir eỳen to heuen / seide these wordes: Loo here the handmayden and the feraunant of my lorde: be it done to
me and fulfilled after thy worde. And so in thife meke
and lowe wordes of marye at the ende thou haft enfaimple
of grete mekenes / as thou haddeft in hir scilence at the by-
gynnynge. Lo / sche is chofen goddis moder / and of the
aungel cleepe ful of grace : and sche nempnd hir self his
honde mayden. And no wonder / for / as feynt Bernard
feit / mekenes is euere wont to be felawe with the grace
of god : but this mekenes was not litel : for / as he feith /
it is not moche to preife mekenes in abieccioun / but it is
a grete vertue and felden feyn / mekenes in worfchippe.

Alfo sone thenne as sche had 3eu en hir answere and
afflented in the wordes forfeide / anone with oude dwellynge
goddis sone entred into hir wombe : and thour3 worcnynge
of the holy goost was made man in verray flesche and blood
taken of hir body : and not as other children / conceued
and born by kynde / ben schapen / membre after membre /
and after the soule sched in to the body : but anone at the
firse inftaunce he was ful schapen in alle membres and
alle hole man in body and in soule : but neuertheles ful
lite in quantite : for after he waxed more and more
kyndely as other children done. So that at the firse he
was ful perfite god and man / as wife and as mystry as he
is nowe. And whan this was done / Gabriel / knelyny-
down with oure lady / and sone aftir with hir risyng vp /
toke curteifly his leue of hir with a deouyt and lowe bow-
ynge to the erthe : and so vanyschynge away fro hir with
a swift fljyt toke his wey to heuene aseyne / tellynge and
certisfeinenge the holy courte of heuene his message fulfilled /
and that was done in erthe : and thanne was there
a newe ioye and a newe feste and ful myche merthe and
solempnyt. Afterward oure lady / fulfilled and enflawmed
with the holy goost and in the loue of god more brennynge
then sche was before / felynge that sche had conceyued
Die lune

kneled doun and thonked god of that grete jiste mekeliche bysechynge hym and deoutliche preienghe that he wolde sende hir grace and teche hir fo that alle that were after to come and to be done aboute his blessed fone that sche myste fulfille hem and doo hem withoute defauyte. And thus moche touchyng e the gospel and the proceffe of the Incarnacioun of Jesu crist.

Of the feste of the annunciacioun and of tho things that byfel that day.

Now take good hede and vndirstande how worthy this feste and this solempnite is: and haue theroere a gostly merthe and make a special feste in thy soule thankyng god ynowardely for fuche was neuer herde before. For this is the solempnite of all the holy trinite fader and fone and holy goft by whom this fouereyn dede of the Incarnacioun was wrouyt and fufilled as it is seide byfore. This also is a special feste of oure lady seynt marye the whiche as this day was chosyn of the fader of heuene in to his dere douster and of the fone in to his mylde moder and of the holy goft in to his special spoufe. This day also is a special solempnyte of alle the blessed spirites of heuene for this day was bygonne the restoringe of her companye and felawschippe that felle doun by synne of lucifer. But fouereynliche this day is an hiye feste and a special solempnytee of al mankynde for this day was mankynde fouereynliche worchipped in that it was oned and kneted to the godhede in crift withoute departynge. And this day bygan the hele and the redemption of mankynde and the reconfulynge to the fader of heuene. For in to this tymye god was wrooth to mankynde for the synne and the trespas of oure forme fadres but fro this
tyme forth he maye no lenger be wrothe feynge his dere fone bycome man: and therfore is this day skilfully called the plente of tyme to man. And so this day ouste euere to be had in mynde of man and womman: for this day was man made to the liknes and the ymage of god: and sette in that joyful place of paradise: and forto haue liued euere with outen deth. And this day the firste man / Adam / by the fruyte of the tre forbeden deformed in hym that ymage of god: and lofte that joyful place of paradyse: and was damned to deth with outen endynge. But this day the secounde Adam / crift god and man / reformed this ymage in his Incarnacioun / and after / by vertu of the blessed fruyt of his body hangynge on the tree of the cross: reftored man to blisse and lyf euerlastynge. Also this day the firste womman / Eve / thoruz pride affentyng to the serpant / the devel of helle / was cause of mannis dampna- cioun. And this day the blessed mayden Marye / thoruz mekenesfe trowyng to the aungel Gabriel / was cause of mannis fulaucioun. And so this day hath man mater of grete ioye and of grete forwe: firste of grete ioye for the fouereyne godeneffe / worchippe / and grace of gode done to hym: and also of grete forwe for his grete fynne and vnkyndnesse done to god aeynward. And thus myst thou haue thy contemplacioun of this day and of this bles fiss of cristes Incarnacioun / and oure ladyes annuncia- cioun.

And for also moche as that bles fiss gretynge of the aungel gabriel / wherwith we honoure and greten oure lady evey day / is grounded in this gospelle as thou haft herd byfore: therfore I shal telle the somwhat more here of / as me thinketh / to ftere thy deuocioun the more in seienge of that gretynge / Aue maria. As I conceyue this gretynge in manere as holy chirche hath ordeyned it to be
Die lune

seide hath fyue parties: in the whiche mowen be vnderstande specially the fyue ioyes of oure lady: and in tho fyue ioyes: fyue vertuues that sche had in hem foueraynly aboue alle erthely creatures: the whiche ben mekenes: chaftite: feith: hope: and charite. In the firste partie of this greynge that stanteth in these two wordes / Heyle marye: thow maist vnderstonde the firse ioye that sche had in hir annunciation: of the whiche mekenes was the ground: as thow haft herd before: and as thise wordes / Heyle marye: ben the firste and bygynnyng of this greynge: so this feste was bygynnyng and ground of alle othere: and as it was the bygynnyng of maryes ioye and alle mankynde: so is mekenes the bygynnyng and ground of alle vertues. And thercyore in thise firste wordes / Heyle marye / sick fully thow maist vnderstonde the firste ioye that sche hadde in hir annunciation: of the conceyuynge: of hir blessed fone Jefu: and that specially thorugh the vertu of mekenes. In the secounde partie that stant in these wordes / Ful of grace: may be vnderstannde the secundde ioye that marye hadde in Jefu natuuiet: and her ioyful berynge: in the whiche sche hadde souereynly the vertue of chaftite: and of clennefge: and thercyore than was sche specially ful of grace: in that that sche: clene mayden and moder: bare with outen forwe that neuere dide woman: but sche al onely. In the thridde parc: that is in thise wordes / Oure lord is with the: may be vndirstonde the thridde ioye that sche had in fone Jefu glorious vprisynge: specially by the vertu of stedfaft feith and trewe byleue. For fro his deth in to that tyme: he dwelled all only with hir by stedfaft byleue that sche had in hym: as god: whan that alle his apostles and discipiles were departed fro hym by mysbileue: and despeyre that he was god: and thercyore
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the feith of holy chirche tho thre dayes stood al only in hir: so that in that tyme it myst be feide to hir. Oure lord is with the; that is to feie by trewe feith and byleue: and after at his vprifynge more specially by his bodily presence, firste to hire apperynge: it was fulfilled Oure lord is with the. In the ferthe part, that is in thefe wordes: Blessid be thou in wommen: or elles abouen all wommen: may be vnderftond the ferthe ioye that sche had in the fi3t of hir fone Jesu mystily to heuene vp fi3enge: in the whiche fi3t the hope that sche hadde in his godhede was fulliche stengthed and conserned; feinge that othere wommen neuere did: whan that parte that he toke of hir in flesche and blood was bodely thoruf myst of the godhede borne vp to heuene: and so hopyne with outen drede that sche schulde folwe after. Wele than myst it be feide that tyme and now may to hir: Blessid be thou fouereynly in wommen; feynge thi fone Jesu mystily to heuene vp si3eng.

In the fi5te part, that is Blessid be the fruyte of thy wombe: Jesu: may be vndirftonden the lafte ioye that sche had in hir bliffed fone Jesu: whan he toke hir vp with hym to bliffe and there worchipfully coroned hir quene of heuene euer-lasftinge. Than was hire defire of loue fulfilled whan sche was endelesly thoruf plente of charite knytte to hir blissed fone Jesu: and he to hir: and so fed with that blissed fruyte that sche coueyted no more: for sche was ther thoruf filled of all goodnes, blis, and ioye with outen ende. And thus schortly in the fiftte partie of this gretynge: Aue maria, mowen be vnderftonde the fyue ioyes of blissed marie: with fyue vertues that sche had foueraynyly in hem: as I haue now seide. The whiche greting after the com-mone vnderftondynge may be thus seide in Englishe tonge: Heyle marye, ful of grace, oure lord is with the. Blessid be thou fouereynly in wymmen, and the fruyte of thy
wombe / Jefu / euere blesid be! And ȝif the lifte in this
gretynge specifye the fyue ioyes with the fyue vertues
before seid / thow mayst seie thus in sçhort wordes : Heile
marie / mayden mekest / gret of the aungel gabriel in Jefu
gracious conceuyynge : Ful of grace / as moder chaft with
outen forwe or peyne thi fone Jefu berynge. Oure lord
is with the by trewe feith and bileue at Jefu joyful vpriyynge.
Blesid be thou fouereinly in wommen by fadde hope feynge
thy fone Jefu to heuene mystily vp ftyenge. And blessed
be the fruyte of thi wombe / Jefu / in euere laftyynge bliffe:
thorw perfite charite the quene of heuene gloriously crownyng.
Gete vs thise vertues as for oure spede to thy fone
Jefu and thy plefynge. Be thou oure help in al oure nede
and focoure at oure laft ending. Amen. Thus thinketh me
may be had contemplacioun more conueniently after the
ordre of the fyue ioyes of our lady feynt maryl in the for-
feide gretynge Ave maria &c. than was before wriuen to
the Ankeresse as it scheweth here. Chefe he that lifte to
rede or wriue this proceffe as hym feth best / or in other
better manere ȝif he kan / so that be it one be it othere that
the ende and the entent be to the worchippe and the
plefynge of oure lord Jefu and his blesid moder marye.
Sithen thenne the proceffe of the blesed Incarnacioun of
Jefu / and the bygynnynge and mynde of the ioyes of his
blesid moder marye / and the grounde of saluacioun of
mankynde is conteyned in this gospel / as it is seide and
thou haft herd bifoire / with grete deuocioun and gootly
defire ouȝest thou and every criuen creature to here this
gospel and worchippe therynne Jefu that fo bycome man
for oure fake and his blesed moder marie / to whos wor-
chippe and profite of thy foule and myn this sçhort tretys
be wriuen. Amen.
How that oure lady wente to Elisabeth and mekely grette hire.

After the processe of the Incarnacioun of Jefu biforn seide, the blisshed mayden marie hauynge in mynde the wordes of the aungele touchyng hir coyne Elisabeth, sche purposed to visite hir forto thonke god with her, and also to mynystre and to serue hir: and so with hir housebonde and spouse, Joseph, sche wente fro nazareth to hir house by side Jerusalem, that is the space of sixty myle and fourtene or there aboute. Sche taried not and letted not for the longe and disefy way, but anone with haueth sche wente: for sche wolde not longe be seyen in the open amonge folk: and so sche was not heuyed or charged by the conceuyynge of hir fone as comounly beeth other wyammen: for oure lord Jefu was not chargeant to his moder.

Now take hede how this blessed lady, queene of heuene and of erthe, gothe allone with hir spouse, and that not vpwn horse, bot on foote. Sche ledeth not with hir many kny3tes and barouns, ne grete companye of bouremaydens and damyselles: but fothely there gooth with hir a wel better companye, and that is pouert, mekenes, and honeste schamefaftnes, 3e and plente of alle vertues: and the beste of alle, that is oure lord god is with hir. Sche hath a grete and worchipfull companye, bot not of the vanye and pompe of the world.

And what tyme sche come and entred in to the hous of jakarie sche gret his wyf Elisabeth in this manere: Al heile, my dere sufter, Elisabeth. And anone here with Elisabeth, glad and ioyful and liisten thoour3 the holy goost, rose vp and clipped hir derworthely and tendirly, crienge for ioye and seienghe thus: Blessid be thou amonge wyammen, and blessid be the fuyte of thy wombe! And
wherfore or of what deserte is this byfalle me that the moder of my lord schulde come to me? And so ferforth in the wordes of the gospel. And so what tyme thatoure bleffid lady grette Elisabeth / John in his moder wombe was fulfilled with the holy gooft / and also his moder / and not firft the moder than the sone / bot the sone full filled / fillede the moder thoru; his desert in also moche as in hym was more fully the grace of the holy gooft: and firfte he felte and refceuyed grace: for as fche felte the comynge and presence of our lady / so he felte the comynge of our lord: and therefor he withynnesforth ioyed / and fche fpake and prophecied with oute forth. Byholde now and take hede what and how moche vertu is in the wordes of our lady / in that at one pronounsynge of hem is jeuen the holy gooft: for fche was so fully replenyfhed with hym that thoru; her merites and deseretes the same holy goost also filled othere. Thanne to the wordes of Elisabeth / Marie answerde and seide: My soule magnifieth our lord / and my spirit is gladed and reioyfed in god my faueour / etc. And so forth seieng and fulliynge that Canticle of goftly ioyenge and louynge / that is Magnificat as it is conteyned in the gospel. And whan fche had done they wenten to fitte to gidere: and oure ladye of hir souereyn mekenes sette hir downe in the lower place at Elisabeth feete. But fche anone risyng vp suffred not / but toke hir vppe: and so they seten doun to gidere. And than asked oure lady of Elisabeth the manere of hir conceuyng: and fche aseyyn the manere of hir conceuyng: and so they tolden either to othir gladdely the grete goodnesse of oure lord and loueden and worschippeden god of either concepcioun. And so in thonkyngs god and goftly merthe they contynued dayes and nytes. For oure ladye dwelled there the terme or tyme of thre montthes/
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feruynge Elisabeth in all that sche my3te / mekely / reuerently and deouhtly / as a seruaunt / forsetynge that sche was goddis modir and quene of al the worlde. A lord god / what house was that / or what chambre / and what bedde in the whiche dweldeen to gidre and resteden fo worthi moderes with fo noble fones / that is to saie Marie and Elisabeth / Jefu and John! And also with hem dwellynge tho worshipfull olde men / zacharie and Joseph. This was a blisshed companye of men and wymmen and of children.

In this forseide proesse of the visitacioun of our lady we haue ensaumple that it is leuesful and ofte spedeful fulle deouute men and wymmen to visite othere for edification and goostly recreacioun / and nameliche the 3onger to elder / fo that it be done in dewe tyme and with othere leful menes. And also that the 3iftes of grace mowen be notified to othere for edification in tyme: fo that it be not done for veyne ioye / bot only to goddes worchippe. Als 3if we take good entente to the wordes of marye and Elisabeth / alle they weren in lowynge of hem self / and to worshippynge of god / and magnifienge hym in alle his werkes / and tellynge his grete mercye schewed to mankynde to 3ire man to the loue and the worshippe of god.

Of the Natuile of seynt John the Baptiste. Forthermore whan the tyme of Elisabeth was comen / sche was listened and bare hir child: the whiche in tokene of his grete holynesse / oure lady firft lift hym vp fro the grounde and after befully dy3t and treted as it longeth to hym: and the childe / as vnderstondynghe what sche was / sette his e3en fadly vpon hir. And whan sche wolde take hym to his moder / he turned his heued and his face to hir / als hauynge in hir al onely his likynge: and sche gladly pleide with hym and louely clipped and kisshed him. And here mowe
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we see the grete worthynes of this child: for there was neuere none othere byforn that hadde so worthy a berere. After in the viij day / as the lawe wolde / the child was circumcided / and nempned John by myracle of god / as the gospel telleth: and the mowthe and the tunge of the fader / Zacharie / byfore closed for vntrowynge / was than opened: and so he prophesied seience: Blessed be oure lord god of Israel / for he hath visited thoru3 grace / and made redempcioun of his puple. And so forth as it is conteyned in the gospel. And so in that hous thife two noble and worthy Canticles / that is to sayen Magnificat and benedictus / weren first spoken and made. And oure lady stondynge that tymne with ye ne from curtyne / for sche wolde not be seien of hem that weren comen to the circumciison of that child John / lyftened bestil and herde ententiifully that Canticle / Benedictus / in the whiche was made mynde of hir blessed sone Jesu: and alle sche kepte in hire herte / as sche that was mooft wise and ful of grace. And at the lafte whan al this was done / sche toke hir leue at Elizabeh and Zacharye / and blessed the child John: and so wente home a3eyn to hir owne hous in Nazzareth.

Now here bythenke we and haue in mynde the grete pouert of hir in this goynge a3eyn to hir owne hous: for there sche schal neyther fynde brede ne wyne ne othere necessaries / and therewith sche hadde neither posseffionis ne money. And whan sche hadde alle thre montthes dwelled with hem that were plenteuous and hauinge: now sche torneth a3en into her owne pouert and bare hous / where sche byhoueth to gete her lyflode with hir owne hondes and bodily trauaille. And heroif moche ou3te we to haue compaffioun / and be stired to the loue of vertuoufe pouerte by ensaumple of hir: blessed mote sche euere be. Amen.
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Hou Joseph thounste to leue priuely our lady seint Cam. vm. Marye.

What tyme that our lady and Joseph hir spouse dwellenden to girde, and hir blessid fone Jesu day by day encrestede bodilie in his modir wombe. At the lafte Joseph / seynge hir grete with childe / and byholdynge hir not ones bot ofte stithes / was wonder sory and greelitly destourbled / made hir heuy chere and turned away his eisen ofte stithe fro hir / and as in a perplexite thouste what he myste best doo. For on the tone side he fawh hir lyf fo holy and no tokene of synne in hir / neither in contenaunce / neither in word in speche / nor in dede that he dorste not openly accuse hir of avoutrie; and on that other side he knewe nouyst how that sche myste conceyue bot by man. Wherefore he thouyst that he wolde priuely leue hir. Sothely it may be seide of hym that is written in the gospel to his preifynge / that is to seie / that he was a riȝtwys man / that schewede wele this dede of grete vertue. For sthen com-

ounly avoutrie of the womman is to the man occaision of moste schame / most forwe / and as a manere of wodenes; neuertheles he vertuoufly tempered hym self and wolde nouyst accufen hir / nor venge hym self; but paciently suffring that semynge wrong / and ouercomyng hym self with pitee / thouyst that he wolde priuely leue hir.

This is an open enfample of reproof to jelouse men that ben fo suspecious / that at the lefte contenaunce or louely speche of her wifes with othere men han hem suspecte of avoutrie. Alfo ȝif we take here good entent we mowen see bothe in Joseph and also in marie a fructusfe doctrine how that we schulde paciently suffre tribulacion; and how that god suffreth his chosyn foules to be difesed and tempted for here beste and to her mede. For wite we wele that also

Nota contra zelotipos.

Nota de tribulatione pacienter suffinenda.
oure lady was not here with oute grete dizefe and tribulacioun what tyme that sche sawh hir housebone so distourbled: and neuertheles sche suffred and hilde hir pes mekely and kep pe priue that grete ȝistle of god: and chefe rathere to be holde as wickid: vicious: and vnworthy: than sche wolde make open that grete sacrament of god and to speke and telle thinges that myȝte feme to hir preisynge: bofte or iactaunc.

But her with sche prayed god that he wolde fende remedye in this caas: and that he wolde: as it were his wil: putte away fro hir and fro hire housebone this tribulacioun and this dizefe. And so our lord: that suffreth and ordeyneth alle thinges for the beste: to confort of bothe sent his auengel: the whiche appered to Joseph in his clepe: and seide that he schulde not drede to take to hym marye his spouse: bot tristily and gladly dwelle with hir: for that that sche had conceuyed was not by man: but by the worchynge of the holy goft. And so after tribulacioun cam grete ioye and counfort. In the same manere it schulde falle with vs: if we kouthe wele kepe pacience in tyme of aduerfite. For our lord god after tempes: fente bofte and mery wedir: and it is no dowte that he suffreth none temptacioun falle to his choven bot for her proflt: than after this reuelacioun Josep asked our lady of this wonderful conceuyynge: and sche gladly tolde hym the orde and the manere therof. And so Josep dwelled and stood ioyfully with his blessed spouse: marye: and with chast: and trewe loue so ferently loued hir that it may not be tolo: and besily in alle thinges toke hede to hir: and our lady aȝeynward tristily dwelled with him: and so in hir bothe pouerte they lyueden to gidre with grete gosly merthe. Here with also our lord Jefu: as recluse and ftoken in his moderes wombe the space of
nine monethes in manere of othere children / paciently and
benignely suffreth and abideth the dewe tym of his birthe.

□ Lord god / how moche ouȝte we to haue compasshioun
that he wolde for oure sake enclyne vnto so profounde
mekenes! Miche ouȝte we to desiere and loue that vertue
of mekenes: and if we wolde haue besily in mynde how
that hiȝ lord of so grete maifesþ so myche lowed hym
selȝe / schulde we neuere be lifted vp to veyne pryde and
reputacioun of oure selp. For of this one benefice of so
longe recluciuon for our sake / we moue neuere worthely
doo satisfaccioun or recompensacioun to hym: but neuer-
theles knowe we this trewely in herte / and with al oure
affeccioun deuoutely thonke we hym / specially we that
bene religious / that he wolde take vs fro othere and
graciously deporte vs fro the world / so that in this / thou;
it litel be / somwhat we selde hym: that is to saie that we
肿onde perfeuerantly recluse in his seruice. For sothely
this is al onely his benefice of grace and not oure deferte /
and that a grete benefice and worschipsful / in that that we
ben not recluse to peyne / but to grete fikernesse: for we
ben sette as in a hiȝe and stronge toure of religioun / vnto
the whiche the venemous arowes of this wicked world
and deftoubrlynge tempestes of that bitter see moue not
atteyne or neyhe / bot in oure owne defauȝte and foly. But
for also moche as bodely enclofyng is litel worth or nouȝt
with ouȝte goftily enclofyng in soule: thersore thou that art
enclosed bodily in celle or cloystre / jif thou wolte be with
Jesu vertuously enclosed in soule / first thou moȝte with hym
anentysche thy self in thyne owne reputacioun and bycome
a child thorgh perfiȝt mekenes. Alfo thou moȝte kepe and
loue scilence / not spekyng but in tym of nede or edifi-
cacioun. And furthermore or thou be born / that is to say
or thou schewe thy self outeward by word or by opiinioun of
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perfeccioun / thou moste abyde the tyme of nyne monethes:
that is while thou art noȝt perfiȝtly grounded in vertues and
in knowynge of goddes lawe / for the noumbe of the x.
comandementis tokeneth the perfeccioun of the lawe /
and therfore that that is lasȝe tokeneth imperfeccioun.
Wherfore as the childe that is born byfore his kynde tyme
is vnable to thryue: / so who so wil schewe hym outwarde
by worde or by dede holy and perfite or the tyme that he
be perfiȝtly growen and schapen in vertues withynnese forth /
his is vnable to síxode as a man in tyme of temptacioun by
gostly strengthe and to profite of othere and of hym selȝ.
Wherfore closynge and with drawynge to oure power all
oure mynde fro vanyte and luftes of the world / belye we
vs to conferme vs in clennes of herte to oure lord Jesu / that for oure sake wolde be so closed in the wombe of his
blissed moder marie. Also to xire vs to compaschioun / and
to suffre with Jesu penaunce and difese in this worlde / we
schulle considere and haue in mynde that he was in cons-
tynuel affliction from the firste tyme of his concepcioun
in to the laste tyme of his deth / specially and principally
for that he knewe his fader of heuene / whom he loued
souereynly / so vnworshipped of synful men / and forfaken
for mawmetrye and myfbileue: / and of that grete comp-
assioun that he hadde to the foules made to his ymage /
so wrecchedly and for the mofte parte dampned / this was
to hym more peyne thanne his bodily paschioun and dethe.
For why to putte away myfbileue and destroye this damp-
nacioun he suffred that deth and that paschioun. And fo
schulde every trewe louver of Jesu haue compassioun and
be ynwardly forye / not only for the myfbileue of Jewes
and Sarazynes and her dampnacioun / but alfo / and myche
more / for the wycked lyuynge of vntrewe cristyn men: / in so muche that it schulde be to hym more paschioun and
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goostly disese whan he knewe or seie a soule perilishe thurys
dedly synne / than the losse of any worldely kate/ or than
his owne bodily deth. For that wole perfipte charite. And
so in this forseide proceffe we haue profitable doctryne
and good enfaunple: first / in oure bleffid lord Jefu of
penaunce suffrynge / of perfipte charite / and trewe comp-
passioun / also in his moder marie of profounde mekenes
and pacience in tribulacioun / and in hir houfbonde Joseph
of vertuous riitwifnesse aynest falso suspecioun.

C And if we wole wite why and wherto oure lady was
wedde to Joseph / sithe he hadde nost to doo with hir bodily /
but sche was euere clene mayden : herto answerynge ben
thre skilles: Firste / for sche schulde haue conforte and solace
of man to hir bodily seruice and wittenesse of hir clene
chafttite : the seconde is / that the merueylous birthe of
goddes fone schulde be heled and pryvey fro the deuel :
and the thirde / that sche schulde not be desfamed of
avoutrie / and fo / as worthy the deth after the lawe / be
ftoned of the Jewes. And thus endeth the firfte parte
of this booke that fтан in contemplacioun for the Monday
and for the tyme of Aduent vnto the Natiuite of oure lord
Jefu / whos name with his moder marye be euere bleffid
with outen ende. Amen.

C Of the Natiuite of oure lorde Jefu Criste.

W Hat tyme that nyne monthes fro the cons-
cepcioun of blisshed Jefu drowen to ende
Cesar Auguste / the Emperour of Rome /
fo sale a maundement / or an hefte / that
all the world sygnette to hym schulde be descryued : so that
he myste knowe the noumbe of regiouns / of citees / and of the heuedes longynge to hem that weren sudbye
to the Emperour of Rome : and herfore he ordyned and
bad that alle men where so euere they dwelleden schulde goo to the citee of hir firste birthe and propre lynage. Wherfore Joseph/ that was of the lynage of davuid/ whos citee was bethleem/ toke with hym his spouse/ bliffeed marie/ that was that tyme greet with childe/ and wente fro Nazareth vnto the citee Bethleem/ there to be noumbred among othere as fugett to the Emperour. And so ledying with hem an oxe and an asse/ they wenten al that longe wey to gidere/ as pore folk/ hauynge no more worldely good bot tho tweyne bestes. And what tyme they comen to Bethleem/ for the grete multitud that was there in the same tyme for the felue cause/ they myste gete none heres borwe in none house but in a comoun place/ bytwixe tweyne house/ that was heled aboue men for to fonde ther fore the reyn and was iscleped a dyuerforie/ they were neded to rete ynne and abide all that tyme. In the whiche place Joseph/ that was a carpunter/ made hem a cloiere and a cracche for her bestes.

\[\text{Contemp. placio.}\]

\[\text{Now take here good hede and haue inwardly compassioun of that blessed lady and mayden/ marye: how sche so song and of so tendre age/ that is to saye of xv jere/ and grete with childe as nyh the birthe/ travaullieth that longe wey of sixty myle and ten or more in so grete pouerte: and sit when sche cam to the citee forseide there sche schulde reste/ and with her spouse asked herborgh in dyuers places/ sramesafly as amonge vnkouthe folk/ alle they warned hem and let hem goo: and so for nede at the lafte they toke as for herborgh that comoun place aforseide.}\]

\[\text{But now furthermore to speke of the blissed birthe of Jefu: and of that clene and holy deliuerance of his dere moder marye/ as it is writen in party by reuelacioun of oure lady made here of to a deuowte man. Whan tyme}\]
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of that blissed byrthe was come/ that is to say the sonday at mydnyȝt / goddis fone of heuene as he was coneyued in his moder wombe by the holy goost with outen seede of man/ so goynge out of that wombe with outen travaile or forwe / fodeyndely was vppon hey at his moder feete. And anon sche / deuoutly enclynde / with souereyne ioye toke hym in hir armes and swetely clippyng and keffynge leyde hym in hir barme / and with a fulle pap / as sche was taȝt of the holy goost / wifhe hym al aboute with hir swete mylk / and so wrapped hym in the keuer- chiefe of hir heued and leide hym in the cracche. And anone the Oxexe and the Asle / knelynge doun / leyden her mowthes on the cracche / brethynge at hir neses vppon the child / as they knewen by resoun that in that colde tymes the childe so fymply hiled had nede to be hatte in that manere. And than his moder knelynge doun wor- schipped and loued god / inwardely thankynde and feieng in this manere: Lord god / holy fader of heuene / I thonke the with al my myȝt that haȝte seuen me thy dere fone / and I honoure the al myȝty god / goddes fone and myyn. Jofeph / also honoureynge and worchippynge the childe god and man / toke the fadel of the Asle and made therof a kuffhyne our lady to sitte on and a suppoyle to lene to.

C And so fat the lady of all the worlde in that fymply array beside the cracche / hauynge her mylyde mode and her louely eisen / with her inward affecciouyn / vppon her swete derworth the child. But in this pore and fymply worldly araye / what goftly riches and ynward confort and ioye sche hadde may no tunge telle. Wherfore ȝif we wole fele the trewe ioye and conforte of Jesu / we moste with hym and with his moder loue pouerte / mekenes / and bodily peneauce / as he ȝaȝ vs ensample of alle thys here in his birthe and firft comynge in to this worlde. For of
the first, that is pouer / Seynt Bernarde in a ferm of
the Nativity of oure lord / tellynge how he was born to
comforthe of mankynde / feith in this manere : Goddes sone
comforthe his peple. Wolt thou knowe his peple? That is
of whom speketh Dauid in the psawter and feith : Lorde /
to the is bylafte the pore puple. And he hym selfe feith in
the gospel : Wow to 30w riche men that hauen 3oure com-
forte here. For how schulde he comfort hem that hauen
here her owne conforte? Wherfore cristes innocens and
childhode conforteth not iangeleres and grete spekeres :
cristes wepynges and teris conforteth no3t dissolute law-
heres : his fymple clothinge conforteth not hem that gone
in proude clothynge : and his stabe and cracche conforteth
no3t hem that louen firft feetes and worldes worschippes.
And alo the aungels in cristes Nativity appeynyge to the
wakynge sheephirdes conforten none othere but the pouere
trauailloures : and to hem tellen they the ioye of newe li3t /
and no3t to the riche men that hauen her conforte here.

Also as to the second : we mowen see at this birth /
bothe in cryst and in his moder / perf3t mekenes : for they
were not squemous of the stabe / nor of the beftes / nor
of hev and suche othere abiecte simpilnes. But this vertu
of mekenes bothe oure lord and oure lady kepten perf3tly.
in alle her dedes / and commenden it foueraynyly to vs : wherfore be we aboute with al oure myst to gete this
vertue / knowynge that with outen it is none saluacion :
for there is no werk or dede of vs that may plefe god with
pride.

Also as to the thridde : we mowen see in hem bothe /
and nameliche in the child Jesu / not a litel bodily penaunce :
of the whiche seyns Bernard feith thus : Goddes sone whan
he wolde be born / that hadde in his owne fre wille to chefe
what tym he wolde take therto / he ches that tym that
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was moost noyous and harde / as the colde wynter / names-
liche to a song childe and a pore wommanes sone / that
skarly hadde clothes to wrappe hym inne / and a cracche
as for a cradel to laye hym inne : and hit thowth there was
so moche nede / I fynde no mynde of furres or pilches.
And sithen crift that is not begiled chas that is moft hard
to the flesche / sothely that is beft / moft profitable / and
rather to be chosen : and who fo techeth or biddeth othere
he is as a false deceuyere to be fledde and forsaken. Al
this feith feynt Bernard. And thus myche of thefe vertues
at this tyme.

Goo we nowe furthermore to speke of the forfeide
bleffid natuiue of crift. What tyme that oure lord was
so borne / the grete companye of aungeles that there were
honourynge / louynge / and worschippynge her lord god /
wenten anon to the schypherdes that were thare befoe / aboute
a myle fro Bethleem / tellynge hem that birthe of
her faueour and alfo the place theroth by one of hem
apperynge with grete liyt / peraunter gabriel that was
speccial meffanger of this werk. And therwith al that
multitude of aungels token vp that newe joyful fong /
seyenge / as the gospel telleth in thife wordes: Joye with
outen ende be aboue in althere hi3eft heuen to god : and
in erthe pees to all men that ben of good wille. And fo
with that joyful fong and moche merthe they wente vp in
to heuene / tellynge her othere felawes thefe newe joyeful
tydynges of her lordes blisffed birtbe. Wherof al the court
of heuene / joyeful and gladde more than tonge may telle
or herte thenke / makynge a solempe fefte / and devoutly
thonkynge the fader all my3ty god / as we mowen deouuty
thynke and ymagyne / comen alle after by ordre after
ordre to see that louely face of goddes sone her lorde /
with grete reuerence worschippyng hym and his blisffed
moder. Herto accordynge speketh the apostle seynt poule in his pistle / ad hebreos primo / feyenge: That whan the fader of heuene brouȝte his first goten fone in to this worlde / he bad that all the angels of god schulde worʃchipp him. Also the hyrde men / after the angels weren passed fro hem / comen and worʃchippeden the child / tellynge openly what they herden of the angels: and his dere moder / as se he that was souereynly wys and witty / toke good hede of al that was done and kepte priuely in her herte alle the wordes that weren spoken of hir blessed fone. Thus myche and in this manere we mowyn haue in con templacioun touchyng the proces of the blisshed natuiue of oure lord Jefu. And furthermore touchyng the folempnite and the worthynesse of this feste and this hìȝe day / we schullen haue in mynde that this day is borne the kyng of blis and the fone of almyȝty god / lorde of alle lordes / and makere and governour of alle the world / whos name is cleped specially prince of pees: for by hym was made that grete and endeles pees that is tolde biforn in the Incarnacioun: wherfore this day the aungeles songen that joyful songe Gloria in excelsis &c. as it is ʃfeide biforn. This day / as holy chirche syngeth in the office of the maffe / after the prophecie of yʃaie / a child is borne to vs that is like to vs in his manhede: and a fone is yeuen to vs that is euene to the fader of heuene in his godhede. Also this day the fone of rijȝtwisnesse / that was first vnder cloude / sprang openly his bemes of mercy and the liʃt of his grace in alle the world. And so this day was seien that blefed newe fiʃt that neuere ere was seien in ʃte / that is to faye god almyȝty in mannis liknes. This daye also bifiele the tweye grete wondres that passen al kynde and al mannis wit: the whiche mowen all only be con ceuyed thoruȝ trewe byleue / that is to seie that god is
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borne: and a mayde with owte forwe or blemyschynge of hir maydenhede hath born a child: wherfore this day had sche that secounde souereyn ioye in sleynge done in dede that sche yaf feithe to/ spoken bfore and byhjst by the aungel at her conceyvng. And so to all mankynde this is a daye of grete ioye and a grete seft: bothe of god all myst: and of his blisfed moder marie: as it was seide bfore in the seft: of Incarnacioun: for alle the skilles that there were seide bygan there and here more pleynly ful: fild: ioyne that to this and than it wil schewe pleynly. In tokene also and witnesvnghe of this wonderful birthe azenf kynde/ at Rome that day out of a tauerne spronge a welle of oyle: and in the fame citee an ymage of gold with a temple that was cleped the eueralstynge temple of pees/ for also moche as it was prophecied that it schulde neuere falle adoun til a mayden bare a fone/ this day fel: doun both to gidre anone as criift was born. In the whiche place is now made a chirche in the worchippe of oure lady feynte marie/ whos name with hir blisfed fone oure lord Jefu be now and euere with outen ende. Amen.

Of the circumficion of oure lorde Jefu.

In the viij day that the child was born he was circumficed after the biddyng of the lawe. And so in this day tweyne grete thynge were done that we owen to haue deuoutly in mynde: the firste is that the blisf id name Jefu/ that was euere with owte bygynnynge yeuen to hym of the fader of heuene/ and also of the aungel cleped and told: or he were conceyued/ this day was openly declared and nempned: and he therwith specially cleped Jefu/ that is also moche to say as faueoure. And this name reffonably is aboue alle names: for as the apostle Petre feith/ there is none othere name vnder heuene in the whiche we owen to
be saued. Of the whiche name and the grete worthynesse and vertue therof seynt Bernard speketh deuoutly by processe that schal be seide after. The secounde thing that was done this day worthy to be had in mynde is that this day our lord Iefu bygan to scheden his precious blood for oure sake. He bygan to bryme to suffre for vs, and he that neuere did synne bygan this day to bere peyne in his swete tender body for oure synne. Myche ouste we to haue compatioun and wepe with hym, for he wepte this day ful fore. And so in these grete festes and solemnites we schulde make moche merthe and be joyful for oure heele and also haue ynward compatioun and forwe for the peynes and angwische that he suffred for vs. For as it is seide before, this day he sched his blood whan that after the rit of the lawe, his tender fleisch was kutte with a scharpe stonen kynffe and so that yong child Iefu kyndely wepte for the forwe that he felte there thoru; in his fleisch for withouten dowte he hadde verray fleisch and kyndely suffrable as haue othere children. Schulde we than not haue compatioun of hym? 3is sothely and also of his dere moder for wel mowe we wite that whan schi seih hir louely fone wepe schi myste not withholde wepynge. And than mowe we ymagyne and thynke how that litel babe in his moder barme, feyngire hir wepe, putte his litel honde to hir face as he wolde that schi schulde not wepe and schi a3eyward yanwardly stired and hauinge compatioun of the forwe and the wepynge of hir dere fone with kisfyngre and spekyngre conforted hym as schi myste. For schi vnderstood wel by the Inpiracioun of the holy goft, that was in hir, the wille of hir fone, though he speke not to hir and therfore schi seide: Dere fone, 3if thou wilt that I cese of wepynge; cese thou also of thy wepynge; for I may not bot I wepe, what
tyme that I see the wepe. And so thoro3 the compassioun of the moder the childe cefed of sobbynge and wepynge. And than his moder / wypynge his face and kyffynge hym and puttynge the pappe in his mouth / comforted hym in alle the maneres that sche my3te: and so siche dede as ofte as he weped. For as we mowen suppose he weped ofte sithes/ as othere children done/to schewe the wrecched\nness of mankynde that he verrayly took: and alfo to hyde hym fro the deuele / that he schulde not knowe hym as for

god. And thus moche sussifeth feide at this tyme of the circumficioun of the olde lawe: and we haue in that fi3de baptifme ordeyned by crift / that is the sacrament of more grace and laffe peyne. Bot for that bodily circumficioun
we schulle haue goftly circumficioun / that is kuttynge away fro vs alle superflue thinges that disposen to synne/
and holdeynge with vs as in affectioun oneliche that is nedfulle to vertuous lyuynge. For he that is truly pore
is virtuously circumficiid: the whiche circumficioun the apostle techeth in these wordes whan he feith: That we
hauynge mete and drinke and clothing / we schulde holde
vs paid. This alfo goftly circumficioun nedeth to be in
alle oure bodily wittes / as in feynge / herynge / touchinge/
and othere: that is to seie / that we in alle these escheewe superfluyte and kepe skarfe: and namely in speyynge:
for moche speche with oute frute is a grete vice and dis-
plesynge to god and man / and token of an vnstable and
dissolute herte: as a3eynward / silence is a grete vertue / and
for greet caufe of goodnesse ordeyned in religioun of the
whiche vertue dyuers clerkes speken / that we schulle passe
ouer at this tyme: and thus endeth this chapitre.
Of the Epiphanye / that is the open fchewynge of oure lord Jesu.

Irste touchinge this solempne day and worthy feste / we schulde unnderstonde that there is none feste that hath so moche dyuers seruise in holy chirche longyng thereto as this feste hath: not for it is more worthy than othere / but for many grete things byfelle and were done in this day specially touchynge the state of holy chirche. As fyrst unnderstondyng that holy chirche here in erthe flante in tweie manere of peple: that one is of hem that comen of the Jewes that hadden Moyfes lawe and weren circumsfided: that othere is of the remenaunte that weren not circumsfided and were i:cleped gentiles. This day / that is to say the xiiij day fro the Natiuite / acountyng that self day / the bleffid child Jesu fchewed hym as god and man specially to the kynges that weren of the gentiles / and in her perfone holy chirche nowe criftened / that is principally gedered of the multitude of gentiles / was this day refceyuued and accepted of god to trewe byleue. For the day of his Natiuitie he appered and fchewed hym specially to the Jewes in the perfone of the hirde men: the whiche Jewes for the more parte refceyueth not goddes worde and byleue. But this day he fchewed hym to the gentiles / of whom we comen that ben nowe his chofen chirche. Wherfore this feste is specially and propurly the feste of holy chirche of trewe criften men.

The secounde thing that was done this day touchinge holy chirche is that fche was this day goftly wedded to crifte / and treweuly knytte to hym by the bapteme that he toke this day / xxix 3ere aftir complete: for in the baptifme ben soules wedded to crift / and the congregacioun of criften soules is cleped holy chirche that by baptifme is
waschen and made clene of the filthe of synne and clothed newe in vertues.

C The thridde thing is that/ that same day a twelfmonythe/ that is to saie a yere after the baptisme of crist/ he wrouȝt the firste miracle at the bridale/ turnynge water into wyn/ by the whiche is vnderstoned also the goostly bridale of holy chirche.

C The ferthe thing that byfel in that day is/ as Bede seith/ that in that same day a yere after oure lord Jefu wrouȝt that grete myracle fedynge the grete multitude of pulple with a fewe loues and a fewe fisches. But the firste thre ben reheresd this day in holy chirche and not this ferthe.

C Loo how worchipful this day is/ the whiche oure lord god ches specially to worche thereynne so many grete and wonderful things. Wherfore holy chirche/ considerynge so many grete benefices done to hir this day of hir goostly spouse Jefu crisfe/ by waye of dewe kyndenes maketh grete merthe and solempnit in this day. But for alfo moche as principally and moft specially the solempnit of this day stant in the mynde of the firste/ that is the worchippynge of the kynges and her osserynges: theryfore spake we furthermore of the contemplacioun her of/ leuing the remenaunt at this tym. And so ymagyne we and sette we oure mynde and oure thouȝt as we were present in the place there this was done at Bethleem/ byholdynge how these thre kinges comen with grete multitude and a worchipeful companye of lordes and othere seruauntes: and so by token of the terre firſt ledynge and after restynge vppon that place that the child Jefu was ynne/ there they listen doun of the dromondes/ that they riden vppon byfore/ that symple hous and manere of stable/ in the whiche oure lord Jefu was borne. And than oure lady/ herynge grete
Die lune

noyse and sterynge of peple / anone toke hir swete child in
to hir barme. And they comyng in to that hous / also
fone as they seien the child they kneled adoun and reuer-
ently and deoutly honoured hym as kyng and worshipped
hym as god. Lord god / how grete and how fad was her
feith and byleue that suche a litell childe fo fymphilly
clothed / founden with so pore a moder / in so abiecte
a place / with oute companye / with oute meyny and with
oute all worldely array / schulde be verray god and kyng
and lord of al the world : and natheles they bileued foth-
faftly bothe two. This was a grete goodnes of oure lord /
ordeynenge suche forlederes and suche bygynneres of
oure bileue : and fo hit byhoued to be. Furthermore
touchyng the proces : we mowe thynke how the kynges /
after the firfte honourynge of the childe / speken with his
moder / reuerently askynge of the condicions of hym /
in what manere he was conceyued and born / and fo of
othere that thei desireden to knowe. And oure lady myldely
answerynge / tode hem of al as it nedeth : and they 3euen
ful credence and bileue to al that sche feide. And for alfo
moche as they weren clerkes and men of grete wifdome /
therfore we mowe supposse that they kouthen the langage
of hebrewe / and speken in that tonge that was the moder
tonge of oure lady and alle Jewes.

Now take we here good entent to the manere of
spekeyng in bothe parties : firft / how reuerently and how
curteisly thei speken and afken her questiouns : and on
that other side how oure lady / with a manere of honeste
schamefaftnesse holding downe her eijen toward the erthe/
speketh and answereith / faddely and schortly / to her
askynges : for sche hath none likynge to speke moche /
or elles to be seen : neuertheles oure lord 3af hir strengthe
and special comfort to speke more homely to hem by caufe
that they representen holy chirche that was than to come of the gentiles / as it is seide biforme.

Byholde also the childe Jesu / how he speketh not / but stant with a manere of sad semblant and glad chere / and als he understood hem / louely lokyng e vpon hem / and thei haue grete likyne in the fift of hym / not only goostly in soule of his godhede as illumyned and tauyt of hym / but also in his bodily fift with outhe forth : for as Dauid witnessteth : He was faire and louely in body byfore alle mennis sones.

And so whan they weren greetly comforted by hym / thei maden her offrynge to hym in this manere / as we mowen suppoze. They openeden her cofres with her tresoure and spredynge a tapite / or a cloth / byfore the childe's feete oure lorde Jesu / they leiden there vpon and ofreden echone of hem golde / encense / and myrre / and that in grete quantite / nameliche of the gold : for elles as for a litel ofrynge it hadde nouyt neded hem forto haue opened hir tresoure cofres / as the gospel feith / but here awmeneres / or her tresoreres / myst liystly haue had it in hande and taken it hem bot for the giftes and the quantitees weren grete by refoun / as it is seide. And whan thei hadden thus ofred and leide her giftes biforme hym / then reuertently and dewoutly fallynge doune they kiseden his feete : and than peraunter the child / ful of wisdom / forto conforte hem more and strengthe hem in his loue saue hem his hand to kisse / and after blessed hem therwith. And so they reuertently enclynynge and also takynge her leue at his moder and Jofephe / with grete ioye and goostly merthe / as the gospel feith / turneden a3en in to hir owne cuntre by a nother way. What that thise thre giftes ofred of thise kynges bytoken goostly / and many other things that the gospel more ouer telleth / as it is expowned by
Die lune

holy doctoure is sufficienty and fully writen in manye othere places wherfore we passen ouer al that here.

But what hope we was done with that golde of so grete prise? Whether oure lady refered it and putte it in tresorie or elles boute therewith londes and rentes? Nay nay god forde! for sche that was a perfite lover of pouert toke none hede of suche worldely goodes. But what? Sche louinge pouert and vnderstandynge also hir blessid fones wille not onliche thoru3 his Inspiracioun techynge hir in foule with ynne forth bot alfo by signe schewynge his wille with outen forth that he loued not suche riches perauntre turnynge away ofte fithes his face fro that golde or spittyng thare vpon with ynne a fewe dayes and schorte tymhe sche 3af it al to pore men for the kepyng therof that litel tymhe was to hir a grete burthen and heuy charge. And that femeth wele for sche made hem fo bare of money that when sche schulde go to the temple forto be purified sche had no3t wherwith to bigge a lombe forto offre for hir fone but only bou3te turtles or dowfes of litel prys that was the offrynge of poore folk after the lawe. And so we mowe rexonably bileue that the offrynge of the kynges was grete and riche and that oure lady lounynge pouert and ful of charite 3af it in haste to pore men as it is feide so that here is schewed a grete precony and worthy enfaumle of pouert. Also zif we take here good hede we mowe fene open enfaumle of perfite mekenes for there beth manye that holden hemself lowe and abiecte in her owne herte and ben not elevate by pride as in her owne herte f3te but neuer theles they wolde not be seyn suche in other mennis f3t nor mowen not suffre to be despised or scorned of other and also they wolde not that her vnworthines and her defau3tes were knowne of othere left they were despised
or reprooved of hem. But thus didde not this day that child Jesus, lorde of all other: for he wolde that his lowenes and abieccioun were known and seen to his and to other: and that not to fymples and fewe: but to grete and manye: that is to say to kynges and lordes and her meyne: many and fele. And also that is more to wonder in suche a caas and tyme: in the whiche by refoun it was moche to drede: that is to say left the comynge fro so fer and syndernge hym that thei sousten: kyng of Jewes: and whom they troweden alle mysly god: liggyng in so fymples array and so grete abieccioun: by that fymple sit supposynge hem discyued and holdynge hem self as foole schulden gone away with oute deuocioun and bileue. But not forthy the maystre of mekenes and louver of fymplines: lafte not to fulfille the perfeccioun therof: yeuynge to vs ensample that we schulde not go fro the grounde of trewe mekenes by colour of any femeliche profite or goode: but that we schulde lerne to wille forto apere and be seyn fymples and abiecte in the fijte of other. That vertue of persite mekenes he graunte vs thoru3 his grace that so wolde meke hym for oure fake: oure blessed lord Jesus. Amen.

De mora domine apud prespepe continetur in proximo capituloo excepta meditacione de minifterio suo et folliciudine circa puerum Jefum: de quibus poterit quis faciliter meditari.

Of the purificacioun of oure lady seint Marie.

After the kynges had performed her offerynges: and wren gone home atkyne in to her owne cuntrey: as it is seide: 3it stode that worthy lady of all the world in that fymples herborwe with hir blissed sone Jesus and her houfboonde: that holy olde man Joseph: at the cracche paciently abidyng ynto
the fourty day ordeyned by the lawe to hir purificacioun / as suche were an other womman of the peple defoyled thoro3 synne / and as the childe Jesu were a pure man / and not god / nedy to kepe the obseruaunce of the lawe. But why hope we that thei diden thus? Sothely for ensaunple to vs : schewynge the trewe way of obedience : and for they wolde no singuler prerogatif thei kepten the comoun lawe as othere. But thus done not manye that lyuen in comune congregacioun : the whiche desiren to haue special prerogatyues : and there by wolde be isene more wor schipful than othere and fengler abouen othere : but this fuffreth not trewe mekenes. Whan the fourty day was come of hir purificacioun after the lawe / than wente oure lady oute with hir sone Jesu and Joseph / and toke the wey fro bethlehem in to Jerusalem / that is aboute fyue or fixe myle / there to preffente the childe and offre hym to god.

Now lete vs here goo with hem by deuote contemplacioun : and helpe we to bere that blisshed birthen the child Jesu in ooure soule by deuocioun : and take we ynwardly good entent to all that ben here seide or done : for thei ben ful deuoute.

In this manere then they berynge and bryngynge the child Jesu in to Jerusalem / and the lord of the temple in to the temple of god at the entre thereof thei bou3ten tweyne turles / or elles tweie dowue briddes / to offre for hym as the manere was for pore folke : and therver the gospel speketh not of a lambe / that was the comoun offrynge of riche men / in token that they weren with the porest folke. And herwith that ri7twys man Symeon / ladde in spirit by the holy goost / came in to the temple to see that he had lange tyme desired / cri7 goddes fone / after byheft and answere of the holy goost. And anone as he cam and had the si7t of hym / knowynge hym by
Die lune

the spirite of prophecie / he kneled down and devoutly honoured and worshipped hym as he was in his moder armes borne: and the child blissed hym and / lokynge vpon his moder / bowed toward hym in token that he wolde goo to hym: and so the moder vnderstondynge the childes wille and therof wondrynge toke hym to symeon: and he with grete ioye and reuerence clippyng hym in his armes rofe vp / bliflynge god and seienge with glad spirite: Lord / I thanke the: for now thou lesethe thy seruaunte after thy word in pees: for why I haue seen with myn eijen thyn blifed fone / oure saueoure. And afterward he prophecied of his pashioun and of the forwe therof / that schulde as a fwerd perce and wounde the moder herte. Herwith alfo that worthy wydowe Anne / the prophetishe / came to hem in to the temple / and / worschippyng the child / sche prophecied alfo of hym and spake of redempcioun that was to come by hym to mankynde. And the moder wonderynge of alle these wordes kepte hem by good entente pryuely in her herte. And than the child Jesus stretching his armes toward his moder was bytaken to hir azen. Afterward they seden in manere of proccessioun toward the auter with the child: the whiche proccessioun is reprefented this day in alle holy chirche with lijt born to goddis worschippe. And than they wente in this manere: firste / tho tweyne worschipfull olde men / Joseph and symeon / goon bfor / joyfully holdynge either other by the hondes and with grete myrthe fynglynge and seienge: Lord god / we haue reseuyed this day thy grete mercy in myddes of thy temple / and therfore after thy grete name / so be thy louynge and thy worschippe in to the fertheft ende of al the worlde. After hem foloweth the blissed moder and mayden marie berynge the kyng of heuene / Jesus: and with hir on the one side gothe
the worchipful wydewe Anne / with grete reuerence and
vnspkeable ioye louynge and preifynge god. This is
a foempne and a worchipful proccessioun of so fewe per-
sones / bot grete thinges bytokenynge and represfentynge:
for there ben of alle flates of mankynde some / that is to
faie of men and wommen / olde and young / maydenes and
wydewes. Furthermore when they were comen to the
auter of the temple / the moder / with reuerence knelynge
downe / offreth hir swete fone to the fader / god of heuene /
seeinge in this manere : Taketh now / hijeft fader / youre
owne dere fone /whom I offre here to 30w after the biddyng
of 3oure lawe for he is the firste born of his moder:
bot / gode fader / I byseche 3ow that 3e 3eue him azen to
me. And than she risyng vp lafte hym vppon the auter.
A lord god / what offrynge is this! Sothely there was
neuere seien suche another fro the bygynynge of
the world / ne schal neuer after in to the endynge. Now take
we here goode hede hou the child Jesu fite vppon the
auter as it were another childe of the comoun peple / and
with that loueliche face and sadde chere he loketh and
byholdeth vppon his dere moder and othere that there
were presfente ; paciently and mekey abidyng what
thi wolden doo with him. And therewith weren brouȝt
the proostes of the temple / and the child / lord of al the
worlde / was brouȝt azen as a seruaunt for .v. penyse / that
weren cleped cicles / a manere of money / after the lawe
as othere. And whan Josephe had paied that money for
hym / the moder / our e lady / toke azen with ful glad wil
hir bleffid fone. And after / she toke the forsiide briddes
of Josephe / and knelynge adoun and liftynge vp her eyzen
deluouetely vnto heuene / holdynge hem in her hondes
offred hem / seeinge thus : Al misyty and mercifull fader of
heuene / vnderfonge 3e this litel ʒfte and offerynge / and
Die lune

the first of the day that your little child this day presenteth
unto your high majesty of his simple power. And therewith also the child Jesus, putting his hounds to the
bridles and lifting up his eyes to heaven; speak not;
but chewed continuance of his offering with the master:
and so the lord leads him upon the auster. Now here
takynge hede what they ben that thus offer / that is to say
the master and the son: for we whether that offering/
thou or it were little / mystery be for fake? Nay / god for bede.
But we shall fully know that it was by angels presented
up in to the court of heaven / and thereof the fader of
heaven fully gladly accepted / so that all the blessed com-
pany of heaven there through was rejoiced and gladed.

After this was done / and so the laws of god fully
kept / as it is seide / in all that longed to the child from
his birth in to this time / our lady with her blessed son
and her spouse Joseph took the way from that city of
Jerusalem homeward into Nazareth. But by the wise
she visited her cousin Elisabeth / desiring also to see
John / his son / that she loved specially. And at that time
they met to ride they maden great joy / and nameliche
Elisabeth when she saw that blessed fruit of the child
Jesus: by virtue of whom in his first conception John
in her womb rejoiced / and she also replenished with
the holy ghost. Also the children / Jesus and John / when
they were brought to deliver the kisses of other lovely and
with lawynge chere and maden moche merthe to ride:
but John / as vndirftondynge his lorde / had hym alway
in countenaunce / as with reverence to hym. And what
tyme they had refted hem there certeyn dayes / our lady
with her child and Joseph wenten forth on her way toward
Nazareth / as to her home and rest: but hit fel no rest
to hem as it schal schewe after.
Now if we take good entent to the forfeide proces and howe longe tyme they haue leyne outhe of her owne hous in so grete pouerte and sympleness by refoun we schulde be stired to compassiou and to lerne by enseaumle of hem mekenesse pouerte and buxumnesse that weren openly schewed in her symple dwellynge in her pore offrynge and in the lawe kepynge. And furthermore as the worldly men maken bodely myrthe in this tyme of cristemafse fro the Natuuite in to this day or festhe of the purificacioun that is i-cleped Candelmasse fo schulde every dewout soule in this tyme specially with dewocion and gostly merthe in soule worchippe and honour that blissed child Jesu and his moder marye vistynge hem by contemplacioun and some dewowte prayer at the lefte ones on the daye as they seien in spirit oure lady with her child liggynghe at the cracche hauynge therwith in mynde the mekenes the pouerte and the buxumnesse of hem as it is seide and louynge hem and kepynge hem vertuously in dede. Amen.

And thus endeth the firste parte of the book in contemplacioun for the monday.

Secunda pars.

Incipit secunda pars pro die Martis.

Of the sleynge of oure lorde Jesu in to Egipte.

Han oure lady with hir childe and Joseph weren toward Nazareth as it is seide bifornot knowynge sit the priue counseile of god here of that herodes the kyng purposed to sle the child Jesu the angel of god appered to Joseph in his flepe biddinghe that he schulde sle in to Egipte with the child and his moder for herode wolde seche the child
Die martis

To flee hym. And anon Joseph wakynge of his slepe cleped oure lady and tolde hir thife hard tydinges: and sche in all hafte toke vp hir dere sone and bigan to goo: for sche was ful fore agaft of this word: and sche wolde not as sche my3te not be seien necligent in the keping of hym. Wherfore anone in that ny3t thei token the wey toward Eipte. And so fled that grete lorde the purfute of his seruaunt: 3e more propurly the deuiles seruaunt: trauaillynge with hym his 3once and tendre moder and that olde man Joseph by a noyous wey and hard and dyuerse that was not enhabited: and also a wey ful longe: that is to say after the comoun fawe the space of xij or xv dayes iournees of a comune currou: perauenture it was to hem the trauaille of two monthe and more. And that wey: as it is seide: was by that deserte in the whiche the children of Israel ladde ouste oute of Eipte dwelleden xl 3ere. Lorde: how did thei there of hir liifode: or where rested theye and were herborwed in the ny3tes? For in that wey fond theye ful sildome eny house. Here ouste we to haue inwardly compassioun of hem: and not to be loth or thenke trauailous to do penance for vs seft: sithen uthere token so grete and so ofte trauaille for vs: namely thei that weren so noble and so worthy. Also in this forseide proceffe 3if we take gode hede we mowe fee many gode enshaumpes and notable doctrines to vs. Firfte: 3if we take hede hou outh lord Jesu toke in his owne perfone femme tyme prosperite and welthe: and fume femme aduerfite and woo: we schulde not be stired to inpacience what tyme that it bifalleth to vs in the same manere: bot in tyme of temptacioun and discomforthe abide with pacience the tyme of prosperite and of confort: and so a3enward on that other side. And 3if thou wilt see enshaump alle hereof in Jesu: loo firfte in his birthe:
he was magnified to the hirede men as god and honoured and worshipped of hem as god with ioye: and sone after he was circuncisfed as a symple synful man with forwe. After / the kynges comynge to hym worchipped hym souereynly bothe in her persones and in grete siftes: and sit dwellde he stille in that sialle amonge bestes/ in pouerte/ weeping as another child of symple man. After that he was presentead in the temple with ioye/ and grete thinges were prophesiad and spoken of hym / as of god almyst: and now he is beden of the angell to fle fro herode in to Egipte / as he were a pure man with outen myst. And so furthermore we mowe fynde in alle his lyf prosperite and aduerstite is menged to gidre / to enfaample and techynge of ys / for he sante vs dyuers confortes to lyfte vp oure hope that we salle not by despeire: and therewith he sent vs tribulacioun and discomfort to kepe vs in mkenes / that thereby knowynge oure owne wrecchednesse we stande algate in his dred.

The secounde leffoun that we mowe lerne in this forfeided processe is touchynge the benefices and the special confortes of god / that he that feleth hem specially be not thereby eleuate in his owne sist as holdynge hym more worthy than another that hath hem nost. And also he that feleth not suche special siftes or confortes be not therfore cast down by forwe or envie to hym that hath hem: for as we see here the aungeles apperynge and spekynge of the childe weren to Joseph / and not to oure lady: and nathelies sist was he moche lasse in meryte and more vnworthy than she. Also here we mowe lerne that he that feleth suche special sistes of god / though he haue hem not algate as he wolde and after his desyre / that there thorou3 he grucehe nost / nor be not heuy by vnkyndenes 3enst god: for not withfondynge that Joseph was so nyhe and acceptable
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to god / neuertheles the apperynges of the aungel and the
reuelacions were not done to hym openly and in wakynghe / 
bot in manere of dremes and in his sleping.

The thridde notable thing that we haue ensaumple of
here is how that ooure lorduffreth his derlynges to be
disese here thoruȝ perfecucions and tribulacions : and
that scheweth wele here in marye and Joseph. What tymne
they knewen the child soȝte to be flayne: what myȝt
they here more forwefulle? For thouȝ it so were that thei
knewen and wisten wele that he was goddes sone / neuer-
theles the fenfsualite and the resoun of hem myȝte kyndely
be de/stourbeled and meued to seie in this manere: Lord
god / fader all myȝty / what nede is it to thy blissed sone /
that here is to flee / as thou myȝtest not defende hym fro
his enemies and kepe hym sauf here? And also her
tribulacioun and disese was in so moche the more that
hem byhoued to goo in to foo fer a londe that they knewe
not / and that by hard weies and noyoufe / fithen they
were moche vndisposed to goynge and travaillynge / our
lady for southe and tenderneeše / and Joseph for elde and
febilneeše. And also the childe that they schulde bere and
carie was vnnethe two monthes olde: and jit herewith
they yeden in to that londe / in the whiche thei as pore
and vnknowen had nost to helpe hem self with. Alle thise
diseeses weren to hem mater of grete tribulacioun and
affliccioun : and thersore / thou that suffreft here tribu-
acioun kepe therynne pacience / and loke not to haue here
of a Pryuelege of hym that wolde not take hit hym self / ne
ʒeue it his moder.

The fyrthe notable thing that we mowe confidre here
is the grete benignyte and mercy of ooure lorde : for there
as he myȝte anone in a moment had destroyed his enemies
that pursued hym / jit wolde he not / but benignely and

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Swetely he chafe rathere to flee / and 3eue stede for the
tyme to the malice and the woodnesse of that wicked
herode / than to be venged as he myst ri3twily of him.
And this was a profounde mekenes and a grete pacience.
In the same manere schulde we doo that is to faie / not
wilfully withstonde and seke vengeance of hem that done
wrongs and pursue vs / but paciently for the tyme bere
hem and flee her malice; and more ouer specially pray
for hem / as god techeth vs also in another place of the
gospel to do to oure enemies.

Nota.

Furthermore as to the procee of the fleinge of Jefu
with his moder and Joseph. Whan they comen to Egypt
anone at the firste entre alle the mawmettes of that londe
fellen a downe / as it was prophesied before by the pro-
phete ysfaye. And thon wente they to a citee of that londe
that hyjte lymopolus / and there they hired hem somme
symple hous / where they dweldeen viii 3ere / as pilgrymes
and straungeres / pore and nedy. Here mowe we deouytly
ymagyn and thenke of the manere of liuynge of hem in
that vnkouthe lond / and how oure lady wrought for hir
lifode / that is to seie with nedele fewynge and spynnynge/
as it is writen of hir / and also Joseph / worchyng in his
craft of carpuntrie: and how the child / blessed Jefu / after
he cam to the age of fyue 3ere or there aboute / 3ede on
hir erandes and halpe in that he mysit / as a pore child /
to hem chewaynge in alle his dedes buxomeness / lowenes/
and mekenes. And fithen hem byhoued to gete her
lyfode in that manere with her travaile / and peraunter
with repreue ofte fithes of hem that they dwelde among:
as it falleth comously to straungeres / and also with schame:
what hope we of her household / as of beddynge / clothinge
and othere necessaries? whether they hadden in this super-
fluite or curiosite? Nay / with outen dowte thei that
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loueden perfisse pouerte wolde nost haue, thou thei myste, that that is contrarie to pouerte, as is superfluyte and curiosite. And nameliche touchynge curiosite, trowe we thatoure lady in hir sowynge, or othere manere worchinge, made curious werkes as moche folk doth? Nay, god forbede: for thoust they worchen fuche curiositees that taken non hede to lefen the tyme, sche that was in that nede myst not, nor wolde nost, spende the tyme in veyne as manye done, nameliche in thife daies. For thife vice of curiosite is one the moste perilous vice that is, and that by many skilles may be schewed. Firste, by lefynge of tyme that is ordeyned to the worchippe of god, for fuche curiouse werke occupieth moche more tyme than wolde othere pleyne and fymple werke do that were sufficant to the nede, and that is a grete harme and contrarie to goddis wil.

The secounde harme that cometh of curiosite is cause and matere of veyne ioye to the worchere: as what tyme that a man maketh fuche a curious werke ofte loketh theron with likynge, and thinketh and ymagyneth in his thoust besily: alfo when he worcheth nost, and specially in tyme of goddes servis and whan he schulde haue his herte to god, thinketh or speketh forto make that curious werke and therby halt him self futile and witty, and so wolde be feyn passynyge othere.

Alfo it is cause of pride to hym that the curiouse werke is made too: for as fymeple, pleyne, and buftoue werkes ben occasion of lowenes and mekenes: so ben curioufe werkes as oyle noryfynghe the fire of pride in the holderes and haueres of hem.

Alfo it is to hem that hauen likynge in fuche curiosites matere forto drawe hir hertes fro god and heuynly thinges: so as feynt gregory seith: In alfo moche as a man hath
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delit here bynethe in erthely thinges / in so moche he is departed fro the loue aboue of heuenly thinges.

Quinta racio.

Alfo is it one of the thre by the whiche all the worlde is infecte in synne / that is the foule luft of the eyzen : for suche curiosites feruen of nost elles but forto seide the eizren : and alfo ofte as a man lykyngly and in veyne with suche curiosite seidehis eizren / so ofte the maker and the vvere offendethyst god.

Quinta racio et sextum malum.

Wherfore men schulde eschewe to make suche curiosites for 3euynge occasioun of synne. For a man schulde not assente to synne for eny cauf / bot in alle manere abstene fro the offence of god : and then god 3af enslaumple and commendeth and loueth pouerte / as it is ofte seide / with owte dowte it foloweth that he is gretly offended in that thing that is directe contrarie to pouerte / that is specially curiosite. Alfo with alle othere harmes more ouer this is / that it is a token of a veyne and a lijst and an vnstable herte and soule. Wherfore he that wol liue in clennesse of confcienc and withoute defoyleynge of his soule / hym byhoueth to absteyne hym bothe fro the makynge and alfo fro the vfyange of suche veyne curiosites / and to flee therefro as fro a venemous serpent. Neuertheles by this forfaide reproof of curiosite we schulle not vnderfonde generally forbeden to make faire werkes and honeste apparaille : for that is leuful so that it kepe a gode mene / and namely in tho thynges and werkes that longen to goddes seruice. In the whiche it is nedefulle to be warre and to eschewe alle corupte entente of veyne ioye or glorie / and alle false affecciouns and foule likynge of worldes vanyte : so that the vertues mene of sufficient honefete passe not in to the exceffe of viciouse curiosite. And thus moche suffiseth seide of this matere at this tym[e.
Of the tornynge æzen of oure lord Jefu fro Egipte. Capitulum undecimum.

After that herodes was dede / and vij æere weren at the ende / in the whiche oure lord Jefu had dwelled in Egipte / the aungel of oure lorde apered to Joseph in his flepe / and bad that he schulde take the child and his moder and goo in to the londe of Israel: for they weren dede that fousten to fle the childe: and he anon rose vp / and with the child and his moder / as the aungel bad / turned æzen in to the lond of Israel. And whan he came there and herde that Archelaus / the fone of herode / regned in that party that was cleped Judea he dredde and durfte not goo thider: but / as he was ofte biden of the aungel in his flepe / he went to the cunte of galilee in to the citee of Nazareth.

Here mowe we see in the comynge æeyn of Jefu / as it was feide in his goynge / drede and difese menged with conforte and efe. For what tyme thei / beynge in a straunge londe / herde of the deth of her enemyes / and that thei schulde come æeyne in to her owne londe / no doute but that it was grete conforte and hope of eese: but takynge hede therwith to the hard travaulle by the wey / and after whan that they comen in to hir owne londe in hope of pees tithinges of a newe enemy come to hem and for drede of hym beden to eschewe his cuntrey / there was discomfor and difese. And alle to oure lore / as it is feide. Lorde Jefu / thou faire zonge childe that art lord and king of heuene and erthe / what difese and what travaulle suffredest thou for oure fake / and how fone thou bygan! Sothely wele spake the prophete in 3oure perfone whan he feith thus: I am pore and in dyuerfe travaailles from my firste 3owthe. Swete Jefu / how 3edeft thou: or was caried al that longe and harde weie / and namely thorou3 that horrible deserte:
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paffynge ouer the rede see and also the flode Jordan in so tender age! For as it semeth this aßeyne comyngese is more travaillous and more noyous to the and to thy lederes than was thy firste goinge for why that tyme thou were so litel that thou mystef eßily be borne in armes but now thou art elder and more woxen as in the tyme of vij three thou myst not foo and goo myche myst thou norst for tendre age and to ride art thou norst vßed. Sothely it semeth that al only this trauaille that we spéken now of were sufficient vnto ful redempcioun for mankynde. Furthermore as to the processe of her wey: we mowe thenke that what tyme they comen toward the ende of that deserte there they founden John Baptiste the whiche that tyme there hadde bygunne forto lyuen in deserte penaunce doynge thou fó were that he had no fynne penaunce worthy. For as it is seide that place of Jordane in the whiche John baptiséd is that same place wherby the children of Israell 3eden drye fote when they comen by that deserte oute of Egipte and that nyhe that place in deserte John lyued in penaunce Wherfore it is likly that Jefú and his moder founden hym there and that they maden grete ioye and gostely myrthe comynge to gidre and no wonder for he was an excellent and a worthy childe fro his firste birthe. He was the firste heremyte and the biginning of religious lyuynge in the newe lawe he was clene mayden and grettest prechour after crißt he was a prophete and more than a prophete and a precious and a glorious martir. Wherfore we deouotly honourynge and worschippynge hym take we oure leue of hym at this tyme and goo we forth with oure lord Jefú and his moder in the forfeide wey.

After they were passèd the flome Jordan than come they furthermore to the house of oure lady coßyne Elizabeth
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where they weren specially refreshed and maden to gidre a grete and a likynge feste. And there Jofeph herynge that Archelaus regned after his fader herode in the cuntre cleped Judea by biddynges of the aungel as it feide before went with the child and his moder in to the citee of galile cleped Nazareth and there they dwelleden as in her owne home ledynge a fymple and a pore lyf to gedre bot in that grete goftly richesse of charite. Loo thus is the child Jesu brost home oute of Egipte. And than as we mowen thynke the sistres of our lady and other kynnes folk and frendes comen to hem welcomyng hem home and visitynge hem with presentis and giftes as it was neede to hem that founden of her owne bare houfholde. Alfo among other we mowe specially haue in mynde that John euangiellifte come with his moder our lady sister to visithe and see Jesu the whiche John was that tymhe aboute fyue synere olde for as it is writen of hym he deide the synere fro the passioun of our lorde lxvi and viij that was the synere of his age xc and viij fo that at the passioun of crift he hadde in elde one and thretty synere and crift hym self xxxiiij or litel more and fo at this aseyne comynge of Jesu that was than viij synere olde John was fyue synere olde. And as he was after amonge other chozen apostles and discipless specially biloued of our lord Jesu so it is likely that in this tymhe of her childehode he was more chere than otherhe and as most special pley fere to Jesu. Fro this tymhe vnto the xij synere of Jesu his age the gospel maketh none mynde of the childe Jesu. Nuertheles it is writen and feide that there is sit in that place a welle wherof the child Jesu fette ofte sithes water to his moder for that meke lorde refused not to doo suche lowe seruices to his moder and also sche had none other seruaunt alle her lyuynges was in mekenes and pouerte to oure ensaumple forto solwe hem Amen.
How the child Jefu lafte allone in Jerufalem.

W

Han the child Jefu was xij zere olde / and his moder with Joseph zede vnto Jerufalem for the feste day / that lafted and continyued viij dayes / after the biddynge and the custome of the lawe / he went also with hem : in that tender age / trauailynge ette al that longe way byfore seide to honour and worchippe his fader of heuene in his feste dayes / as refoun wolde : for there is fouereyn loue bytwixe the fader and the sone. Neuertheles there was more ynward forwe of herte and compassyoun to the sone of the vnworshippynge of his fader / that he fawe in doynge of many manere of fynnes / than was any ioye withoute forth in the pompe and the solemnitye of that feste. But so ftoode he with his parens in the tyme of that feste / kepyng the lawe mekely as an othere of the pore peple / til what tyme the feste dayes weren fulfilled and ended : and than / after that his parens weren gone homwarde / he dwelled fille there in Jerufalem / hem vnwetarynge.

Now take we here good entent as we were present in alle that is here spoken of / for this is a ful deuoute matere and a profitable to us. As it is seide bifoire / the citee of Nazareth / where oure lorde dwelled / was fro Jerufalem the space of fixty myle and fourteene or thereaboute : and so bifel that his moder / oure lady / and Joseph token dyuerfe weies homward / and what tyme they comen to gidre at euen where they had sette to be herberwed oure lady feyng Joseph with outen the childe / that siche supposed had gone with hym / asked of hym where was the childe : and he seide that he wiste neuere / for he wende / as he seide / that siche had lad him with hir : and there with siche brafte on wepynge / and with grete forwe seide : Allas / where is my dere childe ? For now I see that I haue
not wele kept hym. And anon sche bygan to goo aboute in that euentide/ as sche myste honestly/ fro house to house/ askynde: Siege ye oust of my sone? Vnneneths myste sche fele her selfe for forwe and kare of her sone. And the fely olde man Joseph folowed her algate wepynge. And what tyme they hadden longe fouste and founden hym noust/ what reste hope we they hadden in that nyste/ and namely the moder that loued hym moiste tenderly? Sothely no wondir though thei had no comforte/ alle thouz her frendes comforted hem as they mysten: for it was not a litel loste to lefe Jefu. Wherfore we mowen haue here resonably grete compassioun of the grete angwishe that our ladyes foule is now inne for her sone. Sche was neuer in fo grete fro the tyme that sche was born. And also here mowe we lerne/ what tyme tribulacioun and angwishe fallen to vs/ not to be to heuy or moche distourbeled therby/ fithe god spared not his owne moder as in that party: for he suffireth generally tribulaciouns to falle to hem that ben his chofen: and so they beeth tokene of his loue/ and to vs it is expedient to haue hem for many skilles. Than our lady/ as it is yseide/ for y for sche myste not fynde her sone/ that nyst closid her in her chaombre and toke her to prayer as to the beste remebyde in that cas/ seienge in this manere: All mysty god/ fader of heuene/ ful of mercy and of pitee/ it plesed 3ow and was 3oure wille to 3eue me 3oure owne dere sone: but loo now/ fader/ I haue loste hym/ and I wote not where he is: bot 3e that knowen alle thinges tellethe me and scheweth me where my swete sone is/ and 3eue him to me aseyne. Goode fader/ taketh hede and byholdeth the forwe of my herte and not my grete necligence: for I knoweche wele that I haue offended in this cas: nevertheles for it is falle me be ignoraunce/ 3e/ for 3oure grete goodnes/ 3eue
him me a3eyne for I may not lyue with oute hym. And thou my swete sone Jefu where art thou now? or how is it with the? and where art thou now herborwed? Lorde whether thou be gone a3eyn vp to thy fader in to heuene? for I woot wele that thou art verray god and goddes sone but why than woldest thou not telle me byforn? Also I wote wele that thou arte verray man of me born and here before I kepte the and bare the in to Egipte fro the malice of herode that fouste thee to flee. But now whether any wikked man hath afpied the? thy fader of heuene all mysty he kepe the and schilde the fro al perile and malice. Dere sone telle me where thou art that I maye come to thee or elles thou come to me for theeve me this necligence at this tyme and I byhete that it fchal neuere eft byfalle me for hou this is byfalle I woot neuere but thou knowest that art my hope my lyf and alle my good and with oute the I may not lyue. In this manere and by suche wordes as we mowe deuoutly fuppofe al that ny3t the moder cared and prayed for hir dere sone. After vpon the morwe erly marie and Jofeph fousten hym by othere dyuers weies that ladden to Jeruflalem and furthermore fousten hym bestly among her frendes and kynnesmen: but they myste not here of hym. Wherefore his moder was so sory that fche myste in none manere be comforted. But the thridde day after when they comen in to Jeruflalem and fousten hym at the temple there they founden him sittynge amonge doctoure of lawe heryng hem ententifly and askynge hem questouns wifely. And anon as oure lady had the f3t of hym fche was also glad as fche had ben torned fro deth to lyue and therwith knelnyng doun thonked god inwardly with wepyng hym. And also sone as the child Jefu sawh his moder he wente to hir and fche with vnpekeable ioye clippyng hym
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in hir armes/ and kyslyng ye hym ofte fithes/ and haldynge
hym in her barme/ rested awhile with hym for tenderneffe
til sche had taken spirite/ and than sche spake to hym
and feide: Dere fone/ what haft thou done to vs in this
manere? for loo/ thy fader and I/ with grete forwe/ haue
soyte the alle thife thre dayes. And than he/ anfweringe
a3eyne/ feide: And what eyled 3ow to feche me? Knowe
3e not wele that it byhoueth me to be occupied in tho
thinges that longen to the worschippe of my fader? But
thife wordes they vnderfoond not in that tyme. And than
feide his moder: Sone/ wolt thow not gone home a3en with
vs? And he mekely anfwerynge feide: I wole doo as
3e wole that I doo/ and as it is plesynge to 3ow. And 3o
was he fuget to hem/ and went home a3eyne with hem
in to hir citee Nazareth.

In this forfeide proces of Jefu what hope we that he
didde? or where and in what manere lyued he tho thre
dayes? We mowe suppose that he went to somme hospitale
of pore men: and there he schamefaustly prayed and asked
herberwe/ and there ete and lay with pore men as a pore
child. And some doctoure feien that he begged in thoo
thre dayes/ but therof litel forse so that we folwe hym in
perfithe mekenes and othere vertues: for begginge withoute
forthe but there be a meke herte withynne forth is litel
worth as to perfectioun.

Furthermore in the forfeide proces we mowe note
and lerne thre profitable thinges to vs. Firste is that he
that wole perfitelie serue god fchal not dwelle amonghe his
fleschely frendes and kynnesmen/ bot he mosfte leue hem
and goo fro hem. In token where of the child Jefu lafte
his owne dere moder what tyme he wolde jeue tente to
the goostly werkes of his fader: and also whan he was
fowht among his frendes and kennefmen he was not
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Secundum Notabile.

founden there in that tyme. The secounde is that he that ledeth goostly lyf wonder not moche ne be not dis-comforted ouere heuely thou; he be som tyme so drie in foule and as voyde of deuocioun as he were forfake of god. For this manere bysfelle to goddes moder as it is feide biforme. Wherefore be he not in despeire therby bot belfastich seche he Jesu in holy meditaciouns and gode werkes and specially in deuoute prayeres and he schal fynde hym at the lafte in dewe tyme. The thride is that a man folowe not to moche his owne will or his owne witt. For oure lorde Jesu after he seide that hym byhoued to be occupied in tho thinges that longed to his fader worshippe after he lachte that propir wille and folowede his parens wille goynge forth with hem fro the temple home in to Nazareth and was fugett to hem. And this is aspecially nedefulle to religious folke to folowe by trewe obedience to her fouereynes and also here we haue grete enfaemple of mekenes in oure lord Jesu wherof we schole trete more pleynely in the chapitre that next foloweth.

Tertium Notabile.

What manere of leuyenge oure lord Jesu hadde and what he didde fro his xij ofere vnto the bygynnynge of his xxxi ofere.

Nota religiose.

Ro the tyme that oure lord Jesu was gone home to Nazareth with his parens whan he was xij ofere olde as it is seide biforme vnto his thirttythe ofere we fynde not expressed in scripture autentike what he didde or how he lyued and that femeth ful wonderfulle. What schulle we than suppoze of hym in al this tyme? Whether he was in so mochel idel that he did noust or wroust noust thing that were worthy to be writen and spoken of? God schylde! And on the tother side jif he didde and wroust thing that were worthy to be
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writen and spoken / why is it not writen as othere dedes of hym bene? Sothely it semeth merveylous and wonderfull. But neuertheles, if we wole here take good entent / we schul mowe see that as in nost doynge he didde grete thynge and wonderfull: for there is no thing of his dedes / or tyme of his leynge / with outhe misterie and edificacioun. But as he spake and wrouȝt vertuously in tyme / so he helde his pees and rested and with drowe hym vertuously in tyme. Wherfore he that was souereyne maistre / and came to teche vertues and schewe the trewe weie of euerlaftyng lyf / he bygan fro his southe to doo wonderful dedes / and that in a wonderfull manere / and vnknownen and that was neuer ere herde biforme: that is to seie / schewynge hym self in that tyme as idel and vnknowne and abiecte in the fìst of men in manere as we schal seie aftir: not fully affermyng in this or othere that we mowe not openly proue by holy writ or doctryne apprved / bot deuoutely ymagynlyng to edificacioun and ñirynge of deuocioun: as it was seide in the prohem of this book at the bigynnyng. And so we suppoese that oure lorde Jesu in that tyme with drowe hym fro the companye and the felawe schippe of men / and wente ofte tymes to the synagoge as to chirche: and there was he myche occupied in prayer / but not in the hiȝeste and moft worchipful place / but in the lowest and priuyest place. And after in tyme when he come home halpe his moder / and also peraunce ture his suppofed fader Joseph in his craft: comynge and goynge amonge men as he knewe not men. Alle that knewen hym of the comoune peple that he dwelled among / and seien so faire and so semely a ȝong man doynge no thing that was in to preifynge or magnifieng of his name / wondred greetyl of hym / namely for as the gospell seith of hym whan he was ȝong and of xij yere age: Jesu profited

Nota bene pro intellectu fano ñius libri.
in age and in wisdom and in grace to fore god and man: that is to seie / as in the ȝêt and the opinion of men.

But nowe when he was of more age in to the tyme of his thritythe ȝere he schewed none dedes of commendacioun outeward: wherefore men skorned hym / and helde hym as an ydiote and an ydel man and a folle: and fo it was his wille to be holde as vnworthy and abiecte to the world foroure fauacioun / as the prophete speketh in his perfone thus: I am a worme and not a man: repreoue of men and abiecçioun of peple. But here mowe we seie that he in that abieccioun / as it were noȝt doynge / didde a ful grete vertuouuse dede of worthy commendynge: and what was that? Sothely that he made hym selfe foule and abiecci in the ȝêt of othere: and here of had he no nede / but we hadde this nede: for sothely as I trowe in alle our dedes there is no thing gretter or harder to fullfille than is this. Wherfore as me thynketh that man is comen to the higest and the hardest degre of perfeccioun / the whiche of ful hert and trewe will / withoute feynynge / hath fo overcome hym self and maftered the proude ferynge of the flesche that he willeth not to be in reputacioun of men: but coueteth fully to be despised and holde as foule / vnworthy / and abiecci. For this is more worthy and more to commend than a man to be passyngly strong and a conquerour of citees and londes / as Salamon witnesseth. Wherfore til we come to this degre of perfeccioun we schulle holde oure self as ful imperfite / and al that we done as nouȝt to acounte. For fithen / in sothenesse / alle we bene but as vnworthy feruauntes what tyme that we done the goode that we oweth to doo / as god hym self witnesseth / til the tyme that we come to this degre of abieccioun and perfite repreoue of oure felue we ben not fette sadly in truthe / bot rathere in vanitee: as the apostil
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openly scheweth in thise wordes: Who so halte hym self in his owne reputacioun as ouste worthy: sithen in sothe-ness he is as nost: he bygileth and deceueth hym self. And so as we seide before: oure lorde Jesu lyued in this manere and made hym self abiecte and as vnworthy to the world not for his owne nede: but forto teche vs the trewe wey of perfeccioun. Wherfore 3if we lerne it nost we mowe not be excuse: for it is an abhominable thing to see him that is bot as a worme and wormes mete to come forto hisse hym self by presumpcioun: and lifte vp hym self as ouste: whan that hisse lorde of maieste so meked hym self by abiectioun: and lowed hym self as nost. And that didde he nost by feynynge: bot as he was sothely meke and mylde in herte. So also with outhe any fymulacioun he lowed hym self in all manere of mekenes and abiectioun in the feste of othere: sufillynge first in dede that he tauste after by word: whan he bad his disciples to lerne of hym forto be meke and mylde in herte. And in so moche he lowed and anentisshed hym self: that also after he bygan to preche and to speke so hisse things of the godhede: as the gospel telleth: and to worche myracles and wondres: yet the jewes fette nost by hym: bot despished hym and skornde hym: seienge: What is he this?: Is not he that wrietes fone Joseph?: And also: In the deuiles name he casteth outhe dueues. And many othere suche despites and reprehues he suffred paciently and mekely: makyng so there thoro13 a fwerde of mekenes there with to sleye the proude aduerfarie the deuel of helle. And 3if we wole see hou mystily he girde hym with this fwerde of mekenes: after the biddynge of the prophete: lete vs take good hede to alle his dedes and we schulle see in hem algate schewed grete mekenesse: as we mowe see 3if we haue in mynde in alle the proceffe
that is seide jitt hider to: and also here after schal be schewed more and more into his harde deth: and more ouer after his resurrection: and at his vpstijenge to heuen: and jitt herto more ouer at the laste day of dome: when he schal sitte in his maestie kyng and domesman of all the worlde. Jitt schal he schewe his souereyn mekenes: clepynghe his creatures his bretheren by these wordes: Als longe as ye didde almes dedes to these my leeste bretheren: ye didden to me.

And why hope we that he schewed so myche and loued principally this vertue of mekenes? Sothely for he knewe wele that as the bigynnynge of alle synne is pride: so the founding of alle gode and of sauciacioun is mekenes: with outhe the whiche founding the blyndeys of alle othere vertues is in veyne. And therefor jif we tristte of maydenhede: of pouerte: or of eny othere vertue or dede with outhe mekenes we bene discyued. And for als myche as he tautj and schewed us in what manere this vertue of mekenes schal be gotyn: that is to seie by despisinge and abieccioun of man him selfe in his owne fist: and also in other mennis fist: and by contynuel doyngne of lowe and abiecete dedes: thersfore vs byhoueth to lowe and vfe thise menes jif we wolde perfisly come to that hiye vertue: as seint Bernard seith in dyuerse places. God seue us grace to geten it perfisly: as it is seide: for sothely I that write this knowleche me ful fer therfro: and thus moche at this tyme suffiseth spoken of this souereyn vertue.

But now to goo a3eyn to oure principal mater of the myrrour of the bleffid lyf of oure lorde Jefu. Byholde we the maner of lyuynge of that blisshed companye in pouerte and symplenesse to gidere: and how that olde man Joseph wrought as he my3te in his craft of carpuntrie: oure
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lady also with distaf and needle and therewith makyng hir mete and other offices doyng that longed to houfholde as we mowe thinke in dyuers manere and how our lord Jesu mekely helpe hem bothe at her nede and also in leienge the borde makynge the beddes and suche other charres gladly and lowely mynistrynge and so fulllynge in dede that he feith of hym self in the gospell That mannes done come not to be serued bot to serue. Also we mowe thenke how thei thre eten to gidre every day at one litell borde not preciouse and delicate metes bot fymple and sobre as was only nedeful to the suftenaunce of the kynde and after mete how thei speken to gidre and also peraunture otherwhile in her mete not veyne wordes or disolute but wordes of edificacioun ful of wisdome and of the holy gooft. And so as they weren fedde in body they were moche better fed in soule. And than after suche manere recreacioun in comune they wenten to prayer by hem selfe in her closettes. For as we mowe ymagyne thei had no grete hous but a litel in the whiche thei hadde thre feuerynges as it were thre female chambres there specially to praye and to slepe. And so mowe we thinke hou ourlde Jesu criste every nyxt after prayer gothe to his bed lowely and mekely schewynge in that and alle other nedes of mankynde that he was verrey man and hidynge his godhede fro the fende. A lorde Jesu wele myxt thou be cleped hidde god that woldeft in alle this longe tyme thus travaile and putte to penaunce that moste innocent body for our fake when the travaile of one nyxt had suffesd to redempcioun of al the world. But thy grete loue to man made the to doo grete dedes of penaunce for hym. And so se that bethe kyng of kynges and all myxt god with ousten ende that helpen alle men in her nede and seuen soure goodes

C Nota exemplum penitencia in domino Jesu.
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to alle othere plenteouly as every condicioun and state
as keth 3e chees and referued to youre owne perfone fo
grete pouerte and abieccioun and penaunce in wakyngne/
in flypyngne / absteynynge / etynge / and in all youre othere
dedes doynge / and that in so long tyme for oure loue.
Lord god / where ben now thei that loun fo moche the
luft / and the likynge / and the efe of the flesche / that
seken fo besiliche preciouse and curiouse and dyuerfe
ornamentis and vanytees of the worlde? Sothely we
that loun and defiren suche things / we lerne not that
in the scole of this maifter: for he tau3t vs bothe by word
and by dede mekenes / pouerte / and penaunce / and
chaftisynge of the body. And sithen we be not wiser than
he / 3if we wil not erre / lete vs folwe hym / that fouereyne
maistre that wil not begile and that may not be begiled.
And also / after the doctrine of his apoftil / hauinge liflode
and clothynge in thees be we appaied / and that in nede
couenable and not in superflyte. And also in alle othere
vertuouse leuinge and exercisef byfore seide folowe we
to oure power oure lord Jefu / that we mowe after this
wrecched lyf in penaunce come to his blisse and the lyf
euere laftynge in loye. Amen.

Of the bapteme of oure lord Jefu and the wey
thereto.

After that xix 3ere were complete in whiche oure lord
Jefu had lyued in penaunce and abieccioun / as
it is seide / in the bigynnynge of his xxx 3ere /
he spake to his moder and seide: Dere moder /
it is now tyme that I goo to glorifie and make knownen
my fader / and also to schewe my self to the worlde / and
to worche the saluaicioun of mannis soule / as my fader hath
ordeyned and sent me in to this worlde for this ende:
wherfore / gode moder / be of good comfort / for I schal sone come aȝeyn to the. And therwith that souereyn maistre of mekenesse / knelynge doun to his moder / asked lowely hir blesyng. And sche also knelynge and clippyng him derrworthily in her armes / with wepyng / seide thus: My blisshed sone / as thou wilt goo now with thy fader blesyng and myne / thenke on me and haue in mynde sone to come aȝeyne. And so reuerently takynge his leue at his moder / and also at his supposte fader Josep / he toke his weie fro nazareth towarde Jerusalem / and so forth til he come to the water Jordane / where John baptysyd the peple at that tyme: the whiche place is fro Jerusalem the space of xvij myle. And so the lorde of all the worlde gothe all that long weye bare foote and allone / for he hadde ȝit none disciples gadered. Wherfore we takynge gode entent by inward compassioun of hym in this jorney / speke we to hym deuoutely in herte / thenkyng in this manere: A lord Sefu / ȝe that ben kyng of alle kynges / whider goo ȝee in this manere allone? Gode lorde / where ben ȝoure dukes and erles / knyghtes and barouns / horses and harneifes / chariotes and fomeres / and alle ȝoure seruauntes and mynyftres that schulde be aboute sowe / to kepe sowe fro the comoun peple in manere of kynges and lordes? Where ben the trumpes and clariouns and alle othere mynstralie / and herbergers and purveyoures that schulde goo byfore / and alle othere worschippes and pompes of the world as we wrecched wormes vien? Be not ȝe that hise lorde of whose ioye and blyss heuenene and erthe is replenesched? Why than goo ȝe thus fympilly / allone / and on the bare erthe? Sothely the cause is for ȝe be not at this tyme in ȝoure kyngdom / the whiche is not of this world. For here ȝe haue anentisshed ȝoure self / takynge the manere of a seruaunt and not of a kyng.
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and so ye haue made soure self as oon of vs/ a pilgryme and a straunger/ as alle oure fadres were. 3e bycome a servaunt to make vs kynges: and for vs schulde sikerly come to soure rewme/ 3e come soure selfe schewynge vs the trewe wey wherby we schulde mowe come vp therto. But/ lorde god/ why leue we and forfaite we that weie? Why folwe we not after the? Why lowe we not and meke not soure self? Why loue we and holde we and couete we so besily worshippe and pome and vanytees of the worlde? Sothely for soure rewme is of this world/ and for we knowe not soure selfe here as pilgrymes and straungethes therfore we fallen in alle these folies and mecheuues. And so we veyne mennis sones louen and halden alle day thinges that ben veyne and fals for thoo that ben goode and trewe/ and thoo that ben temporele and euere- faylynge for thoo that beeth heuenly and euerlafynge. Trewely/ goode lorde/ 3if we desiereden with a fad wille to soure rewme/ and oure comfort were in heuenly thinges/ and also therwith 3if we ynowardly thoust den and knewen oure self here as pilgrymes and straungethes we schulde sone and liuelyfolwe 30w: and of alle these ethely and temporel goodes takynge onely that were nedesfelle to oure leuynge we schulde not be taried to renne after 30w/ bot as withoute birthen we schulde goo liuely th and fully despisse and sette at nost alle thise worldes riches and goodes.

But now speke we furthermore of the baptisme of oure lord Jesu. What tyme that he came to the water Jordaine there he fonde John baptisyng synful men/ and moche peple that was comen thider to here his predicacioun for thei helden hym that time as crifte. And than oure lord Jesu among othere wente to John/ and prayed hym that he wolde baptize hym with othere: and John
byholdynge hym and knowynge hym in spirite was
adraddre and with grete reuerence seide: Lord / I schulde
be baptised of thee and thou comest to me. And Jefu
answered: Suffre now for thus it fallith and bysemeth
vs to fulfille all ri3twifes. As who seith: seie not this
now / and bywreye me not / or make me not knowen:
for my tyme therof is not 3it comen / but now doo as
I bidde and baptifie me / for now is tyme of mekenesse.

C Here seith the glofe that mekenes hath thre degrees.
The firste degree is: a man to be fugett and lowed to his
foureyn / and not preferred or heijed abouen hym that
is euene with hym in estate. The secounde is: to be fuget
to his euene like in estate / and not to be hijed or preferred
aboue his vnderlynge. The thridde and the fouereyne
degree of mekenes is: to be fugett and lowed to his vnnder-
lynge / that is he that is lasse in estate than he. And this
degre kep our lord Jefu at this tyme when he meked
hym and lowed hym to John: and therfore so he fulfilled
alle the perfeccyon of mekenes.

C And than whan John sawh oure lorde sille that
moste nede be doo / he didde as he badde and baptijed
hym there. Now take we here gode hede how that hi3e
lorde of maifte dispoyleth hym and dooth of his clothes
as an othere fymple man of the peple: and after he is
plunged in that colde water and in that colde tyme as in
wynter: and al for oure loue and for oure hele ordeyn-
ynge the sacrament of bapteme / and wafchynge therwith
none of his owne fynnes / for he had none / but oure
filthes and oure fynnes: and so wedynghe there goffly
to hym holy chirche generally and alle trewe soules
specially: for in the seithe of oure bapteme we ben
wedded to oure lord Jefu crifte. Wherfore this is a grete
feste and a werk of grete profite and excellence: for in
this worthy werk all the holy trinite was opounely schewed
in a singuler manere.

\[\text{Nota bene Bernardus.}\]

When the holy goost come downe in the liknes of
a dowfe and restid vpon hym / and the vois of the fader
seide: This is my byloued fone / in whom it liketh me
wele: and therefore here se hym. Vpon the whiche
worde saynt Bernard speketh in this manere: Loo lord
Jefu / now is tyme to speke / and therefore now bygynne
and speke. How longe wilt thou be in silencce? Me
thynke thou haft longe tyme holde thy pees: se and ful
longe: bot now speke / for now thou haft leue of the
fader. Hou longe wilt thou / that art the vertue of god
and the wisdome of the fader / be hidde in the peple as
he that were feble and vnkunnynge? Hou longe thou /
that art the worthy kyng of heuen / suffrest thy self to
be cleped and alfo to be supposfed and holden a wrystes
fone / that is to seie Joseph? For / as luke in his gofpell
witnessteth / sit in to this tyme of his xxx seere Jefu was
supposfed and holden the fone of Joseph. A thou mekenes /
that arte the vertue of crifte / hou myche confoundest
thou the pryde of my vanyte. For I can but litel / or
more fothely to speke / onely hit semeth to me that I can/
and sit now I may not holde my tonge: vnwyfly and
with oute schame puttinge my self forth and schewynge
me as wife / and fo redy to teche and liet to speke / bot
flowh to here. And crifte what tyme that he helde his
pees fo longe: and alfo hid hym self fro the knowynge
of men: whether he dreddde ouste veyne ioye? What
schulde he dreddde veyne ioye that was in fothennele the
ioye of the fader? But neuertheles he dreddde this not
to hym self / bot to vs: the whiche he knewe wele had
nede to be adredde of that veyne ioye. And in that he
speke not with his mouth / he tauȝt vs in dede: and
that thing that he tauȝte after by worde / nowe he spake by enfaumpyle: that is: Lerneth of me / for I am mylde and meke in herte. For of the ȝouthe of ooure lorde in to this tyme of xxx\textsuperscript{th} yeere I here or rede but litel more. But now may he no lenger be hidde / sithen he is so opounly schewed of the fader. Alle thisse ben the wordes of seint Bernard in sentence / consermyng that was seide bifoire in the next chapitre: hou that ooure lord Iefu mekely hilde his pees in to this tyme / for ooure doctrine to fle presumpcioun and kepe perfiȝte mekenes. The which vertuejit here in his bapteme he schewed more growen than it was byfoire: by souereyne lowenesse openly schewed to his seruant / makynge hym worthy and grete and him self as vnworthy and abiecte. And also in an othere poyn to moywe see his mekenes here growen: for in to this tyme / as it is seide / he lyued lowely as in idlenesse and in abiectioun: but now he schewed hym self openly as a synful man. For John preched to synful men to do penaunce / and baptised hem: and ooure lord Iefu cam among hem / and in her fiȝt was baptised as one of hem. And that was a souereyn poynye of mekenes namely in this tyme / whan he purposed to preche and schewe hym self as goddes fone. For as by weie of mannis refoun he schulde haue dredde than of that lowe dode: leste therby after whan he preched he schulde haue be in laffe reputacioun and despifed as a synful man and vnworthy. But therfore lafte not he that was maistre of mekenes to meke hym self in alle manere of lowenesse to ooure doctrune and enfaumple / schewynge hym self thing that he was not in to desperite and abiecioun of hym self: bot we in contrarie manere schewed ooure self that we be not in to worschipp and preisyng of ooure self / for zif there be eny thing in vs of vertue that oweth to be preised
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that gladly we schewen and maken knowe. But oure defauȝtes and trespaces we helen and hiden / and þit be we in sothenes wicked and synfull - and thou þ it so be that we knowen oure self as in oure owne fiȝt vnworthy and synful / neuertheles we wolde noȝt be holde so in the fiȝt of othere. And in that is oure mekenes fer fro the perfite mekenes of Jefu / as it was here and bifoere schewed / and in alle his dedes he schewed it as that vertue that is mosfte nedefulle to vs. Wherfore loue we it and befy we vs principally in alle oure dedes to kepe it / not dredynge thereby to be the more vnable to profite of othere. For as he was in this tyme of his fouereyn mekenes / in the vnderfongynge of his baptysme taken of his feruaunt / schewed by wittenesse of the fader / and tokene of the holy goost / verrey goddes fone: fo thou þ we make vs abiecte and lowe vs neuere so moche in oure owne fiȝt and in other mennis / þif we be able to profite to othere god wil make vs knowen in tyme as it is mosf fpedful to oure owne mede and to other mennis profite. Amen.

Explicit pars secunda et contemplacio pro die martis.

Explicit pars secunda et contemplacio pro die mercurij.

Of the fastynge of oure lord Jefu / and his temptaciouns in deserte / etc.

Hat tyme that oure lord Jefu was baptysed / as it is seide next bifoere / anone he wente in to deserte / and there yppon a hille that was fro the place of his baptyme aboute foure myle / and is cleped Quarentena / he fasted foutry dayes
and fourty nyetes / no3t etynge or drynkynge: and / as
the euangeliste Marke telleth / his dwellynge was there
with beeftes. Now 3eue we here good entente to oure
lord Jesu specially and to his dedes: for here he techeth
vs and 3eueth vs enfaumle of many grete vertues: as in
that that he is here solitarie / and fasteth / and prayeth /
and waketh and lieth and flepeth vpon the erthe / and
mekely is conuerfaunt with beeftes. In the whiche proces
ben touched foure thinges that longen specially to goostly
exercise and vertuous lyuyng dismiss / and that wonderfully
helpen ech othere to gidre: that is to faie / solitarie
beynge / fastynge / prayere / and penaunce of the body.
By the whiche we mowe come beeft to that noble vertue /
that is cllenes of herte: the whiche cllenes we oweth
souerenly to desire / in aiso moche as it is mooft nedesfulle
to vs / and comprehendet in it selfe alle othere vertues /
in manere that is to faie charitie / mekenesse / pacience /
and alle othere vertues. And aiso it putteth away alle
vices: for with vices / or with defaute of vertues / cllenes
of herte may not flonde and lasfe: and thence in that
book that is cleped Collaciones patrum it is feide that all
the exercke of a monke schulde be principally to gete
and haue cllenesse of herte: and no wonder / for there
by a man schal deferue to see god / as crift hym self
witteneseith in the gospel / feieng thus: Blissed be the
clene in herte / for they schullen see god. And as feint
Bernard feith: the cllener that a man is / the nerre he
is god / and the more clerely feeth hym. Wherfore
to geten and haue this noble vertue / that is to feie
cllenesse of herte / principally helpeth befy and deuoute
prayere / of the whiche we schul speke after. But for as
moche as prayere with glotonye / or with lute and the
likynge of the body / and ydelenesse / is litel worth: ther-
fore it byhoueth that there be therwith fastyng and bodely penaunce: and that with discrecioun/ for bodily penaunce with outage discrecioun letteth alle goode werkes. Also for the kepynge and fullillynge of alle tho thre forfeiture thinges helpeth moche the ferthe: that is solitarie beyng: for with moche noyfe and turblynge prayer wil not wele and deuotly be seide. And he that feeth and hereth many thinges schal ful harde eka spe vnclensi- nesse of herte and offens of conscience: for ofte sithes deth entreth by oure wyndowes in to the soule. Wherfore thou that wilt be knytt gostly to oure lord Jesu crist: and coueytest in clennes of herte to see god/ by enfaample of hym goo into solitarie place: and in also moche as thou maist/ fauynghe thyng eftate/ fle the companye of fleshely men: seke not by curiosite newe knowelecches and frendichippes: fille not thyng eisen and thyng eeres with veyne fantasies: for it was nouxt with oute cause that holy faders here before fousten defertes and other solitarie places fer fro the comoun converfacioun of men: and also it was nouxt for not that they tausten and beden hem that dwelled in religious congregacioun that thei schulde be blynde/ defe/ and doumb: and thersfore alle that may lette and distourble reste of soule flee as venemouse to the soule. This solitarie beyng and this fleynge: as feint Bernard seith/ is more vertouously in soule than in body: that is to faie/ that a man in his entenciou/ in deuoc- cioun and in spirite/ be departed fro the world and men/ and ioyned fo in spirite to god/ that is a spirite and asketh not solitarie beyng of body bot in manere and in tyme/ as specially in tyme of special prayer and also in other tyme/ of hem that owen by wey of her dege to be sol- tarye/ as recluse and some religiouse. And thersfore seith the same seynte: Thou that art among many bodily/ thou
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maiſt be solitarie and alone goſſly ʒiſ thou will not and loue not these worldly things that the comunalte loueth: and also ʒiſ thou despife and forsake tho things that alle men comounly defiren and taken: also ʒiſ thou fleſſtyues and debates: and ʒiſ thou fele not with forwe thyne owne harms: and haue not in mynde wronges done to the forto be avenged. And elles: thou be allone and solitarie in body: thou art not allone treweſ in foule: and generally in what manere companye of men that thou art conuerfaunt be warre ſpecialſy of tweie things: ʒiſ thou wilt be truly solitarie in ſpirite: that is that thou be noſt a beſy and curious fercher of othere mennis conuerfacioun or elles a presumptuouſe and temerarie demere of othere men. This is feynt Bernardes ſentence of solitarie beynge by the whiche we mowe vnderſtonde that bodily solitude ſuſſiſeth not with oute goſſly: but for to haue the goſſly the bodily helpeth ful moche: puttyng away occasioun with outeſforth that myſte drawe the foule with ynneſorth fro the onyng and knyttyng to hir ſpouſe ḵeſu criſte. Wherſore that we mowe be fo knytte to hym by grace: be we aboue with all oure wille and myſte to folwe hym: that is to Fay in trewe solitarie beynge: as it is feide: and in deuoute prayere: in faſtyng and discrete bodily penaunce doynge. And furthermore in that that his conuerſacioun in deferte was among beſtes: we haue eſſaumple forto lyue fympleſly and bere vs lowely in what manere congrecaſion we ben: and there with to bere paciently and ſuſſire alsſo hem that ſemen to vs as vnreſonable and bement in maneres and in lyuyng. And thus hauynge in mynde the manere of leuyng of oure lorde ḵeſu criſte in deferte fo in penaunce thò xl dayes: eueru criſten foule ouſte ofte tyme visite hym there by deuoute compafioun: and ſpecialſy in that tyme bygynynge at the Epifphanie: whan he was baptifed: in to
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xl dayes after / in the whiche he fasted and lyued there / as it is seide.

But now furthermore as to his temptacioun. Whan tho xl dayes of his fastynge were complete / oure lorde Jesu hungred and anon that false temptour / the fende / that was befy aboute to knowe whether he were goddes fone / cam to hym / and gan to tempte hym of glotonye and seide: Jif thou be goddes fone / seie that these stones be made and torned in to looues. But he myȝte not with his trecherie deceyuue hym that was mayster of truthe: for he anwered hym so wifely / that neither he was overcome by the temptacioun of glotony and jif the aduerfarie myȝte not knowe that he desired: for neither he denied / ne affermed that he was goddes fone / but concluded hym by auctorite of holy writ. And so haue we here enfaumple of oure lorde Jesu to withstonde the vice of glotonye: for there moȝte we bygynne jif we wil overcome othere vices / as the enemy comounly bygynneth therwith to affaile hem that taken hem to goostly lyuynghe. Wherfore as it femeth he that is overcome with that vice of glotonye / that while he is seble and vnmyȝti to overcome and withstonde other vices: as doctours seien in this place of the gospell / that bot glotonye be first refreyned / man travaillleth in veyn aȝenst othere vices.

Afterward the deuel toke hym vppe and bare hym in to Jerusalem / that was fro that place aboute viij myle as men seien / and there he sette hym vpon the pynacle of the temple where he tempted hym of veyne ioye / coueitynghe to knowe as he didde before whether he were goddes fone. But here was he also overcome by auctorite of holy writte: so that he lofte fully his purpos: in that he hirte hym not as a man by pride / and hym felse was neuere the wisere of his godhede. And here haue we
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enfaumple of pacience / considerynge the grete benignyte and pacience of our lord Jesu / that suffred hym self to be handeled and borne of that cruel beast that hated hym and al that loued.

C And after that tyme / as feint Bernard seith / the enemy seeng that he schewed no thing of the godhede / and supposynge therby that he was not god / tempted hym after as a man. At this thridde tyme whan he toke hym vp est and bare hym așen in to a ful hîçe hille / by side the forseide hille of Quarentena / as the space of two myle / and there he tempted hym of auarice and therwith of ydolatrie. But therfore was he there opounly reproued and fully venquysched and overcome / as dyuerse doctories tellen that expownen more pleynely thise temptaciouns and this gospelle : and therefore we passen ouer the shortlyere here / as we done in other exposicions / standinge principally in meditaciouns / as it was seide at the bigynnynge of this book.

C 3if we take then here good hede hou our lord Jesu was handeled and tempted of the enemy / we schulle not wondre thou; we wrecches be ofte sithes tempted: for not only he was tempted in thise thre tymes / but also / as Bernard seith / in other dyuerse tymes / as the apostil seith that he was tempted in all manere temptacioun that longeth to the infirmyte of man / with outhe synne.

C Furthermore whan the enemy was fully overcome / and gone awey / aungels come and serued and mynistrred hym. But here take we now good hede and byholde ynwardly our lord Jesu etynge allone and the aungelles aboute hym: and thynke we deuoutly be ymaginacioun tho things that folowen here after / for thei ben ful faire and stiringe to deucionioun. And so firſte we mowe afke what manere of mete it was that the aungeles serued hym
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of after that longe faste. Here of speketh not holy writt: wherfore we mowe here ymagyne by resoun and ordeyne this worthy faste as vs liketh / nouȝt by errour affermyenge / bot deouthly ymagynynge and supposinge / and that after the comoun kynde of the manhede: for sullen we take hede and speke of his myȝte after the godhede there is no questioun / for it is no dowte that he myȝte make what that hym lefte / and also haue of thoo that bene or weren made at his owne wille. But we schulle not fynde that he vfed this myȝte and this powere for hym self / or for his disciples in her bodily nede / but for the peple to schewe his godhede. We reden that at tweie tymes he fedde hem myraculoufliche / in grete multitude / of a fewe loues and fisches. But of his disciples is writen that in his owne prescence they plucked eres of corne and eten hem for honger / as it schal folwe here after. Also what tyme he hym self was wery of the wey / and fatte vppon the welle / spekyng with a womman Samaritane / we reden not that he made mete forto ete / but that he snte his disciples in to the citee to bygge her mete: and so it is not lickely at this tyme after his faste and bodily honger he purseiede his mete by myracle / sitten in this tyme he schewed only his manhede. And also there was no peple there forto worche myracle to her edificacioun as comounly he didde / but only aungels weren there presente. And sitten in that hille was none dwellynge of men / ne mete redy diȝte / we schulle suppoſe that aungelles brouȝten hym mannis mete al redy diȝt fro another place / as it byfel to the prophete Daniel. For as holy writt telleth what tyme daniel was putte in to pitte of lyouns / and abakuc / another prophete / bare mete to his reperes on the felde / goddes aungel took hym vp by the here of his hede and bare hym fro thens in to Babiloyne to Daniel forto be fedde
with that mete / and after anone he was borne a3eyne. And so in that manere leten vs ymagyne here and with gostly merthe / as it were / rehetenyme our lord Jesu at this mete: and also hauynge in mynde specially his dere moder / thynke we deuoutely in this manere. What tyme Sathanas was reproved as a falsé temptour and outherly dryuuen away / holy aungeles in grete multitude commen to oure lorde Jesu after his victorie / and fallynge doun to the erthe deuoutely honoured him and salued hym as her lorde and almysyte god: and oure lorde benignely and swetely toke hem vp and enclynynge to hem with his hede / as it were knoweleynghe hym self verray man / and in that somewhat lasse and lowed fro aungeles. And then speken the angeles and feiden thus: Oure worthy lorde / se haue longe fasted and it is nowe tyme to ete: what is your wille that we ordeyne for now? And than he seide: Gooth to my dere moder / and what manere of mete sache hath redy bringe it to me: for there is no bodily mete so likynge to me as that is of hir distinge. And anone tweyne of hem goynge forthe fodeynely weren before hir / and with grete reuerence gretynghe and saluynghe hir on hir fones byhalve / tolden hir message. And so of that fymple mete that sache hadde ordeyned to hir selfe and Joseph the aungeles token with a lof and a towail and othere necessaries and brousten to Jesu / and perauence ture therewith a fewe female fisches that oure ladye hadde ordeyned then / as god wolde: and so therwith the aungeles comynge spradden the towayne vppon the grounde and leiden brede theron / and myldely stoden and seiden graces with oure lord Jesu / abidynghe his blissynge and til he was fette.

Now take good entente here / specially thou that art solitarie / and haue in mynde whan thou eest thy mete

Vide reclusu and solitarie.
allone as with oute mannis felawshippe the manere of this mete and how lowely our lord Jesus sitteth downe to his mete on the bare grounde for there had he neither banker ne kuschyne. And take hede how curteysely and how soburly he taketh his mete not withstondynge his hunger after his longe faste. The aungeles serued hym as her lorde perauntre one of brede another of wyne another dieste fisches some fongen in the stede of mynstralcie that fwete sone of heuene and so they reheteden and conforted her lorde as it longed to hem with myche ioye menged with compassioun. This felawship haft thou thou3 thow see hem nou3 when thou ets allone in thy felle 3if thou be in charite and specially when thou haft thyn herte to god as the oweth to haue after the biddying of the apostil the which feith to vs that whether we eten or drinken or eny othir thing doo all we schull doo in the name of our lord the whiche name Jesus we schullen algate blisse and thonke hym in herte haue we moche haue we litel haue we gode haue we badde. And so ete oure mete thou3 we be allone as they we feisen bodily tho blessed aungeles that ben present goftily. And here with hauynge ynward compassioun of oure lorde Jesus and byholdeynge in mynde hym that is allmysyte god souereyn lord and makere of all the worlde that seueth mete to all fleischely creatures so meked and in manere neded to bodily mete and therwith etynge as an other erthely man myche ou3te we to loue hym and thonke him and with a glad wille take penaunce and suffre disese for hym that so myche suffred for vs.

Furthermore as to the proceffe. Whan our lord Jesus hadde eten and seide graces that is to seie thonkynge the fader in his manhede of that bodily refeccioun he badde the aungeles bere a3en to his moder that was laft
tellynge hir that he schulde in schort tyme come to hir a3en. And whan thei hadden doo as he badde and were comen a3eyn that was in ful schort tymes he spake to hem alle the aungeles that there weren and seide: Gothe a3eyn to my fader and to youre blisse and recommendeth me to hym and to alle the court of heuene for jit it byhoueth me to doo my pilgrymmage awhile here in erthe. And anon therewith they sallynge doun to the erthe and deuoutly akynge his blislynge: after he hadde blesshed hem wente vp a3eyne to heuene tellynge there these tiddynges of his gracious victorie: and therof was all the bleslid courte reioyshed and fulfilled in myrthe and thonkynge of god. And thus and in this manere we mowe thynke and ymagyne the forfeide proces to sterynge of oure deuocioun as by wey of meditacioun. In the whiche processe ben many gode notabilites touchyng teempta- cioun of man in this world: of the whiche feynt gregory and other doctoures spoken in the exposicioun of this gospell Ductus est Jesus in desertum and specially Cristostome in imperfecto the whiche for they ben sufficiently written not onely in latyn but also in englishe we passen ouer at this tyme.

Spekynge furthermore of the tornyng a3eyn of oure lord Jesu home to his moder at Nazareth. And than whan he went downe fro that hille and came to Jordane John Baptifte as sone as he fawh hym come to warde hym with his fynger put to warde hym schewed hym and seid: Lo the lomb of god! Loo he that doth awey the fynnes of the world! He it is vppon whom I sawe the holy goost reste what tyme I baptised hym. Afterwarde also an othere day whanne John hadde schewed hym as he didde firft Andrewe and Petre with othere discipes spoken with hym and hadden a bigynnynge of his knowe-
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leche as John telleth in his gospelle. After warde our Lord Jesus lafte that contrey and toke the wey to warde galilee til he came to his moder at Nazareth whom we schulle also folwe here by compassion of his grete travaile all that longe wey of lxxiiiij myle as it was seide bifoire. And what tyme that he was comen home and his moder hadde the fist of hym none wonder thou sche was glad and joyful in so moche that there may no tunge telle wherfore anon sche roos and clippynge and kissynge hym welcomed hym home and thonked the fader of heuene that had brouȝt hym sauf to hir but therewith byholdynge his face lene and pale sche had grete compassion and he aȝenwarde reuerently enclynand did hir worchippe as to his moder and also to Joseph as to his trowed fader. And so dwelde he with hem as he did byfore mekely bot in an othere manere of leuyng as by sche wyng with outeforth of his perfeccioun more and more as it schal fewe here after. But for also moche as it were long werk and perauenture tedynge bothe to the rederes and the hereres here of if alle the prosesse here of the blessed lyf of Jesus schulde be writen in Englishe so fully by meditacionys as it is so hiderto after the processe of the book before nempned of Bonauntyre in latyne therfore here after many chapitres and longe processe that semeth litel edificacion inne as to the manere of symple folk that this book is specially writen too schal be lafte vnto it drawe to the passioun the whiche with the grace of Jesus schal be more pleynly contened as the mater that is mosfte nedefulle and mosfte edifience and bifoire onely tho materes that semen mosfte fructuous and the chapitres of hem schullen be writen as god wolde yeue grace. Wherefore as the same bonauntyre bidde thow that wilt sele the swettesse and the fruyte of thise meditacionys.
take hede al gates and in all places / deuoutly in thy
mynde byholdynge the perfone of oure lorde Jesu in
alle his dedes: as when he stant with his disciples and
whan with othere synful men: and whan he precheth to
the peple and hou speketh to hem: and alfo whan
he eteth or taketh other bodily suftenaunce: and alfo
whan he worcheth myracles: and so forth / takynge hede
of alle his dedes and his manneres: and principally by
holdynge his blisshed face / jif thou kunne ymagyn it: that
femeth to me moste harde of alle othere: but as
I trowe it is moste likynge to hym that hath grace there
offe. And so what tyme that singuler meditacioouns bene
not specyfied / this general schall suflfice. Amen.

How oure lord Jesu bygan to teche / and gadre disciples.

After that oure lorde Jesu was comen home aseyne
to Nazareth fro his baptifme and his tempta-
cioune / as it is seide / he bygan litel and litel
to schewe hymself and to teche priuely and in
party: for as openly and fully we red not that he toke
vpon hym the office of prechynge al that ³ere folowyng:
that is to say vnto that tyme that he wrouȝt the firfte
myrace at the weddynge: that was that self day twelf
monthe that he was baptysed. And thouȝ he or his discip-
les precheden in the mene tyme otherwhile: neuertheles
it was not so fully: ne so customably done before that John
Baptifte was taken and enprifoned as after. And in that
he ³af vse enfaemple of a wonderfull mekenes whan /
touchynge the office of prechinge / he ³af stede to John /
that was myche lasse and with oute comparifoun more
vnworthy than he. And so we mowe see that he bigan
not with bofte and blowynge / as many done / bot with
mekenes litel and litel.
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Because upon a sabbath day, when he was come into the synagoge, as he was wont to do, with others as in the church of Jews, he rose very early to the maner of a mynystre or a clerk: and when there was taken his book of the prophet yeaye, he turned to that place where it is written, and so he read in this manner: The spirit of our Lord hath rested in me: wherfore he hath anointed me, and for to preche to pore he hath sent me. And than when he had closed the boke and taken it to the feruaunt, he felle down: and than he spake furthermore and seide: This day is this scripture fulfilled in your eres.

Now take we this of hym: how meakely at the bygynynge he taketh upon hym the office of a redere, as it were a fynple clerk: first with a benign and lowly chere redinge: and after expownynge it meakely of hym self: and yet not opounly expressynge or nempynynge hym self when he seith: This day is fulfilled this scripture: as who seide: I that rede this this day, am he of whom it speketh. And the esen of alle that were in the synagoge were fette besily in hym: and alle they wondreden of the wordes of grace that seten out of his mouthe: and no wonder for he was souereynly fayre and also moste eloquente: as daud faith to hym of bothe: Thou art faire in sheap: passynge the children of men: and grace is schedd in thy lyppes: &c.

Furthermore also our Lord Jesu: besiengh hym aboute our fauaicon: began to clepe and to gadre to hym discipules: and so he cleped Peter and Andrewe the three tymes: Firstte tyme when he was aboute the water of Jordane: as it was seide before: and then they comen fumwhat into his knoweleche: but they solwed not hym: the secounde tyme he cleped hem fro the schippe whan they weren aboute to take fische: as luke telleth: but than thou3 thei
herden his doctrine and folowed hym / neuertheles they thounsten at that tyme to torne a3eyne to hir propre goodes: the thridde tyme / as Matheu telleth / he cleped hem fro the schippe / whan he seide to hem: Cometh after me / for I schal make 3ow fischeres of men: and than lafte they her nettes and schippe and fader / and folowed hym. Alfo in tho two lafte tymes he cleped James and John / as in the same places is made mynde of hem / with petre and Andewye. Alfo specially he cleped John fro the bridale / as feynt Jerome seithe: but that is not expressed in the text of the gospelle. Alfo he cleped specially Philippe: and alfo in another place Mathewe the publicane. Bot of the manere of clepynge the remenaunt it is not expresfly writen / saue that luke maketh mynde of the twelue apostles choosen and nameth hem alle.

Now take we here entente to the manere of hym in this clepinge and gederinge of his disciples / and of his conuerfacion with hem: hou louely he speketh to hem / and how homely he scheweth hym felse to hem: drawyng hem to his loue withynnefornthe by grace and withoute forthe by dede: famlyerly ledynghe hem to his moder houfe / and alfo goynge with hem often to her dwellynges / techyngge and enfourmyngge hem: and fo in alle other manere beinge as bely aboute hem / and with as grete cure as the moder is of hir owne fone. In fo moche that / as it is writen / seint peter tolde that what tyme he slepte with hem in any place it was his custome to rifen vp in the ny3t / hem flepynghe / and 3if he fonde eny of hem vnhiled / priuely and losethe alle hym a3en: for he loued hem ful tenderly / knowynghe what he wolde make of hem. As thou3 it so were that thei were men of rude and buftous condicions and of symple lynage / neuertheles he thoutate to maken hem princes of the world / and cheueteynes
of alle cristen men in gostely bataille / and domesfmen of othere.

Here also lete vs take hede of what manere of peple bygan the feith and the grounde of holy chirche: as of suche ymple fischeres / pore men and vnlerned / for oure lorde wolde not chefe herto grete clerkes and wife men / or myst men of the world / lefte the grete dedes that schulde after be done by hem myste be aretted to her worthynes: but this he referued and kepeth to hym self / as it was refoun / schewyng that only in his owne godenesse and myste and wisdome he bouste vs and faued vs: blisshed be he with outen ende / Jefu. Amen.

Of the miracle done at the bridale of water torned in to wyne.

Yfelle that day twelfmonethe that oure lorde Jefu was baptised / as it is feide / there was made a bridale in the contre of Galilee / in a place that was cleped the Cane: of the whiche bridale there is dowte whos bridale it was / but we at this tymw schullen suppose / after the comoun opioun / that it was of John the euangeliste / as seint Jerome also telleth in the prologue of the gospelle of John. At the whiche bridale oure lady Jefu moder was / as sch was the eldest and most worthy of the thre sistres: and therfore sch was not beden and cleped thider as oure straungeres weren / but sch was there in hir sistres house / homely as in hir owne hous / ordeynynge and mynistrynge as maiestre therof. And that we mue vnderstonde by thre euydences of the processe of that gospelle: firste / by that the gospell seith firste: That the moder of Jefu was there: and after / that Jefu and his disciples weren cleped or bidden therto. And so as we suppose it byfelle that
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what tyme our lady sister Marie falome / the wyf of 
3ebede / schapte to wedde hir fone John / sche 3ede byfore 
to our lady to Nazareth / that was fro the Cane aboute 
foure myle / seienge that sche wolde make a bridale to 
hir fone John: and so than our lady went with hir to 
ordeyne thersore certeyne dayes bfore: so that when 
othere gestes were beden / sche was there all redy and 
homely bfore. The fecounde euydence is that sche knewe 
the defaute of wyne: wherfore it semeth that sche fatte 
not at that mete as othere gestes that weren beden / bot 
that sche 3ede aboute mynysfrynge as one of hem that 
delyuereden mete and drykke and othere necessaries: 
wherfore sche perfayuede by tyme and lawh the defaute 
of wyne / and tolde priuely hir fone therof / for helpe and 
remedy: and that myst sche not haue doo jif sche hadde 
sitten amonge othere wyymmen but sche hadde risen fro 
the borde: that is not femely to be: and alsio it is not 
to leue that sche that was vertuously schamefaet fatte by 
hir fone amonge men. Wherfore it foloweth that sche 
fat not as a geste / but mynysfere/ as it is seide byfore. 
The thridde euydence hereof is that sche badde the fer 
auntes forto goo to hir fone / and that thei schulde doo 
what he bad hem doo: and soo it semeth that sche was 
ouer hem / and that the bridale was gouerned by her: 
and thersore sche was befy that no defaunte were thereat. 

Wherfore we mowe take hede and vndirstone the 
manere of this bridale and the processe of the myracle 
theratte thus: firste / we schulde byholde oure lord Jefu 
etynge there amonge hem as an other comoun man / and 
that sittyng in the lowest place and not amonge the grete 
and mopthe worchipfull gestes abouen / as we mowe vnder 
stone by this processe: for he schulde after teche this 
leffoun of the golpell: Whan thou art biden to the bridale /

Secunda euidencia.
or to the sefte sitte and take thy sete in the lowest place &c. And for also moche as he wolde firste doo in dede that he schulde after teche by worde therfore he wolde not take the firste and the principal sefte in manere of proude men but rather the lowest amonque symple men. Here with also byholde we oure lady his moder befy that al thing were wele and couenably done tellynge the seruauntes and the mynyftris hou thei schulde ferue and where of. And so after whan it drow towarde the ende of the sefte they comen to hir and seide: There is na more wyne. And fche anwerde: Abideth a litell and I schal gete sow to haue more. And fche wente out of the chambre in to the halle to hir fone Jefu that fatte at the bordes ende nyse the chaumber dore and rowned hym in the er and seyde: My dere fone they haue na more wyne: and fche this oure fiftre is pore: wherfore I ne woot where we schulle haue more. And thanne Jefu anwered and seide: What is that to me and to the womman? This femeth a harde and a boistous answere as to his moder: but neuertheles it was seide by mysterie and for oure techinge as seynt Bernard seith and as it schal be tolde after the processe. But of this harde and straunge answere as to femynge his moder was nouyt desfourebeled ne in despeire: but fully tristynge in his grete goodnesse and benignyte fche wente azen to the seruauntes and seide to hem: Gooth to my fone Jefu and what so euere he seithe or biddeth sow doo dooth. And than at the biddynge of oure lord they ful filleden the ftenes that there were ful of water: and anone at his blisynge all the water of hem was torned in to wyne. And than he bad hem drawe there of and bere to the Architryclyne that is to seie the moste worthy persone of alle the geftes in that hous. In the whiche biddynge we
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mowe see first the discrecioun of our lorde in that he sente that wyne first to the most worshipful man. Also we mowe see herby that oure lord fat fer fro him; in that he seide: Bereth to the architricleyne, &c. and so sithen he fatte in the highest place, it semeth that oure lord fatte in the lowest place, as it was seide biforn. And whan he hadde tasted the wyne and preised it; and he and othere drunken therof, the mynstres that knewen hou it was made tolden openly the myracle; and than his discipes bileuuen in hym more sadly as for the firste myracle thei feien doon biforn hem: and so in that Jesu schewide his blisse and his godhede.

Afterward, whan the seite was al done, oure lord Jesu cleped John by hymself and seide: Leue this womman that thou haist take to thy wyf; and folowe me: for I schal brynge the to a better and more perfite weddnynge than this is. And anon with oute more John lafte his wyf there and folwed Jesu.

In the forseide processe we mowe note many thinges to oure doctrine and edificacioun: firste, in that oure lorde Jesu wolde come and be presente at the bridale and weddnynge, he scheweth ys that matrimoine and fleischly weddnynge is leueful and ordeyned of god; but in that he cleped John therfor he dooth ys to vnderstonde that gostly matrimoine is moche more worthy and perfyte. Also in that harde anfwere and straunge, as to semynge, that he 3af to his moder whan he seide: What is that to me and to the? woman? As seint Bernard seith, he tawste vs that ben religious and haue forfakk the worlde, not to be to byfyn and haue grete care aboute our fleischely parens; so that her rede lettre not oure gootly exercise: for alfo longe as we ben of the worlde, so longe we ben in dette to oure parens; but after we haue lfft

Nota pro religiosis.

Berardus in sermon de epiphania

vel vij°.
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it and forfake our e self / myche more we be free and
delyuered of the besynesse of hem. And fo we fynde
writen that there came vppon a tyme to an heremyte /
or a monke that had forfake the worlde and lyued
solitarie in deserte / his owne fleschely brother / preienge
hym of his helpe in a certeyne nede touchyng the
worlde: and he bad hym goo to here other brothere
that was dede longe biforn. And than he wondred of that
biddynghe and feide that he was dede / as he knewe wele:
the monke anfwered and feide that fo was he dede to the
worlde. And fo taut vse ooure lord Jesu / that we that
haue forfake the worlde schulde not be besy aboute ooure
parens and fleschely frendes ouer that that the religioun
afketh / whan he anfwered to his moder / and namely to
siche a moder / feienghe / What is that to me and to the/
womman? An othere vnderfondynge is in thife wordes /
the whiche doctoures comounly tellen / and therfore we
passe ouer that at this tyme.

Furthermore we haue here techynge of pacience
and hope in the dede of ooure lady that lafte not for that
straunge anfwered / as it feide biforn. And fo what tyme
we clepen to Jesu for helpe at oure nede / bodily or
goostly: thou3 we fynde it not anone / bot rather harde-
nesshe and contrariete / we schulle not leue therfore to calle
vppon hym by goode hope: til thoru3 his mercy and
grace the vnfaury water and colde of aduerstie and
penaunce be tornd in to wyne and conforte and goostly
likynge.

After this miracle was done ooure lorde Jesu / willynge
and purposynge fo forth to worche and preche opounly
for the saluacioun of man / he wente fro that place with his
moder and his discipes in to capharnaum byside Na3areth / and after a fewe dayes a3eyne home to Na3areth / ledynge
of that excellent sermon of our Lord Jesus in the hill.

Our Lord Jesus had chosen and gathered his disciples as it is said, to will serve him and conform him to the perfection of the new law; he led them up in a hill, which is called Tabor, about two miles from Nazareth after the common opinion and there he made them a long sermon and full of fruit, the which as Saint Augustine faith in the beginning of his book that he made of that same sermon: It contains all the perfection of the Christian life, for in that sermon he taught them the first which men are blessed of God and worthy to have his bliss. Also he taught them the true manner of prayer, fasting, and all the virtues long since to the perfect life of man: as the text of that gospel openly tells, and the doctors and clerks explained it sufficiently: the which process we pass to here, for as much as it is written both in Latin and in English in many other places and also it were full long process to touch all the points thereof here as by manner of meditation. Wherefore at this time we shall specially note that our Lord began this sermon first at the ouverture, doynge vs to vndirstonde that pouerte is the first grounde of all goodly exercise: for he that is ouerleide and charged with temporal goodes and worldly richeses may not frely and swiftly folowe criust, that is
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the myrour and ensaumple of pouerte: namely he that hath his likynge and his affeccioun vndir thise worldely goodes / for he is not fre / but thralle and as in bondage of hem. For of that thing that a man loueth inwardely and by affeccioun he is made wilfully thralle and servaunt: and therfore is the pore man blessed: that is to say / he that ynwawardely loueth no thing but god or for god / and therfore he despiseth alle othere worldely thinge for god / for in that is he knytte to god as for the more parte. Wherfore feith feynt Bernarde in a fermone / that pouerte is a grete sethere / or a grete wynge / thoroug the whiche a man fleeth fo gone into the kyngdome of heuene. For as to othere vertues that folowen in this place of the gospelle / the mede of hem is byhiȝt forto come as in tyme that foloweth after. Bot to the vertue of pouerte / it is nouȝt only byhiȝte forto come / but as in tyme that is now present it is yeuen of crist by the forfeide wordes at the bygynyng of his fermone / that ben these: Blessed ben they that ben pore in spiryte: for her mede is the kyngdom of heuene. Loo / he feith not: Here mede schal be / bot as now: Here mede is. Alfo thei that ben not only pore / but pore in spirite ben bleßid: for thereynne stand the vertue of pouerte. And he is pore in spirite that hath litel of the spirite of pride / that is comoun to mankynde by the firfte fynne / as a man is clesped pore worldely that hath litel of worldely goodes.

But now leuynghe this matere torne we vs to the manere of contemplacioun / byholdynge oure lord Jefu hou lowely and mekely he sitteth vpon that hille and his disciples aboute hym / and with hou louely and fad chere he spekith tho wordes ful of edificacioune / and techethe that noble leffoun of fouereyn perfeccioun: and alfo how mekely and how entently his disciples byholden
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his blifed face/ and heren the swete wordes/ and fetten
hem befily in her mynde: and fo haue they grete ioye
and gofely lykyng/ bothe in his speche and in his slyte: [C N.
and specially/ as I hope/ they were conforted in that
noble schort prayere that he tau3te hem amonge othere
in that tyme/ that is the Pater nofier/ and that for the
grete fruyte that thei seleden therynne/ and also for
the grete frite and hope that they were putte yynne
therby. For as we nowe wele supposse as to the frite/
that is the fruyte therof/ not only they vnderstode it afte
the lettre/ but also therwith they hadde thoru3 his grace
the goofuly vndirftondynge eche parte and peticioun
thereof: and slythen therynne is conteyned the akyng
of alle that vs nedeth to the body and to the soule/ and
that touchinge our temporal lyf in this worlde and the
lyf euerelaftynge in another world/ and alle comprehended
in fo schorte wordes/ no wonder thou3 they hadde grete
lykyng and conforte in that prayere by the grete fruyte
that thei tafeden therynne. And fo hauen alle thei that
thoru3 grace felen the goofuly fruyte and the swete taste
thereof. Also as to the secounde conforte in that prayere/
that is frite and hope: how my3t her frite and hope be
more stabled and strengtheid than to se hym that all
onely knewe what was nedefulle and spedefulle to hem
to afke/ and that my3t only seue it hem? tche hem
that peticioun by the whiche they my3te not erre in her
akyngne/ ne faille of her akyngne? And fo he that was
domefman made the libelle in her caufe/ azenft the whiche
he my3te not seue his dome and his sentence. Also he
that was lorde made the bille to his seruauntes/ forto afke
onely thoo thinges that were nedeful to hem/ and likyne
to hem forto graunte: more conforte my3te not be touch-
ynge prayere and akyngne in nede. And also more ouere
this conforte of this prayere was the more: for alfo moche
as next byfore in the same place of sermone he reprove
the prayere of ypocrites and othere that weren not worthy
to be herde: and so was the medecyne more comfortable
and likynge: that the defaute and the sekenesse was
oponed and tolde before. All this conforte schulle we
fynde in this forfeide prayere Pater nostre: jif we seie it
deuoutly and not in dedly synne: for oure lord Jefu
made not only this prayer to his discipes that were
that tyme specially with hym in that hille: but alfo to
us and alle criften men generally that schulde make here
prayere to the fader of heuene in his name vnto the
worldes ende. But the more harme is: here is myche
peple disceyued that leueth to moche this moste worthy
prayere and beste by fynguler deuocioun in othere priuate
prayeres: or seienge it with oute deuocioun: as we mowe
fee alday many men and wommen berynge bedes with
trillynge on the fyngres and waggynge the lippes: bot
the siȝt cafte to vanytees and the herte that only god
knoweth: as it is to drede: fette more vppon worldely
things. Of the whiche manere of peple speketh oure
lord god by the prophete: and feith thus: This peple
prayeth and honoureth me with hir lippes: bot her herte
is fer fro me. But for alfo moche as this mater is spoken
of in many othere tretys and bookes bothe in latyn and in
Englifche: and this prayer sufficiently expowned: ther-
fore we passen ouer more schortly at this tyme hereof.

But one thing touchinge this prayer: sothely I trowe that
who so wil seue his entent forto seie it with deuocioun;
and hath an ynward desire to the godly vnderstondyng
therof: settynge his herte therto alfo myche as he may
whan he feith it bothe yn comune and in priuete: he schall
thoruȝ grace by proceffe of tyme fynde fo moche conforte
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therynne that there is non other prayer made of man that schall be to hym so sauerly and so effectuеle in what so euere he nede / or case he be stirede specially to praye for remedie and help to god ∼ and so shal he fynde in his soule whan god wil seue his grace with grete likynge dyuerse vnderstondeynge thereof moiste pertinent to his desire i and that othere than is wriuen in the comoun expocicioun thereof i or perauenture than he can telle. But myche folk / as seuauntes and hirde men / haue more wille to praye for special mede that they coueiten here i than as trewe fones for the loue and the plefynge of oure fader / god of heuene : and so they setten more here likynges and befynesse in a priuate prayer / made of man i to oure lady or to othere feyntes of heuene i than thei done in this general prayer / made of god hym self : the whiche with ouen dowte is moсте plefynge to hym and moşt spedful to vs : and therefore thei ben disceyued in many maneres. I speke not here of the pfaure and the seruise in holy chirche. Neuertheles allo othere deouȝte pryieres made to god and to oure lady and to othere feyntes of heuene bene gode to ben seide after that the deuocioun of men is stired to seie hem in couenable tym / so that they sette not her affeccioun the lasse vpon this moсте worthy prayere / Pater nofier / as myche folk in the seiente of othere priuate pryieres setten al her entent and speken hem with grete deuocioun : bot in the seiente of the Pater nofier thei ben to necligent and rablene it forth with oue deuocioun : and that maketh ofte speical mede temporel / that thei hopen forto hauie by the seiente of suche priuate pryieres ∼ as to overcon her enemyes / or be keppe fro fire / or water / or sodeyne deth / and othere bodily peryles. But that is a grete folie to triste vpon by the seiente of eny pryieres with outen
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riȝtwis lyuyng : and also men schulde not desire suche special temporelle medes: but only as it is the wille of god / that al onely knoweth what is spedefulle to vs / and that with outen doute schal gete vs moyste effectuely of eny other prayer the Pater noſter / ȝif it be seide treuely with deucocioun : and specially by that peticioun and alkyng : Fiat voluntas tua sicut in celo et in terra : that is to saie : Oure fader in heuen / thy wille be done in all thing / as in heuene so in erthe. And so ȝif it be beste to vs forto be kepte fro fire / or water / or fodayne deth / or any other bodily peril / with outen doute our fader of heuene / god / wille ȝeuen it vs after the forseide peticioun with riȝtwys lyuyng : and elles not / faye we neuere so manye suche priuate prayers. For as we rede al day of dyuerfe martires and feynes / that sorne werebrent / sorne drowned and in other dyuerfe maneres putte to schameful deth as to the worlde : and that was beste to hem and encrefe of here ioye in the bliffe of heuene : wherfore it hadde be a grete open folie to hem / as we wele mowe wete / to haue prayed forto be kepte fro suche bodily harms or periles. And as anemptes fodeyn deth / it is spedefulle to many men forto haue suche deth schameful to mannys fiȝte / as feyn gregeory telleth by enfaemple of the prophete Abdo / that was weryede of the lyoun / that god purgethe often tym e here riȝtwys men by suche schameful deth : for as holy writte witnessthy sothely : The riȝtwish man ȝif he be overcomen by eny manere of bodily deth / his soule schal be saued / and he fette in rest euere laſtyng. Amen. Neuertheles we praien ofte and that leefullly to be kepte fro fodeyn deth : bot that is vnderſtonden that we be not combred with dedly fynne / thereſynne to die with oute repentaunce of herte and schrife of mouthe : and therto / as I hope / is moſte beste and
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effectuele prayere the Pater nostrer / specially in the tweye
lafte peticious and askynges thereof / by the whiche we
prayen all mystye god / fader of heuene / that he suffre vs
not to falle and to be combred with temptacioun of
dedely fynne / but that he kepe vs and delyuere vs fro
all wickednesse. Amen.

And though it so be that the mater of this worthy
prayere be so plentevous / and also the desiere of the
writer hereof were to speke more thereof / neuertheles
for it is written in so many othere places as I hope
sufficiently / and also for the grete processe that followeth
after / we leuen this mater at this tyme / and all that
fructuouse sermoun that oure lord Jesu made to his discip-
les in that hille biforesede. Goynge downe with him
by deuoute contemplacioun and byholdynge how that
after that noble leffoun tauȝt in the hige hille / as it was
skilfull for the hige perfeccioun thereof / oure lorde Jesu
came downe with that meke flokke of the disciples / speke-
ynge also homely with hem by the wey : and they / as the
briddes or chykenes of the henne / folowen hym with moche
goostly lykyng / coueitynge ech other to be next
hym and heren his vertues and swete wordes. And after he
was comen downe / myche peple come aȝenst hym / bryngs-
ynge dyuerse feke folke and manye / as the gospell tellith
by processe : the whiche alle he / full of mercy / helid and
made hole / bothe in body and in foule. And thus schortly
we passen ouer here moche processe of the gospell / and
many chapitres of the forfeide booke of Bonaventure / for
the litel edificacioun of hem as it semeth nedeful to symple
foules / to whiche this boke is specially writen in englishe /
as it hath ofte be feide here bifore. And so leuinge the
processe in many places we schulfe only telle the notabili-
tees there uppoun schortly to edificacioun. Amen.
Of the servaunt of Centurio, and the sone of the litel kynge heled of oure lord Jesu.

In this gospelle, in that oure lord mekely vnpreide wente bodily to hele the sike servaunt, and wolde not goo to the kynges sone prayed, oure pride is reproued: in that we in contrarie manere ben redy and leef to goo to riche men and mystye, that we mowe be worldly worchipped by and to plese hem and doo the seruice that we mowen for worldly mede: but we ben lothe to goo to pore men and symple or to helpen hem in here nede for costly mede: lefte it were azenst oure worchippes, as feinte gregore noteth in this place.

Of the paletike man let doun in his bedde by the house helynge, and heled of oure lord Jesu through the byleue of hem that beren hym.

In this gospell we haue enaumple and doctryne that ofte sithes bodily siknesse cometh of costly siknesse, that is synne; and that the helynge of costly siknesse is ofte cause of bodily hele: in that oure lord fyrste forsaft to the paletheke his cynnes and after heled hym of the bodily palefye. Alfo here we mowe se the grete vertue of trewe byleue: in that that the feith and the byleue of one man helpeth and sueth an other, as the feith of the bereres of this palethky man saued hym: and alfo in the nexte chapitre before the feith of centurio gate hele to his servaunt: and alfo here after the feith of the woman chanane saued hir douthe: and so it falleth now alday that children baptised, and after dede before the 3eres of discriciou, ben saued in the feith of her god faders: through the meryte of criste: and this is opounly azenst some heretikes that helden the contrarie opinioun.
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How that Martha was heeld of hir siknes by touchinge of the hem of oure lordes cloth Jefu.

He gospelle nempneth not the womman that was heeld by the touchynge of the hem of Jefu clothinge / bot seynt Ambrofe and othere doctoures seien that sche was Martha / the fister of Marie mawdeleyne. By the hem of Jefu clothinge / as seynt Bernard seith / may be vnderstonde every meke servaunt of god / the whiche in eny vertuous dede that he doth oweth to knowe trewely in herte / and knowe leche openly by mouth / that only god is the principal doere therof and nouȝt he r as the clothe helede not / bot oure lord Jefu that wered the clothe.

Of the conversioun of Marie Magdeleyne.

Wre curteys lorde Jefu was preyed or beden of Symounde the leprose on a day to eten with hym : and therto he graunted gladly and came to mete / as he was wont to doo ofte fithes / bothe of his owne curtesie and also for the loue and the yele that he hadde to the saucioun of mennis foules / for the whiche he was made man : for so etynge with men and benignely comunynge with hem he drowe hem vnto the loue of hym. Also for as moche as he made hym selfe so perfystly pore that he toke none possessioun of worldes goodes for hym self or for his / thersore thourȝ that loue of pouerte / he that was the myrroure of mekenes / what tyme he was praied or beden to mete toke it for the tyme and the place mekely and with curtesie / thonkinge / and good wille.

And than bifelle that Marie Mawdeleyne / that peras uentre ofte tyme byfore had herd hym preche and thourȝ touchynge of his grace was gretely stired to compunccioun
and to the fervent loue of hym / thou3 it were 3it priuely hidde in her herte / whan fche herde and knewe that he was at the mete in the hous of the forfeide Symounde / fche was so fervently touched with forwe of herte with ynneforth for hir synnes / and also with the brenning fire of his loue / that fche my3te no lenger abide : bot anone fche wente to that forfaide hous where Jesu satte at the mete / confiderynge that with outen hym fche my3te not be faaf / ne haue for3euenesse of hir synnes : and so fche wente boldely in to the hous / and / as fche had for3ete hir self / takynge none reward to the gestes that there were at the mete / haldyne doun hir face and hir eijen to the erthe / fche letted not til fche came to hym that fche fou3t and ynwardely loued / oure lorde Jesu : and anone than fche fel doun to the grounde prostrate at his feete with grete ynward forwe and schame for her synnes / spake in her herte to hym / thinkynge as it were in this manere : My swete lord / I wote wele and trewele knowleche that 3e ben my god and my lorde / and that I haue offended youre hye maieste in many grete offences and trespasses : in so moche that I knowleche sothely that myn synnes ben with outen noumbe / as the grauelle of the see : bot for also moche as I byleue that youre mercy passeth all thing / therfore I / wrecched and sylful / come to 30w and flee to youre grete mercy : for thenkynge ynwardely of that I haue offended and askynge mercy and for3euenesse : and I byhete with all my herte amende3ment of my synnes and that I schal neuere to my power forfake youre obedience. Gode lorde / putte me not fro 30w and forfake not my repentaunce : for othere refute I wote wele that I may not haue / and also I wole not haue / for I loue 30w souereynly aboue alle othere : wherfo re / gode lorde / forfake 3e not me / bot punysche 3e me
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at youre wille: neuertheles I aske algate mercy. And herewith with grete triste of his mercy and ynward afeccioun of his loue: sche kisst his feete ofte: and sadly wepyng and scbedynge teres so thicke that sche wifhe his feet with hem: and so it semeth herby that oure lorde Jefu went bare fote. Afterward whan sche had wel wepte/ with grete drede of hir vnworthiness that hir teres schulde touche oure lordes feete: sche wypede hem with hir here deuoutly: for sche broust no thing with hir fo precious to wype hem with: and alfo sche wyped hem so with hir here in amendement of that sche hadde before trespaced with hir here: that is to seie/ as sche hadefore vfed it in pride and vanite: than sche wolde putte it to the vse of mekenesse and deucioin. And alfo for the fervent loue and deucioin that sche hadde to hym sche wolde not be letted therof by the sechynge of eny clothe to wype hem with: but so wipyng his fete with hir here and after deuoutly kisynge hem ofte fithes. After sche anoyned hem with a precious oynement that sche broust with hir/ suppoysynge/ perauenter/ that oure lordes fete weren harde of the weie: and alfo for ynwarde deuocioun bygynnyng with drede at his fete/ as sche didde aftir with more boldenesse of loue anoynytynge his heued.

C Lorde god/ who fo wolde ynwardely thinke and take hede to this dede of this womman and alle the circumstauences thereof myche goostly fruyte schulde he fynde thereynne: sterynge to ynwarde repentauence of synne and to trewe loue of Jefu and grete deuocioun.

C But now forth as to the proceffe take we hede alfo of the manere of oure lorde Jefu in this time: how benignely and paciently he suffreth hir doo al hir wille: for it liked hym ful wele/ knowynge the ynwarde affeccsioun and trewe loue of hir herte.
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And so al that tyme he cese of etynge / and also with hym alle the gestes / wonderynge of the womman and of that vnkedee dede / and of the pacience of oure lorde Jefu and his suffraunce of hir / and specially the maister of the hous / Symounde / demed hym greteely in his herte that he wolde suffre suche a comune synful womman touche hym so homely / and in that he thoutte that he was no prophete / suppoysynge that he knewe hir not. But oure lorde / that passinge alle othere prophete knewe the leste thoust of mannis herte / answered openly to his priue thoustis / fschewynge therby hymself a verrey prophete and more than a prophete / and by a enfaemple of tweie dettoures he concluded hym / justifieng the womman that he helde so synful / and preuyng that fsche loued hym more / and fschewed hym more token of loue by her dede than he with alle his fest / and so fschewynge that not onely the perfeccioun of alle vertues / but also the justifieng of the synful flant principally in trewe loue of god. He feide to Symound as for a conculcioun thus: Many fynnes ben forseuhen hir / for fsche loued myche. And than he torned hym to Magdeleyne and feide to hir / as for a ful ende of that fsche asked: Thy feith hath faued the / go now in pees. A lord Jefu / how fwete and likynge was this worde to hir: / and with how grete ioye than fsche went away! Sothely it was so likynge that / as I trwte / it went neuere after outhe of hir mynde. And so was fsche perfitly converted to Jefu / leuyng her fynne fully / and lyuyng euer after in all honeste holily / and drawynge algate to hym and to his moder / withoute departynge / perfeuerauntly.

In the forfeide proces and the sentence of this gospelle ben many grete notabilitees to oure edificacioun / of the whiche we schulle touche fumme in partie: firft / as
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to a souereyn comfort of alle fynful folk we haue here
opounly schewed in oure lord Jesu the habundaunce of
his endeles mercy / that so done and so gladly for saw so
many grete synnes and trespasyes of this fynful womman :
and so dooth he to alle that trewely desiren and asken
his mercy. But here byhoueth charite and trewe loue
that was so specially commended of hym in this womman /
the whiche only refoormeth pees bytwene god and the
fynful man / as the apostle feith that charite couereth
the multitude of synnes / and with oute the whiche it is
impossible to plese god. For / as feynt Bernard seith / the
quantite of every mannis foule schal be taken and eftyned
after the measure of charite that is therynne: that is
to faye / that foule that hath myche of charite is grete /
and that hath litel is litel / and that hath nouȝt is nouȝt:
as feynt poule feith / after the reherfynge of many grete
vertues concludynge thus: 3i If I haue not charite / sothely
I am nouȝt. And thercfore feide oure lorde of this womman:
that for sche loued moche / thercfore sche had myche for-
ȝeuen / as it was feide biforn.

Furthermore also here haue we esaample of trewe
repentaunce and penaunce that is nedeful to forȝeuenesse
of synne schewed in this womman / Mawdeleyne / as we
haue herde: the whiche penaunce / as all holy chirche
techeth / shant in forwe of herte / in schrifte of mouthe /
and in satisfaccioun of dede. But here perauntrę summe
men thanken / after the safte opinioun of lollardes / that
schrifte of moythe is not nedefull / but that it suftifteth
only in herte to be schryuen to god / as this forfaide
womman was: for the gospel telleth not that sche spake
eny word by mouthe / and sit was hir fynne fully forȝeuen /
as it is feide: and as it semeth this is a grete evidence
for that opinioun. But herto is an anfwere refonable:
that our lord Jefu to whom sche made her confessioun in herte was there in bodily presence / verray god and man / to whom by vertue of the godhede was also opoun the thouȝt of herte / as is to man the speche of mouthe / as ofte fithes the processe of the gospelle scheweth and specially here openly bothe of the womman and also of the pharise thouȝte. Wherfore the thouȝt of herte onely was than to hym also moche as is now therewith speche of mouthe of man bodely. And for also moche as now in the newe lawe what tymge that we synyne dedly we offende hym / not only after his godhede / bot also after his manhede / that he bouȝt vs with fro synyne and goftly deth : therfore vs byhoueth to do fatisfaccioun to hym after bothe kyndes / by trewe penaunce knowle schenge our trespass bothe to god and to man / and askynge forȝeuenesse. And fithen we haue not here his bodily presence / as Mawdeleyne hadde / therfore in his stede vs byhoueth to schewe to the prest by worde that we haue offended hym as man / as we schewen to hym by repentaunce in herte that we haue offended hym as god / that is to saie at the lefte by dedly synyne : for therby onely we ben departed fro hym / and vnkyndely lefen the grete benefice that he saf vs in his manhede. Wherfore ȝif we wolde be restored aȝeyne and knytt to hym / as we were before in grace / we moȝte do fatisfaccioun not onely to hym as to god / bot also as to man that we haue forfaike by dedly synyne / in manere as it is seide. And for as holy chirche hath reſonably ordeyned and beden / knowleche by mouthe and make our confessioun trewely of oure synyne to the prestes that he hath specially ordeyned in his stede as his vikeres : herto by the wordes of the gospell / that he spake to his disciplis when he seide to hem thus : What so euere ȝe bynde in erthe / it schal be bounden in heuene :
and what that ye vnbynde in erthe / schal be vnbounden in heuene. Of this trewe penaunce nedeful for dedly synne not onely by repentaunce in herte bot also by schritte of mouthe to the pretst in goddes stede yf we mowen / for more god afketh not / and therwith of dewe satisfacioun folowynge / we haue perfiête ensaumple openly schewed in this blissid womman that was before so synful / Marye Magdeleyne / in the procese before seide of this gospelle as it is opoum inow touchynge the firste parte and the laste / that is to say repentaunce and satisfaccioun.

And as to the secounde / that is confessioun / thoo we rede it noxt of hir by worde spekynge: for that was none nede to hym that knewe fully hir herte / oure lord Jefu there beynge in his bodily preference / as it is seide. Neuertheless sche schewed the effecte of this confessioun perfiystone in dede / in that that sche wolde not sche we hir to hym in priuete as synful and askynge mercy / as sche myuste haue do bytwixe hym and hir or elles onely before his disciple: bot sparynge for no scheame / that is a grete parte of penaunce in confessioun / sche chas the place and the tymne where it myuste be to hir as open reproof and scheame / that was in the hous of the pharis / the whiche sche knewe wel hauynge indignacioun and despite of the synful: and also at the mete when it scholde be most wondrynge to hym and alle his gestes vpon hir: for the reproof and the scheame that sche hadde of hir synne was so grete withynneforth that sche forst at al scheame and reproue withouteforth. And so in that dede sche knowe lechede openly her synne in general and also by wille in spesial / not refusynge forto haue herde it reherfed and openly tolde of hym that sche came too / oure lorde Jefu: the whiche / as sche wiste wele / knewe in spesial the lefte parte therof / and that myuste resonably haue
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reprehended hir opunly of it or he hadde for3eue it. Bot oure curteyse lorde / ful of grace and of mercy / sawh that verray contricioun in her herte / and that good wille grounded in trewe byleue that he was verray god and that mystë fully for3eue her synne as hym liked: and therwith that sçhe hadde full hope to haue his grace and for3ifnes: and also the fercuent loue that sçhe hadde to hym: the whiche thre vertues ben nedefulle to ebery man that wolde haue for3ifnes of synne. And so withoute eny more penaunce he fully for3af alle hir synne / and bad hir goo in pees: that was pees of conscience fully made bytwixe hir and god and man: for hir trewe feithe and bileue / in the whiche were grounded perfityly hope and charite / as it is feide / hadde made hir faaf: and so sçhal it the moyste synful man that is or euere sçhal be / 3if he haue it trewely grounded in his herte by verray contricioun as sçhe had / for than withouten dowte he wolde not spare for any schame to knoweleche his synne by worde openly to man in goddes stede / as sçhe didde by wille to hym that was bothe god and man / as it is feide.

But here perauntrę femeth to some men that as the synful man sçhal folowe this womman by trewe forthenkynge of synne / fo schulde the preest folowe oure lorde in ly3te for3euyyne schewed therof / eniuyynge no more penaunce that he didde therfore. But here anfweren holy doctoures / that feien that the contricioun and forthenkynge of synne may be fo grete and fo perfite that it suffiseth withoute eny more penaunce to fulle for3euenesse therof: the whiche there as it is 3if the preest mystë fee and fully knowe / he schulde 3eue no more penaunce: bot for also moche as man feeth not the herte as oure lord Jesu / god and man / dide / and so he may not knowe it bot in party as by tokens withouteforth: therfore as
for the sike more or laisse as holy chirche hath ordeyned. And wolde
god that all synful peple wolde folowe this womman in
trewe forsthinkinge / and than withouten dowte thei
schulde haue of god ful forseuynghe were the penaunce
more or laisse of the præstes enioynynge.

Furthermore in the forseide proceffe of the gospelle /
oure lorde Jefu zaf ensaumplpe to the precheres of goddes
worde that they schulde not spare in tyme to seie the
sothe for displefynge of hem that sedden hem or seuen
hem othere bodily suystenaunce / in that / not withstondinge
that the pharise sedde hym / as he didde ofte / he repres-
hended hym openly in his owne hous of his mysbileue
and of his fals he thoust / in the whiche he hadde indigna-
cioun of the synful womman / and as it wolde seeme to
sternynge of his grete mawgrye he spared not to justifie
that womman that he demed fo synful / schewynghe hir
more louynge god than he and that sche was faued by
hir trewe byleue byfore hym that failled therof. But not
withstondynge this / on the tother side the pharise lafte
not after to sede hym and to doo hym humanyte / as
many men now done / the whiche / what tyme that a sothe
is seide that is contrarie to hir wille or oppynyn / they
withdrawen her humanyte and affeccioun fro hym that
feith it / be he neuere fo gode or vertuose in leuynghe /z
and sothely in that condicioun thei schewen hem self /
what fo euere thei bene / vnloynge to Jefu that is verray
sotfaftnesse / and more vnkynde than was this pharisee
and so worthy more reproue of hym and more peyne.
Neuertheles the prechour / or an other goftly man that
repræsenteth cristes perfone / schal not spare to seie the
sothe in tyme for drede of maugre / or withdrawynge
of fauour or eny temporel profite / zif he wole be the
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trewe membre of criift: and souereynly be: he war of
glofynge or fauour to erour / for that is moost abhomynable.

Also in this forseide processe of the gospelle / in that
that oure lord Jesu hererfed to the pharisee the goode
dedes of the womman / in the whiche he sayled / as that
sche wifhe his feet with here teeres that he didde not with
water / and fo forth of othere: and therewith he tolde
not what he didde to hym that sche did not / we haue
enfaumpole and techynge what tyme we ben tempted to
justifieng of oure selfe and reproue of othere / than to thenke
and haue in mynde the goode dedes and vertues that bene
or mowe bene in that other man / forgetynge oure owne
goode dedes or vertues and bringinge to mynde oure
defautes and trespasse. And so schulle we vertuolly
deme oure selfe and excuse othere / and so profijte in the
vertu of trewe mekenes / that he graunte vs / meroure of

Of the spekynge of oure lord Jesu with the womman
Samaritane at the pytte of water.

Yfell vppon a tyme that as oure lord Jesu schulde
goo fro the contrey of Juda in to Galilee he
moiste make his wey by the cuntrey of Samarye /
where was a drawe welle / that they clepeden
the welle of Jacob / that was a pytte of water: vppon the
whiche pytte he rested hym as wery of goynge. Lord
Jesu / what is this? That thou / that art the sothsaft way
and makere of all ethely wey / so art wery of the wey / the
whiche thoru3 thy souereyne myte berefte vppe and
conforte all othere in her wey? But thus woldeft thou
in thy manhede scheue all the kyndely infirmyte of man /
as in hunger and thrifte and werynesse ofte fythes / and
suche othere / forto scheue the verrey kynde of man that
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thou toke for our sake. And so was all thy bodely luyynge in this worlde pynefulle and trauailous to our enfaumple: blessed be thou euere.

In the mene tyme as he satte soo on the welle and his discipes were gone in to the nexte citee forto byggé mete there came a woman of that contree to fette water of that welle the whiche was clepide lucie andoure lorde Jesu willynge schewe to hir and by hir to othere his godhede spake with hir longe tyme of grete thinges and hire in goofly vnderstondyng. The whiche spekyng bothe of him and hir and hou his disciples comen aen and how at the wommanis word the peple of the citee comen oute to hym and helde hym with hem a certeyne tyme and after how he wente fro hem we passe ouer at this tyme for also moche as it is open and pleynely writen in the gospell of John.

But in this processe we movwe note in oure lorde Jesu fyrst a token of grete mekenes in that he wolde be allone. What tyme he sent his disciples in to the citee forto bigge mete and in that byggeynge enfaumple that it is leue fulle to goddis ferauntes forto haue money and referue it to hir nede. Also in that he spake so homely with that fymple woman alone and of so grete thinges as thou it hadde be with many grete wile men the pride and the presumcioun of many clerkes and prechoures is confounded and reproued the whiche if they schulde schew her wisdom or here kunnynge not onely to one man bot also to fewe men they wolde halde all as looft and fuche a fymple audience telle vnworthy to take her proude speche.

Furthermore in that the discipes broysten her mete to hym and beden hym ete there at the welle we haue enfaumple of pouerte and bodely pennaunce in his manere
of fedyngge after his travaile so there with oute the citee, and as we mowe supposse drynkyngge of the water: and that not only in this time, bot as we supposse ofte fithes when he went by the contre he ete in that manere, with oute the townes and the dwellynges of men, at somme ryuere or welle were he neuer fo wery or travailled in body: schewynge thereynne the grete loue that he had in pouernte and mekenes. He vfed not curious distynge of dyuers metes, rosted and sothen, ne preciuose vessele of fyluer or pewtre, ne delicate wynes, whyte and rede, bot only the clene water of the welle or the ryuere, etynge brede there with as a pore man mekely vppon the erthe. Also in that he anwered to his discipes firfste when thei beden hym goo to mete, and seide to hem thus: I haue mete to ete that ye knowe nouȝt: for my mete is that I do and worche the wille of hym that set me. And so he abode the comynge of men of the citee to preche to hem. Firfste we mowe see hou befy he was aboute goostly fedyngge: firfste fullfilyngge in dede that longeth to the soule and goostly fuftenaunce, though he hadde therto no grete nede: and so ȝaf he esfaumple to prechoures and curates forto doo.

Myche more goostly fruyte is conteyned in this gospel, the whiche who fo desireth to knowe more fully he schal fynde it in the book of feynt Austyne vppon the gospelle of John, where he maketh of the proceffe of this gospell a longe processe and clergial, ful of goostly fruyte. But for also moche as here is made mynde of the pouerte of oure lorde Jesu, as it is ofte before, and also of his abstynence: therfore of thys twayne vertues, perfectely tauȝte vs by esfaumple bothe of hym self and his discipes, it schal folowe after more plenarly in the nexte chapitre.
Hou the disciples of Jefu plukkeden the eeres of corne and eten it for hunger on the sabbot day.

On a sabbott day, as the disciples of oure lorde Jefu wenten with hym by the feeldes, where rype corn was growynge, they weren a hungred and pluckedden the eeres and froten hem bytwixe her hondes and eten.

And the pharífees, that euere aspyed oure lordes wordes and dedes forto take hym in defauȝte aȝenȝt hir lawe, reprooued heresore bothe him and his disciples, and seiden that it was vnleueful on the sabbot day. But oure lorde excused hem: first by nede, that is out take in the lawe, as Dauid and his men in nede eten the preestes brede that was elles forbeden: and also by that refouen that the preestes of the lawe on the sabbot day circumfisede and maden sacrificie, the whiche weren bodily werkynge not so nedful as that they didden: and also his prefence, that was lorde and auctour of the lawe, asaf hem leue.

But ȝif we take here inwarde entente, with deuȝgtes compasstoun of that nede of the disciples in the presence of her lorde all myȝti, we oweth refonsablye be stired to the loue of pouerte and bodily nede for his sake: for wonderfull it is to thynke that they that were chosen so specially to that his degree of apostles and there thourȝ made princes and domeynen of the worlde, schulde be putte in to so grete pouerte and nede forto ete the rawe corne for hunger, as they were vnrefonable bestes, and namely in his precenfe, that was maker of all mete and drink at his wille and lorde of all the worlde, as thouȝ he myȝte not helpe hem at her nede. Bot the good lorde, that didde all thing for oure sauaucyon, he soffred this nede in hem for the beste, as he toke in hym self all the nede of mankynde with oute synne, and so thouȝ he
hadde compashioun of hem in also moche as he loued hem tenderly / neuertheless it liked hym that nede in hem and the gode wille of hem therewith / that gladly suffred that nede for his loue : and so it plefed hym not only for her mede that he knewe moche therefore / but also for ens- faumple of us that schulde come after.

For here haue we specially that haue forfaake the worlde for the loue of god enfamule and fterynge to thre vertues namely that ben nedefulle to vs : that is to fayre / pacience in bodily nede / perfitte pouerte / and azenff gloteny vertoufe abistynence. And as to the firste / fithen the disciples of Jesu / that hadde lafte and forsaken all that they hadde forto folwe hym / suffred paciently and gladly fo grete nede of bodily hunger in his present / whome thei seien myraculously fede othere men and helpe at her nede / myche more we oweth to be pacient in bodily nede when it falleth that ben not so worthy ne so perfitely louen god / but rathere hauen deuered for oure mysteuynge and vnkyndeneffe azenff oure lord god myche more penaunce and difefe than he wole suffre vs forto haue : and perceuenture we comun neuere to fo grete nede forto suffre for his fake.

And as to the secounde / that is perfitte pouerte for goddes loue : we schulle vnderstonde that his pouerte passed in perfeccion the hizeft degre of wilful pouerte of othere withoute comparisoun : for othere mennis pouerte that haue forsaken for criftes loue alle richesfes and worschippes of the world is in reputacioun of men in also myche as it is holden vertoufe / as it is : bot his pouerte was in reprofe and despite of men in also myche as it was not knowane that he toke this pouerte priuely / bot as of nede : as it femed in the forseide proceffe of hym and his disciples when they eten rawe corne for hunger
and he halp hem not, and in many othere places of the gospelle he schewed hym as pore and nedy. And for alfo myche as that pouerte that cometh of nede and not of wille is in despite and reprofe, and all that knewen hym seien that he hadde neither house ne possessiouns, they had hym in the more contempte: for comounly fuche nedful pore men ben despised of alle men and sette at nouȝt, bot neuertheless they mowe be ful honourable in his fist, that thus saf enfaample therof: wherfore it is full perilous forto despise eny pore men.

But ȝif we wole wite who is vertuoufly and perfiȝly pore, we schulle vnderftonde that not only he that hath mad his professioun to pouerte, and that hath lafte all worldly riches as in auere with outeforth: bot he that there with hath that pouerte sette in his herte with ynnefort, so that he wil not ne loue ne desiere any worldly goodes or possesiouns, bot only that is nedeful to his leuynge. For ȝif a man be in pouerte and suffre nede with outeforth thouȝ lak of worldly goodes, and therwith he desire with de liberacioun in his herte with ynnefort more than hym nede, that man lyueth not in vertuoûfe pouerte, bot in wrecched nede with oute mede. For the lufte and the wille with ynnefort with full affente therto suffiseth to the fulllynge of fynne and to the losse of mede: wherfore he that wole be perfiȝly pore, he mofte loke that he neither haue nor desire more than is nedefulle to his leuynge. Of this vertuoûfe pouerte speketh feynt Bernarde: Sermone quarto de audentu: sermon quarto de natura domini: Cur iȝfe falsator &c: et in epistola ad ducem Conradiu &c.

Furthermore touchynge the thriddy vertue: that is abstinence, wherof aȝenst grottery we haue enfaample here in the disciples and also before in oure lorde Jesu. We schulle vndirftonde that grotterie is a vice aȝeyn the whiche it
byhoueth vs while we lyuen in this flesche forto haue con-
tynuel bataille / as holy sadres that knewen the temptacioun
thereof by long experience techen vs / and specially seyn
Bernard in dyuers places telleth hou we schulle flee glo-
teny / and norishe the body only as hit nedeth to the hele
thereof / and more schulde we not feke or desire to the
body. Wherfore in all that we taken ouer / that is to seie
to fulfille the luft and the likynge that paffeth the termes
of kynde and disposeth to deth bodily and goostly / and so
it falleth ofte that many men ben fo moche overcome with
the luft and the likynge of the flesche / that as unreasonab-
lessthei putten the lufte byfore the hele / takynge fuche
metes and drynkys / the whiche thei knowe wele contrarie
to hir hele / and after the whiche they wyten wele that thei
schul fele grete passiouns and sekenesse / and so not only
is the body vndisposid to serue god and vertuous occupacioun/
bot also the soule defoyled that he may not see god with
claneness of herte / as he made hym to.

And fotherly this is a soule vice and a perillous / and
neuerthelesse myche peple is blynde and deceyued in this
poyn / both worldly and goostly / that excusen hem
falsely by the loue of the flesche and the steringe of the
luft that comounly escheweth that is moost hoolesome to the
kynde yf it be not likynge to the senfulitie / and desireth
that is moost vnholysome yf it be delicate and likynge therto:
wherefor among alle the spicies of glotenye this femeth
moost reprouable / in also moche as it is not onely contrarie
to the soule / bot also destroyeth and fleeth the body.

And so he that taketh mete or drynke wilfully knowynge that it
is contrarie to hym and vndisposyng to bodily hele may
dred of his dome and reproue in goddes fist / as of a man
fleere and / that is worfe / fleere of hym self. Othere men
that ben overcome by the senfulitie and the temptacioun of
the flesche forto take of mete or drynke that is holme/ thow3 it be likynge / outhet in vntyme / or more in quantite than nedeth / or with grete luft and gredynes / ben more excubable for the comoun infirmyte of the firste fynne of Adam.

But for also moche as this vice of gloteny in alle his spices is reprouable / thersore it is nedfull to vs forto schewe it to oure power / and gete and kepe the vertue of discrete abstynence / as oure lorde Jesu and his apostles and other seyntes hauen bothe tuaute vs and 3euen vs enaumpyle: kepynge the body and sedyng as it is nedefulle thereto / after the kynde therof and the travaile that longeth thereto:
in manere as a horse oweth to be kept forto doo his jorne / so that he faille not by defaute in to myche abstynence on the tone side and that he be not rebelle to the spirite and to prowde by pamperyng on the other side / bot in a good mene of abstynence that techeth the vertue of discrecioun.

The whiche discrecioun / as seynt Bernard seith / is not only a vertu / bot also keper and ledet of alle other vertues:
for 3if that lakke / that semeth vertu is vice. As seint gregorie seith: Discrecioun is moder and keper of alle vertues. This discrecioun touchinge abstynence and sedyng of the body fitant generally in this poyn / as seynt Austyn seith in his book of confessious / that a man take of mete and drynke to suftenaunce of the body onely as he wolde take of medicyne forto hele his infirmyte. Wherfore ri3te as in takynge of medecyne man hath no reward to more or laffe / or to the preciosite / or bofstoufnesse / or swetnes / or bitternesse / bot only as it is most convenient and profitable to hele the foore or the fiknesse: so for also myche as hunger and thrufte ben enfirmytees of mankynde / thor3 the firste finne of man / mete and drynke that ben as medecyne to
Die mercurij

this infirmyte schulde be take only as for hele thereof as seynt Austyn seith. Thus moche is spoken here specially of abstinence and glottery by occasioun of the hungrre and the symple fode there azenft of the discipes of Jesu as it seide.

For also myche as here endeth the thridde parte of this book that soant in contemplacioun of criistes blesed lyf for the Wednesday vppon the whiche day to our enfaunce he bygan to fyn te azenft glotenye specially by his fastynge in deferte as it is seide before: the whiche vice of glottery he graunte vs of his grace to eschewe in the vertu of discrete abstinence to kepe that is blesed with outen ende. Amen.

Explicit contemplacio pro die mercurii et pars tercia et incipit contemplacio pro die Jouis que est pars quarta.

Of the fedynge of the grete peple with brede multe plyede etc.

Wo tymes as the gospell telleth that our lorde Jesu multiplie a fewe louses of brede and therwith fedde many thowfandes of men to the fulle. In the whiche processe takynge hede to the wordes and the dedes of our lorde as the gospell openly telleth we mowe see to our edificacioun goostly manye goode flerynges to loue him and thonke hym and worchippe hym souereynly and specially we mowe see in this processe that our lorde Jesu was merciful and curtais and kynde and discrete and circumpecte.

Firse that he was mercifulle schewen his wordes whan he seide thus: I haue pite and mercy vppon the peple. So that mercy flired hym and drowe hym to helpe hem and fede hem at her nede. For as dauid witnesseth: All the erthe is ful of his mercy etc.
Die jous

Also he schewed his grete curtesie and wonderfull kyndenesse in the cause that he asigned after seienge thus: For lo! now thise thre days thei abiden and suffren and beren me faystynge: and thei haue not wherof to ete. As they he were bounden to hem for her benefice done to hym in that they abiden so with hym: and nevertheles in sotheneess it was for her owne gode and profite and not for his: but that is his fouereyn kyndenesse and curtesie and endeles goodnes that he hath likynge to dwelle with vs only for our profite and saucious thou; there be there thorus as to hym noon encrese of his goodnesse. Wherfore alle tho that folowen hym by good leuynge: and gladely heren his doctrine: and kepyn his heftes: he loueth and haueth likynge to dwelle with hem goostly and faileth neuere to helpe hem at her nede.

Furthermore our lorde Jesu takynge hede that many of the peple were come to hym fro ser contrey: and seynge the perille of the puple in to myche faistinge by cause of the grete trauaille that they schulden haue in her goyng azen: feide thus: 3if I suffre hem goo home aseyne into her owne hous faistinge: thei schulde faile and perifshe in the way. Where he schewed that he was dicrete and circumspecte: seynge bifoire her nede and vnmyyte: and therfore ordeynynge helpe and remedye bifoire by her bodily sustenance that was nedefull to her trauaille that come after. And so in this speche and dede of Jesu is doctrine and ensaumple of dicrecioun to prelates and hem that han cure of 0there to take hede of hir infirmyte and of hir trauaille: and therafter ordeyne hem bodily sustenaunce couenable and sufficent: that they faille not by defaute in the wey of this bodily lyuynge in erthe.

Alfo in the forfeide proceffe we mowe vndirftonde goostly the gracious gouernaunce of oure lorde Jesu to vs
Die jouis

leuinge in this world eche day: for we haue not to eten bodily or goostly bot he seue vs. and so is f he suffre vs fastynge: we schulle faille in the weie: for withoute hym we mowe not helpe oure selpe in eny goostly nede. Wherfore we haue no mater of elacioun or veyne ioye of oure self what tyme that we felen any goostely comforte or profyte in goostely exercise: for it is nouȝt of vs: bot only of hym.

And so is if we take good entente: we mowe see that they that ben trewe seruantes of god and chosen of hym: the more perfite that they ben in leuinge: and the nerre god: and more excellent in his giftes of grace: the more meke they ben and the more abiecte in her owne sight: for they knowen wele that they haue nouȝt of hem selpe but wrecchenesse and synne. For the nerre that a man cometh to god: the more clerle is he hath goostly: and so he seeth the more clerly the greet goodnesse and the mercy of god. Wherfore pride and veyn ioye: that comen of goostly blyndenesse: mowe not haue place and restynge in his soule: that is so listened thorouȝ grace: for with outen dowte he that knewe wele god and sothely examyned hym selpe myȝte not be proude dedly.

Also here is greet comforte to synful men of the grete mercy of oure lorde Jesu: is if they wole torne asen and come to hym by verray repentance what tyme they ben departed fro hym and gone into the ferre cuntrie of wickednesse: for as the gospel telleth: that he was specially tirement to mercy of the peple for also moche as some of hem were comen to hym fro ferre contre: so with outen dowte wil he to every synful man that wole come to hym goostly: as it is seide by his wey of departinge neuere so longe before. Amen.
Die jouis

Of the sleynge of oure lorde Jesu whan the peple wolde haue made hym her kyng.

After that oure lorde Jesu hadde fedde the peple to the fulle;/as it is seide in the next proceffe bifoire;/thei seigne his myȝt in that myracle;/and how he myȝte helpe hem at her nede;/for here temperel profite they wolde haue made hym her kyng.

But oure lorde Jesu knowynge this wille of hem;/hem vnwetynge;/fledde in to the hille so that they myȝte not synde hym./And this was that hille;/as some clerkes seyne;/vppon the whiche he made that excellent sermoun that is spoke of bifoire./And thus he fledde;/for he wolde not haue temperel kyngdome and veyne worldes worchippe.

But take we here good entente how and in what manere he fledde this worchippe effectuely with outhe fesyngynge./Fyrste;/he badde his discipes take the schippe and goo into the water bifoire hym;/and than he allone went vppe in to the hille;/so that ȝif the peple wolde seche hym amonc his discipes;/they schulde not synde hym.

And so he skaped away fro hem that fouȝtten hym to worchippe;/ȝeuynge enfaunple to vs/forto flee temperel worchippe;/for he fledde not that worchippe for hym self;/bot for vs;/knowynge what peril is to vs to coueite or defire temperel worchippe;/for sothe that worchippe is one of the mofte perilous gnarre of the enemy to kacche and begile mannis soule;/and one of the heuyest seyr thene that draweth doune and ouercometh the soule dedely;/whether it be worchippe or prelacie;/or of temperel lordes schippe;/or of grete kunnynge.

For skarfely is there any man that hath delite in worchippe;/bot that he is outhere in grete peril of fallyng;/or elles fully falle doune in to the pitte of dedly fynne;/as we mowe see by many refouns:/firste;/for alsome myche as he that hath grete delite in wor...
Die jouis

schippe is besy alle tymes in his mynde howe he may kepen
his worchippe and make it more: and so as feynt gregorie
seith : In also myche as a man hath sette his likynge in
thing that longeth to the worlde or the flesche here bynethes-
forthe/ in so myche is he departed fro the goftly likynge
and love of god and heuenly thinges aboueforthe. Also he
that loueth worchippes is besy to procure and geten hym
frenedes that mowe kepe hym in his worchippe and also
furthere hym to gretter worchippe; wherfore often Sithes
falle dyuers causes in the whiche he offendeth god and
his owne confciense forto plese suche frenedes: and in the
fame manere he maketh hem to doo for hym. Also
comounly he hath indignacioun of othere that ben in wor-
chippe and bakbiteth hem to make hym selfe more worchip-
full and more worthy: and so he falleth in to hate and
envie of his brothere. Also he halte hym selfe in his owne
fght / and also defireth to be halde in othere mennis
si;te / worthy and worchipful: and so he falleth in to the
foule vice of elacioun and pryde and veynglorie: but ther-
fore as the apostle seith : He that halt hym self as ou3te
worth/whanne in fothenesse he is noght/ he disceyueth foule
hym self / etc. And thersore seith oure lord to his disciples
in the gospell : Whan 3e haue done alle things that ben
beden to 3ow / seith 3e sothely with herte: We ben vn-
worthy and veyne ferauntes. But this may not he seie
that holdeth hym selfe worthy and worchipful. Further-
more at the lafte whan this likynge of worchippe is roted
in man / he is so hungery and gredy after worchippes that
he may not be filled / but every daye procureth newe wor-
chippes and grettet / and the moo that he geteth the moo
he coueiteth and defireth / for he halte algate hym self
more worthy and more worchipfull than he was byfore /
bothe in his owne si;st and in other mennis si;st: and so he
Die jouis

falleth in to the depe couetise / that is the foulest vice and roote and cause of many other vices.

Of this veyne delite in worshippes and of the peril thereof seynt Bernard speketh to men specially in this manere: Alle we ben noble and worthy creatures and of a grete manere wille: wherfore kyndely we desiren hizenesse: bot woo to vs 3if we wolde folowe hym that wolde sette his fete in the hille of lordschippe and hiz myste and be like to god in worchippe / that was lucifer / that thus fteihe vp by proude wille in to this hille of hizenesse: firshe a glorious angel / bot sopeonly fel doun therefro made a foule fende of helle. Alfo taketh hede furthermore that he / that foule fend / after his falle coueitynge by his wicked envious wille to caste man doun fro his blisse / he dorse not tempte him forto fteihe vp to that hille of lordschippe and grete myste that hym self so sodeynly fel doun fro: but as a falshe treachour he schewed hym another hille like therto / that is to faye the hille of grete kunynge / and counseilled hym falsely to fteihe vp in to this hille by proude desire of worshippe whan he feide to hym in this manere: 3e schulle be as goddes thorou grete kunynge / knowynge bothe good and ille. And for alfo myche as man 3af his aften to his fuggefioun therfore he felle doun as he didde.

And so we mowe fee that coueitise of grete lordschippe and hiz myst pruied the aungel of blisse: and desire of grete kunynge despoyled man of the ioye of endeles lyf: and of bothe meschiefes was grounde and cause delite and desire of veyne worchippe. 3if we drede the fal of the aungell and of man we moste flee in wille fro bothe thise hilles of hiz lordschippe and grete kunynge / and go vp with oure lorde Jesu in to the hille of contemplacioun and duocioun by mekenes / forfakynde the worlde and the wille to worchippe of the comoun peple as he didde.
But in this sleynge fro the peple and goyne of hym alone in to the hille as it is seide byfore in the processe of the gospelle take we hede to oure edificacioun how he lafte his disciples and made hem azenf hur wille to take the schippe and goo in to the see withoute him so for they wole not her thankes haue ben departed fro hym and in that was here desire good forto dwelle euere with her lorde. Neuertheles he ordeyned othere weies seynge what was beest for hem. And so then they mekeley didden as he bad and weren obeiaunt to hym thow3 it so were that it were neuere so greuous and harde to hem.

Thus it fareth comounly with goostly lyueres by specl felynge of the presence of Jesu and of his absence in her soule they wolde not that he schulde euere goo fro hem as by specl goostly comfort in any tymes but he doth othere weies for he gooth and cometh as it is his wille and for her befe. Bot what schal suche a deuoute foule doo whan sche feleth her goostly spoufe Jesu so with drawen touchynge his specl conforte Sothely sche byhoueth besily and ofte clepe hym azen in to continual desiere and deuoute prayer and in the mene tymes paciently suffre the absence of her spoufe and by enfauple of the disciples of Jesu that thor3 meke obedience at his biddynge wenten in to the schippe and token the water in his absence suffre the wawes and tempestes of temptacioun and adversite and paciently abide til he wil of his grace come in to that foule and make reste and pees as schal folowe after in the processe next to come. Of this mater seynt Bernarde in dyuerse places maketh faire processe and deuoute the whiche for alfo myche as it longeth and is pertynent specially to goostly folk and alfo as I hope is writen sufficiently in dyuerse treetes of contemplacioun and we paffen ouer here as we done in many othere places
Die jouis

fuche auctorites of him lefte this processe of crietes blisfled
lyf schulde be tediose to comune peple and fymple soules
to the whiche it is specially writen. Amen.

C Of the prayer of oure lorde Jesu in the hille: and hou after he came to his disciples vpon the water goinge.

A fter the disciples of oure lorde Jesu were gone in to the schippe and the water: as he bad hem:
and as it is feide bifoere: he went vp into the hille allone: and there was he occupied in prayere into the ferthe part of the nyct: foo that three partes of the nyct that were pased he hadde contynued in prayere. And thus we reden that often fithes he 3af him to prayere. Wherfore take we here good entente in what manere he prayeth: and how that he loweth hym in his manhede: and meketh hym to his fader of heuen: he cheseth solitarie places and goth to hem allone to praye:
and doth his tendre body to penaunce: and waketh longe wakynges. He prayeth as the trewe herde for his schepe:
for he prayeth not for hym self: but for vs as oure aduocate and mediatour bytwixe the fader and vs: and also he prayeth to enfaumple of vs that we schulde ofte fithes praye and specially loue prayer. For ofte fithes he bad his disciples and tauȝte hem forto praye: and so that he bad hem by worde he schewed in self dede: he tauȝte hem and feide: It byhoueth and is nedefulle euere to praye and noȝt faile leuynge therof: schewing that contynuyng and ofte afkyng in prayer geteth at the lafte with ouen faile that thing that is asked. And hereof he tolde enfaumple of the domefman: that at the lafte thorus longe crienge and afkyng of the wydowe dye her riȝt: as the gospelle of luke telleth. Also to fîre hem forto praye beſily: and trîfte forto gete that thei asken: he tolde another enfaumple

of a frende that at the lasfe thoruȝ myche afkynge lente to his frende the brede that hym neded / as the fame gospelle telleth in proceffe concluyynge and seinge thus : A\keth/ and it schal be ȝouen to ȝow.

And alle this he seide to teche vs the vertue of good prayere : the whiche may not be estymede / for the vertu therof is so myȝty and so grete that it geteth all goodnesse and putteth away all manere of wickednesse. Wherfore ȝif thou wilt paciently suffre aduersitees and myȝtily ouer- come temptaciouns and dïses / be thou a man of prayer. Also ȝif thou wilt knowe the sleiȝtes of the deuel and be not begiled with his fals fuggesiouns / be a man of prayer. Also ȝif thou wilt take the freȝt wey to heuene by traȝuaile and pennaunce of fleche and therwith gladly contynue in goodos seuerice / be a man of prayer. Also ȝif thou wilt putte away veyne thouȝtis and fede thi soule with holy thoȝtis and goosly meditaciouns and deuociouns / be a man of prayer. Also ȝif thou wilt stabe thy herte in good purpos to goddis wille / putting awey vices and planting vertues / be a man of prayere for thoruȝ prayere is goten the ȝiȝte of the holi goste / that techith the soule all thing that is nedeful theerto. Also ȝif thou wilt come to heuene by contemplacioun / and fele the goosly swetnesse that is feled of fewe choften foules / and knowe the grete gracious giftes of oure lorde god that mowe be feled but not spoken / be a man of prayere for by the exercis of prayere specially a man cometh to contemplacioun and the felynge of heuenly thynge. Here mowe we see of hou grete goosly myste and vertue is deuouȝte prayere : and to confirmaicioun here of and of alle tho thynge that ben seide byfore / that holy wright and doctoures seinge fully prouen. Fervermore we haue a spesial profe in that we seen euery day by experience dyuerȝe perfones / symple and vnlettered / by
Die jouis

the vertue of prayere gete and haue alle the thinges that ben feide biforn and many mo gretter ȝiftes of grace. Wherfore myche ouȝten alle criſten folk be fīred to the exercice of prayere; bot principally thei that ben religious; whos manere of lyuyngge is ordeyned more specially herto. Of this vertue of prayere; and hou our lord god þueuth to hem that deuoustly asken hym in prayere that thing that thei asken in manere as it is moost废话ful to hem; feynt Bernarde by deuoute proccess telleth in dyuers places: the whiche proccess passing ouer torne we to oure lorde Jefu and his disciples and the forseide proccess of hem.

What tyme that oure lord Jefu was allone prayeng in the hille; as it is feide; his disciples weren in the fee in grete difeſfe; for alſo moche as the wynde was ægenſt hem and the schippe in poynſt of perifhyynge thoru the grete wawes and the grete tempeſte that was rifen in that tyme. And so we moue fee ȝif we take good hede by deuoute compaſſiouν in what mescſieff and tribulacioun they weren at that tyme; bothe for the grete tempeſte that was rifen vppon hem; and alſo for the nyȝtes tyme; and principally for thei lakkeden her lordeſ preſence that was all her reſute in her nede. But he; that gode lorde that knewe what was beſte for hem and that suffried this difeſfe of hem for the tyme; when he fawh tyme alſo ſenthe hem comforſe and helpe; and so at the ferſhe wakynge of the nyȝt he came don fro the hille; goynge vppon the fee and comynge towarde hem. Now beholde we here yν wardely how that blifſed lorde; after his grete travaull of longe wakynge and prayeng; cometh downe allone in the nyȝt tyme fro that travaullous hille; and parauntre fτonye and barefote. And so goth he faddely vppon the water as it were on the erthe; for that creatoure knewe her maker and was obeifaut to hym at his wille. And what tyme
he came nyh the schippe the disciples supposing that he had ben a fantasme criden for drede: and than he/ benigne lorde/ hauynge compaission of hem and willynge that thei schulde no lenger be destourbeled and travaulled/ sikered hem of his presence and feide: I am he that ye desiren/ beeth not adred. And than petre/ that was more seruent than othere/ trisfyng of his myster/ at his biddyng bygan to goo towarde hym uppon the water: bot anone as a grete wynde blewe he faileth in blyeue and drede/ and so bygan to drenche: bot the gode lorde with his riʃt honde toke hym vp and kepte hym fro perishinge/ and than went in to the schippe with hym. And anone all the tempest ceed and all was in pees and grete tranquillite/ and so the disciples/ with grete reverence and ioye recseyynge her lorde/ weren putte in grete refte and foure- reynly conforted by his blestid preseence. This is the proceffe of that gospelie schortely.

In this proceffe touchynge the disciples we haue goostly doctrine and esample of pacience in tribulacioun and of the profit therof/ as we hadde before touchinge hym self of the vertue of prayer/ as it is seide. Wherfore we schulle vndirftonde that as it felle with the disciples bodily/ so it falleth with vs all day goostly. Oure lorde Jefu suffreth hem that ben chosyn of hym forto be diseed and haue grete tribulacioun in this world/ bothe in body and in soule: for als holy writt witnesseth: He beteth euery child that he recseyueth to his grace: and as the apostle poule seith: Alle tho that ben with outhe discipline ben not kynde children/ bot of avoutrie. And it is spedefulle to vs so to be beten and to suffre tribulacioun and dise in this worlde for many causse: for thereby we ben taut forto knowe oure self and oure owne wrecchednesse: also there thoru: we profiten goostly and geten
Die jouis

vertues/ and when they be goten there thoruʒ kepe hem the bettre: and fernermore/ that is moste of alle/ there thoruʒ we tristely hopen and abiden the euereafystyng mede in the blisে of heuens: wherfore we schul not be discomforted by hem or inpacient in hem/ bot rathere coueite hem and loue hem. Bot for alfo myche as the profite of tribulaciouns/ thouʒ it be myche worthe and of grete vertue and myche mede/ neuertheles many men thenken hem ful harde and grucchen ȝens hem as importable bycaufe that they knowen not and sene not the vertue of hem. Neuertheles many holy doctoureys tellen and techen vs the grete profyte of hem in many places to conforte vs gladly forto taken hem and paciently fo bere hem: and spesially amonge othere seynt Bernard in dyuerse tretys. Wherfore haue we no wonder thouʒ ȝoure lord Jesu suffred his disciples/ the whiche he loued fo spesially/ to be turbled with tempestes/ as it is seide/ and suffre tribulaciouns: for he knowe her goste profyte thereby: for ofte we rede that her schippe was in peril by tempestes and contrarie wyndes/ but it was neuere drowned ne fully perished: and no more schulle we what tribulacioun fo euere come to vs ȝif we suffre paciently and triste fully in the helpe of ȝoure lorde Jesu/ that wole not faille vs at ȝoure nede. Amen.

How the pharissees and othere token occasioun of sclaundre of the wordes and the dedes of Jesu.

E schulle haue no wonder thouʒ somme men taken occasioun of sclaundre of ȝoure wordes and dedes/ be they neuere fo gode and trewe: for fo it byfel of ȝoure lorde Jesu ofte sithes: and ȝit myste not he erre in worde or dede. Wherfore byfel on a tyme that the pharissees afkedon him: Why that his disciples wafched not her hondes whan thei went
to mete? And in that thei kepte not her custome after the techynge of her elder. Bot oure lorde feynge that thei charged more the wafchynge with outforth and bodily clannes than vertues with ynnesforth and goftely clannesse/ anwered harde aȝeyne/ reprouyne hem/ that thei breken the heftes of god for her tradiciouns and bodily observaunces declarynge after/ that vices that comen oute of the herte defoillen more a man than doth the bodily mete taken vnwasched. Wherfore they were gretely sclaundred and stried aȝenst hym: bot he toke none hede thereof/ for they were blynde in soule thorou malice.

Also ofte fithes oure lorde Jefu wrouȝte myraclles vpon the sabbot dayes/ that weren goddes haly dayes to the Jewes as ben the fondayes now to cristen men: and that he didde to confusioun and reproue of the Jewes that kepten freijtly the lawe in bodily observaunces and not in goftly vndirftondyngge/ as his wille was: for he bad not the hali day forto leue therynne good worchynge and dedes of charite/ bot forto ceue and absteyne fro fynne and bodily werkes. Wherfore they weren gretely sclaundred/ that is to faie token occasioun of sclaundre aȝenst hym/ and conspired into his deth and seiden: That that man was not on goddes halue that kepte noȝt the Sabbott daye. But oure lorde lafte not therfore to worche myraclles and doo dedes of charite in tho dayes: bot meche more dide hem forto destroye the Jewes errour forfeide.

Another tyme also whan he tauȝte in the synagoghe goftly lore/ and seide that he was the brede of lyf that came fro heuene/ and how it byhoued to eten his flesche and drinken his blode who s Schulde be sauf and haue euerlaȝynge lyf: they vnnderftondyngge his wordes fleschely and not goftely gruccheden aȝenst hym and token occasioun of grete sclaundre. And many of his díçiples thorou
Die jouis

that myfndirfondynge fleschely forsoken hym/ bot petre in the name of the xij apostles answered that they wolde not leuen hym: for he hadde the wordes of euerelaftynge lyf: and so that was fclaundre to the badde was vertues to the gode.

C In the forseide wordes and dedes of oure lord Jesu we haue enfaumple that we schulle not lette to do gode werkes for occasioun of fclaundre vnfkilfully taken of othere / or for enuy and yuel wille of hem / and specially of that dede that is necessarie to soule hele we schulle not cefe for eny fclaundre. Wherfore feynt gregore seith / that a man schal rathere suffre fclaundre forto arise than he schal leue the trewthe / that is to feie in thre maneres after the comoun sentence of doctoures: first / of the trewthe of good lyf man schal not cefe for fclaundre / that is to saie he schal not doo dedely synne for puttyng away of eny fclaundre: alfo / a doctour or a prechour schal not teche or preche false for eny fclaundre / bot in case he may holde his pees of a certeyne trewthe / as what tym he knoweth that the hereres ben obstynate in errour and schulle be the worfe if that trewthe were feide: the thridde is trewthe of riȝt wifornesse that schal not be lafte for fclaundre / that is to saie a domesman schal not ȝeue false dome / ne a wittenesse bere false recorde for any fclaundre. Bot of othere certeyne dedes that nowe be lafte with outen peril of soule a man schal otherwhile cefe / thouȝ they ben goode in hem selfe / forto putte away occasioun of fclaundre: as the apostle poule seith: That he wolde rathere neuere ete flesche than he wolde there thoroȝ ȝeue occasioun of fclaundre to his brother.

C Also in the forseide processe of oure lorde Jesu we ben tauȝte forto charge more the clannesse of soule / and that disposith to vertues/ than bodily clannesse and honeste with

L 2
outeforth that is no vertu ynne. Neuerthelesse honeste
and bodily clennesse is good so that it dispose not to veyne
glorie or curiosite or leccherie or othere synnes: and
so ben good costomes that ben grounded vpon refoun
forto ben kepte: bot the biddinges of god and the ordy-
naunces of fouereynes in holy chirche ben myche more
forto charge. Wherfore in this poynt erren many cristien
men: and specially religious that chargen more bodily
obseruaunces and customes: thou: they dispose to none
verte and ofte ben ajenst refoun: than thei done
the biddinges of god and the doctrine of holy sadres touchinge
charite: mekenesse: pacience: deuocioun in prayere: des-
crete abstinence and othere vertues: wherfore they mowe
drede the reproue of oure lorde Iesu priuely: that he
reproved the pharisees openly: as it is seide biforn.

C Ca ram.
xxix n.

C Of the special rewarde of oure lorde Iesu byhoten to
alle thoo that forfaken the worlde for his Ioue.

W Hat tyme oure lorde Iesu: by occasioun of
the riche man that wolde not leue his temperel
goodes for perfeccioun: seide: That it was
harde to a riche man to entre into the kyng-
dome of heuene: the apostle petre in the name of alle his
felawes: the xij apostles: asked of hym what rewarde thei
schulde haue that hadden forfake and lafte alle worldly
things for his sake. And than oure lorde answered: not
only byhetyng to hem a fouereyn mede in the bliffe of
heuen: bot also to alle othere that forfaken fader and
moder and othere kynne and temperel goodes of his louve
the hundred folde in this worlde and after lyf euerlastyng
in an other world to come. Wherfore alle thoo that
hauen taken hem to goostly leuynge and fully forfaken
the worlde hauen mater of greet goostly Ioye and special
comforte in this byheste of Jefu; not only for the euere-
laftynge lyf in heuene; that thei tristiely hopen to haue by
his gracious byheste; bot also for that hundred folde
rewarde that they schulle fele in this bodily lyf; siz thei
trewely loue Jefu and fully forsaken the worlde: that is
neither gold ne filuer; ne deynte metes; ne precious
clothes; bot goostly richesse of vertues and conforte of the
holy goost: the whiche he all onely knoweth that by expe-
rience feleth it in hym self; and that is amonge othere clene
conscience and refe in soule; loue of pouerte; chaftite;
pacience; and othere vertues. And what tyme that oure
goostly spoufe Jefu wolde and to whom; the sensiblle presence
of hym felte; bothe in body and soule; that passeth not
only an hundred folde bot also a thousands folde alle the
fleschely likynge of erthe. This special sifte of Jefu is
knowen of goostly folk bisoreseide; bot it is hidde to
fleschely folk that haue fette her herte in conforte in this
world: as the prophete Dauid; felynge this sifte; speketh
to god in this manere: Lorde; how grete is the multitude
of thy swetnesse that thou haft hidde to hem that dreden
the. Of this matere feynt Bernarde maketh a deoute
processe in a tretys of hym that is cleped De colloquio
Symonis et Jefus; spekynge more plenerly of this goostly

Of the tranfiguracioun of oure lord Jefu in the hille.
We lorde Jefu criste willynge to conferme
and stregthe his disciples in that trewe byleue
that he was bothe god and man; he schewed
hem that he was verray man by that he suffred
after the kynde and comoun infirmyte of man: and also
that he was god by the myracles that he wro3te aboven
the comune kynde and my3t of man: and therwith also
he enforcer hem and tolde hem bifoere that he schulde suffre peynefullly the harde deth as man and after arise vp gloriously to lyfe as god. And to this ende what tyme that / as the gospell of Matheu and Marke and Luke tels leth / he had tolde his disciples that he schulde suffre many reproves and despites in Jerualem / and at the lafte be flayn and dede / and after that he schulde rife fro deth to lyue the thridde day : than furthermore he concluded and seide that there were some of hem that there stoden at that tyme the whiche schulde not taffe bodily deth til thei seien mannis fone / that was hym self / comynge in his kyngdome / that is to seie apperynge in a wonderful and joyeful cleere-ness of this manhode longinge to his kyngdome.

And than forto fulfillle this byhefte / aboute the viij day after he toke with hym peter and James and John vppe into an hige hille that was / as clerkes feyn / cleped Thabor / and there he was tranfigured in her fishe / that is to seie torned oute of the lowe likenesse of seruant in to the hige and gloriful likenes of his kyngdome : for his face schone as the sonne and his clothes were also whyte as the snowe : and therwith there appereden Mofyes and helie spekynge with him of his passioun that he schulde suffre in Jerualem. In the whiche blisful fishe the disciples rauifched / and specially Petir / forsteyng all erthely thing coueyled and desired forto haue dwelled fishe there in that blisful place / and seide: Lorde / it is good that we abide and dwelle here : and therfore / jif thou wilt / make we here thre tabernacles : one to thee / one to Mofyes / and one to hylie. Bot he wiste not what he seide : neither in that he wolde haue dwelled with Jefu in blisse bifoere that he suffred with hym the passioun of the deth / as he hadde tolde hem bifoere that he schulde doo / nor that he wolde haue seuered hem thre that were alle one as in goostly felynge / the lawe / the pro-
Die jouis

philosophes/ and Jesu: and therefore fortore conferme hym/ that is fortore seie petre and his felawes/ in trewe byleue of Jesu that he was goddes fone and that thei schulde here and folowe hym in all thing/ therwith a brighte clowde ouer schadewede hem/ and out of the clowde came a voise fro the fader of heuenes feienges: This is my byloued fone in whom me liketh wele/ and therfore hereth se hym. That is to seie in alle that he techeh/ for he is verray soothfaes neffe withouten leysynge: and therwith foloweth hym in that he scheweth/ for he is the riȝt wey withouten errynge: whom se haue herde bothe in the lawe/ that is vnderstonde in Moyfes/ and in the prophetes/ that ben vnnderstonde in helye. And than whan the discipes hadde herde this heuenly voys byforeseide of the fader/ they felle doun to the erthe on her faces with grete drede: for the infirmyte of man myȝte not bere that heuenly voyce aboue kynde. And than oure lorde Jesu benignely lifte hem vppe/ and badde hem not drede. And therwith they lifynge vp hir eighe and lokynge aboute hem feynge no moo bot all onely Jesu. And as they wenten doun the hille he bad hem telle no man that they hadde feien til he/ mannis fone/ were rifen fro deth to lyue. 

This is the processe of the gospell/ in the whiche whofo hath grace of goostly vnnderstondynge and swetnesse may fee many good notabilites ftrengge to lowynge and despifynge of man hym self and to fervent dejocioun and loue of god/ and specially he that hath feynge abouen kynde/ seuen by special grace/ may taffe and haue myche goostly conforte: that he graunte vs parte of/ Jesu crifte. Amen.
Die jouis

Of the seke man heled at the water in Jerusalem cleped *probatica piscina*.

Here was in the citee of Jerusalem in the manere of a pond a standyng water closed aboute with fyue dores in the whiche water the schepe were waschen that were offred in to sacrificie in the whiche water also after the opinioun of some clerkes lay the tre of the holy croffe: where it byfel as by wey of myracle that ones in the 3ere that water was gretly stered and meved of the angel of god. And than what seke man myste firste entere in to the water he was heled of his infirmyte: wherfore many seke men dwelleden contynuelly by that water abydynghe the meynge therof by the angel among the whiche there was one liggyng in his bedde on the paleys xxxviiij 3ere. The whiche manoure lord Jesu heled on the sabbot day and badd hym bere awey his bedde and goo as the precesse of the gospelle telleth more plenerly.

In the whiche processe we mowe note specially thre things to our edificacioun firste in that ourle lorde Jesu aske the seke man whether he wolde be made hole: we mowe vndirftonde that ourle lord god wole not seue vs grace and goostly hele bot we willen and desife it. Wherfore tho fynful men that desife not and wole not affente to goddes wille of her goostly hele and her sauaicioun ben damnable with outen excusacioun for as feynt Auftyne seith: He that made the with oute the wil not iustifie the with outen the. The secounde notabilite is that it byhoueth vs to be war and befy after we be deluyered and clenfed of fynne that we falle not wilfully aseyne therto lefte that ourle vnkyndenesse in that partie worthily be punyfched more harde of ourle lord Jesu. Wherfore
Die jous

he seide to that seke man that he hadde heled: Go and wille thou synne no more / left worfe bifalle to the. For ofte fithes it falleth that for goostly infirmyte / that is to seie synne/cometh bodily infirmyte: and fo thorouj delyuerynge and afoillynge of synne ofte tymes the body is heled of bodily sikenesse. The thridhe thing notable is that wicked men gladdely suppojen vertuouse dedes of othere men into the worfe partie / and so they lefen here mede: comounly as goode men on the tother side suppojen all thinge in to the bettre parte in encrese of her mede. Thus the Jewes / full of envie / whan thei seien that seke man made hole myraculoñly of oure lorde Jefu / and berynge away his bedde on the fabbot day at his bids dyng / they aarsed hym: Who bad hym bere his bedde? bot they aarsed not who made him hole. And so thei token that parte that hem thouste was reprouable: bot thei laste that parte that was commendable. And thus comounly thei didden in alle the myracels of oure lorde Jefu. In the same manere worldely men and flechely tornen into the worfe partie that good men and goostly tornen into the betste partie: for they that ben in charite and dreden good / lyuynge rijtwifly / aretten alle thinge for the betste and to goddis worchippe / whether it be prosperite or aduertisite / knowynge that all thing is done rijtwifly by goddes wille or his sufferaunce: and so in all thinge spirituel men wynen and geten mede: se / so serferth that of her owne synnes and othere mennis / and of the deuele werkes / thei profiten and wynnen goostly / as seint Bernarde scheweth in dyuerse places. Who so hadde this grace perfite to suppoñe and arette alle thinges that bifelle in to the better parte / he schulde move sufure tribulaciouns and temptaciouns withouten grete dises / and by longe exercise come to the grete reste of soule that ful selden or
Die jouis

neuere schulde he be deftourned with eny thing: bot it
schulde be verifled in hym that the wise man feithe: What
foeuerie biscal to the riwyis man / it schal not make hym
fory. In capitulo de Canaanæ 30e.

Furthermore in the ferseide proceffe in the special
mynde of the aungel / we schulde vndirstande that goddes
augeles ben as mynyfres and menes bytwixe god and
deuoute soules / as seint Bernard feithe. Wherfore we
oweth to worfchippe hem and honoure hem and thonke
hem: and for alo moche as thei ben contynuelly presen
with vs we schulde escheewe to thanke / or speke / or
do / that myste offend the hem: for thei ben oure keperes /
ordeyned of god and bey aboute vs / coueigntynge algate
oure goftly profite. Of this mater speketh seint Bernard
super Psalmum Qui habitat / sermonæ xlx / ibi angelis suis
mandauit de te. Item super cant. sermonæ lxx.

How oure lorde Jesu kafte oute of the temple the
biggeres and the felleres a3enf goddes lawe.

Wo tymes / as the gospelle maketh mynde / oure lorde Jesu caft out of the temple the
biggeres and the felleres there inne / and that
with a scourge made of cordes: the whiche dede
among alle the myracles that he wrouste semeth wonder-
fulle: for what tyme that he wroust othere myracles / in
the whiche he schewed the fouereyne myst of his godhede /
the pharisees and scribes and othere of the Jewes despised
hym and reproued hym: but at this tyme whan they were
in grete multitude gedered in the temple / and in here
grete solempnyte / they hadde no power to withstonde him
al one: and the caufe was for the goftly fire of his sele
brennynge withynne forth for the vnworshippynge of
his fader / specially in that place where he owed moft to
be worshippe / sowed him so decreful in his face with
outeforthe that they were wonderfully adred and discom-
fitred / and hadde none power to withstande hym.

This processe after the exposicioun of seint greg-
orye and othere doctoure is ful decreful to alle cristen
men / but namely to prelates and curates and othere men
of holy chyrche / and specially we religious that ben sette
in goddes temple forto serue hym contynuelli in deuoute
prayere and othere goostly exercises. If we seeue to
couetise and vanytees / and medle vs ouer nede with
worldely occupaciounes and chafferynges / as thei didden /
we mowe skilfully drede the indignacioun of Jefu and his
cafynge outhe fro grace in this lyf and after departynge
fro his blisse euerlastynge. Wherfore thou that wilt not
drede the indignacioun of Jefu / loke that in no manere
thou putte the wilfully nor medle the to thy power with
worldely occupacioun. But for this mater is fully and
plenteuously treted in the exposicioun of this gospell in
many places / therfore we passen ouer thus schortly at
this tyme.

Post ista duo capitula prescripta sequitur in Bonauen-
tura capitulum xxxvijm / sicilet quando discipuli veliebant
spicas etc / quod capitulum supra translatum est capitulo
xxiiiij in parte tercia / vnde et post ista sequitur capitulum
de ministerio Marthe et Marie.
Of the reseeyynge of oure lorde Jefu by the tweyne
siftres Martha and Marie: and of the two manere of lyuyngue/
that ben actyf and contemplatyf / in holy chirche.

Yeelle vpon a tyme that oure lorde Jefu went
with his disciples in to Bethanye / that was clesed
the castel of marthe and marye / and come into
the hous of hem: and they / that loueden hym
with alle her hertes / weren glad and ioyful of his comynge.
And Martha / the elder sifter / that hadde the cure of the
householde anone bessid hir and went faste aboute to
ordeyne for the mete couenable to hym and his disciples:
bot hir sifter Marie / forsetynge alle bodily metes / and
desirenge souereynly to be sedde goftely of oure lorde
Jefu / sette hir doun on the gronde at his feete and
castynge her eisen and hir eres into hym
onely / with more ioye and likynge than may be spoken /
was sedde goftly and comforted in the blissed wordes of
oure lorde Jefu: for he wolde not be ydel / bot / as his
comune manere was / occupied hym with spekyng of
edificacioun and wordes of euerelastynge lyf. Martha /
that was so bessily occupied aboute the mynyfracioun and
the seruice of oure lorde Jefu and his disciples / seenge hir
sifter Marie so fittynge as it were in ydelenesse / toke hit
heuly and compleyned hir to oure lorde as he hadde take
no rewarde therto / and prayed hym that he wolde bidde
her sifter rife and helpe hir to ferue. And than was Marie
aferde lefte sche schulde haue be taken fro that swete reste
and goftly likynge that sche was yonne / and nouj sche
feide bot hyngne doun hir heued / abidynge what oure lorde
wolde seie. And than oure lorde / anfweryng for hir /
feide to Martha / that thouj sche was bessy and trowed
aboute many thinges: neuertheles one thing was nece-
farie / and that was the bessete Marye chafe: the whiche
schulde neuere be take fro hir: and than was Marie greetly conforted and fatte more sikerly in her purpos: and Martha withouten enuie hilde hir paiied and serued forthe with good wille.

In this processe of the gospelle bifornseide / fo schortly touched after the lettre / we mowe noten and vndirstonde many faire thinges goostly tooure edificacioun. And firste/ the grete goodnesse of our lorde Jefu in his homely comynge to that pore house of tho tweyne sistres / Martha and Marie: takynge ofte sithes with good wille and likynge suche fymples refeccioun and bodily fode as they hadden: for as it femeth wele by that feying of Martha / that hir fustre lete hir ferue allone / there was no multitude of seruantes:/ and fo foloweth that there was none grete arraye in dyuerse mesles or many delicate metes and drynkes: and it came oure lorde ofter / cuftomably vnbeden / to that place than he dede to eny other to take his bodily fode: and that specially / as I trawe / for the grete loue and affeccioun that he hadde to Marye aftir hir conuerfioun forseide / and in fo myche as he knewe wele that sche loued him fouer: eynly euer aftir / as it is seide biforn. And so it is to byleeue that oure lorde Jefu wille loue speciallye / and ofte visite by grace / and dwelle goostly with that foule / that by trewe repentaunce and penaunce forfakith hir fynne / and perfe: uerauntyly kepeth hir in the loue of hym.

Lorde / how gladde and joyfull were these two sistres forseide / Martha and Marye / of the comynge at this tyme of this bleffid gist / Jefu / to her house / and principally Marie. For as it femeth after the processe of the gospell this was the firste tyme that he come to that house / and that fone after the conuerfioun of Marie forseide: and in fo meche it was the more joyful to hire / for than sche had that sche fouereynly loued and onely defired. And ther-
Die jouis

fore hir sifre / not knowynge how it stood with hir with
ynneforth in her herte / and seenge her maneres chaunged
that was wont forto be occupied in besynesse of bodily
minstracioun with hir / and nowe as takynge no rewarde
therto / bot sittyng and tentyng onely to the fwete con-
templacioun of Jefu / as it is seide before / merueilled gretly
therto : and theryfore conpleyned to our lorde / as it is
seide / not reprouyng hir sifre afer the comun condicioun
of wommen : in token and enaemple that he that is
occupied vertuously in actyf lyffe schal not reprou hym
that is in rest of contempltatiuyf lyffe / thou it sem to hym
that he be as idel.

C Ca[m.
xxxiiijm.

Of actif lyf and contempltayf.

By thys twyne sifres bysore seide / Martha and
Maria / as holy men and doctours wryten / ben
vndirstande twyne manere luyes of criisten men /
that is to say actyf lyf and contempltayf lyf. Of
the whiche there beeth many tretees and grete proceffe
made of dyuerse doctours / and specially the forfaide
Bonauentaure in this book of criistes lyf maketh a longe pro-
ceffe / aleggynge many auctorites of seynt Bernarde : the
whiche proceffe thouȝt it so be that it is full good and fruc-
tuouye to men as vnto many gostly luyeres : neuertheles
for it semeth as inpertynent in grete partye to manye
comoun perfones and fymple soules that this boke in
Englishe is wriyen to / as it is seide ofte bysore : therfore
we passen ouer schortly / takynge therof that semeth pro-
fitable and edificatyfse to oure purpose at this tyme.

CB.

But first it is to vndirstonde that the proceffe of the
forseide Bonauentaure of thys twyne manere of luyes /
actyf and contempltayf se / longeth specially to spirituel
perfones / as ben prelates / prechoures / and religiouse.
And so he seith at the bygynyng that actyfe lyffe / that is vndirftonde by Martha / hath tweye partes: And the firste parte is that manere of lyuynge by the whiche a mannis befynesse stant principally in that exercis that longeth to his owne goostly profyt / that is to seie in amendynge of him selfe / as withdrawinge fro vices and professyng in vertues. firste as to profite of hym selfe / and afterwarde as to his neiebore by werkes of ristwtes and pitee / and dedes of mercye and charite / as it schal be seide after more plenerly. The secounde parte of actyfe lyf is whan a mannnes occupacioun and befynesse stant in that exercis that longeth to the profite of othre men principally / though it be also therwith to his owne mede: the more therby as it is in gouerning of othre men / and techynge / and helpynge to the hele of soule / as done prelates / and prechoures / and othere that haue cure of soule. And by twixe thysse twyne partes of actyfe lyff / byfore saide / stant contemptatyf lyff. So that in this ordre: Firste a man travaaille and seue hym to good exercis in prayere / and in studie of holy scriptures / and othere gode worchynge in comoun conuenfacion / amendynge his lyf and with drawynge fro vices and professyng in getynge of vertues. And after then / secoundely / restynge in contemplacioun / that is to saye in solitude at the lefte of herte / for fakynge all worldes befynesse / with all his mysst be aboute contynuellly to thenke on god and heuenly thinges / onely tentinge to plese god. And than here after when he is perfityn in the twayne foreside exercises taust and stabled in verreye wysdome and vertues / and listened thyrons grace / desirynge the goostly profite of othre men: than may he skerly take uppon hym the cure and the gouernayle of othere. And so after the foreside processe / firste it bhougheth that in the firste parte of actyf lyf mannis soule be purged of
vices and strengthened and comforted in virtues after that it be tauht and listened and enfourmed in contemplatylf lyf and thanne in the thriddle degree may he fikerly goo oute to gouernayle and profite of othere as it is feide.

Upon this forfaide proceffe of Bonauentre fo shortly touched he alleggeth after many auctoritees of feyte Bernarde forto preue alle the partes therof that is to seie the firste of activ / the secounde of contemplatyf / and the thriddle / that is the secounde of actyf / the whiche we passe ouer with grete proceffe of contemplacioun and manye auctoritees of feyte Bernarde. For seue there ben / the more harme is / outher in state of contemplatif lyf touchinge the secounde poynye byfore seide / or in the state of perfyfte activ lyffe touchynge the thriddle poynyt / that comen to her aitall by the trewe way / that is declared before. And that is the cause that in this tyme manye there ben / bothe men and wymmen / in the aitall of contemplatyf lyffe / as especially ancrees and reclufes / or heremytes / that wyten litel as in effecte truly what contemplatyf lyffe is by defaute of exercixe in activ lyf / as it is before seide. And therfore it is ful perilous and ful dredful to be in estate of perfeccioun and haue a name of holynesse / as hauen specially thye reclufes / bot the lyuynte and the gooftly exercixe of hem be accordyng to therto. For feint gregorie feithe / that there be manye that fleeen occupacioun of the worlde and taken hem to reste / bot there with thei ben not occupi shed wyth vertues / and therfore oft sithes it falleth that the more fikerly that they ceffe fro outarde occupacioun / the more largely thei gedre in to hem by ydelenesse the noyfe of vnclene thouhtis. And so of euerich suche soule that spendeth her tyme in ydelenesse and flouthe spekeeth the prophete Jeremye in his lamentaciouns in this manere:

Viderunt illam hostes et derisernunt sabbata eius
Die jouis

that is to saye: The wicked spirites / enemyes of man-
kynde / seynge and takynge hede of the lyuyng of fuche
a ydel foule lawhen to sorne her dayes of refle : for in
that schie is ferre fro outeward occupacioun and therby
is trowed to servue god in holyneffe / in so myche schie
serueth the tyrantarier of tho wicked spirites in ydelneffe.
Also the same holy clerk gregorie in the same book / after
spekyng of these tweyne lyues / actyffe and contemp-
tyffe / feithe that mannis foule schulde fyrst be wyped and
made clene of the desir of temperel ioye and veyne glorie /
and of alle delectacioun or likynge of fleschely luft and
defire : and then may he be lifte vppe to the fis and degre
of contemplacioun. In figure and token herof whan god
3af Moyfes the lawe the comune peple was forboden to
neishe the hille: in token that thei that ben of weyke wille
and defiren ertyly things schulde not presum to clymbe
vppe to his things of contemplacioun. And furthermore
declarynge howe thei schal preue hem self able that wolde goo
to contemplatyf lyfe / fethe the firft byhoueth they proue
hem selfe by exercise of vertues in the felde of worchynge /
that is to seie that thei knowe hem self besily 3if they done
none harme to her neyshebore : and 3if they bere paciently
harmes or wronges don to hem of other men : also 3if
thei haue no gladneffe in herte or likynge whan temperel
goodes fallen to hem : and aseynewarde / 3if thei ben not
to heuy or fory whan they ben withdrawen : also 3if thei
felen in her mynde the loue of spirtiuel things so mystly
that it overcometh or putteth out of her hertes the affeccioun
and the ymanacioun of alle ertyly things : and so in
that they coueiten to come to that thing that is abouen
her kynde : they overcomen that thei ben by kynde. All
this feithe Gregorie.

Herto accordynge seynt Bernarde and alle othere
doctoure generally / seienge that who so wolle goo to con-
templatyf lyf it byhoueth that he be first preued in exercise
of actyfe lyffe. In figure where of is aleged comounly
the storie of the tweyne douestres of Laban / the whiche
Jacob toke to his wifes / that weren i-cleped the eldre
Lya / that was fore eijed but plenteously berynge children /
by whom is tokened actiuæ / the yonger was Rachel / faire
and loueliche bot bareyne / by whom is tokened contem-
platyf lyfe. And thou3 it so were that Jacob loued bettre
Rachel than Lya / and coueited first to haue hadde hir to
wyfe for his seuen 3ere seruife: neuertheles he was made
first to wedde the eldier / Lya / in token that actyf lyffe
schulde be byfore contemplatyf lyffe / as it is seide: and this
storie is pleyenly treted in many places to this purpose / and
therefore we passe ouer so schortly.

But forto speke of the manere of lyuynghe in thise
tweyne lyues / actyfe and contemplatyfe / in specialle / and
namely of actyfe lyfe that stant in so many degrees as of
seculeres and religiouse / and lered and lewed / it were
harde and alke longe proceffe: and also as it femeth it
nedeth nost for the general exercise of actyf lyffe as it
longeth first to a man hym self / that is in fijinge aijenf
vices and befy in getynge of vertues: and also after as it
longeth to his euyn criisten / that is in the fulfillynge of the
dedes of mercy and almesdedes doynge of hem that
hauen habundance of temperel goodes in euyr dege
is writen sufficiently / as I hope: and therefore I leue
to speke more of this mater at this tyme / faue to make an
ende accordynge to the bygynnynge of the mater byefore-
seide in the gospelle of thise tweyne tiftres / Martha and
Marye: by the whiche ben vndirfonden these tweyne
lyfes / actyf and contemplatift / as it is seide. First / they
that ben in actyffe lyffe hauen ensaumle of Martha of that
Die jouis

Vertue that is fouereynly nedefulle to hem in alle her dedes; that is charite. And first as to hem self/ that they be with oute dedly synne: for elles Jesu wolde not dwelle in her hous nor accepte her servise. Also as to othere/ that they deme not ne despise othere/ the whiche pereuenture done not so manye vertuouse dedes as to mannis fiaste as thei done: for they mowe not knowe the priue domes of oure lorde Jesu that accepted more plesyngly and preferred the priue contemplacioun of Marie/ that fatte at his fete in silence/ as she hadde Ibe ydel/ before alle the grete befy servise of Martha: and that was for the feresent loue that she hadde in contemplacioun of hym: and it was the servise and the beynesse of Martha full plesyng to Jesu and medeful to hir/ as actyf is good but contemplatysf is better.

And so furthermore it is to note that/ notwithstanding the grete commendacioun of oure lorde Jesu touchyng Marye and the preferryng of her parte/ Martha gruchched not of hir parte/ but continyed forthe in her manere of lyuyng: feruyng customably to Jesu and his disciplyes/ as John witnesstith after in his gospelle: in token that he that is called to god and standeth in the stat of actyf lyffe holdeth hym payed and gruchcheth not thow3 contemplatysf lyff be commended before his aflate. For hou so euere it stande of thise tweyne estates and degrees of lyuyng/ god woot all onely who schal be before othere in the blisse of heuene of the perfones in thise aflate. And thus moche be feide as touchyng the parte of Martha and of actyf lyfe tokened by hir.

Furthermore touchyng contemplatysf lyff: he that is in that aflate hath anfaunple in Marie of thre thinges that nedeth soureyynly to that aflate: that bene mekenes/ pacience/ and scilence. Firste mekenes is tokened in
the lowe sittynge of Marie at the feete of oure lorde Jesu: and bot this grounde be truely fette in the herte of hym that is in this degre of contemplacioun: that is to saye that he presume not of his owne holyneffe: bot that he despife hym self trewely in his owne liȝt: as it is feide biforn in dyuerse places what longeth to mekenesse: sothely elles alle his byldynge of contemplacioun be it neuere so hiz[e wole not fonde stedfaste: bot fone at a litell wynde of aduerfite falle to noȝt. The secounde vertue acordynge herto is paciencie in suffrynge falfe demynge: scornes: and reproues of the worlde that he schal suffre that fully forfaketh and despifeth the worlde as it nedeth to the trewe contemplatyf commyttynge all way by paciencie in herte his cause to his aduoket Jesu: withouten answere reprouynge aȝeyne: as Marye didde when the pharisee demed and reproued hir. Also hir fyltre playned vppon hir: and the disciples hadde indignacioun and gruccched aȝenst hir: but in alle thise sche kepte sclencie: that is the thridde vertue nedefull to the contemplatyfe. And so ferthere fôrth sche zaf enfaumle of silence: that we fynde not in all the gospell that sche spake before the resurreccioun of oure lorde: faue ones by a schort worde at the resyng of hir brother: Iaʒar: notwithstondynge the grete loue that oure lorde Jesu schewed to hir: and the grete likynge that sche had in the wordes and the holy doctrine of hym that schulde fûre hir by resoun the more boldely to spake. And whoso coueiteth to knowe the froyte of vertuoufe silencie: zif he haue affeccioun and wille to trewe contemplatyf lyuynghe: withouten doute he schal be bettre tauȝte by experience than by writynge or techynge of man: and neuerthelless seyznt Bernarde and manye othere holy fadres and doctours commenden hijely this vertuous fylence: as it is worthy. Where of and othere vertuouse
exercise that longeth to contemplatyf lyuyenge and specially to a reclufe: and also of medled lyf: that is to saye fomtyme actyse and fomtyme contemplatyf as it longeth to dyuerfe perfones that in worldely aftate hauen grace of goostly loue: who so wolde more pleynely be enformed and tau3t in Englishe tonge let e hym loke the treys that the worthy clerke and holy lyuere maister Walter hyltoun: the chanoun of thurgartun: wrote in englishe by grace and hije disfrecioun: and he schal fynde there: as I leue: a sufficent scole and a trewe of alle thife: whose soule refte in euere laftynge blisse and pees: as I hope he be ful hije in blisse: ioyned and knytte with outen departynge to his spoufe Jesu by parfye vfe of the beste parte that he chafe here with marye: of the which parte he graunt vs felawe schippe: Jesu oure lorde god. Amen.

Of the reysinge of la3are and othere twayne dede bodyes.

Monge alle the myracles that oure lorde Jesu cri3t wro3t here in erthe the reisyng of la3are principally is commended and souereynly is to be considered: not onely for the souerayne myracle it selwe: but also for manye notable thinges that byfelle in that myracle: and dyuerse mysteries: the whiche synt Auftyne clergially treteth by longe proceffe vpon the selwe gospell: of the whiche sumwhat I schal touche in partie: and moreouere as the grace of oure lorde Jesu wil sende witte perteynyng to the purpose. And for also myche as the gospell maketh mynde of thre dede bodies reised by oure lorde Jesu fro deth to lyue: of the whiche twayne the firfte ben not spoken of specially in this trete bifoire: therfore it femeth conuenient to this purpos somewhat to touche of hem nowe
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in this place as the forseide feynt Auftyne dothe. And firste we schulle vndirstonde and haue in mynde that as the dedes of oure lorde Jefu after his manhede ben enfaamle to vs forto folwe hym as in mekenesse pouert pacience and othere vertues so in his myracles done by vertue of the godhede we schulle not desire to folowe hym forto doo as he didde but we schulle worchippe hym as all myst god in that partie and more ouer coueite forto vndirstonde the goosfly menynge of hem how thoo myracles done thanne bodily and in bodyes ben now done ofte sithes goosfly in mennis soules. And so as feynt Auftyne seith by thoo thre bodyes the whiche oure lord god Jefu reysed fro deth to lyue bodily ben vnderstande thre manere of dede soules the whiche thorui his spesial grace he reyseth euery daye to euere lastynge lyf goosfly. For as the gofpell maketh mynde he reised the dougter of the maister of the temple that lay dede in the house by whom is vnderstonde dedely synne onely in asent withouten the fulfyllynge thereof in dede. Also he reised the wydowe sone borne dede on the bere with outen the gates of the citee by whom is vnderstonde dedely synne with outeforthe perfourmed in dede. And the thridde dede body he reised that was lajar beried and foure dayes dede by whome is tokened dedely synne in cuftome.

For if we take hede and vndirstonde that synne is dethe of the soule we mowe fynde that the soule is dede goosfly and slayn thoru synne in thife thre maneres Firist by ful asent of wille to doo that is forbeden of god onely withynnesforth in the soule with outen dede therof with outeforthe as by enfaamle of leccherye that is forbeden what tyme as oure lorde seithe in the gospell that a man feeth a womman luftily to that ende forto haue to doo
with hir fleischely and fully asseenteth therto in his wille: thow3 the dede solowe not after: he is acounted as a leccourh in his herte and so is his foule fayne goostly thorou3 that asent and deede in goddes f3t. And this manere of goostly dethe is vndirstande by that fyrste dede body that oure lorde Jefu reysed in the hous: that was the dou3ter of the prince of the synagoge: or the maystre of the temple: as it is seide bfore. Of whome the gospell telleth that he came to oure lorde Jefu: prayenge hym that he wolde come to his hous and hele his dou3ter that lay seke there ynne: and as oure lorde: that of his grete grace and endeles goodnesse was euere redy to helpe and hele alle thoo that asked hym treweyly: was goynge with hym towarde his hous there came worde to the forseide prince that his dou3ter was dede: and theryfore they beden hym that he schulde not make the maister: that is Jefu: trauaille in vayne: for they trowed wele that he was of my3t to hele the seke: bot not to reysfe the dede. And neuertheles oure lorde Jefu letted not for her myfbleue and for hir scornyng to doo his grace: bot badde the fader that he schulde not drede bot onely byleue. And whan he came to his hous: and fonde there: after her cuftome: many weeping and morneful mynftralgie and othere array for the exequies: he seide to hem: Wepeth not: for the wenche is not dede: bot flepeth. And than thei skorned hym for thei vndirstood not what he mened. For thow3 sche was dede as to hem: neuertheles to hym that was of my3t to reysfe hir and make hir leue sche didde bot flepe. And thanne buttynge out alle that were in the hous: laffe the fader and the moder and the thre apo3teles: Petre and James and John: oure lorde Jefu bad the wenche rys: and anone sche rose vp fro deth to lyue: and after ete and was all hoole.
This is the proceffe of the gospell after the vndirstandinge of the lettre: in the whiche we mowe goostly vndirftonde fyrst: that as ourle lorde god than reisef bodily the doyter at the prayer and by the feith of the fader: so he reiseth now ofteth goostely deede soules by s ynne to lyfe of grace thoro: the prechynge and preyenge of holy men: and the feithe of holy chirche: and as ourle lorde Jefu spared not for misbyleue and scornynge of othere to helpe hym that asked his grace: so shull not men of holy chirche spare to profite to othere soules: and namely spare to preche goddes worde when it longeth to her office and to reisynge of dede soules to goostly lyffe: thou see some men skorne hem and reproue hem thersore. For as feynt Auftyne feithe: it falleth all day that a man that is goostly dede by fulle assent in his herte to dedely synne: by the prechynge of goddes worde is compuncte in his herte therof thoro: grace as thei he herde ourle lorde bidde hym rife: and so is he reisef in his soule by repentance fro deth to lyf: as it were in the housse or that he be borne with oute by the dede more ouer of that synne. And this is the fyrste manere of dedely synne and lystef forto rife outhe therof thoro: grace: that is bytokened by the fyrste dede body reisef of Jefu in the housse: as it is seide. But neverthelesse this manere of dedely synne that is onely in assent is most perilous: if it longe abyde: and specially if it be goostly: as hiye pryde or enyve: for as feynt gregor feithe: that somtyme it is more grevous synne in goddes fiste pryde by deliberacioun in herte: than is the dede of leccherie: bot the tothere feldene or litel: and thersore ben many men discseyued. But now paſse we here ouer.

Of the reisynge of the fecounde dede body is writen in the gospell of feynt luke: how what tyme ourle lorde Jefu came to a citee that was cleped Naym: and his
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disciples with hym and mykel peple / he mette at the 3ate of the citee a dede body born on a bere / that was the allone sone of a wydewe that came with the corse / and mykel folk of that citee with hir. And than our lorde hauynge pite of the grete forwe of the wydowe / and meued thorus his endeles mercy/ badde hir that sche schulde not wepe / and thanne neiȝynge and touchynge the bere / and therwith they that beren it stondynge stille / he spake to the dede body in thees wordes: Thow ȝonge man / I feie to the / aryse vppe. And anone he rose fro deth to lyue/ and went on his feete / and bygan to speke / and so he bytoke hym to his moder alyue. This is the proceffe of the forfeide gospell.

A lorde Jefu / mykel is thy mercy schewed to synnesful men / thorus the whiche as thou reisefest the dede body born out towarde berienge with oute prayer made to the byfore / onely sterynge the thyne endeles goodnesse and pytee: / so thou reisefst all day gostely hem that ben dede in soule by grete synnes perfourmed in dede / as by the dede of leccherie / glotenye / and othere grete synnes fleischely and goostly / jeuynge thi grace ofte sithes byfore or thou be preied or souȝte by eny differtes / thorus the whiche synfull men ben slired to repentaunce and fors fakinge of synne: and so by schriȝte and penaunce doynge / after the lawes of holy chirche / they ben reisefd goostly to lyf of grace that firfte were dede by synne performed in dede. And if it so be that this synne be openly knownen in to yuel enfaumple of othere and sceauldre / then is it nede of open penaunce: as holy chirche hath ordeyned after that our lorde Jefu ȝaf enfaumple in that opoun reisyng of the forfeide dede body / that was openly borne dede on the bere with oute forth in fisȝ of the peple.
But nowe as to oure principal purpose forte speke of the reifynge of the thriddle dede body that is to say lazare that is foure dayes dede. For also myche as in this processe ben conteyned many faire and grete notable thinges therefore we schulle here more specially gedere in oure entente and make vs by ymagynacioun as they we were present in bodily conuerfacioun not only with oure lorde Jesu and his disciples but also with that blessed and deuoute meyne that is to faye Martha, Marie, and Lazare that weren specially byloued of oure lorde Jesu as the gospell wittenepith. And firste we schullen vndirftonden and haue in mynde the processe of the nexte chapitre before this hou vppon a tyme whan our lorde Jesu walked in the temple that is to faye in that place that was cleped Salamonis porche in the sefte of the dedicacioun of the temple the Jewes comen aboute hym as rauyschyng wolffes or wode dogges with grete ire greenynge vppon hym and fayenge in this manere wordes: Hou longe wilt thou make vs in fuspens and in dwere in oure hertes what thou art? If thou be criste telle vs openly. This thei seiden by false and malicious entente to that ende that if he hadde openliche knowlched that he was crist that is to faye annonste kyng than forto han taken hym and accufed hym as traytour to Cefar the Emperour of Rome: but therfore our lorde Jesu knowynge her false ymagynacioun tempered wyfely his anfwere and as an innocent lombe amonge fo manye trechoure wolffes foburly and mekyly seide to hem aseyne: I speke to swow and se leue me not. bot the werkes that I doo in the name of the fader tho beren witteste of me what I am. And after more ouer whan he seide: I and my fader aren all one they token vppe stones forto haue ftoned hym as blaffeme makynge hym self god. And ferther,
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more whan oure lorde hade concluded hem in that partie by refoun and auctorite of holy writte / that they myst not a3eyne seie; and thei / not with stondynge his resonable and meke answere and so goodly wordes / contynueden and encrefeden in her malice. For also myche as the tyme of his passoun was not 3it comen / and forto 3eue enseample of pacience and of 3euynge stede to renninge woodneffe / he withdrowe hym oute of her hondes and went with his discipes by3onde Jordane in to that place where John Baptiste first baptised / aboute xviiij mile fro Jerusalem ; and there he dwelled awhile with his discipes.

C And in that tyme sone after / as the gospell telleth now to oure purpos / la3ar / the brother of Martha and mame byfore seide; waxed sone seke; and anone the two siffres senden worde to Jesu where he was in that forseide place by3onde Jordane / seynges to hym in this manere: Lo lorde / he that thou louest / that is la3ar / is fore sike. And they seiden no more for also myche as hem thouste that that suffyfed to hym that loued and wiste what they menede: - and also peraunture for they knowynge the malice of the Jewes a3enst hym in to his deth / and how a litel byfore they wolde haue stoned hym / they dorste not clepe hym to hem / bot commytted alle to his wille. And than Jesu answered and seide to hem: This infrmyte is not to deth ; but for the louynge of god / that goddes sone be glorified therby. The gospell telleth that he seide therfe wordes to hem / bot it spesifieth not to whome: - for the siffres that senden to hym were not that tyme present / but a grete wey fro hym / as it is seide. Neuertheless we mowe vndirftonde / as by the proceffe / that he anfwered to hem in thife wordes by the messagere: - or elles seide so to his disciples / or to bothe: as it is moste likkely.
A lorde what conforte was this to the systers when they herden of the messager thise wordes that Jefu seide: This infirmyte is not to dethe vnderstondyng the perauenture by hem that her brother schulde not deye bodily by that infirmyte. But what dißcomorto was it to hem after? whan he was dede and buried? nost vndirstondyng that oure lorde mened of that glorius reysinge that followed after? nor trowynge than that it schulde haue falle. Neuertheles that dißcomorto for the tyme was after torned to more conforte than thei desired firste? by that they wolde haue hadde hym preferued fro the dethe and heled of his infirmyte by oure lorde Jefu. Thus it falleth ofte sithes with hem that god loueth and bene in tribulacioun or disese: oure lorde graunteth hem not that conforte that thei asken and desiren? but suffreth hem as for the tyme to be in despeyre of her desiere? and after? whan his wille is? he fulfilleth her desire better than they wolde firSte? and torneth her dißcomorto in to more conforte than they wolde haue ymagyned or thouyst.

Furthermore as to the procese of the gospell. After oure lorde Jefu was certifed of the eske lærar? and had answered as it is seide? he dwelléd stille in the forfeide place tweyne dayes: and after he seide to his disciples: Go we aþen in to Jury. And they aferde of this worde seiden to hym: Maifer? riþ now the Jewes wolden haue stoned the there? and now wilt thou go thider aþeyn? And than Jefu anßwered: Be there not xij houres of the day? Als who seith? why be þe afferde? supposyng that the Jewes contynuen in her malice? wete þe not wele that as ofte sithes as the houres chaungen in the day? so often mannis herte purpoßeth? variethe and chaungeth? But the goostly menyng of thise wordes? as eynt Außyne expowneth? is this: Oure lorde vnderstondyng.
Die jouis

hym sel as the day, and his xij disciples as the xij houres of the day, reprehendith his mysbyleue, and her vnresonable drede of his deth that was in his wille, and that they wolde seue counseile to hym as men to god, discipes to the maistere, the seruantes to her lorde, and they feble and seke to hym that was souereyne leche. Wherfore in manere blamyng hem oure lorde feide to hem in this manere sentence: Arne there not xij houres of the day? Who so walketh in the day, he offendeth nost, nor erreth nost. Foloweth se me sif se wole not erre. And wole se not seue counseile to me, fithen it is nede to sow to take counseile of me. And thervore fithen it is so that I am the day and se the houres, and by kynnde refoun the houres folowen the day, and not the day the houres, foloweth se me: and that sif se wille not offende or erre. And after this oure lorde Jesu, knowynge in spirite that lazare was deede, feide to hem thus: Lazare oure frende slepeth; but I wole goo for to wake hym and reype hym fro slepe. And than the discipes, vnderyng slechely thoo wordes of kynndely slepe, seiden: Sire, sif he slepe, it is a token that he schal be hole and sau of his siknesse. For comounly by wey of kynnde slepe of seke men is token of hele after folowynge: but Jesu mened of his deth. And so here we mowe see the grete homelynesse of oure lorde with his discipes, that as in manere of bourdyme speke with hem here. But after declarynge to hem openly that he speke first mystely, feide: Lazare is deede, and I am glad for sow: that thereby sourse byleue may ben encresed and strengthed, knowynge that I was not there in tyme of his deth: and so the rather byleuynge that I am goddes sone.

C Ferthermore, leuynge many wordes of the gospell, and takynge that femeth most notable to oure edificacioun.
After whan oun lorde Jesu with his disciples torned azen towarde bethanye/ and the twyne sistres had worde of his comynge / Martha anon wente azenf hym: but Mary fatte stille at home til after that sche was cleped forth by the biddynge of Jesu. And so it femeth by these wordes/ so specially after the lettre tellynge how these twyne sistres/ Martha and Maria/ dyuerfly haddem as azenf Jesu/ that the holy euangelist John mened goofily here/ as he doth in othere places/ the dyuerfe condiciouns that longen to hem that ben in thixe twyne astathe/ that is to say of actyf lyf and contemplatyf lyf. For it is no dowte but that Marie loued Jesu als mykel as her sistre Martha/ or more: and was alfo glad of his comynge: and alfo fory was of hir brother deth and as ferently defiredede his lyf. Why than went sche not anone with her sistre out azenf Jesu/ but in figure and for esfaumple that they that ben in the astate of contemplatyf lyf schulle not taken vppon hem bodily exercise of the dedes of mercy: as forto goo oute to visite the seke or hem that ben in prisoun/ or to fede the hungery or clothe the naked/ and so forth of othere: or elles forto preche or teche or to mynyftre the facramentis of holy chirche/ bot it so be that they ben cleped owte therto by the byddyngge and the auctorite of holy chirche in Jesu name gostely as Marie was bodily. Sittyynge than Marie at home/ as it is feide/ and Martha goynge oute what tymen sche mette with Jesu sche felle doun at his seete and seide: Lorde/ if thou haddest ben here/ my brother hadde not ben deed: neuertheles and now I wote wele that what so euere thou askeft of god/ god wole seeue the. Sche durfte not say vttaryly that sche defired inwardely/ seyenge as thus: Now reife my broder fro deth to lye: for sche wisthe not whether it were expeditient that hir brother schulde be
Die jouis

reised / or whether it were Jefu wille: and threfore sche
sette hir wordes discretely in this manere of menynge:
Lorde / I wote wele that thou myȝt reyfe hym / and threfore
3if thou wilt it schal be done: bot whether thou
wilt or none / I committe it to thy dome and not to my
presumpcioun. Than seide Jefu to hir that hir brother
schulde rife fro deth to lyue: so in general wordes that
myȝte be taken in twweyne maneres forto prouen hir blyeue
of the fynal resurreccioun: not specifienge whether he
wolde reyfen hym at that tyme or none. And threfore
Martha / takynge that parte that sche was fiker of after
the blyeue / feide that sche wisthe wele that he schulde rife
in the generall resurreccioun at the lasfe day of dome.
And threfermore at the afkyng of oure lorde / whether
sche blyeued that he seide of hym selfe / that he was
resurreccioun and lyfe / and of euere laftyng lifye of alle
hem that trowed or blyeued sothēfastly in hym / sche
answered fynally thus: I blyeued that thou art criſte /
goddes fone / that art iscomen in to this worlde for
mannis saucicioun. And thanne at the byddfynge of Jefu
sche went home / and clepped Marie hir siftre in silence /
that is to fay in sōte spekyng / seienge to hir: Oure
meiftre is comen and clepeth the to hym. And anone
sche rofe vppe and went to hym.

C Loo hou expressly here also is tokened goſtly what
longeth to the contemplayf / that is to feeye firſte in pees
and reſte / silence and soſte spekyng: and not lowde
criende or grete noyf / as the world υfeth. And threfermore what tyme that oure lorde clepeth hym oute by
obedience to cure and gouernaille of othere / as in the
office of prelaicẽ: that then by enſaemple of Marie anone
he ryſe by applieng of his wille to goddes wille / loue he
neuere so mykel reſte / or haue he neuere so mykel likynge
in swete contemplacioun: that is to vnderstonde what
tyme that he is cleped fo vterly that jif he withflood it
schulde synne dedely by inobedience. Furthemore we
mowe see by the processe of the gospell the special loue
and homelynesse that oure lorde Jesu had souerenly to
Marye/ in that he abode stille there as Martha first mette
with hym/ and wolde not doo as to the resynghe of lazar
in to tyme that Marie was comen/ and than whan sche
was comen and fallynge doun at Jesu feete and with fro
wepyngne teres feide/ as hir fister dide bifoire/ that jif he
haddhe be there here brother hadde not ben dede. Oure
lorde Jesu feynge hir wepe that he loued fo specially/ and
also the Jewes wepyngne that there were at that tyme and
were comen to conforte Marye/ he wepte also and that
for thre causeth/ firste/ for the loue that he hadde to Marye
specialy and to hir fister and to lazar: also/ to fcheuwe
the greuouste of synne in custome and of the goostly deth
there thoro3 that is tokened in lazar/ foure dayes dede
and buried: and the thriddle/ for the mysfyleue of hem
that there were/ the whiche byleued that he my3t haue
bepte hym fro deth/ bot not that he my3te than reyne
hym to lyue a3eyne.

Who fo wole than here ynwardely take hede and
byholde how oure lorde Jesu wepeth/ the fisters wepen/
the Jewes wepen/ 3e and as refoun telleth the disciples
wepen/ skilfully he may be stired to compassioun and
wepyngne/ at the lefté ynwardely in herte: namely for
synne in custome/ that is fo harde to ouercome and ryfse
oute of/ as oure lorde Jesu fchewed in goostly vndertonde
ynge by the grete difficulte that he made as in wepyngne
and in manere of trobelynge hym sel/ wrothe and
grucchynge in spirite/ and that tweyne tymes before that
he reyfed lazar/ by whom is vnderstonde synne in
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custome / as it is ofte seide / selynge enfaumple / as seynt
Auftynge seithe / that thou that art ouerleyde with the heuy
stone of dedly synne / be wrothe and grucche in thy spirite
and turbel thy self / in this manere demynge thy self gilty:
and thenkynge how ofte thou haft synned worthy euere-
laftynge deth / and god of his endeles mercy hath spared
the and suffred the: how ofte thou haft herde the gospell
forbedeyngynge synne / and thou haft take none rewarde / but
art contynuely contrarye and false to thy firste baptisme:
and than so thinkynge with compunccioun for thy synne:
and as in this manere afkyngynge in thy herte: What schal
I doo? Whider schal I goo? In what manere schal I
askepe this grete synne and dreedeful peril of euerealftynge
deth? Whan thou feest thus in thy herte / than cryst
gruccheth in the: for feith grucccheth / and jif feith be in vs
than is cryst in vs: and so in this manere of grucchynge
is hope of vprifynge. For after this wepyngynge and troub-
lynge / as the proceffe of the gospell telleth / oure lorde
Jefu asked where they hadden putte la3are: not for
vynnowynge / but spekyngynge in manere of man / and in
tokenynge goftely of a straungenesse of his grace to hem
that ben ouerleyde with dedly synne for the tymne. Neuer-
theles he hath all way compaioun of the synful / and of
his mercy is redy to alle tho that wole truely aske it: for
after he hadde asked whether dei had put hym / and dei
feide a3en: Lorde / come and see. Than he wepte: and the
Jewes that there weren feide: Lo / how he loued hym. And
so he schewed the afeccioun that he hath to the synfull:
as he feith in the gospell: I came not to clepe the ri3twis:
but the synneres to penaunce.

But nowe goo we to the berielles or graue of la3are:
folowyngynge oure lorde Jefu with alle that meyne / that is to
fayen the tweyne suftres / Martha and Marie / and the

N
apostels / and the Jewes / many that weren there that tyme
to conforte the siftres / and / as oure lorde wolde /
for to see and bere wittnesse of that solempne and worthy
myracle. And so we mowe see by deuouȝte ymaginacioun
hou oure lorde Jessu gothe bifoire bytwixe thoo tweyne
siftres / talkynge homely with hem and they with hym:
schewynge to hym the grete discomforte and forwe that
they hadde of her brother dethe / and specially for alfo
mykel as they dorphe not bidde hym come to helpe hem
and kepe hym fro deth for drede of the malice of the
Jewes / that they knewen hadde conspired in to his dethe /
and how they were higely comforted than of his blisfed
prudence / but neuertheles therewith they hadde grete
drede of hym by cause of the Jewes. And than how oure
lorde benignely comforted hem aȝyn and bad hem not
drede of hym / for all schulde be for the beste and at the
fader wille.

And so talkynge to gidre they comen to the graue or
the bereilles / that was keuered with a grete stone abouen.
Than bad oure lorde Jessu that they schulde take awey the
stone / and they abashd for the grete tendre love that
they hadde to hym / dreadynge the horribilitie and the
sfinke of that careyne that it schulde ouȝt offende hym /
seiden: Lorde / now he sfinketh / for he is foure dayes
dede: schewynge therby that they hadde none hope of his
lyuynge aȝen. But oure lorde aȝeynwarde confortynge her
byleue and makynge the stone to ben taken away / after-
warde liftynge vppe his eijen to heuene / seide: Fader / I
thonke the for thou haft herd me / and sothely I wote wele
that thou herest me euer: but I feie this for the peple that
here fiant that they byleue that thou haft sent me. And
whan he hadde seide thus / he cried with a grete voyce:
Lazar / come out of thy graue.
A lorde Jefu, what need was the to crye? Sothely, as feynt Auftyn seith, to schewe in goosly vnderstonde ynge how harde it is to hym forto rife to lyf of the foule that is ouerleide with the stone of dedly synne in custome. How many ben there, seith feynt Auftyne, in this peple the whiche ben ouerleide with this heuy byrthene of wicked custome? Perauenture some heren me that ben ouercome with leccherie or glotonye, that the apostle forbedeth hem, where he seith thus: Wille ye not be drunken with wynne, in the whiche is leccherye. And they seyenge azen : We mowe not. And so forth of othere grete myfdeles and wickednesse that god forbedeth and holy chirche, whan it is seide to hem: Dothe none of thife, lest ye perisse, they answeren and seien: We mowe not leue oure custome. A lorde Jefu, reyse these folk as thou reysed Jazar, for thou art sothely as thou seiest, Refurreccioun or vpreysynge and lyf. How heuyly this stone of wicked custome ouerleithe men in alle degrees, not onely lered and lewed seculeres, but also religious, nyh by in alle astates. Who so wolde speke azenft her wicked customes, he schal knowe sothely by experience and that there is no remedie but onely Jefu. A lorde Jefu, crie to alle these men with a grete voyes, that is to seie schiefey thy grete myst, and reise hem to lyf of grace, puttyng away that heuy stone of wicked custome, as thou reysed Jazar, for after thy cry and att thy bidsynge he rofe vp and went oute of his graue, bot hit bounden hondes and feet til he was lowfed and vnbounden by the diciples at thy biddynge. This is a grete wonder, as feynt Auftyne seith, to many men, how he myste go out of the graue with his feete bounden, bot it is myche more wonder, how he rofe fro deth to lyue, that was foure dayes buryed, and with that body of a flynkynge kareyne.
Die jouis

But what tokeneth all this? feith seynt Auftyne. Sothely this it tokeneth: when thou doost a grete synne by contemple: thou ert goostly dede: and 3if thou contynuest customely thareynne: then art thou dede and buried: and when thou forthinkest with inneforthe and schryuest the and knowlecheft thy synne with outeforth: than reysed thou and goost out of thy graue: for it is not elles to say go forth oute: but schewe and make knowen outewarde that is priue with ynneforthe. And this knowlechynge and schewynge of synne maketh oneliche god: crienge with a grete voyce: that is to say with his grete grace clepynge. But 3it thou3 he that was dede be reysed and gone oute of his graue: neuertheles he dwel- leth bounden: that is to say gilte: into the tyme that he be lowfed and vnbounden by goddes mynifres: to whom onely he 3af that power: feynge thus to hem: Alle that 3e vnbynde in erthe schal be vnbounde in heuen.

Alle this feith seynt Auftyne in sentence: in the whiche we mowe see opouly a sufficient auctorite ajenf hem that reprouen confessioun ordeyned by holy chirche: and also the assoyllynge of curates: feyngg falsely that it is 3nowh generally for every man forto schryue hym onely in his herte to god: and that preostes or curates of holy chirche haue no more power to asfoille of synnes than an othere commune man: but that god all onely asfoilleth and none other in his name.

But now leuynge thifse falfe opinious: and goynge to the ende of oure forseide processe. What tyme that l3ar was reysed to lyue by oure lorde Jefu: as it is feide: and after vnbounden by his discipes: he and his sistres with grete ioye lowelythonked Jefu of that fouereyn benefete and ladden hym with hem home to her hous: makyng mykel myrthe. And than the Jewes that there
weren/ won-der-yng-he hijely of that grete myracle/ some 
torneden in byleue to Jefu/ and some jeden and tolde the 
pharisees that that Jefu hadde done. And so was it pub-
lisshed and openly knowne/ in so moche that grete mul-
titude of Jerusalem and the cuntrey there aboute comen to 
see lazar that was reised. And than were the princes of 
the Jewes and the pharisees all confused/ and thouste and 
casten forto flee lazar/ by caufe that thoru3 hym many 
were conuerted to Jefu.

C Now thanne forto make a conclucious on all the pro-
cefle byfore seide of thre deed bodyes reised by oure lorde 
Jefu/ feyte Auffyne feithe in this sentence: Alle thife for-
seide things we haue herde/ bretheren/ to that ende that 
they that lyuen goofly kepe hem in lyf of grace/ and 
they that ben dede rise vppe in this manere: firft/ he that 
hath synned dedly by assente in herte and is not gone oute 
by perfourmynghe therof in dede/ amende hym of that 
thouste by repentauence/ and so rise he vppe that was dede 
withynne the hous of his conscience: also/ he that hath 
performed in dede that he conceyued dedly in thouste/ 
be he not in despeyre/ bot thou3 he rose not with ynne-
forth/ rife he with outeforthe/ so that he be not ouerleide 
with the heuy stome of wicked cuftome. But ferthermore/ 
perauenture I speke to hym the which is ouerleide with 
that hard stone of his wicked maneres/ and combred 
with the heuyynesse of cuftome/ and so is as foure dayes dede 
and stynketh: hit dispeyre he not/ for thou3 he be depe-
dede and beryed/ crift Jefu is hije of myst and kan breke 
all ethely byrthenes/ cryinge thoru3 his grete grace and 
makynge hym to lyue/ firft by hym self with ynneforth/ 
and after takynge hym to his discipes forto vnbynde hym/ 
and so fully restore hym to goofly lyf/ so that there 
chal leue no stenke of synne in his soule goofyly/ no more
than did in lazaz reysed bodily. *Hec Augustinus in sententias.*

Hou the Jewes token her counseil and conspired azensf Jesu into his dethe.

After the reylinge of lazaz byeforeseide / when the tyme neiseede in the whiche oure lorde Jesu disposed to wirke oure redempcioun thorou3 the schedyng of his preciouze bloode / the deuel / fader of envie / armed his kny3tes and his mynstres / and whetted her hertes azensf oure lorde Jesu fynally into his deth / and specially by occasioun of his good and verstuoue wirkynges / bot souereynly for the reylinge of lazaz envye kynded in her hertes more and more / in so mykel that they myste no lenger bere her woodnesse withouten execusioun therof azensf Jesu. Wherfore the princes and the pharisees gadered a counseil azensf hym / in the whiche counseille Cayphas / bishop of that 3ere / all thou3 he mened wikkedly / prophesied sothely that Jesu schulde dye for faulacioun of mankynde. And so haue we here open ensamele thatwicked men and reprooved of god hauen somtyme the zifte of prophecie. And so by comoun affent thoo falce princes and pharisees in that counseille ordeyned vterly to fle that innocent lombe Jesu / in to that ende lefte alle the peple schulde byleue and trowe in to hym / and than the Romayns as settynghe her lawe at no3 schulde come and destroye bothe her temple and peple. A foole and folye counsele / haue ze not writen of the wyfe man / that there is no wisdome ne counseill azensf god? And therfore it schall beffalle in contrarie manere to 3oure wicked entent / as it is now performed in dede. For there as ze followen Jesu left the Romaynes scholde destroye 3oure
place and peple / after bysfell a\stenwarde that for e\ flowen
Jefu ȝoure place and peple was destroyed by the Ro\ maynes / as the florie telleth of destruccioun of Jerusalem
by Tytus and Vapsfyan. In the same manere it falleth
ofte fithes in worlde wisdome / that is contrarie to the
wisdome of god: for ofte fithes our lorde god torneth
into the befe that the world demeth as worste and to the
worste / and specially there as envie is gronde of that
entente of worlde wisdome: as it is schewed opounly by a
notable enfaample in Joseph whom his bretheren by envie
after worlde wisdome solden in to Egipte / as to his
vndoynge: for they wolde not worchippe hym after his
sweuene: bot after it torned into the contrarye effecte by
goddes grace: for that sellynge of hym was occasioun
and caufe of his hije avaunfyng and her lowe submissioun
to hym and worchippyng. And so it bysalleth all day as
men mowe see proued by experience in the worlde
chaungyng.

But nowe leuyng this matere and turnyng to oure
purpose of the forseide falsé and envious counseil wynge.
Oure lorde Jefu / euerlaßtyng wisdome of the fader of
heuene / to whom may no thing be hidde / knowynge
this malicious conspiryng of the Jewes a\tenst hym: for
also moche as his tyme was not fully comen / in the whiche
he disposed to suffre deth for mannis faluacioun / and also
to ȝeuen enfaemple / as it is seide in the next chapitre by-
fore / to flee malice that it encroes not by dwellynge / he
withrowe hym for the tyme fro the Jewes and wente
in to a cuntre byfide desert in to a cite that was cleped
Effrem / where he dwelled with his discipules a litel whyle /
that is to saie aboute an feuennyng. For as some clerkes
seien / he reised l\are the friday before the passioun fonday /
when the same gospell is radde in holy chirche: and the
faterday feuenny3t after he was comen a3eyne in to Bethanye / as the proceffe folowyng declarereth.

How oure lorde Jesu came a3eyne to bethanye the Sartiday before palme sonday: and of the foper made to him there / and of tho thinges done therat.

O Ure lorde Jesu / souereyn doctoure and maister of alle vertues / not only by worde techynge bot also by ensaumple 3euynge / ri3t as in the proceffe byfore seide / to oure edificacioun he vfed the vertue of prudence in sleynge fro his enemies / and therby schewynge that we also schullen wifely withdrawn vs fro the wodeneffe of hem that purfewen vs maliciously / that is to faye whan the tyme and the place asketh. So now he vfed the vertue of goostly strengthe in this turnynge a3eyn to his enemies whan the dewe tyme was come / in the whiche he wolde by his fre wille offre hym to the passioun / and strongly and mystily suffre the malice of his purfueres in to the vttereste ende / that was the harde deth. Thus also an othere tyme he vfed temperaunce what tyme he flewe / eschewynge worldes worchippe / whan the peple wolde haue ismade hym her kyng. And a3eynwarde he vfed ri3twinnesse whan he wolde be worchipped as a kynge: as it foloweth here after what tyme the peple comen a3enst hym with braunches of trees / and othere manere of grete reuerence doynghe to hym in the citee of Jerusalem. And furthermore souerenely he vfed this ri3twinnesse after whan he entred in to the temple / and there scharpely reproved the falfe couetise of preestes of the lawe and pharifees: and with a scourge drof out the biggeres and the selleres of goddes temple. And so vfed the lorde of vertues thife soure principall vertues / that is to seie prudence and temperaunce / strengthe and ri3twinnesse /
for oure doctrine and informacioun in vertues. Wherefore as he schal not be supposéd or demed as variant or inconstaunt: no more schal none other that vfeith thise forfeide vertues after discrecioun: as dyuerse cases afsen.

Bot leuynge this matere. Whan oure lorde Jefu, as it is seide, forto offre hym to the passioun in tyme ordeyned of hym biforn the worlde: come aþeyne to Bethanye: that is to faye the sabbott next biforn palme sonda: the whiche place is nyȝe Jerufalem as about the space of two myle: there they maden hym a foper his trewe bylyoued frendes that weren ful gladde of his aþeyne comynge: and that in the houfe of Symounde leprose: that hadde that name for that he was somtyme biforn leprose: but not at that tyme: for he was heeled of oure lorde biforn. And there at that foper were these homely gostes with Jefu: that is to faye laȝar, Martha: and Marie hir sifter: and as John noteth specially: Martha sereued and laȝare fatte at the borde with othere that feten alfo with oure lorde. But Marye: fulle of brenynge loue to Jefu: and tauȝt with ynneforth of the holy goost: toke a ful precioufe oignement and schedde vpon his hede: and also anoynæd his seete: of the whiche precioufe oignement the fweite sauour filled all the house.

Now let us abide here awhile and take hede inwardely of the forfeide notable poynete. And first: hou oure lorde Jefu wolde haue this foper specially in that houfe of the forfeyde Symounde: that was a pharisee: as it is seide biforn: and yn whose houfe that sefel Marye firste anoyned hym with precioufe oignement and with ynwarde forwe and bitter teres of contricioun: but nowe more perfetly with vnspkeable ioye and full fweite teres of deuocioun: and that knewe wele oure lorde biforn. And for that oon askile he chase that place at that tyme
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specially for Maries sake as we mowe rexonably supposeth for no dowte that sche loued specially that place in the whiche sche fonde first that grete grace of forseyng of hir grete synynges as it is seide: and so it was more likyng to hir there to doo that excellent deede of deuocioun schewyng hir feruent loue to Jefu. Alfo he wolde haue that soper in Symonde hous knowynge his charite and his trewe afeccioun contynuende to hym and to his disciples not withfordyng the frendely reprehencious before by cause of Marye: and alfo for the more opoun witnesse of the trewe reysinge of lāzar that ete and dranke as othere didde in that house of the pharisee opounely and in preence of many Jëwes that komen at that tyme thiddere to see not onely hym self Jefu bot alfo lāzar as John specially telleth.

And soo we mowe see at that soper and in that hous thile foure perones doyng to oure lorde Jefu trewe seryuice in dyuers maneres that is to saye the mayfter of the hous by charitabe hospitable: lāzar by opoun witnesyng of his godheide: Martha by besy myniftrynge as longeth to trewe actif lyffe: and marye by feruent loue and deuoute Worshippyng as longeth to hyse con templatyf lyffe. Bot on the other sиде we mowe see in contrarye manere othere jeuyngye occasioun of offence to oure lorde Jefu by envie falsè couetise and wrongful demyngye as envious Judas: that forto colour his falsè couetise grucchyng the as of the losse of fo moche money spended in that precious oignement pretendeth falsely the releuyngne of pore men there by: and seyde that it myȝte better haue ben folde for thre hondred pens and ȝeuen to hem that needde. And othere also: moved by his wordes: but othere weies and in good entente as it semed for pore men grucched and were greetly stired
a\'enf\'t marie as for so grete loffe of that precioufe oigne-
ment. But sche kepynge silence / oure lorde answered
for hir / as he didde tweyne tymes byfore - now repres-
hendyne hem and declarynge that goode dede euer to
be hadde in mynde / as in anonytynge byfore of his body
in to the buryenge that folowed after.

C A lorde Jefu / howsowrful and discomfortynge was this
worde that so opounly declared thy deth to marie specially
and to alle other trewe frendes that there weren / but
souereynly to thy blessid moder - for as we mowe soithely
byleue that worde perfid her herte more scharpely than
eny swerde. And so than was al the myrthe of that fest
torned in to forwe - and namely for alfo myche as they
knewen that the Jewes hadde ytterly conspried in to his
deth. But neuertheles that falshe traytoure Judas con-
tynued in his envious indignacion - and hereof he toke
occiouion to bytayme him and selle hym / as he didde the
Wednesday next folowyng / for xxx\textsuperscript{d} pens / where of we
schulle speke here after.

C Here mowe we furthermore note specially to purpose
that they are of Judas parte that reprehenden almes dedes /
offrynge / and othere deuociouns of the peple done to
holy chirche / holdinge alle suche  sûfes of deuocioun but
folie / and seienge that it were more medefull and better to
be 3euen to pore men. O Judas! that thus pretendeft with
thy mowthe the releuynge of pore men / there as soithely
in the extent of thy herte / that is grounded in envye a\'enf\'t
men of holy chirche / it perteyneth not to the of pore men
but rather thyne owne falshe couetise in excufacion of
thyne nygunrye / that haft none deuocioun and nost wilt 3eue
of thyne owne goode. For experience openly techeth that
comounly alle suche Judas felawes ben als couetous or more
than eny othere - and that schal he fynde soithely in dede

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contra
lollardos.
who so hath to done with hem in one manere or othere. We reden in the golspell of oure lorde Jesu in dyuerse places/ and specially now here after azenft his passioun/ that he reprehended scharply the scribes and the pharisees ofte fitthes/ namely of couetise: but we fynde not therfore that euere he badde the puple to withdrawe outher dymes or offrynyses or othere 3iftes of deuocioun done to hem: but azenwarde badde hem alway doo her dewete after the lawe/ and commended her fre deuocioun in offrynyses/ as it is opounly schewed in the golspell of marke and of luke. Whan oure lorde Jesu byhelde hou riche men puttene hire 3iftes or offrynyses to the temple into the arche that was cleped treforie/ or a coffre hauynge a hole abouen in manere of flokkes that ben now vfed in chirches/ the whiche arche was cleped ga3ophilacium/ and among hem he sawe a pore wydowe offerynge tweyne mytes/ the serthe parte of a ficle/ and that was the substaunce of hir lyflole: and than oure lorde/ not reprehendynge one or othere/ bot rather commendynge fouerenly/ preyfede the pore wydowe for hir grete deuocioun/ and feide that hir litel 3ifte in goddes fijt passed alle the grete 3iftes of the riche men. Here mowe we see/ 3if we take heede to alle the circumstaunces/ that by this onely procesfe and sentence of oure lorde Jesu/ Judas and his felawes ben sufficiently reprooued and confounded in her falfe opinioun and doctrine azenft holy chirche/ feide byfore.

But now leynge this procesfe, turne we azen to Bethanye/ ymagynyng hou oure lorde Jesu after the forfeide sopere in the houfe of fymounde went with lazar and his sistres to her hous/ the whiche was her comoun hofterye/ and namely thoo fewe dayes folowyng in to his passioun: for there he ete on dayes and slepte in ny3tes with his disciples: and also his blissed moder with
hir lîftres: for alle they worschipden hir fouereynly/
as worthy was / but specially Mawdelayne / that wolde
neuere departe fro hir. Than amonge thoo his trewe
frendes oure lorde Jefu / that they schulde not be to
myche abashed or deftouroblèd with that vnkouthe dede
to come / tolde hem that he wolde on the morwe goo
opounly into Jerusalem. And thanne were they alle
fouereynly afferde / and preyeden hym hertely / and his
moder namely / that he wolde not putte hym self so ytterly
in to his enemies hondes / and semely furthermore into
the deth that was consepired with oute faille aȝenst hym
of the Jewes. But oure gode lorde / confortynge hem
aȝenwarde / bad hem dreede noȝt and seide: It is the
fadres wille that I take this iorney: and he schal kepe
vs and fo ordeyne for vs at this tyme that ȝe schulle se
me among alle myn enemies in the grettest worschippe
that euere ȝe seie me: and they schulle haue no power nowe
aȝenst me: but after that I haue done al that I wolde /
to morwe at euyn we schul come hider aȝeyne sauf and
founde. And than thoruȝ thise wordes they were all
wele comforted / but neuertheles all wey dreyngye.

Ｃ Hou Jefu come to Jerusalem vpon palme fonday. Ｃ Caȝm.
xxxviȝm. Ｃ B.

He fonday after / erly vpon the morwe / oure
lorde Jefu dispozed hym / as he had seide/
to goo into Jerusalem in a newe manere and
an vnkouthe / other weies than euere he did
byfore: but to fulfille the prophecie of jacharie the
prophete seide to that purpos. And whan he with
that litel but blisst companye come to a place in mydde
way / that was cleped Bethfage / he sent twyne of his
disciples in to Jerusalem / and bad hem brynge to hym
an asse and her folke that were tyȝed there in the comune
weye and ordeyned to serue pore men at her nede that hadde none bestes of her owne. And whan they were brouȝt / and the discipes hadde leide her clothes vpon hem / oure lorde mekely sette him first a litel while on the asse and after on the soole / ridynge in that fymple array toke his way forth in to Jerusalem. A lorde Jefu / what siȝt was this to see the / king of kynges and lorde of all the wolde / ride in suche arraye / namely in to that solempe citee of Jerusalem! But sothely this thow dedift / as alle thyne othere dedes / to oure informacioun and enseamle / for we mowe see and vndirfonde that in this manere of worldes worschippe takynge thou despifedeste fully alle the pompe of veyne worldes worschippe / hauynge in fude of goldene harneys and curiouſe fadeles and brideles / fymple clothes and hempen halteres.

 renegotium herde of his comynge / by cause of the grete myrical that was publiſched byfore of the reyſynge of laȝar / they wenten aȝenſt hym and refeyued hym as kyng with ympnes and ſonges and grete ıoye / ftraunyge in his weie her clothes and braunches of trees. But with this ioye oure lorde Jefu meynede forwe and wepinge / for whan he come nyȝe the citee he wepte there vpon / feynge bifoire the destruccioun therof that came after / and forwynge for here goſtyly blyndenesse.

 renegotium for we schulle vndirſtande that / as holy writt maketh mynde / oure lorde wepte notably thre tymes : one tymel in the deth of laȝare / the wrecchedenesse of mankynde wherby he is nedede to deye for the firſte synne. An other tymel he wepte for the goſtyly blyndenesse and vnkunning of man : as now at this tymel of hem that dwelled in that citee of Jerusalem that wolde not knowe the tymel of her gracious visitacioun / and therfore after was to come to that citee her vtter destruccioun. The
thridde tyme he wepte the grete trespace and malice of
man: and that was in tyme of his passioun / hangynge on
the croffe: for he fawh that his passioun was sufficienct for
faucioun of alle men: but neuertheles it took not effecte
of profite in alle / for not in reproued and harde hertes
and obfynate to doo penaunce / that wole not forthinke
hem and amende hem of her synnes. And of this
wepynge speketh the apostle poule / where he seith that
Jefu in tyme of his passioun with a grete crie and wepynge
teres was herde of the fader for his reuerence. And of
thiſe three wepynge tymes speketh holy writte. Alſo
holy chirche maketh mynde that he wepte the førthe tyme/
and that was whan he was a Jong childe: and that
wepeynge was forto hyde to the deuele the myſterie of his
Incarnacioun. Byholde we now oure lorde Jefu fo
wepynge / and that not feynyngly but effectuely and
largely / with a forſful herte / specially for her dampanacioun with outen ende / with deſtruccioûn temperel of
hem and of her citee. And as we monſe fortheſtly trowe /
his dere moder and all that bleſſid ſompany feenge hym
wepe fo / myſte not conteyne hem fro wepyne at that
tyme: and no more schulde we whan we ſeen loffe of
ſoules.

Thus oure lorde Jefu / ridynge on the afle / and hauynge
in ſteœ of princes / erles / and barouns / his pore and
ſymple disciples aboute hym / with his moder and othere
deuoute wommen folowynge / entred in to that ſolempne
citee: and alſo the peple doynge hym greet worſchippe /
as it is feide biſore. Of the whiche comynge all the citee
was greetyl ſtired. And fo wente he firſte in to the temple
and keft out therof biggeres and ſilleres æſenſt goddes
lawe / as it is feide here biſore the xxxij chapitre. And
there was he ſtandynge opounly in the temple / prechynge
and answerynge to the princes and parifees all the day
til it drowe towarde euene. And so he and his / ftondynge
al the day faʃtynge after the greteworʃhippe byfore /
there was not one that wolde ones bidde him drynte:
wherfore at euene he went with his disciples to his homelty
hoʃterye/ Bethanye / goynge so fymply thordi the citee
with that litel companye that come on the morwe with so
grete worschippe.

Not a.

And here mowe we confirde that it is litel to charge
and litel force of worldes worʃhippe / that is so fone done
and listly pasʃeth away. But what ioye trowe we that his
moder and Mawdeleyne and othere trewe frendes hadden
whan they seien hym fo worschipped of the peple / and
namely at nyʃt whan he was comen with hile / fawf and in
proʃperite to Bethanye? Sothely he all onely knoweth/
oure lord Jesu that is euere blifed with outen ende.
Amen.

What oure lorde Jesu dide from palme fonday in to
the thorʃday after next fewayng.

Our lorde Jesu / full of charite and welle of
charite / whilmynge to schewe bothe in worde
and in dede his souereyn charite as wele to
his foes as to his frendes / and defirmynge that
no man schulde be loʃt / bot alle faue / whan it drowe to
the ende of his dedly lyʃ here / and his passioun tyme
was nyʃ at honde / he travailedly bely in preʃchynge and
techynge opounly to the peple / and specialy in these
three dayes / that is to say firʃte on the fonday / as it was
now laʃt treted / and after on the monday and the tuesday
togedir fewayng. In the whiche dayes he come erly on
the morwe in to the temple / and there contynued in
preʃchynge and techynge to the peple and desputynge
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with the scribes and the pharisees and answerynge to her desceuuyable questiouns and many subtile tempytynes. And so he was occupied fro the morwe in to the euene tyde when he went with his disciples to his refte at his homely hostrie with lazar and his sistres in Bethanye as it is seide before. But for also myche as it were longe processe to trete in specialle of alle the materes that tyme bytwixe oure lorde Jefu and the Jewes and lettynge fro the purpos that we ben now yonne of the passioun: therfore passyng over all the parables and ensaumplpes by the whiche oure lorde reprehendede the Jewes and othere processe of that tyme in special we mowe in general confidre on the toon side how the princes and pharisees seenge the fauour of the peple to Jefu and therfore dreynynge to performe her malice avenge hym opounly casten fotelly and felly to taken hym in worde other avenge her lawe or elles avenge the tribute payed to the Emperoure of Rome: wherby they myste accusen hym as worthy the deth. But oure lorde to whom alle the priuete of mannis herte is opoun knowynge the fotelte and the malice of hem answered so wysely to alle her questiouns and so couertly in trewhethe fette his wordes that they were sufficiently answered and hit they myste not haue her entente in eny parte. But at the lafte they were so confounded that they dorfte no more aske eny questioun of hym. And than after oure lorde Jefu sharpenly reprehended the pryde the ypocrisie the couetise and othere wicked condiciouns of hem and specially of the scribes and the pharisees eyenge to hem in these wordes: Woe to 30w scribes and pharisees that louen worldely worschippes in many manerws and so forth of othere vices. Neuertheles there with he badde the peple that they schulde kepen and fulfille alle her
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techynge: but that they schulde not solwe her werkes and yuel lyuynge. At the lafte reherfynge the vnkynde:

neffe of the Jewes a3enst god in generalle, by name of

the citee of Jerusaleme: for alfo moche as he was fo ofte

befy to gedre hem to gidre, as a henne doth her chekenes,
in to the wey of her faucioni: and they wolde not. And

therefore telynge hem byfore here destruccioun folowynges

temperele and euerelaftynge: he lafte hem and with-
drowe him out of the temple: and with his discipes and

othere manye of the Jewes that beleued in hym; he wente

in to the monte of olyuete, where he tau3te hem more

ouver by enyamples how they schulde dispose hem and

make hem redy into her lafte ende: and fynally tolde hem

of the day of dome: in the whiche goode men that schulde

be founden on the ri3t half of god schulde haue euer-

laftynge lyf, and wicked men on the lyf halse euerelaftynge

forwe and endeles deth.

Thus made ooure lorde Jefu an ende of his open

prechynge to the peple of Jewes on the tuesday to fore
euen: and after in priuete feide to his discipes: Wite 3e

wele that after thife tweyne dayes paske schal be made:

and than mannis fone schal be bitraied forto be crucified.

A sorwefull worde was this to ale his trewe disci-

plies: bot the falfe traytour Judas was glad therof/

thenkynge anone by instigacioun of Sathanas that was

entred in to his herte: hou he my3te be occasioun of his deth

fulfille his falfe couetise. And herevpon he flepate not:

but anone on the morwe: that was the Wednesday: whan

the princes of preofetes with the Aldermen and scribes
weren gadered in Cayphas hous / the bishhop / forto coun-

feile how they my3te be flei3te take Jefu and flee hym/

bot not in the feste day for drede of the peple / Judas

aspienge and knowynge this counseil went to hem and
proferede to take hym to hem at her wille / so that they
wolde mede hym and done hym why. And they / gladde
of this profre / graunted and ordeyned to paye hym
thretty grete pens / of the whiche eueri penny was worthy
ten comune pens / as nowoure grete is worthe fooure
comune pens. And so falshe and couete / malice and
trecherye / were accorded in to the deth of Innocens.
And than hadde that falsfe traytoure his couetouse desire of
the prife of that foraide oignement that he grucced sode
as lofte / that is to seie thre hondred pens. And fro that
tyme he southe oportunyte how he myste betraye Jefu
with outhe the presence of the peple. And for this betrayenge
of oure lorde vpon the Wednesday is that day reonably
ordeyned moost of penaunce doyng and abstinence in the
weke after friday. This was the processe of the cursed
parte / Judas and the Jewes / on that Weddnesfday.

But on that othir parte / what didde oure lorde
Jefu and his blissed companye that daye we fynde not
writen expresse in the gospelle. For sothe it is that he
went not in to Jerualem ne appered opounly to the
Jewes that day. Me thinketh it reonably to be trowed
that he was than for the moaste parte occupied in prayere
for the perfourmynge of redempcioun of mankinde that
he come fore : and not only for his frendes that trowed in
hym and loued hym / but also for his cruel enemies :
fulfilllynge the perfeccioun of charite that he hadde tuaste by-
fore to his discipes in prayere for here enemys and hem
that schulde purswen hem : and therwith knowynge and
feenge in spirite the forseide malice of Judas the traytoure
and the Jewes in that daye ytterly kafte asenst hym and
into his deth. And so skilfully men mowe suppo to that
prayere to the fader specially he seide the psalme
Deus laudem / that dauid feide in prophecie of hym and of
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Judas and his other enemies longe tyme before. But than most properly it was seide of hym self: not desiringe by the wordes of that psalme veniauncs of his enemies: as it seemeth after the sentence of the lettre: but controume his wille rightwisly to the wille of the fader: and prophecienge the rightwis punyschyng and vengeance deseryng of hem that so maliciously compired azenst hym and after obstynatly contynued in her synne.

C Also for alfo moche as that was the laste day that he thouȝt to dwelle in that manere of bodily conuerfacioun with that good and byloued meyne: lazarch and his sistres: he occupied hym that day the more specially with hem in goftly confort of hem by his edificatyf and holy wordes: as he was wont alway to doo: but now at more leyser to strengthe and conforte hem azenst the grete forwe that was to come after by cause of his passioun. And souereynly: as we mowe trowe: in homely comunynge with his blisshed moder to hir special confort: and also with Magdeleyn specially: that euere was thrufly to drynke of his swete goftly wordes: of the whiche he seue vs inwarde tast and fauour: Jesu crift: blisshed with outen ende. Amen.

C Cam. xxi. xix. xvi.

Of that worthy sopere that oure lord Jesu made the nyȝt before his passioun: and of the noble circumstauncis that bifen therwith.

W Han the tyme came in the whiche oure lorde Jesu hadde disposed: of his endeles mercy: forto suffre deth for man: and to schedde his precioufe blood for his redempcioun: it liked hym first to make a sopere with his discipules asfore a mynde euere lastynge of his grete loue to hem and all mankynde: and forto fullfille the figure of the olde
lawe and bygynne the trewthe of the newe lawe / and performe the mysteries that were to come of his preciouse passioun. This foper was fouereynly worthy and wonderful / and grete and wonderful thinges weren done theratte. Wherfore yf we here take good entente with inward deuocioune theerto and to tho thinges that ourle lorde Jesu didde theratte / that curtayse lorde wole not suffre vs goo lastynghe therefro: but he schal feden us of his grace / as we trystely hope / with myche goostly comforte thereof. We schulle vnderfonde that foure thinges specially byfelle at this fopere: of the whiche inwarde meditacioun schal by refoun fiire ourle loue to ourle lorde Jesu / and kyndele the goostly fyre of ourle deuocioun. The firfte is that bodily foper and the manere therof in fullillynge of the lawe. The secounde is the wafchynge of the fete of the discipes by ourle lorde Jesu. The thridde is the orduaunce and the confeccacioun of that preciouse sacrament of his blessed body. And the fyrste is that noble and fructuouse sermon that he made to his discipes. Of the whiche foure we schulle speke and see by proceffe and in ordre. As to the firfte / that is the bodily foper / we schulle haue in mynde that petir and John / at the biddynge of ourle lorde Jesu / deden in to the citee of Jerufalem to a frende of theires / that dwelled in that parte of the citee that was cleped mount fyon / where there was a large house on loft frawed and able forto make this foper inne. And so after / ourle lorde Jesu with the other discipes entred in to the citee and came to the forseide place on the thorfsday toward euen.

Now take hede and byholde with all thy mynde / thou that redesst or hereft this / all that solowen that ben tolde / spoken / or doon: for they ben ful likynghe and sterynghe to grete deuocioun. For in this proceffe is the moste
strengthe and goostly fruyte of alle the meditaciouns that ben of the blisfet lyf of oure lorde Jefu: principally for the paSYng tokens and shewynge in dede of his loue to mankynde: wherfore here we schulle not abregge as we haue in othere places: but rather lengthe it in proccesse.

Now than byholde oure lorde Jefu: after he was comen to the forseide place, hou he stant in some parte bynethe: spekenge with his disciplyes of edifacioun: and abyndge til it was made redy for hem in the forseide hous alofte. And whanne alle thinges weren redy: feint John: that was mofte homely and famylier with oure lorde Jefu: and that befully went too and fro to see that all that neded were ordeyned and done: came to hym and feide: Sire: 3e mowe goo to sopere whan 3e wole: for alle thinges ben redy. And than anon oure lorde Jefu with the xij apotles went vppe: bot John allgate next hym and by his fide with oute departynge: for there was none that so treuly and famylialry drow3 to hym and folowed hym as he didde: for whan he was take he folowed hym whan othere fledde: and was presente at his crucifieng and at his deth: and after he lafte him nou3 til al was done and he was buried: and so at this sopere he fatte next hym: thout3 he was 3onger than othere. What tyme thanne oure lorde Jefu with the xij apotles came vppe to the borde where vpon thei schulde ete: fift spondynge there aboute they devoutely seiden graces: and after he hadde blisfet they feten downe alle aboute that borde: but John next Jefu: and that vpon the grounde: as the manere was of olde men before.

But here we schulle vnderstonde also that that borde was square: as men supposen: made of dyuerfe bordes ioyned to gidre: and: as men feien that han seen it at Rome in the chirche of lateranensis: it conteyneth in
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every parte of the four square the space of tweye armes lengthe and somewhat more: so that in every side of the square borde thre disciples feten as men supposen: thou3 it were streightly: and oure lorde Jesu in some angule: so that they alle myste reche in to the myddes and ete of one discle: and therefore they vnderstode hym not what tyme he seide: He that with me puteth his honde in to the discle or dobeler: he shal betray mee. Thus we mowe ymagyne and supposo of the manere of her sittynge at the borde.

Also we mowe vndirftonde in the etynge of the pa3ke lombe that in that tyme they stden aboute the borde vppe ri3: halynge staffes in her hondes: after the biddynge of moyfes lawe: that oure lorde come to fullille: so that thou3 they stden in that tyme: neuertheles they feten also in other tyme: as the gospell telleth in dyuers places: and elles my3te nou3 John haue leide his heued and refsted hym in manere of ligginge vppon the breft of Jesu.

What tyme the pa3ke lombe was brou3: to the borde: rostet after the lawe: oure lorde Jesu: that was sothefaste lombe of god with ousten weme of fynne: and that was in myddes of hem: as he that ferueth and mynyfstrueth: toke the lombe in his bliffed hondes and kutte it and departed it and yaf to the disciples: biddynge hem eten gladly and confortynge hem with louely chere. Bot thou3 it so was that they eten as he badde: neuertheles conforte they myste none haue: for alfo moche as they dredde all wey left there schulde falle ou3t a3enft her lorde in that nouelte. And so as they eten he tolde hem the sorful dede more opounly and seide: I haue deisred forto ete with 3ow this pa3k lambe byfore I suffre the deth: for sothely on of 3ow shal betray me. This speche went to her hertes as an scharpe swerde. Wherfore they ceffeden of etynge and
lokeden eche on othere and seiden to hym: Lorde whether I be he?

Here if we take good hede we oweth to haue ynward compashioun bothe of our lorde Jefu and also of hem for it is no dowte they were in ful greet forwe. But the traytour Judas lafte not of etynge for thife wordes of betravenge schulde not feme as pertynyng to hym.

Than John at the infaunce of Petir asked of our lorde and seide: Lorde who is he that schal betraye the? And our lorde Jefu priuely tolde hym and as to hym that he loued more specially specified who was that traytour. And John thereof gretly astonyed and wounded with grete forwe to the herte nouȝt wolde telle Petir but turned him to Jefu and softly leide doun his heued vpon his blessed breef. And as feynt Auffyn feith our lorde wolde not telle Petir who was the traytoure for and he hadde wiſte he wolde haue al to toren hym with his teeth.

And as the same feint Auffyn feith by petre ben figured and vndirſtande thei that ben in actyſe lyffe and by John they that ben in contemplatyf. Wherfore we haue here doctrine and figure that he that is contemplatyf meddeleth hym not with foreyn worldsely dedes and also he fecheth not vengeaunce with outeforthe of the offences done to god but is fory with ynneforthe in his herte and torneth hym onely to god by deuoute prayeres and the more faddely tornyngе hym and drawynge hym to god committeth alle thing to his dispoficioun and ordynaunce. Thou it so be that he that is contemplatyf somme tyme goth oute by þele of god and profite of mannis soule as whan he is cleped therto. Also in that that John wolde not telle peter that he badde hym aſke of the traytour we mowe vnderſtonde that the contemplatyf schal not reuene
the priuete of his lorde as it is writen of feynt Fraunceys: that priue reuelacions he reueld not with oute forthe/bot what tyme that nede made hym fore hele of mannis soule/or the sterynge of god by reuelacioun meued him therto.

C Now forthe in oure processe byholde we the grete benignyte of oure lorde Jesu that so homely suffereth his derlynge John enclyne and reste vpon his blissed breeft. Lorde/ hou tenderly and trevely they loueden to gidre! This was a swete reste to John/ and a profitable to alle criften soules in the whiche/ as clerkes feyn/ he drank of that welle of euerelaqtyng wyldome the preciouse drynk of his holy gospell/ with the whiche after he conforted all holy chirche and 3af it as triacle a3enft the venyame of dyuerfe heretikes. Byholde we furthermore othere dis-ciples ful sory of the forseide worde of betrayenye of oure lorde Jesu/ not etynge bot lokynge echone on othere/ as they that wishe not what counseile or conforte they my3te haue in this caas. And thus moche at this tyme suffifeth touchynge the firfte article of that bodily sopere/ and of the etynge of the Paske lombe in fulflynge of the lawe and endynge of the figure that oure lorde Jesu didde it fore. And as clerkes feien/ we fynde not that oure lorde ete flesche in all his lyf/ but onely at this tyme in etynge of that lambe/ more for mysterie than for bodily fode.

C Touchynge the secounde poynt that is the waschy-nynge of the discipes feet. We schulle vnderstande that after the forseide processe oure lorde Jesu rose vppe fro the forseide sopere/ and also his discipes anon with hym/ vny-wetynge what he wolde doo furthermore/ or whider he wolde goo/ and than went he with hem downe in to the neither hous/ vnder the forseide lofte/ as they feien that han seen that place. And there he badde alle the discipes
Die jouis

fitte adowne / and made water be brouȝt to hym: and than he caufe of his ouerclothes / that weren peraunter cumbrose and lettynge to that he thouȝte doo / and girde hym with a lynnen clothe/ and putte hym self water in to the bafyne that was of stone / as men sayne/ and bare it and fette it byfore Petres feete / and kneeled doun forto wafche hem. But Petir gretly abashed and aftyonyed of that dede / as no wonder was/ firste forfoke to haue that feruife of his lorde as inconuenient to hym: but after he herde his threte that elles he schulde haue no parte with hym in blisse / turned his wille into better and mekely suffred hym to done his wille.

Now ȝif we ȝeue here good entent to the dedes of oure lorde Jefu and all that foloweth in this tyme/ frothely we mowe with grete wonder be stired specially bothe to the loue and drede of hym. For what was that to see the kynge of blisse and that hĳe lorde of maieftie knele doun and bowe hym to the feete of a pore fiffhere / and so forthe to alle othere that there feten aboute: and so with thoo blisshed handes wafche her foule feete and after tendirly wipe hem / and more ouer deuotly kisse hem. Sothely he that was souereyne mayster of mekenesse schewed vs in this dede and tawȝt vs a perfect leffoun thereof: and ȝit more ouer in that he didde the same lowe seruice to his treytour commendeth souereynly his pasynge mekenesse. But wo to that harde herte / ȝe harder than the adamaunde or eyny othir thing hardeste: that melteth not or softeth not with the hete of fo grete fire of charite and profounde mekenesse / and that dredeth not that lorde of maieftie in that dede: but aȝeynewarde frowardely thanketh and procuraeth dethe and destruccion of hym that euere was fo innocent and fo trewe louynge. Wherfore it is bothe wonderfull and dregfull the grete benygnyte and meke-
Die jouis

rieffe of our lord Jeſu / and the grete obstynasie and malice of that traytour Judas aȝeynwarde.

"When this wafchyng was done in mysterie / as it is feide / he went aȝen vppe to the place of the forfeide fopere : and when he was fette with hem / he tolde hem the caufe of the forfeide dede : and that was that they schulde folowre hym in mekenesse eche to other / as he ȝaf hem enfaumple that was her lorde and maiftre : and that they schulde not onely waffhe othere seete / but also forȝeeu trefpases done to othere : and wille and doo good to othere / as it is vndirſtande by his wordes that solowen after whan he feide to hem : ȝif ȝe knowe thiffe that I haue done to ȝow / ȝe schulle be blisſed ȝif ȝe fulfille hem in dede. Here alſo aſhir the firſte meffe that was the paſke lombe / as it is feide biforn / whan they were waffhen and made clene / he ferued hem withe the fecounde meffe of his owne precious body / that was deynte of alle deynetees : as men vſen in bodily fedyng and fetes / firſt to be ferued with boystone and homely metes / and after with more delicate and deynetees. Where of foloweth here after touchynege the thridde article.

"As anemptes the thridde article of that hiȝeft sacraſent of Jeſu preciouſe body / lyfte we here vppe our hertes fouereynely / and bythenk we inwardly / wonderynge of that moſte worthy dignacioun and vnſpekeable incomprehensible charitee / thoruȝ the whiche he bytoke hym ſelf to vs / and laſte to vs in to mete and gooftly fode / makyng and ordeignynge that preciouſe sacraſent in this manere. Whan he hadde waſche his diſciples fete and was gone vppe aȝeyn with hem there he byfore fatte at the fopere / as it is ſeide / as for an ende of the sacrifices of the olde lawe and bygyynnynge of the newe teſtant / makyng hym ſelf ourſeſe diſcrafice / he toke brede in his
Die jouis

holy handes and lifte vp his eijen to his fader / al my3ty god/
and blessed the brede and seide the wordes of confection
ouere: by vertue of the whiche wordes brede
was turned into his body: and than he 3af it to his dis-
ciples: and seide: Taketh and eteth / for sothe this is my
body that schal be taken and 3euen for 3ow e. And after
in the same manere takynge the chalys with wyne / seide:
Taketh and drinketh alle here of: for this is my blood
that schal be outschedd for 3ow and manye in remissioun
of synnes . And after he 3af hem power of that confection
and alle preostes in hem: and seide: This doth 3e as
ofte as 3e take it in mynde and commemoracioun of me.

Take now good hede here thou cristen man: but
specially thou preost / how devoutly / how dyligently
and trewely thy lorde Jesu cristte firfte made this preciouse
sacrament: and after with his blifed handes mynystred
it and communed that blifed and his byloued meigne.
And on the tother side take hede with what devout
wondre firfte they seie hym make that wonderfulle and
excellent sacrament: and after with what drede and
reuerence they toke it and refceyued it of hym. Sothely
at this tyme they lefte al theire kynedly refoun of man:
and onely restede in trewe byleue to alle that he seide
and didde / byleuynghe with outrt eny dowte that he was
god and mys3t not erre. And so moste thou doo that wolt
fele and haue the vertue and the goftly swetnesse of this
blifed sacrament. This is that swete and preciouse
memoriale that souereynly maketh mannis soule worthy
and plefying to god also ofte as it is dewely refceyued /
other by trewe deoute meditacioun of his paffioun / or
elles / and that more specially / in sacramentale etynge
there of. Wherfore by refoun this excellent 3ifte of loue
schulde kyndele mannis soule and enflawme it all holy
Die jouis

in to the ȝeuere thereof / oure lorde Jesu crist: for there is no thing that he myȝt ȝeue and leue to vs more derworthe / more swete / or more profitable than hym self. For with outen eny dowte he that we resceyuen in the sacrament of the auster is he that selue goddes sone Jesu / that took flesche and blood and was borne of the virgyne marye: and that suffred deth on the croffe for vs / and roos the thridde day to lyff: and after steyhe vp into heuene / and sitteth on the faders riȝt side: and that shal come at the day of dome and deme all mankynde: in whose power is bothe lyf and dethe: that made bothe heuene and helle: and that onely may saue vs or dampne vs euer with outen ende. And so he that self god and man is conteyneyd in that litel oofte that thou seeft in forme of brede: and ery day is offred vp to the fader of heuene for oure goftly hele and euer lafthyng fauacioun. This is the trewe byleue that holy chirche hath taȝt vs of this blissed sacrament.

But ȝit more ouer lete vs fitte a litel lenger at this worthy lorde borde / Jesu: and take we hede ynwardely to oure goftly fode and confort: more specially of that preciouse and most deynteth mete that is there sette by fore vs / that is the blissed body of oure lorde Jesu in this holy sacrament before seide. And so by inward consideracioun taste we the swetnesse of this heuently foode / hauynge firfte in mynde the gracious and refonable makyng and ordynaunc of that blissed sacrament: and after the grete worthynesse and merveillous worchynge there of in choyen soules to conforte and strengthinge of oure feithe. As anemptes the firfte poynte / we schulle vndirftonde that all mysty goddes sone / the secounde persone in trinite / wyllynge of his fouereyn charite and endeles godenesse to make vs pertyneres of his godhede
he toke oure kynde and by came man to make men as
goddes. And fethermore that he toke of oure kynde
that was flesche and blode: al he saf to vs for oure hele
and oure saluacioun: for he offerd to his fader of heune
vpon the auster of the croffe his blisfed body for oure
reconfilynge: and he schedde his precious blode in to
prise forto bygge vs oute of oure wrecched thraldome/
and to waffhe vs and make vs clene of all syne. And
for alfo mykel as he wolde that the mynde of that hige
grete benefice schulde dwelle in vs euerlaftyn gly: he saf
to al trewe cristien puple his body in to mete and his
blode in to drynke: vndir the likkenesse of brede and
wyne: in manere as it is seide bifo: in the fisfte makynge
of this blisfed sacrament.

But now here byholde we inwardely and take we
gode hede what wonder thing it was to the apostles than
to fee oure lord Jesu: verry man as they were: sittynge
with hem bodily: and there with holdynge in his hondes
that self body in that that femed to hir bodily fisst nounst
elles bot brede: afferynge thus fothely: This is my
body that schal be jeuen for sow: and alfo of that that
in the Chalice femed onely verry wyne: This is my
blood that schal be schedde for remissioun of youre synnes.
And so that selfe body that they seyen with hir bodily
eeye before hem was fothely vndir that fourme of brede:
and that selfe blode that was alle hole in his bodye was
there in that chalice in the forme of wyne. But than
was not that brede as it femed: and as it was before the
wordes of consecracioun: ne wyne as it femed in felle
manere: but only the liknes or the forme of brede and
wyne: conteynynge verrey criftes flesche and blode: as
it is seide. But what mannis resoun or witte myst com-
prehende this at that tyme? Sothely: none. And therfore
the trewe apostles at that tyme laften alle her bodily refoun
and witte / and refte only in trewe byleue to her lordes
wordes / as it is seide bifoire / saue Judas that was reproued
for his falshe and mysbyleue / and thersore he refceyueld
that blisshed Sacrament in to his damynacioun. And
fo done alle thoo that bene nowe of his parte: the
whiche falsely byleuen and seien that the holy Sacra-
ment of the auster is in his kynde brede or wyne / as
it was bifoire the conseracioun / bycause that it femeth
fo to alle her bodily felynge / as in lijte / tafte / and
touchynge. The whiche ben more reprouable as in that
parte than Judas: for they seen not Jefu bodily bysfide
that sacrament as he didde: and thersore it is liister to
hem forto byleue / and more to here damynacioun 3if
they byleued not / as god hym self and holy chirche
hathe taepte: namely / 3ithe that trewe techynges of this
blisshed sacrament hath be holden stedsaftly fo manye
hundred 3ere / and of fo many holy men / martires and
concelours / and othere trewe cristnen men: the whiche
in to her laste dayes stoden with outen doute in this feithe
and de3eden therynne. The whiche feithe is this in schorte
wordes: that the sacrament of the auster duely made by
vertue of cristes wordes is verrey goddes body in forme
of brede / and his verray blode in forme of wyne: and
thou3 that forme of brede and wyne feme as to alle the
bodily wittes of man brede and wyne in his kynde as
it was bifoire: neuertheles it is not fo in sothenesse / bot
only goddes fleche and blode in substaunce. So that
the accidentes of brede and wyne wonderfully and my-
raculously / a3enft mannis refoun and the comoun ordre
of kynde / ben there in that holy sacrament with oute her
kyndely subieyte: and verray cristes body that suffred
deth vpon the crosse is there in that sacrament bodily
vndir the fourme and lickenesse of brede / and his verry
blode vndir liknesse of wyne substanciallye and holly with
outen eny feynyngge or disceyte / and not onely in figure
as the false heretike seith);

C Nota.

C These termes I touche here so specially by cause of
the lewed lollardes that medlen hem aynst the feith
falsely. And more ouer this feith of this excellent sacra-
ment / tauȝt by holy doctoure and worthy clerkes / is con-
fermed by many maneres of myracles / as we reden in
many bookes and heren all day preched and tauȝt. But
here lawheth the lollarde and skorneth holy chirche
in allegeaunce of suche myracles / haldynge hem bot
magge tales and feyned illusiouns; and by cause that he
tauȝt the swettenesse of this precious sacrament
ne feleth the gracious worchynge thereof in hym selv;
therfore he leueth noȝt that eny othir dothe. But here in
confusioun of alle false lollardes / and in conforte of alle
trewes loueres and worchipperes of this holy sacrament/
and principally to the louynge and honour of the hiȝe
auctor and makere there of / oure lorde Jesu / I schal seie
more ouer somwhat in specialle that I knowe sothely of the
gracious worchynge in senfull felynge of this blissed
sacrament: the whiche marveylous worchynge and
felynge abouen comoun kynde of man scheweth and pro-
ueueth souereynely the blessue bodyly presence of Jesu in that
sacrament.

C There is one persone that I knowe now lyuynge/
and peraunture there ben many that I knowe not in the
self degre or hiȝere / the whiche perfone often tymes / whan
oure lord Jesu voucheth fauȝe to touche hym of his grace /
in tretynge of that blissed sacrament with the ynwarde
fiȝt of his foule and deuowte meditacioun of his preciouse
pasioun / sodeynly feleth also sched in to the self body
Die jous

a ioye and a likynge that passith with outhe comparisoun the hyȝeste likynge that eny creature may haue or sele as by way of kynde in this lyf: thoruȝ the whiche ioye and likynge alle the membres of the body ben enslawmed of so delectable and ioyfulfe an hete / that hym thinketh sensifibly all the body as it were meltyng for ioye / as wax dothe anentes the hote fyrer: so ferforth that the body myȝt not bere that excellent likynge / bot that it scholde vterly faille / nere the graciouse kepyng and susteynynge of the toucher / oure lorde Jesu / abouen kynde.

C A lorde Jesu / in what delectable paradyse is he for that tymen that thus seleth that blessd bodily presence of the in that preciuose sacrament: thoruȝ the whiche he seleth him sensifibly / with vnspikeable ioye / as he were ioyned body to body? Sothely I trowe that there may no man telle it or speke it: and I am fierke that there may no man fully and foutheafli knewe it / but onelie he that in experience seleth it: for with outen doute this is specially that hidde manna / that is to say aungelles mete / that no man knoweth bot he that seleth it / as seyn John therof witnesth in his apocalipse: and he that southeafli seleth it may wele fayie with Dauid the prophete / souereynyng reioisyng body and soule / herte and flesche / in god alyue: Quam magna multitudo dulcedinis tue domine / quam abscondisti timentibus te: A lorde Jesu / hou mykel is the multitudo of thy swettenesse / that thou haft hidde to hem that in trewe loue dreden the.

C Thus haue I ynderstonde of the forseide graciouse / wonderfuile / and myraculoufe worchynge of oure lorde Jesu / schewynge sensibily his bliszed / delectable bodily presence in that most excellent sacrament of the aȝter / in manere as the forsaide person that seled it myȝte telle it so in partye / and as I kouthe schortely and inperfectly

P
Die jouis

write it. The whiche myraculoufæ worchynge to myn vnderston dysynge / hauynge consideracioun to alle the circumstaunces therof / passeth many grete myraclæ that we reden schewed in this holy sacrament : in alfo myche as the witte of that bodily felynge passeth in certeyne the witte of físt / and hath lese of straunge likness and more of the self sothefaßnese. For what tymde that oure lorde Jefu crift appereth in that blissed sacrament to strenthinge of byleue / or to conforte of his choßen derlynges / outhre in likness of a litel childe / as we reden that he didde to feynyt Edwarde / kyng and confessor / or elles in a quantite of flesch of blody / as it is wrien in the lyf of feynyt gregore and in othere places : sothe it is that that bodily liknesse / feyen in that quantite / accordeth noyt with the verray bodily quantite and schappe of oure lorde that heng on the crosfe / and that is sothely in that sacrament hidde fro the bodily físt. Bot he that feleth that graciuosfe zifte byfore seide hath none straunge bodily físt of eny liknesse othere than the sacrament in trewe byleue : but in his foule / liþtened thorouȝ special grace / he seeth inwardly with fouereyne ioye that blissed body of Jefu / riþt as he henge on the crosfe / with outen eny disceyte : and therwith also in body he feleth sensibly the bodily presence of oure lorde Jefu / in manere as it is seide before / with fo grete ioye and likynge that there can no tonge tellen it fully / ne herte vndertonde it / bot only he that feleth it. And as it femeth / that ioyeful felynge in the body is like to that that holy chirche fingeth of the apostles and discipes at the feste of Pentecoste / whan the holy goost was sent to hem fodenly in the liknesse of fire with outeorth and vnþpekeable ioye in her bodyes with ynnes-forthe : that is that her bowelles filled with the holy goost ioyede souereynly in god : and fo may he that hath that
forfaide gracious ȝifte sothely seie in that tyme with dauid in special manere and hire graciouse felynge: Cor meum et caro mea exultauerunt in deum viuum: My herte and my flesch feiye fede hem fouerenly in to the presence of god alyfe / Jesu / that blessed be euere and souereynly for this hire ȝifte of grace. Amen.

Furthermore touchynge the ȝerthe article. Take hede / thou criysten soule that hast eny list withyn the of the fire of loue / how this souerayne scole mayster / Jesu criyste / made to his disciples a noble sermon fulle of gostly swete
nessel and brennynge coles of loue and charitee. For whan he hadde ȝeuen that bliffed facrament to his disciples and / amonge othere / of his hire charitee to his enemye / that wicked Judas / he seide to hym: Quod facis / that thou purposest to do / fac cicius / do it anone / als who seithe: I wote where aboute thou ȝert / and therfore deluyere the by tyme / vndirftondynge his bytrayenge. But there was none of his othere discipes that wisfe to what ende that Jesu seide thoo wordes. And anone this curfed treytour wente forthe to the princes of preostes / to whom he had folde hym the Wednesday before / as it is seide / and asked of hem companye to take hym.

And in the mene tyme ȝoure lorde Jesu made this forfeide longe and worthy sermon to his discipes. Of the whiche profitable sentence / firste commendynge pees to his discipes / we mowe vnderstonde alle the effecte comprehended shorly that he enforlund hem specially and betauste to hem with pees thre principal vertues / that is to seie: seithe / hope / and charite. Firste he bytaust to hem charite ofte sithes and most besily whan he seide: Man:
edatum nouum do vobis / I seue ȝow a newe maundement /
and that is that ye loue to gidre / vt diligatis invicem. In hoc cognocent omnes / and also in this one thing soue-
Die joui

reynly alle men schulle knowe / quia mei discipuli estis / that se ben my discipes / si dileccionem habueritis ad
inuicem / sse haue loue eche to other. And after how
they schulde trewely kepe this charite by worchynge in
the loue of hym / he seide to hem thus : Si diligitis me /
mandala mea servate / sse loue me / kepeth myn heftes.
And also after : Qui diligit me / sermonem meum servabit / whomo loueth me / he schal kepe my worde / et pater
meus diliget eum / and than schal my fader loue hym / et
ad eum veniamus et mansiole am pud eum faciemus / and
we schulle come to hym and dwelle with hym. And in
other dyuerfe places specially he commendeth to hem
charite and pees as a principall byqueft in his testament
at this tyme / as the procee of the gospel telleth.

C Fides.  C In feithe also he enformed hem and stabled hem
more perfitely in byleue of his godhede / seinghe in these
wordes : Non turbetur cor vestrum neque formidet / be
not your hert troubled and drede it not : Creditis in deum
et in me credite / for as he byleuen in god / so se moste
byleuen in me. And after he taus hem in this byleue /
that the fader and he ben one god / and thou shal be lesse
than the fader after the manhede / neuertheles he is euere
euene with the fader after the godhede / and there for he
reprehendith Philippe that badde hym schewe hem the fa-
der / and seide : Qui videt me / videt et patrem / that whofo
seeth me / seeth the fader. And after in conclusioun
of this feithe he seide to his discipes : Non creditis quia ego
in patre et pater in me est ? leue se not that I am in the
fader and the fader is in me ? Alioquin propert opera is/a
credite / elles for tho werkes that se feen byleueth.

C Spes.  C In hope also he comforted hem in many maneres :
and firste touchynge the efecte of preyere / seyenge to
hem in these wordes : Si manseritis in me / et verba mea in

C Primum.
vobis manferint: quodcumque volueritis petetis et set vobis:
3if ye dwelle in me and my wordes abyden stedfastly in
3ow/ what so euere ye wole aske it schal be 3ouen 3owe. Also
he comfortede her hope a3enst tribulaciouns and hate of
the worlde/ seyenge thus: Si mundus vos odiit/ scitote
quia me priorem vobis odio habuit/ 3if the world hate
3ow/ witeth wele that it hated me firste byfore 3owe. And
so forthe as the tixt telleth/ comfortynge her hope in
pacione of perfecuion by ensaumple of hym selve that
was her lorde. In the thridde manere he comforted hem
to hope with oute despeyre by cause of the withdrawyngne
fro hem of his bodily preseence/ tellinge hem bifoire that
they schulde haue grete forwe for the absence of hym
thorun his harde deth/ but afterwarde that forwe schulde
be torned into endeles ioye by his glorious resurreccioun
and ascencioun to the fader/ and fendynge of the holy
gooft to hem: the whiche souereynly scholde comforte
hem in alle disese and teche hem alle sothefastingne. And
than he concluded in thise wordes: Hec locutus sum
vobis/ ut in me pacem habeatis/ alle thise wordes forseide
I haue spokent to 3ow/ vnto that ende that ye haue pees in
me. In mundo pressuram habebitis: sed confidite/ ego vici
mundum/ in the worlde ye schulle haue forowe and
angwisch: but tristeth wele by fadde hope: for I haue
ouercomen the worlde: als who seye: And so schulle ye.

And after this our lorde Jesu turned his speche to
the fader/ liftynge vppe his louely eisen to heuene/ and
commendynge firste hym fell after the manhede/ and after
prayenge tenderly for his disciples: and furthermore prey-
enge not only for hem/ bot also for all hem that schulde
byleue on hym after thorun her worde: and into that ende
at the lafte that alle mystes be oned to gidre in trewe loue
and charite/ as the fader in the some and the some in the
Die jouis

fader/ and so they alle in one: god/ fader/ and fone/ and holy gooth.

A lorde Jefu/ how wonderfully perceden these forseide wordes the heretes of thy discipes: for sothely they loueden the so ferventlye that they myst nouȝt haue boren hem/ ne had ben the special preferuyng of thy grace. And so who so hath grace inwardely to bythenke and diligently to discusse alle the processe of this blissed and worthy serymoun/ skilfully he schalbe stered in to the brenynge loue of Jefu/ and likyngly reste in the swetnesse of his blissed doctrine. And on that other side/ who so taketh hede to his discipes how they stonden forfully hangynge doun her heuedes and wepynge and hijely fishlynge/ rexonably he may be stired to grete compassion/ and specially for John/ that was moste familiar with Jefu/ and that toke goode hede specially before outhere to alle that Jefu spake/ as he was chosen by special grace onely to write sothely thoo forseide swete wordes of Jefu to edifienghe of all holy chirche and oure hije conforte.

Furthermore amonge outhere wordes of Jefu we reden that he seide to his discipes: Risen vp and go we hens. A dere god/ what drede then entered in to hem/ not knowynge whider they schulde goo/ and gretyly dredene of his departynge fro hem. Neuertheles he spake to hem afterwarde/ fulfillynge the processe of his serymoun goynge by the weye/ and they befully takyng heode to it. Now byholde how the discipes folowen hym in the manere of chykenes that folowen the henne/ and putten hir hydes- derwarde and thiderwarde forto come vndir hir wynges: and so they desrieden hem now one and now an outhere to here and to be nexte hym/ and that he suffrede and liked wele. At the laste whan this serymoun was done/ and alle misteries suffiled/ he went with hem in to a ȝerde or a
Die jouis

gardyne ouer the water of Cedron / there to abide his traytour Judas and othere armed men: where of it schal folowe here after in proccesse of his paffioun.

C Here now haue in mynde that oure lord Jesu 3 af vs C Nota bene:
ensample in this euentide and ny3t of fyue grete vertues: that is to say / firste / of profounde mekenesse as it is feide in the waflhyng of his diisiples fete: after / of fowereyne charitee in the excellent sacrament of his blisshed body / and in that swete sermoun fulle of brennyng coles of charitee: and the thridde / of paffynge pacience in so benigne suffringe of his traytour and alle the despite done to hym after: the ferte / of perfite obedience in takynge willfully that harde paffioun and bitter dethe after the fader wille: and the fiste / of deuoute prayer contynuuede thre tymes in longe and feruente prayenge / and his precioufe blood fchedyng. In the whiche fyue vertues he graunte vs grace to folowe hym / Jesu / that blisshed be euere with outen ende. Amen.

C Thus endeth the contemplacioun for Thursday: and after foloweth the paffioun that longeth specially to Friday. Tho thinges that now folowen perteynen to cristes paffioun. Thenke therfore wele on alle this thinges and enforce the to solwe thy lorde. Holy fadres weren fulfilled with ioye in his comynge and alle manere of myslikyng was putte away / and they thankeden god and feide blissed be oure lorde god of Israel: for he hath visited and made redempcion of his puple / that reigneth with the fader and the holy goft be alle worldes of worldes: the whiche thoru3 his mercifull grace brynge vs to his grace. Amen.
Of the passion of our Lord Jesus Christ and first of his prayer and taking at matyn tyme.

Now at the bygynynge thou that desiruest to haue forwefull compassioun thou shalt feruent inward affectioun of the peynefull passion of Jesus thou must in thy mynde depart in manere for the tyme the myst of the godhede fro the kyndely infirmyte of the manhede: though it so be in sothenes that the godhede was neuer departed fro the manhede. For there beth many so bylynd goftly by vnresonable ymaginacioun of the myst of the godhede in Jesus that thei trowe not that eny thing myste be peynefull or forwful to hym as to another common man that hath only the kynde of man: and therfore haue they non compassioun of the peynes that he suffrede: supposynge that for alfo moche as he was god there myst no thing be azenst his wille or dere hym. But therfore here azenst forto haue trewe ymaginacioun and ynward compassioun of the peynes and the passion of our Lord Jesus very god and man: we schal vnderstande that as his wille was to suffre the hardest deth and moft forwful peynes for the redempcioun of mankynde: so by the self wille he suspension in all his passion the vse of the myst of the godhede fro the infirmyte of the manhede: no more takynge of that myst for the tyme than hath another tendre and delicate man: only after the kynde of man. Wherfore thou schalt ymagyne and ynwardely thinke of hym in his passion as of a faire yonge man of the age of xxxiiij yere: that were the fairest: the wifest: and the mofte riȝtwysse in his leuinge: and moost goodly and innocent that euere was or myst be in this world: so
falsely accused / so enviously purswed / so wrongfully
demeded / and so despitously flayne / as the processe of this
passioun afterward telleth / and all for thy loue. Also
vnderstande / as clerkes feyne and refoun techith / that in
his bodily kynde of man he was of the cleynnest com-
plexioun that euere was man or my3te be: wherfore
hauynge this in mynde he was the more tendre in the
body / and so foloweth that the peynes in the body were
the more sore and bittrre and the harder to suffre. Than
fethen he toke no focour of the godhede / but onely suf-
frede after the kynde of the manhede / the lefte peyne
that he hadde was more peyneful to hym than it my3te
be to any other man. Wherfore hauinge this in mynde/
firste to sterynge of the more compasstion / furthermore /
after the processe of Bonauenture / who so desyreth with
the apostle poule to be ioyeful in the crose of oure lord
Iesu crift and in his blissed passioun / he moste with befy
meditacioun abide there yny. For the grete mysteries
and all the processe therof / 3if they were inwardely con-
sidered with all the ynyarde mynde and byholdynge of
mannis soule / as I fully trowe / they schulde brynge that
byholder in to a newe state of grace / for to hym that wolde
ferche the passioun of our lord with all his herte and all
his ynyward affeccioun there schulde come meny devoute
felynges and sterynges that he neuere supposed byfore. Of
the whiche he schulde sele a newe compasstion and a newe
loue and haue newe goostly confortes / thoru3 the whiche
he schulde percyue hym self turnede / as it were / in to a
newe astate of soule / in the whiche astate thoo forfaide
goostly felynges schulde seme to hym as an erneft and
partye of the blisse and ioye to come. And forto gete this
aestate of the soule I trowe / as he that is vnkunnynge and
blaberinge / that it byhoueth to sette therto al the scharp-
nefle of mynde / with wakyng eyzen of herte / putting away and leuynge alle othere cures and besynesse for the tyme / and makyng hym self as presant in all that byfelle aboute the passioun and crucifixioun effectuouly / besily / auifely / and perfeuerantly: and nouȝt palsynghe lijtyly or with tedioushe heuynesse / but with al the herte and goostly gladnesse. Wherfore if thou that redest or herest this book haft here byfore besily taken hede to tho things that hauen ben writen and spoken of the blefсид lyf of our lord Jesu crist in to this tyme / moche more now thou shalt gredd alle thy mynde and al the strengthe of thi soule to tho things that folowen of his blefсид passioun: for here speçialli is schewed his hysçhãrity: the whiche resonably schulde all holily enflawme and brenne oure hertes in his loue.

Nota hic premittitur processus passiônis in generali qui postea inferitur / scilicet in fine hore tercii / quia videtur magis conueniens ibidem.

Go we than to the processe of his passioun / takynge hede and makyngge vs in mynde as in presence to all that solweth. And first byholdynge how / after the processe of the gospel of seint John / our lord Jesu after that worthy foper was done and that noble and fructuoufe sermoun ended / wherof it is spoken in the nexte chapitre biforn / he wente with his discipes over the water of Cedron in to a yerde or a gardyn / in to the whiche he was wont ofte fithes to come with his discipes: and there he bad hem abyde and praye. And furthermore takynge with him his thre speçial secreteries / that is to say / Peter and James and John / and tellynge hem that his herte was heuy and forswul voento the deth / bad hem there abyde and wake with hym in prayeres. And fo a litel ferther fro hem / as aboute the spæce of a ftones cast / uppon a litel hulle /
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mekely and reuerently knelynge vppon bothe his knees
made his prayer to the fader deuoutliche in manere as it
folweth after.

But here abide we a litell while and take we hede
with a deuoute mynde of this wonderfull dede of oure
lord Jefu / sothely worthy to be had in inward forwulf
compassioun: for loo now he prayeth mekely to the fader/
and that for hym self as we reden that he hath ofte
before prayd but than for vs as oure aduokett. Wher-
fore skilfully we schulde be stired to inward compassioun
and wondere here of the lowest mekenesse of the moste per-
fiȝte obediens / and of the vnspakable charite of god
schewed to vs: and firste of this moste profounde meke-
ness / consideringe hym that is verray god euene with
the fader all mysty and euerelaysynge / so as it were for-
ȝeyngne hym self as god / and so lowely prayenge as
another comune man of the peple. Also take hede of his
moste perfyste obedience. For what is that he prayeth?
Sothely he prayeth the fader / ȝif it be his wille that he be
nouȝt slayn and putte to that hard deth: and ȝit with
the fader he hath ordeyned to take that deth for man. And
so he prayeth the fader / and ȝit he is nouȝt herde after his
wille / that is to seie after oon manere of wil that was in
hym. For there was in hym thre manere of willes: that
is to say / first the wille of the flesche and the sensualite /
and that grucchini and dredde and wolde nouȝt gladly suffre
deth: also the wille of resoun / and that was obeislaunt
and assentaunt / as the prophete yfaie of hym feith: He
was offred vppon the cros to the fader / for so was his
wille: and the thridde was the wille of the godhede / the
whiche ȝaf the sentence of his pasioun and bad in all
manere to be done. Wherfore / in alfo myche as he was
verray man / he dredded as man aftir the firste wille / and
was than in greet angwische. And thersore inwardly haue compasfion of hym/ in alfo mochel as thou may/ with all thyn herte. For loo/ the fader wille vtterly that he be flayne and dede: and nouȝt withflondynge that he is his owne dere loued sone/ ȝit he spareth hym nouȝt/ but ȝeueth hym to the deth for vs alle. And our lord Jefu takith mekeliche that obedience and fulfilleth after in dede/ as the proceffe of his passioun witnessteth fully. In the thridde poynyt byholde the vnspakeable charite of the fader and the sone schewed to vs/ that oweth worthwhile to be had in inward compasfion and hie wonder and wor-
shippe: for only for our saluacioun this harde deth is bidden of the fader and taken of the sone.

Of the prayer of oure lorde Jefu/ swetyng blood. Byholde now how he prayeth/ longe tyme knelinge vpon the grounde he speketh to the fader and feith in thise maner wordes: My dere fader/ al my styly and fulle of pitee and of mercy/ I befeche the that thow here my prayere and despise nouȝt my bede: byhalde to me and here me: for I am made foryn in myn exercife of vertue/ schewynge to myn enimyes pacience and charite and thay nouȝt amende it. And so my spirit is in angwische within me/ and myn herte greuoufully desbourblede: wherfore bowe thin ere to me and take hede to the voyes of my bede. It likede the/ fader/ to sende me in to the worlde forto make afeeth for the wrong that was done of man to ȝow: and anone at ȝour wille and biddinge I was redy and seide: Lo I go. And so thy toothfastnesse and thy hele I haue declared and schewed: and I euere pouere and in dyuers travailes fro my southe/ doynge thy wille and all that thou haist boden me/ am now redy to fulfille vtterly tho thinges that bene ȝit to be done and full ended. Thow feeft/ fader/ the malice that myn enimyes hauen
conspired a3enft me/ and how I haue euere done tho
things that bene pleasaunt to the/ and done good and
benefetes to hem that haten me/ and thay a3enward
haue rewarded me euel for good/ and hate for my loue/ and so they haue corrupnte my disciple and made hym here
ledere to destroye me/ and hauen solde me and sette my
prise on thritty penyes. Gode fader/ I beseche the that
thou doo away fro me this cuppe of forwe and of bitter
passioun that is ordeyned to me to drynke:/ and elles/ be
thy wille fullfilled. But/ my dere fader/ rife vp into my
helpe and hafte the to socoure me at my nede. For be
it so/ fader/ that thy knowe me nou3t thi sothaft fone:/ neuertheles sithen I haue lad amonges hem a r3twis and
ynnocent lyf/ and also done to hem many goode dedes/
thay schulde nou3t be so cruel and so malicious a3enft me.
Haue in mynde/ good fader/ how I haue stonden in thy
fist forto speke euere the goode for ham/ and to turne
away thynd in dignacioun fro ham. But now loo/ they
zilden euel for good/ and hauen ordeyned the vilest dethe
for me: wherfore/ thou lorde that seest all thing/ rife
in to my helpe and leue me nou3t:/ for greet tribulacioun
is now nygh/ and there is none that wille and may helpe/
but thou allone.

And after this prayer ourde lorde Jesu tornede a3eyn
to his disciples/ and woke ham/ and comforted ham zit
to praye. And est the secounde tyme/ and the thridd
lyfe turnede a3eyne to his pryere in diuerfe places a
litel fro other/ as in the space of a ftones caft li3tly with
oute grete strengthe:/ and contenued the forfaide prayer
to the fader/ addynge to and faienge: My fader r3twis/
if it fo be that thou haft ordeynede and wilt in all manere
that I suffre the deth vpon the croffe/ thy wille be ful-
filled. But I recomende to the/ fader/ my swete moder
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and my disciples/ the whiche I haue iskepte in to this tyme all the while I haue be dwellynge with ham. And with this prayer that precioufe and holyeste blood of his blissed body/ brekynghe oute in manere of a swete/ droppede doun vnto the erthe habundauntly in that grete agonye and harde bataille.

C Sothely here is grete mater of forwe and compas-
fioun/ that ouxt to stere the hardest herte that is in this world to haue ynward compasfioun of that grete and fouerayne angwisshhe thatoure lorde Jefu suffrede in that tyme and for oure fawe/ for by the godhede he sawe the hardest and fouerayn paynes that were to come in his body/ and therfore after the manhode his tendre body for fere and anguysflh brak out violently of blode.

C Take heede also here that is specially to be noted azenft oure inpaciencre/ how oure lord Jefu prayeth thre tymes or he haue anfwere fro the fader. But than at the thridde tyme/ whan oure lorde Jefu was in so grete angwisshhe of spirite/ as it is feide/ loo the prince of goddes aungelles/ Michael by name/ ftondynge by hym comforted hym and feide: Haile/ my lorde Jefu/ yooure deoute prayer and yooure blody swote I haue offred and schewed to yooure fader of heuene in fisft of all his blissid courte/ and we alle fallynge doun before hym/ haue byfouxt hym to putte away fro yow this bitter drynk of yooure passioun. But the fader anfwerde and feide: My dere loued fone knoweth wel that the redempcioun of mankynde/ the whiche we desiren so of oure hige charite/ may not be fulfilled and done so conueniently and renow-
ably with outen schedinge of his blood/ wherfore if he wole the hele of soules/ it byhoueth hym to die for ham. And therfore/ my lorde/ what deme ye now in this mater? Ooure lorde Jefu anfwered than to the aungel:
Die veneris

I will in all manere the hele and faluacioun of foules: and therefore I cese rather to suffre the deth: wherthorw the foules that the fader hath made vnto his likenesse mowen be saued: than I wolde nouȝt die and the foules be nouȝt aȝeyn bouȝt: wherfor my faderis wille be fulfilled. And than saide the aungel to hym: Beth now of good com福特/ my lord: and worscheth manfully: for it is semely to hym that is in his degree to do grete thinges and worthy: and to hym that is a manful man to suffre hard thinges: for tho thinges that ben harde and payneful schal fone passe: and thoo thinges that ben joyful and glorius fchal come after. The fader seith that he is and schal be euer with ȝow: and that he schal kepe ȝouere dere moder and ȝouer discipules at ȝouor wille: and schal ȝeeue hem fafe aȝeyne vnto ȝow. And soo the good meke lorde toke benignly this manere of comfort and that of his creature: takynge hede or consideringe hym fell after the kynde of man: lasse in worthynesse than aungels for the tyme of the dedly lyf in this world: and so he was sorrowful as man: and so he was comforted of the aungelles wordes as man. And so he toke his leue of hym: prayeng hym to recomend hym to the fader and all the court of heuene. And than at this thridde tyme he rose vp fro his prayer: all the body blody: whom thou myȝt byholde with ynward compasflioun how he wypeth his body: or elles peraunture waffheth hym priueliche in the ryuer: and so gretely peyned in his body: and that is reuerently to be had in mynde and in sorrowful compasflioun: for with oute grete bitternesse of forwe this myȝt nouȝt byfalle to hym. And neuertheles doctoures and wife clerkes seien thatoure lorde Jefu prayed in that manere the fader nouȝt only for drede of his pasflioun: but also for his grete pitee and mercy that he hadde of his firste peple the Jewes: forw-
ynge that thei schulde be loft by occasioun of his deth: for thei schulde not haue slayne hym / namely sith he was of hir kynde / and was also conteyned and writen in her lawe as cirit to come: and therwith schewed hem so many grete benefetes. Wherfore he prayed the fader to this entent thus: My fader / if it may be with the hele and the saucioun of Jewes that the multitude of other folk be turned to byleue / I forfake the pasfioun and the deth / but if it be nedful that the Jewes be blendid in hir malice so that other folk mowe haue fiȝt in trewe byleue / nouȝt my wille but thyne be done and fulfilled. That is to saie after the firste manere of wille in hym / as it is iȝfeide bifiore. After this he cam to his discipyles and saide to hem: Now flepeth and resteth / for they hadde iȝlepte a litel bifiore there. Sothely he / as a good herde / was ful wakkerly and befy vpon the kepyng of that litel flok / his byloued discipyles.

C Of the taynyng of oure lorde Jefu.

C O trewe loue / sothely he loued hem in to the vttreft that in so grete anguysshe and so bittre agonye was so befy to procure hir hele and her reste. Than sawh oure lord after his aduerfaries comynge with torches and armes / and hit he wolde not wake and rase his discipyles til thai come nyh ham / and than he seide to hem: It sufficeth now that ye haue flepte yȝnowe. Loo / he that schal betraye me is nyh at hande. And therwith cometh that wicked Judas / the falsde traytour / the worst f Chapman that euere was / byfore hem all and boldely kefdid that innocent lambe / his lord Jefu. For as it is writen / the maner of cutfume that our lord vfeede of his grete be

nignite was what tymen his disciples were sent forth / when they come aȝen fortno resceyue hem in louely cufe. And therfore that traitour went bifiore and kusshed hym.
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as who seith: I am nouȝt come with thise armed men/ but in manere as here biforn I was wont at myn aȝen comynge: I kufte the and saie/ haile maistre! Oo verry traytour! Take now good hede to oure lorde Jesu/ how paciently and benigne he resceyuede that falfe feyned clippinge and traitoures cufse of that vnfeily disciple/ whos seete he welsche a litel byfore of his foueraigne mekenesse/ and fedde hym with that preciouse mete of his owne precious body thoruȝ his vnspékable charite. And also byholde how paciently he suffred hym self to be taken/ bownden/ smykten/ and wodely lad forth as thogh he were a theos or a wicked doer/ and in all manere vn- myȝty to helpe hym self. And also take hede how he hath ynward forwe and compassioun of his disciples fleyngge fro hym and errynge: and also thou maist fe here grete forwe of hem/ how as aȝenst hir wille/ by freelite of mannis drede/ thay gone fro hym/ makynge greet mornynge and with hisf sighynges as faderles children/ nouȝt wetyngge what to done: and iȝt was hir forwe moche more/ feynge hir maistre and lorde fo vileynfly ferde with/ and the helle houndes drawynge hym as a beste to sacrificce/ and hym as a meke lombe with oure res- tence solowynge.

Q Now ferthermore byholde how he is ladde of thoo vilest wrecches fro that ryuer vpward toward the citee of Jerufalem: and that haftely and with grete pyne/ hauynge his hondes bounden behynde hym as a theef/ gird aboue his cote/ but nouȝt curiouſliche/ and his mantel drawen fro hym/ and bare heued/ and stoupyngge for the grete haſte and trouaille that they made hym forto haue. And when he was broȝt byfore the princes of preostes and the scribes and the aldermen that were than gadrede abidynge his comynge/ glad were they than: examyn
ynge hym and appofynge sotelly in meny qwestiouns / and 
procuringe falsc witnesse aȝenst hym / and spittynge on his 
holi face / and hidynge his eijen / thay buffetede hym / 
fkornynge and sainenge: Prophecie now and telle vs who 
smote the lafte. And so in meny maneres they vexede 
hym and tormentede hym: and he in alle schewydde his e 
pacience: wherfore here we owe to haue inward comp-
ssionioun of alle that he suffred so for vs. At the lafte the 
grete maistres went her way / puttinge hym into a manere 
of prisoun there vndir a lofte: and there thay bounden 
hym to a ftoon pilere / as men seien that haue sene it. And 
also thare they lafte with hym som armed men to kepe 
hym for more sikerneffe: the whiche all that nyȝt vexed 
hym in fkornyngethes and schrewed wordes / abreydinge 
hym and reprovinge in this manere wordes / as we mowe 
re sonably suppose: Wendeȝt thou forto haue ben stronger / 
betere / and wiser than oure princes and maistres of the 
lawe? What vnvit and solie was that in thee to repres-
hende hem. Thow schuldest nouȝt haue bene so hardy 
ones to haue oponed thy mouthe aȝenst hem. But now 
scheweth thyne lewed witte: for now thou standeȝt / as it 
bysemeth / to thy comperes / suche as thou art. With 
outen dowte thou art worthy the deth / and thercfore thou 
schalte haue it. And so all that nyȝt now one and now 
another by wordes and dedes fkorne hym and reproued 
hym. Take hede also on that other side of oure lorde / 
as schamelef / paciently in silence / haldynge his pees 
to alle that thay putte vpþon hym / caftynge doun 
toward the erthe his chere as thouȝ he were gyly and 
taken in blame: and here haue ynward compassiouyn. A 
lorde Jesu / into whos handes art thou now comen! 
How mykyel is thy pacience! Sothely this is the houre 
and the power of derkneffe. And so stood he bounden 
vnto that pilere til the morwe.
In the mene tyme John, that hadde solwed our lord, went to our lady and Magdeleyn and other of hir felawes that were that tyme gadered in Magdeleyns hous where he had made the foper byfore, and tolde hem all that was byffalle of our lord and his discipes, and than was there vnspackable forwe, crienge, and wepynge. Take now entent to hem and haue compassioun of hem: for they ben in the greteste disese and hisest forwe for here lorde: for they see now wel and fully trowen that he schal be dede. At the lafte our lady drowe here by hir self and turned hir to the praiser, and saide: Most worschipful fader, moost pitoufe fader, and moost merciable fader, I recomende to sow soure owne and myn dereste loued fone. Gode fader, beth not to hym cruel, fethen ye ben to alle othere benigne. Fader euerlasynge, whether my dere fone schal be dede? Sothely he dede neure euil. But riȝtwis fader, if ye wil the redempcioun of man- kynde, I byfeche sow, if it may be, that it be fulfilled by another manere, and that my fone be nouȝt dede if it be ȝour wille: for alle thing is possible to sow. He helpeth nouȝt hym self by cause of ȝour obedience and reuerence, but hath in manere forfike hym self and made hym as feble and vnmystty amonges his enemyes. Wherfore, mercifull fader, helpe ȝe hym and deluyere ȝe hym fro her handes and ȝeue hym me aȝeyne. By suche manere wordes prayed our lady for hir fone, with all her myȝt of soule and in grete forwe: and therfore haue here pitee of hire, whom thou feest in so grete affliccioun.
Of the bryngeng of oure lord Jefu biforn pilate at prime.

The friday erly on the morwe the princes and soueraynes of the peple come azen to the forfaide place where they hadde lefte oure lorde Jefu and made his handes be bounde byhynde hym and safden thus to hym: Come now with vs: come now theef to thy dome: for this day thy wicked dedes schal haue an ende and now schal be knowe thy wisdom. And so they ladden hym to Pilat the Justice: and he folwed hem as an innocent lambe.

And whan his moder and John and other wommen of her cumpanye that wente out erly to here and see of hym metten with hym at a croffe way and feien hym with so grete a multitude of peple lad as a theef and so foule and despitously ferde with with how grete forwe they were than fulfilled it myst nouȝt be spoken. And so in that metynge to gidre of oure lorde Jefu and hem and fiȝt of othere there was grete forwe on bothe partyes for oure lord also hadde grete forwful compassioun of his moder and tho othere with hire and namely of his moder that he knewe in so grete forwe for hym as thouȝ the foule schulde be departed fro the body. Wherfore also we owen in alle thife to haue grete compassioun.

Than as it is safde oure lord was ladde to pylete: and they solwed aferre for they myȝt not come thyh for peple. He was there accused of meny thinges the whiche thy myȝt nouȝt proue and therfore pilate sent hym to herode as the gospell of luke telleth. And for also moche as herode myȝt neuere haue worde of hym ne myracle done as he desyred he hylde hym as a foole wherfore as in skorne he lete clothe him in whiste
and sent hym aȝeyn to pilate. And so thou myȝt see that oure lorde nouȝt only is holden as a theef and a wicked doer / but also as a folke. Thus / as seyn gregory feith / done holy prechoures / folowyng oure lord Jesu / when they seen the hereres only desire and loke after curiouste / and profiten nouȝt in amendement of euell lyuyngse / that chefen rather in scilence to be holde as folkes than to schewe hem self in prechynge with outen frute of soules.

C Byholde now furthermore the grete pacience of oure lord in all that is done to hym: for they leden hym thoruiȝ the citee toward and froward as a folke / hangynge doun his heued in schameful manere and paciently hering reprooves / skorynge / crienges / and suftringe meny despites / as peraunte in caftynge of stones at hym and of senne and vnclennessfe vppon hym. And also byholde his moder and his othere frendes with vnspakable forwe aferre after folowynge.

C When he was than aȝeyn isbrouȝt to pilate / and thoo cursed houndes besily and stiffly stoden in sir fals accu-faciouns / pilate / knowynge hir envie / wolde haue delyuered hym / and faide: I fynde no cause of deth in this man: wherfore I schal vndernyme hym and chaftise hym and amende hym. O pilat / pilat / wolt thou repres-hende and chaftise thy lorde god? Thou wolst not what thou doest: for he neuere dfferuede betyng ne deth: but thou schuldest doo bettre and more riȝtwisly if thou woldest chaftise and amende thy self at his wille. And than at the biddinge of Pylat that he schulde be scourged and beten oure lord was despoyled / bounden to a pilere / and harde and soore skourged. And so stant he naked bfore hem alle / that fairest ȝong man of alle children that euere were borne / takynge paciently of tho souliest wrecches the hardeste and moste byttre strokes of scorges. And so is
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that mosste innocent / fairest / and cleneste flesh / flour of all mankinde / alto rente and fulle of woundes / rennyng out on alle sides that precious kynges blood / and so longe beten and scourged with wounde vpon wounde and brifour vpon brifour til bothe the lokeeres and the smyters were wre-/ and than was he beden to be vnbounde. Sothely the pilere that he was bounde to sit scaweth the steppes of his blood / as it is contenend in stories.

Take now here good hede by inward meditacion of alle his paynes abidyngly - and but thou fynde thyne herte melte in to forwful compassion supposse fully and halde that thou hast to harde a ftyone herte. Than was fulfilled in dede that the prophete yfal saide of hym longe tyme before : We se hym in that tyme./ and there was no femelyneffe nor beaute in hym. And we helde hym as foule as a leprose man / that were smyten down and made lowe of god: - wherfore we sette no reward of hym.

O lord Jesu / who was he so soole hardy that durfte despoolle the? But who were they moche more hardy that durfte bynde the? But sit who were they alther-worste and mooft foole hardy that dorste fo bitterly bete the and skourge the? But sothely thou sonne of ri3twis-neffe at that tyme withdrewest thy bernes of list / and therfore all was in derkenesse / and in the ny3t of wicked-neffe. Alle thyne enemies ben more mys3ty than thou / and that made thy loue andoure malice. Cursede be that malice and wickedneffe of fyynne wherfore thou were fo tormented and peyned.

After he was vnbounden fro that pilere thay ladde hym so beten and nakede aboute the house / sekyng after his clothes that were casten in dyuers places of hem that despoyled hym. And here haue compas3ioun of hym in
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so grete colde quakinge and tremblynge / for as the gospel witnesseth / it was than harde colde. And whan he wolde haue done on his clothes / somme of thoo most wickede withstoden / and comen to pilate and faide: Lord / he thus made hym self a kyng of Jewes: wherfore late vs clothe hym and crowne hym as a kyng. And than they toke an olde silken mantel of reede and caste vp on hym: and made a gerland of scharpe thornes and thrufte vp on his heued: and putten in his hande a rede as for a ceptre. And all he paciently suffreth: and after when thay knelede and saluede hym in scorne / fayenge: Haile / kyng of Jewes I he helde his peas and spake nouȝt. Now byholde hym with forwe of herte / namely when thay smyttyn hym greuoufly ofte tymes vpon the heued / fulle of scharpe thornes / the whiche persid greuoufly in to the brayne panne and made it all full of blood: and so they skorned hym as though he wolde haue regnede but that he myȝte nouȝt: but all he suffrede as her feruaunt or knaue. O wrecches / how dredeful fchal that hede appere at the lasfe to ȝow / the whiche ȝe smyttyn now so boldely l And ȝit this sufficeth nouȝt to hir malice: but to more reproof and skorne of hym they gadrede all hir wicked companyes: first / to wondre vp on hym in the hous: and after / thai brouȝt hym out byfore pilat and all the peple in that manere illuded with the corowne of thornes and that olde purpur vestiment. See now / for goddes loue / how he stant in that manere / hangynge the face downe toward the erthe / bfore alle that grete multitude crienge and askynge of pilate: Crucifie / crucifie hym! and forcynge hym that he wolde make hym wifer than the princes and the pharisees and the doctours of the lawe / and how his wisdom was turned in to fo greet folye / as it scwewede in that tyme. And so nouȝt only he suffrede grete peynes
and forwe in his body with ynnenforth / but also meny and foule obreydynges and reproves with outeforth.

C Ca. xlijm.

How oure lord Jesu was damned to the deth of the cros aboute terce of the day.

C B. N.

After that oure lorde Jesu was longe tyme so turmentid and illuded / as it is faide: and the princes of the Jewes with grete inffauence conslynellly askeden and maden all the multitude with hem to crie and afke that he schulde be crucified: at the lasfe the wrecched Juftice Pilate / dreadynge more to offende hem than to condampne the innocent / wronges welly 3af the sentence vppon hym at her wille: and so dampnede hym to be honged on the croys. And thanne were the princes and the pharifeies and the aldermen ioyful and gladde that they hadde thaire entente fulfilled. Thay haue no3t in mynde the grete benefices and the wonderful dedes that he hath schewen hem: and als they be nou3t meved for pitee for his innocen3: and that is more cruelte in hem / they be nou3t flaked ne withdrawn fro her malice by the grete defpites and pynes that they haue fene and done to hym byfore / but lawhen and maken ioye and scornen hym / that is verray god and may dampne hem to euerlafting deth. And so they now beften hem in alle that they may to brynge hym haftely to his deth. Wherfore he is ladde in a3eyne into the house where he was byfore fcourgide and illuded: and there was drawe fro hym that olde purpre mantel: and so he all nakeder was beden to clothe hym self a3eyne.

C Now with ynward compassioun byholde hym here in manere as I faide byfore / only after the manhode / so paflong a faire and song man / moft innocent and moft louely / in that manere alto rente and woundede / and all
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blody / nakede / with a manere of schamefaftnesse gedernge his clothes in divers places of that house as they were discatered by tho harlottes / doyng hem on in honest manere before hem that euere lowhen hym to skorne / as thou3 he were the moste wrecche of alle othere / forfaken of god and with oute all manere socour or helpe. Wherefore now take hede diligently to hym and haue wonder of that grete profunde mekenesse of hym / and in alfo moche as thou may conforme the to solwe hym by pacience and mekenesse and suffrynge of wronges for his loue: and goo forth with hym / and byholde how after he hath done on his clothes they leden hym forth in grete haft / and leide vppon hym that worshipful tree of the crosse / that was ful heuy and ful long / that is to fay / as it is written in stories / xv feet of length: the whiche he as a meke and most pacient lambe taketh vppon his schulders and bereth forth. And so was he ladde forth with his two felawes / that were theues and dampeide to the selfe deeth: and this is his felawchippe at this tyme. O gode lord Jefu / what schame do thay to sow / thay that schulde be youre frendes / they maken sow felawe to theues. 3e and 3it thay do worfe for they maken sow to beren youre crosse / that is not written ne rad of hem. Wherefore noujt only / as the prophete yfaye faith / 3e ben putte with wicked doers and theues / but alfo with worfe than theues: fothely lorde thi pacience may noujt be spoken.

Furthermore as to the processe: seinge his dere moder that siche my3t noujt folwe hym nyh for the grete multitude of peple aboute hym / siche toke another way more sshort in haft with John and othere of here felawchippe / so that siche my3te mete with him bfore other by that waier: and when siche mette with hym with oute the 3ates of the citee / there as two waies metten to
gider and fawe hym charged and ouerleide with fo grete
a tree of the crose/ the whiche sche fawh not bifoire/
sche was all oute of hir self and half dede for forwe/ fo
that neither sche myyt speke to hym one worde nor he to
hir by cause of the grete hafte of hem that ladden hym to
the Jewes. And a litel after oure lorde tornede hym
to the wommen that folwede hym wepynge/ and faide to
hem: 3e dou3tres of Jerufalem/ wepeth nouyt on me/ but
on 3oure self: and fo forth after the gospel. And in these
two places were after made chirmes in mynde of these
things/ as they sayn that haue fene hem. Ferthermore
by cause that the mount of caluarie/ where he was cruci-
fied/ was a grete space fro the 3ate of the citee/ and he
was after fo overcome with trauel and wery that he myste
no lenger bere that heuy crose/ he leide it doun: but the
cursed tormentoures and thay ful of malice dreynge forto
deferre his deth/ leste that pilate wolde haue cleped a3en
his sentence and done/ for he schewed bifoire a wille to
haue delyuered hym/ they made another man that was
cleped Symond to bere the crose with hym: and ladden
hym fo descharged of the crose/ but than bounden thai
his hondes byhynde him as a theef/ to that place of his
Jewes the mount of Caluarie.

Now if thou take good hede to all that hath been done
to oure lorde Jesu/ and all that he hath suffrede at matyne
tyme and pryme and terce vnsto this tyme/ schal it nouyt
be fene to the as mater of grete compassioun of his grete
passioun and forwe? Sothely/ I trowe/ 3is.

Nota hic ponitur contemplacio in generali passionis
Christi quam ponit B. in principio tractatus de passione que
tamen videtur conuenientior hic.

And namely if thou wilt in thy mynde now make
a recapitulacioun/ and reherse in general that he hath
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suffred and that hath be done to hym into this tyme. For what is it to thenke that oure lorde Jesu / verray god / bleffid aboue alle thinges / fro the houre that he was taken in the nyȝt vnto this tyme of his crucifieng was in con-
tinuel bataille / in grete reproues / despites and forwes / illusiouns and tormentis: for there was seuen hym no
reste / but euere travaiale in pynes and sorwe. And if thou
wolde knowe in what conflicte and bataile he was / byholde and fee. 

First / oon disspitiously leieth hond vpon
hym and taketh hym: another is redy and hard byndeth
hym: another / crienge / putteth vpon hym blaspheme:
another spitteth in his face: another fotelly aketh of hym
meny questiouns in desceyte forto accufe hym: another is
befy to brynge fals wite sef hym: another draweth
hym forth before the Justice: another stifly accuseth hym:
another buffeteth hym: another hydeth his eegen: another
skorneth hym: another after despoilith him: another
byndeth hym harde to the piler: another with scharpe
skorges fore beteth hym: another vnbyndeth hym: another
casteth on hym that olde filken mantel: another setteth
a scharpe crowne of thornes vpon his heued: another
putteth into his hande a reede: another takith it woodyly
fro hym / and smytet his fore heued ful of thornes:
another in skorne kneleth byfore hym: and so forth / now
one and now another / and dyuerse and menyse with all hir
wittes and myȝte besien hem to torment hym in the worste
manere. Thay leden hym as a theef now to the bishhop
Anne and now to Cayphas: now to Pilat and now to
herode: now hideward and now thiderward: now yyne
and now oute. Oo my lord god / what is all this! Loo
thenke ye nouȝt here a full harde and contynuel bitter
bataille? Dit abide a litel while and thou schalt see harder.
Thay stonde stiffely aȝenst hym alle one: the princes and
the pharisees and the scribes / with thowftandes of the peple / crienge alle with one voys that he be crucified / and at the lase the Justice pilate sayf the dome that he be crucifide / and anone that heuy crosse was laide on his schulders that were alto rent and broken with woundes of his scourgynge. Now ferrermore byholde thy lorde Jefu so goynge forth with his crosse on his bakke / and how than renne oute of the citee at alle 3ates bothe citezynes and sstrauengers of alle degrees / nouȝt only gentiles bot also the foulest rybaudes and wyne drynkers / nouȝt to haue compassioun of hym / but to wonder vpon hym and skorne hym. There is none that wil knowe hym by pitous afeccioun / but rather with senne and other vnclennesse alle thay despisen and reprouen hym. And so / as the prophete seith / is he now as in a parable in alle her mouthes : And thos that sitten in the 3ates as Judges speken aȝenst hym / and thoo that drunken the wyne in her luste maden her fonges of hym. Thus was he drawen and hafted by grete violence / with oute refte / til he came to that foule stinkying place of Caluerie / where was fette the ende and the refte of his harde bataille that we speken of. But what manere refte is that wherof we now schal trete ? Sothely that harde tree and deth scharpere than the bataile. Loo what refte / certeyne the bede of forwe. Thus myȝt thou fee in general contemplacioun how harde a batayle thy lord hath suffred into this sexte hour / wherof now we schal trete / folowyng the proceffe of his blisfed passioun.
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Of the crucifieng of oure lorde Jefu at the sexte hour.

Now fethermore myst thou see whan our lorde Jefu was come to that stinkyng hulle of Caluerie how wickedly thoo curfed werkmen bygonne to worche on alle fides that cruel werk. Take hede now diligently with all thy hert alle thoo thinges that be now to come and make the there presente in thy mynde byholdynge all that schal be done a3enst thy lord Jefu and that be spoken or done of hym and so with the ynner y3e of thy foule byholde som settinge and fischinge the crosse fa3t into the erthe somme makynge reddy the nayles and the hameres to dryue hem with other makinge reddy ladders and fettyng vn and ordeynynge othre instrumentis that hem thou3t nedfulle and othre fa3te aboute to spoyle hym and drawe of his clothes. And so is he now the thridde tyme spoyled and stondeth naked in f3t of all that peple and so be now renewed the thridde tyme the brosures of the woundes in his scourynge by the cleuynge of his clothes to his flesche. Now also firft his moder seeth how he is so taken and ordeyned to the deth wherfore sche forful out of mesure and hauynge schame to see hym so stondynge al nakede for they lefte hym nou3t so moche as his priue clothes sche wente in ha3te to her dere fone and clipped hym and girt hym aboute the lendes with the keuerchief of her heued. A lorde in what forwe is her foule now! Sothely I trewe that sche my3t nou3t speke a worde to hym for forwe but sche mynte doo no more to hym nor helpe hym for if sche my3te with outen dowte sche wolde. Than was hir fone anone taken ouste of her handes in wode manere and ladde to the foote of the crosse.
Now take hede diligently to the manere of crucifixion. There ben sette vppe tweie ledgers one by hynde and another before at the lifte arme of the croys vppon the whiche tho wicked mynistres gone vppe with nayles and hameres and another schort ladder is sette before the croffe that laffeth vp to the place there his feet schulde be nayled. Now take good hede to all that foloweth. Oure lorde than was compelled and biden forto goo vppon that ladder to the croys and he mekely doth all that thai bidde hym. And when he come vp to the ouermeast ende of that schorte laddre he torne his bakke toward the croffe and straght ote on brede tho kynges armes and his fairest handes yaf vp to hem that crucifide hym. And than lifyyng vppe his louely eigen to heuene saide to the fader in thise manere wordes: Loo here I am my dere fader. As thou woldeft that I schulde lowe my self vnto the deth of the croffe for salua- cioun of mankynde and that is pleffyng and acceptable to me and for hem I offre my self the whiche thou woldeft schulde be my bretheren. Wherfore also thou fader take gladly this sacrifce for hem of me. And now he then forward be pleaed and wel willed to ham for my loue and all olde office and trespas for yeue and wipe awaye and putte aserre all vnclennesse of synne fro hem for sothely I offre now here my self for hem and here hele. And than he that was on the ladder byhynde the croffe taketh his riht hande and nayleth it faste to the cros: and after he that was on the left side draweth with all his myst the lefte arme and hande and dryueth there- thow another grete nayle. After thay comen downe and taken away alle the ladders. And so hongeth our lorde onely by tho two nayles smyten thorou3 his handes with outen suftenaunce of the body drawynge dounward pyne
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fully thorun̄ the weȝt therof. Herwith also another harlot renneth to and draweth downe his feete with all his myȝte: and another anone dryueth a grete longe nayle thorun̄ bothe his feete ioyned to other.

This is one manere of his crucifigenge after the opioun of somme men. Other ther bene that troweth nouȝt that he was crucified on this manere: but that first liggyng the croffe on the grounde thay nayled hym theron: and after / with hym so hongyng: thay listen vppe the croffe and fasteneth it downe in to the erthe. And if it were done in this manere / than myȝt thou see how vileynfly they taken hym as a ribaude / and caffe hym downe vppon the croffe: and than as wode theesefes drownen on bothe siders first his handes and after his feet: and so nailed hym faste on the croffe: and after with all his myȝt lifte vpppe the croffe / with hym hongynge: also hye as thay myȝt: and than lete hym falle down in to the morteys. In the whiche fall / as thou myȝt vndir̄ stonde / all the synowes to broken to his fouereyne peyne. But whether that it be in oo manere or in other / fothe it is that oure lorde Jefu was naylede harde vppon the croffe / hande and foote: and so stretynede and drawen that / as he hym self feith by the prophete Dauyd: That they myȝte telle and nombre all his bones.

Than rennen outcome of his bleßlid body stremes of that holyest blood on all sides habundantly fro tho grete woundes: and fo is he constreyned and arted that he may nouȝt meue but his heuede. Wherfore hongyng the body only by thoo thre nayles / no doute but that he suffrede fo bittre forwes and peynes that there may none herte thynke ne tonge telle. And ȝit more ouer he hongeth bytwene two theesef: of the whiche that oon blasphemeth and tempteth him to inpacience: and therwith other
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blasphemen and skornynge seyne: What this is he that destroyeth the temple of god and makith it vppe a3eyne in thre dayes! And othere seide: He made another faaf; but he may nouȝt now faue hym selfe: and many other reproves and skornynes thai sайдen to hym / as the gos- pell telleth. And alle these reproves / blasphemes / and despitse bene done / seynge and herynge his most forwulf moder whos compassioun and forwe made here soon to haue the more bittre peyne: and / on that other half / sche henghe in soule with hir soon vppon the crosse / and desird inwaiderly rather to haue deide that tyme with hym than to haue lyued lenger. And so stood the moder besides the crosse of her soon / bytwene his crosse and the theeses crosse / and tornede neuere her eisem fro hym. Sche was fulle of angwische / as he was also. And sche prayed to the fader at that tyme with all her herte / seinenge thus: Fader and God with outen ende / it was plesynge to 30w that my soon schulde be crucified / and it is done: it is nouȝt now tyme to aske hym of 30w a3eyne / but 3e fee now in what angwishe is his soule. I beske 30w that 3e wil efe his peynes: god fader / I recomende to 30w / in all that I may / my dere soon. And also here soon prayde for hir priuely hym self / seynge: My fader / 3e knoweth how my moder is turmentid for me: I schulde onely be crucified and nouȝt sche: but loo now sche hongeth on the crosse with me. Myne owne crucifienge sufficeth / for I bere the fynnes of all the peple: sche hath nouȝt desuerude eny suche thing: wherfore I recomende here to 30w that 3e make her peynes laffe. Than was with oure lady John and Maudeleyne / the byloued desciiples / and othere of his frendes / by the crosse of oure lorde Jesu: the whiche alle maden greet forwe and wepten / and myst nouȝt be conforted in no manere of
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here byloued mayftr/ but euere was hir forwe renouede
with his forwe / outhere in reproue other in dedes / as it
foloweth after.

How oure lorde Jefu yelde vp the spirit at None.

Ow hangeth our lord Jefu on the crosse in grete
peyne / and ʒt is he not ydel because of that
peyne : but he wrouȝt all waie and spak that
was prophitable for vs. Wherfore so honginge
he spakke seuen notable wordes that ben folowynge /
 writen in the gospell. The firſte was in the tyme that
they crucified hym / when he prayed for hem / fayenge
thus : Fader, forgeue hem : for they woot nouȝt what they
done. The whiche word was a word of grete pacience /
of grete loue / and of vnspakeable benignyte. The secounde
was to his moder / fayenge thus : Womman, loo thy fone.
And also to John : Loo thy moder. He cleped her nouȝt
at that tyme moder lefte ſche schulde thoruʒ feruent ten-
drenesse of loue haue ben more fory. The thridde was
to the bleſsid theef / fėienge : This day thou schalt be with
me in paradyſ. Wher ynne his moſte large mercy openly
is fchewed. The ferth was whan he feide : Hely! hely!
lama ʒabatany / that is to faie / My god! my god! Why
haft thou forfaken me? As thowhe faide in this sentence:
My god / fader of heuene / thou haft fo moche loued the
redempioun of the worlde that thou haſt ʒeuen me ther-
fore / and as it femeth forfaken.

Lorde Jefu / what conforte was that forfaide worde
to alle thyn enemies : and what difconfort to alle thy
frendes. Sothely / as it femeth / there was neuere worde
that our lord Jefu spak that ʒaf fo moche boldenesse to his
enemyes / and fo moche occasiouṃ to his frendes to dis-
peyre that he was god / as that worde : for they vnderstoold
it that tyme but nakedly after the lettre sowneth. But oure lord wolde schewe in to the lasse ende that as he suffred in body fully after the kynde of man / so also in his spekinge after the infirmyte of man that he was ver-
ray man / suspendynge for the tyme the vfe of al the myst of the godhede.

The fistes werde was Scicio / I am athryft. The whiche werde also was occasioun to his moder and John and other frendes of grete compassion / and to his wicked enemies of grete reioysynge and gladness. For thou it so be that it may be understande that werde Scicio / I thurste / gostly to that entent that he threffede a3eye the hele of soules / neuertheless also in sotheness he thurste rede bodely by cause of the grete paffynge out of blood / where theou he was al drye withynnesforthe and thurfly. And than tho wicked duyelles lymes that euere caftyn hou thay myst moft noye hym / token eysel and galle and profrede hym vp to dryynke. O the cursed widenesse of hem that beeth euere filled of malice / but in all tyme noyen also moche as thay konne or mowen. The fistes werde was when he seide: Consummatum est / It is al ended / as thai he sayde thus: Fader / the obedience that thou haft 3ouen me I haue perf3tly and fully done in dede / and hit I am redy to done what thow biddeft me / but all that is writen of me is fulfilled / wherfore if it be thy wille clepe me now a3eye to thee. And than saide the fader a3eye to hym: Come now / my swete loued sone / thou haft wel done alle thynges / and I wil not that thou be mor tur-
mented / therfore come now / and I schal clippe the with myn armes and take the into my bosome. And after that tyme bygan oure lorde Jefu to faille in fi3t in manere of deyenge men / and wex al pale / now stekeynge the eijen and now oponynge / and bowed his hed / now in to
that oon fide and now in to that other faillynge alle the
strengthes and alle the veynes than voyde. And so at
the lafte he put the feuenthe worde with a strong crie and
weypnyge teres / sayenge thus: Fader / I comaunde my
spirite in to thyn handes. And there with he selde the
spirite / enclynynge his heued yppon his breft toward the
fader / as in manere of thonkynge that he cleped hym to
hym and yeuynge hym his spirite. At this crie than was
conuerted Centrio there beynge / and saide: Sothely /
this man was goddes sone: by cause that he sawe hym
so criende dye: for othere men when they deien mowe not
crie: wherfore he byleued in hym. Sothely that crie was
so grete / as holy men seyne / that it was herde in to helle.

O lorde god / in what state was that tyme his moders
foule when fche sawe hym so pynefully faille / wepe / and
dye? Sothely / I trowe / that for the multitude of ang-
wisches fche was all out of hir self and vnfelable made / as
half dede / and that now moche more than what tyme fche
mette with hym berynge the crosse / as it is saide. What
trowse we dede than Maudeleyn / the trewe loued dicens
pleffe? what John / his owne derlynge / and othere two
fysters of oure lady? But what myst thay doo? They were
all ful of forwe and bitternesse / and therfore they wepten
fore with outen remedye.

Loo now hongeth oure lorde on the crosse dede / and
all that grete multitude goth awaie toward the citee: and
his forwful moder / with the foure forfaide felawes / sette
her downe byside the crosse / and byholdeth pitously her
dere fone fo ferde with / and abideth helpe fro god that
fche myst haue hym to her and burie hym. Than alfo if
thou byholde wel thy lorde thou myste haue here mater
in now of hyse compasfioun / seying hym so turmented that
fro the sole of the foote in to the hiȝste parte of his heued
there was in hym none hole place ne membre withoute passioun. This is a pyteful sīst and a ioyful sīst - a pyteouse sīst in hym for that harde passioun that he suffrede for oure sauacioun: but it is a likyng sīst to vs for the materie and the effecte that we haue therby of oure redempcioun. Sothely this sīst of oure lorde Jesu hang-ynge so on the crosse / by deoute ymaginacioun of the soule is so deoute to some creatures that after longe exerci- cise of forwefull compassioun thay selen some tyme so grete likyng / nouȝt only in soule but also in the body / that thay kan not telle / and that no man may knowe but onely he that by experience seleth it : and than may he wel say with the apostle: Mi- chi autem abst gloriari nis in cruce / Betide me neure forto be ioyful but in the crosse of oure lorde Jesu. Amen.

C Of tho thinges that bifelle after the deth of oure lorde Jesu at after none.

W Hat tyme that the worchipful moder of oure lorde Jesu / as it is seide next before / abode and dwelled byside the crosse / with other trewe louveres of hym byfore nemped / byholdynge oure lorde Jesu continually so pitously hongyng dede on the crosse bytwixe two theefes - loo than comen meny armeđe men out of the citee towarde hem - the whiche were sent to breke the legges of hem that were crucified and so to flee hem al oute / and burie hem bycause that here bodyes schulde nouȝt hyngye on crosse in that grete fabbot day. Than rose vp oure lady and alle tho with hire / and besily lokeden and seyne hem come - but what to done they woot nouȝt / wherfore they fallen in to grete sorwe and drede / and namely oure lady / spekynge to hir sone in this manere: My dere sone / what
may be cause that alle thise armed men comen azen? What wil thay doo more to the? Haue they nouȝt slayne the/ my swete sone? I hadde hope that thei hadde ben filled with that they haue done to the: but/ as it femeth to me/ ȝit thay pursewe the dede/ and I wot nouȝt what I may doo: for I may not helpe the no more than I myȝt delyuer the fro deth: but I schal abide and see/ and praye thy fader that he make hem softe and efy to the. And therwith they alle fyue ȝedene and foden bifoire the croffe of oure lorde. Than come the forfaide armed men to hem with greet woodnesse and grete noyfe: and feynge the theues ȝit leuynge/ with grete ire thai hewen and breken despitously her legges/ and so flewen hem/ and caste hem anone in a dyke there byside: and after torned hem azen and comen toward oure lord Jesu. Wherfore oure lady dredynge lefte they wolde done in the self manere to her sone/ and therthorȝ smyten with sorwe of herte with ynnefort/ schewe kouthe nouȝt elles but goo to here beftse armur/ that is to say her kyndely mekesnesse: and knelynge doun byfore hem/ and spredynge her handes/ with an hie voys sches spak to hem in this manere: Gode bretheren/ I befeche ȝow for almyȝty goddis loue that ȝe tormente me no more in my dere sone: for fothely I am his moste forwful moder/ and as ȝe knoweth wel/ bretheren/ I neuer offended ȝow ne dede eny wrong to ȝow: but thogh it so be that my sone femede contrarious to ȝow/ ȝe haue slayne hym: and I forȝene ȝow all wrong and offence/ ȝe and the deth of my sone. Wherfore now dooth me that mercye that ȝe breke hym nouȝt as ȝe haue done the theues/ ȝo that I may burye his bodye al hole: for it nedeth nouȝt/ seeth thereas ȝe fee/ that he is fully dede and was long tyme now passed. And therwith John and Mawdeleyn and her
other fustres / knelynge with our lady / bysouyt the same
with here fore wepyng.

C A lady / what doo ye? ye lowen 3ow to the seete of
hem that bene moste wicked / and prayen hem that hauen
no reward to eny good prayer. Suppose ye to bowe by
3oure pitee hem that bene most cruel and most wicked/
with oute pitee? or to overcome hem that bene alther
proudest with mckenesse? Nay / for proude men haue
abhominacioun of mckenesse: wherfore ye travaile in
veyne.

C And therwith one that was cleped longyne / and
was that tyme wicked and proude but after a trewe leuer
and martir / despisyng her wepyng and prayers / with
a fcharpe spere openede the side of oure lorde Jesu and
made a grete wounde / oute of the whiche anone ranne
to gidre bothe blood and water. And therwith our lady
felle adoun in fnowne / half dede / bytwene the armes
of Maudeleyn. And than John nouȝt mowyng bere that
grete forwe / toke to hym mannis herte and risyng ageñst
hem saide: ye wicked men / why do ye this cruelte? See
ye nouȝt that he is dede? Why wil ye also flee this womman/
his moder? Gooth now 3oure way / for we schal burye
hym. And therwith / as god wolde / thay wente hir way.
Than was oure lady excided and rose as it hadde bene fro
flepe / afkyng what was done more to hir done / and thay
saide: No newe thing more ageñst hym. And after sche
hadde kaȝt spirite and byhelde hir done fo greouously
wounded / was also wounded in hert with a newe wounde
of forwe.

C Seest thou now how ofte fithes our lady is this day
dede: sothely as ofte fithes as sche feih doo ageñst her
fone eny newe peyne. Wherfore now is fulfilled in her
that fymeon saide to her / prophecienge longe tyme
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bifer: Tuam ipsius animam pertransibit gladius. His swerde schal perce thurum thyn herte: that is to sasy the swerde of his passioun and sworwe: and that bysfelle ofte sithes on this day. But now sotherely the swerde of his spere hath persede bothe the body of the sone and the foule of the moder.

After this thai sitten downe all bysfide the crosse: but what they schulde doo thai woot noust: for they mowe not take down the body and burie it bycause that they haue neither strengte ne instrumentis apte thersore: and for to goo awaye fro hym so hongynge thay dar not: and longe abiden there thai mowe noust bycause that the nyst was comynge on hem. Here myst thou see in what sworwe and perplexye thai bene. O benigne lorde Jefu: how is this that ye suffren youre dere moder: chosten bifer all othere: that is the merour of the worlde and youre special restying place: so to be tourmented and troble that vnnethe hath sche eny spirite to lyue: and tyme it were that sche had sorn manere of reftte and relestynge of hir sworwe.

Of the taking down fro the crosse youre lordes body. Jefu at euesong tyme.

In the mene tyme that youre lady and John and othere bifiesaid were in grete perplexye and defolacioun: as it is is-said they lokeden toward the citee as thay ofte sithes deden for drede: and than sath thy many other comynge toward hem by the way: the whiche were Josep of Armethie and Nycodeme: bryngynge with hem othere miftemen that brouste with hem dyuers instrumentis with the whiche they schulde take down the body of Jefu fram the crosse: and also they brouste an hon- dred pounde of mirre and aloes forto anoynte his body: and so burie it. And thanne alle they arisen vp with grete
drede / not knowynge what they wolde doo. A lorde
god / how grete forwe is this day! Than John / takynge
good hede to hem that were so comynge / saide to oure
lady: Sothely / I see comynge there Joseph and Nichodeme.
And than oure lady kauȝt spirt and was grely comforted
and saide: Blessid be oure lorde god that hath sent vs
helpe at oure nede / and hath mynde of oure forwe / and
that hath nouȝt forfaken vs in oure tribulacioun. Gode
fone John / goo aȝenst hym and welcome hem: for I woot
wel thai come to oure socour. And anone John wente
aȝenste hem: and when they metten thai clipten othre/
with wepyng teres / and myȝt nouȝt speke to othere a grete
while for tendernesse of compassion and forwe. After
that they hadde walked forthe a litel while and drowe nyh
toward the crosse / Joseph a$kede who was there with oure
lady / and how it stood with the othere disciples. And
John answerynge tolde him who was there with oure lady /
but of the disciples he kouth not telle: for he saide there
was none of hem fene there al that day. And furthermore
at her askynge he tolde hem al that was done aȝenst oure
lorde / and all the proccese of his passioun. And when they
come nyhe the place / knelynge doun and wepynge / thay
honourede oure lord Jesu. And after metynge to gidre /
oure lady and hir suftres and Maudeleyn rescuyed hem
worschipfully / with knelynge and lowe bowynge to the
erthe: and thay aȝaynward knelynge and worschippyng
with grete wepyng: fto den fo to gidre a greet while or
thai speken. But at the laste oure lady bygan to speke to
hem and saide: Sothely frendes / ȝe have done wel that
ȝe have mynde fo of ȝour maistre / for he loued ȝow wel: and
as I knowch to ȝow pleyne it semed to me that
there was a newe list rifen at ȝour comynge: for before
we wift nouȝt what we myȝt done / and therfore god quyte
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3ow. And thay faiden aßenward: We bene forie with all oure herte for alle these wronges and malices done aßenft hym: for as we fene wel the wicked men hauen the maistrye aßenft the riȝtwysnesse: and we wolde ful gladly haue delyuered hym fro so grete injurie if we hadde myȝt / but at the lefte we schal doo this seruice to oure lorde and mayfter that we ben comen fore. And than they made hem redy forto take hym downe.

4 Take now good hede in manere as I haue faiđe bifoře to the manere of takyng downe. There are fette two leddres on the side of the crosse / one aßenft another: and Joseph gooth vppe on the laddre ftondyngge on the riȝt half and beseiȝh hym to drawe outhe the nayle of that hande / but it is ful harde: for the nayle is grete and long and harde dryuen into the tree / and withoute grete throufyngge doun of oure lordes hande it may nouȝt be done: but that is no force / for oure lorde knoweth wel that he doth al treweley and with good entent / and therefore he acepteth his dede. And when the nayle was drawe outhe / John maketh signe to Nichodeme forto take it to hym priuely so that oure lady see it nouȝt for dis-comfortyngge. And after in the fame manere Nichodeme drowe outhe the nayle of the lifte hande and taketh it priuely to John. And thanne Nichodeme cometh downe forto drawe outhe the thridde naile of the feet: and in the mene tyme Joseph suftened the body. Sothey / wel is hym that so may suftene and clipe that holyest body of oure lord Jefu. Therwith oure lady taketh in to her handes reuerently oure lordes riȝt hand and byholdeth it and leieth it to hir yȝen and deuoutly kusſeth it / saw wepyngge and fighyngge. And when the nayle of the feete was drawn outhe Joseph come doun softely / and alle leiden to hande and token oure lordes body and leide it downe on the
erthe: and oure lady toke the hede and schuldras and leide it on hir barme: and Maudeleyne was redy to take and kusse the feete: at the whiche sche fond fo moche grace bifoire in his lyf. Other of the companye ftooden aboute byholdynge: and alle maken greet lamentacioun vppon hym after the prophicie: that than was fulfilled: feyning: that thei schulde make forwe vppon hym as vppon the one bygeten childe: and namely his blessed moder alle tymes fore wepynge: and than forwfully byholdynge the woundes of hondes and feet: and spesially that horrible wounde of his side: now takynge hede to one and now to another: and feyning his heuede fo foule fare with and his heer to drawen with the scharpe thornes and his louely face all defoilled with spittynges and blood: and the heres of his berd drawen awaye fro his chekes: as the prophicie seith of yfaie in his personne thus: I say my body to hem that smysten it and my chekes to hem that drowen the heer away.

Of the burieenge of oure lord Jesu at complyn tyme.

After a litel while: liggynge the body of oure lorde Jesu bytwene his moders armes: as it is saide: when it drewe toward nyst Joseph prayed oure lady that sche wolde suffre the body to be diȝt after the manere of the Jewes and buried. Bot sche was loth therto and seide: Goode bretheren: taketh nouȝt fo sone my child fro me: rather burie me with hym. Than seide John: My dere moder: lat vs aestente to Joseph and Nicholdeme: and suffre oure lordes body to be buried: for elles by occasioun of to moche tarienge thay nyȝt liȝtliche falle in daunger and sclaudre of the Jewes. And at this suggestioun of John oure lady: as wife and discrete: thenk-
ynge that siche was committed to hym by oure lorde 
 wolde no lenger lette his buryenge / bot blessid the body 
 and lete hem diȝte it as thay wolde. And than John 
 Nichodeme / Joseph and othere / bygonne to ennoyte 
 the body and to wrappe it in lynnen cloth / as it was the 
 manere of Jewes berienge. Neuertheles oure lady kepte 
 all way the heuede in her barme forto diȝt that hir self 
 and Maudeleyne the feete. And when thay diȝten the 
 legges and comen nyh to the feete Maudeleyn saide: 
 I pray sow suffre me diȝte thes feete / at the whiche I 
 fonde fo moche grace. And thay suffrinyaȝe her alkyng 
 siche helde the feet and loked vpon hem wepynge and 
 almoast faillynge for forwe / and riȝt as siche byfore in his 
 lif wiscche hem with teres of compunccion / now moche 
 more siche wascheth hem with teres of grete forwe and 
 inward compasioyn / for as he verray forthsaifnesse witnes 
 fith of her / siche louede mykel and therfore siche wepte 
 mykel / and namely in this laȝte seruise doyng to her 
 mayster and lorde fo pitoulyedly dede / vnnethes for forwe 
 myȝte her herte abyde in her body / for siche wolde ful 
 gladly haue bene dede ther at her lorde's feet. Siche saȝw 
 non other remedye / but siche besieth hir with al her myȝt 
 now at the laȝte seruice to hym / the whiche was ful vns 
 kouthe to her / forto diȝt his body in the beſt manere that 
 siche may / but nɔȝt as siche wolde / for siche hath neither 
 mater therof ne tyme therto. But neuertheles in manere 
 as siche may siche wascheth the feet with teres / and after 
 deuoutly wypeth hem / and keſeth hem / and wrappeth 
 hem in clothes in the beſt manere siche can. When they 
 haue thus done and dresst the body in to the hede / thay 
 loken to oure lady that siche schulde performe her part / 
 and than bygan they alle newely to wepe and make forwe. 
 Than siche feynge that siche may no lenger differ / sffteth
her fiȝt vpon the face of hir fone and speketh to hym in this manere: My fwete fone: I holde the now dede here in my barme: and as I see: we moȝte departe bodily: but hard is the departynge of deeth. Here before there was a liking conuerfacioun bitwene vs: and we were leuynge among othere men euer with oute pleynt or offence: thogh it so be that thow art flayne now as a wicked man. And I haue serued the trewely and thou me: but in this forwful bataille thy fader wolde nouȝt helpe the: and I myȝt nouȝt: wherfore thou forsoke thy lyf for the loue of mankynde: that thou woldest aȝen begge and saue: but ful hard: peynful: and dere is this bigginge: wherof neuerthelesse I am glad for the hele and fauacioun of men: but in thy paffioun and deth I am ful harde tormented: for I woot wel that thou neure dedest fynne: and that thou art flayne with outen defert thourȝ that foulest horrible deth. Wherfore now: my dere fone: our bodily felauyschip is twynned: and now moȝte I nedes be departed fro the: and so I schal berye the. But whider schal I: thy moȝte forwful moder: after gone? And where schal I dwelle: my dere fone? Hou may I lyue withoute the? Sotherly: I wolde gladly be buried with the: so that I myȝte be with the: but sithen I may not be buried with the bodily: at the lefte I schal be buried with the goofyly in my fowle. Wherfore I schal bury with thy body in thy graue my soule: and therfore that I comaunde and leue to the. O fwete fone: how forful is this departynge! And therwith of the grete habundaunce of teres scha wifhe moche bettre his heede than Maudeleyne dede before his feete. Than scha wipeth his face and kisseth it: and after wonde his hede in a sudary: and so signede and blessed hym. And than alle to gedres honoureynge and kiffynge his feet toke hym vp and bere hym to the
Die veneris

graue: our lady berynge the heuede / and Maudeleyne the feet / and other the mydde part.

C There was nihe that place of the crosse / the space of a stones caste / a newe sepulture wher yyne no body was buried before / and therynne with reuereence knelynge thay leyde hym with greet sighynge / sobbynge / and wepynge. And after he was so buried / and his moder had seuen him her blessing / they leyden a grete stone at the dore of the graue / and wente her waie toward the citee: that is to saye Joseph and his felawchipphe: our lady sit abidynge with hir felawchipphe. But Joseph at his goynge spak to our lady and faide: My lady / I pray soow for goddes loue and for the loue of your fone / our maister / that ye vouche saaf to come and take your herberwe in myn house: for I woot wel that ye haue none house of your owne: wherfore taketh myne as your owne / for alle myne ben yours. And in the self manere Nichodeme prayde on his side. And suche louely enclynynge to hem and thonking hem anfwerde and faide / that suche was committed to the gouernaunce of John. Wherfore than thay prayde John the same: and he anfwerde and faide / that he wolde lede hir to mount fyon / where her maister soupede on the day biforne at euen with his discipes / and there wolde he abide with her. And so thay louely faluyng our lady / and worchipppyng the sepulcre / seeden forth on hir waye.
What was done of our lady and of othere after the burieng of Jefu.

When it drowe to nyzt John spak to our lady and saide: It is not honest forto dwelle here lenger and forto come into the citee in the nyzt: wherfore if it be 3oure wille goo we hennes and torne we æseyne. And therwith our lady riseth vp and with all hem knelynge/ blestede and kisfede the sepulcre/ and saide: My sone/ I may no lenger flonde here with the/ but I commende the to thy fader. And than liytynge vp her eijen to heuene with teres and ynward affectioun feide: Euerlaftynge fader/ I recomende to 3ow my sone and my soule/ the whiche I leue here with hym. And therwith thay bygonne to goo all her way. And when thay comen to the crosfe/ there sche kneledene downe and honourede the crosfe/ and saide: Here made my sone his ende/ and here is his precious blood. And so deden alle that othere. For thou myȝte thinke and vndirftande that sche was the fyrste that honoured the crosfe/ as sche was the fyrste that honoured her sone born. And after fro thens they toke hir waye towarde the citee/ and ofte by the waie sche lokede æstyn towarde her sone: and when thay comen there as thay myȝte no more fe the crosfe oure lady and alle othere kneledede and honoured it/ wepyng. And when thay comen nyhe the citee oure lady sustres hiled her face in manere of a mournynge wydowe/ and thay ȝeden bifoire/ and oure lady solwede after bytwixe Maudeleyn and John/ so keuered the face. Than Maudeleyn at the entre of the citee/ defirynde to haue oure lady to her house/ byfoire the takynge of the way that ladde thiderward sche spak to oure lady and saide: My lady/ I pray 3ow for the loue of my maifter/
3oure fone / that 3e wil late vs go to oure house in Bethanye where we moue beft abide: for as 3e knowe wel my maister loueth wel that place / and cam gladly ofte fithes therto: and that hous is 3oures with al that I haue: wherfore I pray 3ow that 3e wil come. And here than they bygunne to wepe / but oure lady holdynge here pees and makynge signe to John forto anfwered / and Maudeleyn prayeng hym for the self mater / he anfwerede and faide: It is more femely that we go to the Mount fyon: namely for fo we anfwerede and faide to oure frendes: wherfore come thou rathir with hir in to that place. Than faide Maudeleyn to John: Thou woff wel that I wil goo with hir whider soeuere sche gooth / and that I schal euere loue hir. After when thai come in to the citee there come on al fides maydenes and goode matrones / goynge with her and forwynge and comfortynge in here manere: and also gode men that thy went by had greet compaschioun of her / and were stired to wepyng / and faiden : Sothely/ this day is done grete wrong by oure princes to the fone of this lady: and god hath schewen grete tokens and wondres by hym: avife hem what they haue done. And when they comen nyh the place there thy wolde reft / oure lady bowynge lowely to the ladyes that comen with hir and thonkyng hem / and they a3eynward to hire / token here leue of other / makyng greet lamentacioun and forwe. And than oure lady and Maudeleyn and the othere fiftres of oure lady 3eden in to that house: and John after he hadde congeed the othere wommen and thonked hem schette the dore after hem. Than thy beynge fo al hem self to gidre / oure lady / lokenge aboute the hous and myffynge her loued fone Jesu / with grete forwe of herte compleynede her and faide: O John / wher is now my fone that fo hige special affeccioun hadde
Die veneris

in thee? O Maudeleyne / where is thy maistre that fo tenderly loued the / and thou fo gladly seruedest hym? O my dere suoires / where is now my sone? Sothely / he is gone away fro vs: he that was al oure ioye and oure comfort and the list of oure eis en. 3ee sothely / he is gone / and that with fo grete angwisse and peyne as 3e alle haue seyne: and that is that encreseth my forwe that in alle his peynes we myst nouȝt helpe hym. His diçiples forsook him: his fader all myȝty wolde nouȝt socour hym. And hou sone alle thise thinges were done aȝenst hym / 3e knowen and seyne. Was there euere eny theef or worfe odyus man fo sone damned and putte to fo spitoufe deth? For lo / the lafte myȝt he was taken as a theef / and erly on the morwe brouȝt before the Juftice: at tierce dampeude: at sexte on the croff: honged: at none dede: and now buried. A my dere sone / a bittre departynge was this: and a forwful mynde is this of thy fouleſt and horrible deth. Than John praide hir to flynte of suche forwful wordes and to cesse of wepyng: and comforted hir in the beſte manere that he myȝte. And thou alfo by deuoute yimaginacioun as thou were there bodily preſent comfort oure lady and that other felauʃchippe / prayenge hem to ete somwhat / for zit they ben fastinge / and after flepe: but that I trowe was ful litell: and fo takynge hir blesſynynges / goo thy waye as at this tyrne.
What oure lady and othir with her diden on the saterday.

E Rly on the morwe / vpon the saturday / ftoden in the forfaide hous / the 3ates sperede / oure lady / John / and othere wommen byfore nemp- nede in greet mornynge and forwe / hauynge in mynde the grete tribulacioun and anguishe of the day to fore: nouȝt spekynge but by tymes lokynge on othir in manere as thay done that bene ouerleide with grete meph- chief and forwe / andknown no comfort ne no focour: and therwith they herde one knokke at the 3ate / and than thay dredden fore: for all thing in that tyme thai dredden bycause that here sikernesse and comfort was awaye. Neuertheles John 3ede to the dore / and vndirftandynge that it was Petre / tolde hem fo: and oure lady bad vndo the dore and lete hym ynne: and Petre comynge yn with grete schame / wepynge and lobbynge / faluede oure lady and othere bot nouȝt spak: and therwith they all bygan to wepe and myȝt nouȝt speke for forwe. A litel while after come othere disciples oon after another on the self manere / at the bygynnynge makyng forwe and wepynge. But at the laste whan they cesed of wepynge and bygone forto speke of her lorde / Petre first saide in this wise: I am afchamed and confounded in my self / and I schulde nouȝt by refoun speke in youre presence or apere in the fift of men / for also moche as I lefte so kowardly and forsoke so vntrewe my lorde that louede me so mykell. And in the self manere all the othere / fmytynge her hondes and fore weping / accuysen and reprehenden hem self that thei hadde so lefte her lorde. Than oure lady comfortynge
hem faide: Oure gode maistre and oure trewe herdeman
is gone fro vs and we bene lefte now as faderles children:
but I hope truely that we schal fone haue hym a3en 3:
and 3e knoweth wel that my fone is benigne and mercifull:
blissed mote he be, for he lousede 30w wel 2 and therfore
dowteth nou3t but that he schal be wel reconfled to 30w
and gladly he schal for3eue all trespaces and alle offensies.
For sothely, by suffraunce of the fader, the malice a3enst
hym was fo grete 2 and the woodnesse of his enemies fo
strong and my3ty 2 that 3e my3t nou3t haue socoured hym
thogh 3e hadden abiden stille with hym 2 and therfore
dredeth nou3t all schal be wel. Than anfwerde petre and
faide: Sothely as 3e seien 2 so it is 2 for I that fawe but
a litel of the byginninge was with fo grete drede smyten in
the porche of Cayphas hous that vnnenethes wende I forto
haue scape the deth 2 and therfore forfoke hym 2 and
hadde no more mynde at that tyme of the words that
he hadde seide to me to fore til he lokede on me. And
Maudeleyn asked what tho wordes were. And he faide
hou he tolde hym bi3ere that he schulde forfake hym and
what tyme 2 and fo forth he tolde alle his wordes spoken
to hem 2 and specially that he tolde bi3ere meny thinges
to hem of his passioun in that foper tyme that he made
with hem the thorsday at euen. Than our lady faide
fche wolde gladly here of that processe that bifelle at that
foper. And petre made signe to John that he schulde
telle that processe 2 and John tellith all that was done
and seide. And after to petre he tolde all the processe of
his passioun 2 as he desiere. And fo what of thise thinges
and what of othere done by oure lorde Jefu amonge hem/
they tellen to other now oon and now another 2 as it come
to her mynde 2 dryuyng away all that day in fuche manere
talkynges of oure lorde Jefu.
Sabbato

A lorde, how attently and besily Maudeleyne listnedo to thoo wordes: but moche more oure lady / sayenge ofte sithes at the ende of a processe: Blessed be my sone Jesu: namely when sche and Maudeleyn herde of the makyng of the sacrement: and how he 3af hem in the forme of brede his owne body to ete / and in the forme of wyne his blood to drynke. Sothely / I trowe / that C N. with fouerayne meruaile here hertes meltede into likynge forwe and sorowful likynge / brekynge oute on wepynge and schedyngke fweste teres for that hise brynnyng loue that he schewede to man foueraynly in that excellent and paffynge dede of charite.

But now passyng ouer fo schortly in this meditacioun at this tyume: more ouer take hede and byholde hem this day in grete forwe and drede / and haue compassion of hem if thou konne. For what is it to see how that the lady of all the worde / and princes of holy chirche / and cheuenteynes of goddes peple / bene now fo in drede and forowe ftoken and hidde in that litel hous / nougt knowynge what they mowe doo / nor hauynge comfort but onely in that communynge of the wordes and dedes of her lorde Jesu. Neuertheles oure lady 3tode all waie sadly in a restfult and pesible herte: for sche hadde euere a certayn hope of the resurreccioun of her sone. And therfore holy chirche maketh specially mynde of hire euery saturday / bycause that in that day 3tode onely in her the feith of oure lorde Jesu that he was verray god. Neuertheles sche myst nougt haue full ioye bycause of the mynde of his harde deth and his bitter paffioun.

When the sone was gone doun and it was leeful to worche / Mary Magdaleyn and another marie with hir 3eden forth in to the citee forto bigge materes able to make oynement of / as they hadde somwhat done before/
in to the sonne settynge: for by the lawe they were bounden to kepe the sabbath day / fro the sonne rest of the daye before vnto the sonne rest of the self day. Now take hede and byholde hem / how they gone with forword chere / in maner of defolat widowes / to some apothecarie or spicer / the whiche thei hadde knowleche of that was a good deuoute man / and that wolde gladly fulfille her wil and desire in that partie. And when they haue choisen the beste oynement3 that thay couthe fynde / and paide therfore / thay 3eden home a3en / worchyne hem in the beste manere that thai kouthe. And so may thow see how diligent and trewely thay worchen and travailein for her lorde / with wepyng and fighynes amonge / and hou oure lady and the apostles stonden and byholden and parauenture helpen among. And when it was ny3 thay ce3eden and 3eden to reste / suche as it was. And so this may be the mediaciouin for saturday / touchyne oure lady and oure wommen and the apostles.

But what dede oure lorde Iesu that day? Sothely / anone as he was dede he wente in foule doun to helle thereas the holy fadres weren / and than were they in ioye and blisse by vertu of his blesid presence: for the fist of god is perfist ioye. And here mowe we see hou grete was his benignyte / in that he wolde hym self go doun in to helle. How grete charite and mekenesse that was: for he my3t haue sent an aungel / and haue deleyuered hem out of the deuules bondes and brouste hem to hym where hym had left: but his loue and his mekenesse wolde nou3t haue suffrede that / and therfore he went hym self doun in to helle and vistede his chosen foules there: and that nou3t as feruauntes / but frendes of hym that was lorde of alle. And than all the holy faderes / in his comynge filled with ioye and blisse / and
Sabbato

alle forwe and myflikynge awaie passed / stoden bifoire hym in louynge and fonges of prophecies and pfalmes / that were biforesaide and than fulfilled as thay beeth writen in holy writte / into the tyme that he wolde take his body aseyne and rife vp gloriously fro deth to lif: as it folweth in a processe here afterward. To the whiche lyf forto rife at the lafte tyme with hym he graunt vs / oure lorde Jefu / that for vs deyde on the croffe. Amen.

Of the glorius refurrexioun of our lord Jefu / and of the firste apperynge of hym to his blisfed moder / as it may resonably be trowed.

AFTER that the worthyest prince and myystieft conquerour Jefu / thoru3 his bittre paffioun and hardeft deth hadde venquisshed and utterly overcome that souereyne tyraunte / mannis enemy and his aduerfaire / Sathanas with all his wicked hoste: also same as the foule was departed fro the body he wente downe to that tiraunt3 prifoun / helle: and ript as in fothe he was lorde of vertues and kyng of blisse / so be his souereyn myst and riptwissenesse he brak the yate of that prifoun and entred with vnspecable ioye and blis to his choisen peple / that there had bene in distresse meny thowsand yere bifoire. And than was that prifoun turned in to a blesfid paradys thoru3 his presence: and al that blesfid felawchippe with myrthe and ioye that may nou3 be spoken or thougt honoured and worschipped and thonked soueraynly hir lord / that so graciously deliuered hem oute of that thraldome of the fende / and restored
hem to that blisse that they hadde forseted worthily by fynne. And so in ympnes and joyful sones of the pros-
phecie fulfillede/ first Adam and his progenie/ and after 
Noe/ and Abraham/ and Myns/ and Dauid/ with alle 
other holy fadres and prophets/ louyng and thonk-
ynge oure lorde Jesu/ continued ther with hym and his 
blesed aungelies vnto the tyme that him likede to take 
them thens with grete ioye and blisse/ and sette hem in 
paradyss terrestre/ where that Enok and Helie lyuen in 
bodies abiden the tyme of Antecrfte/ the whiche also were 
soueraynly comfortede of his gloriouste presence with that 
blissed companye.

And when it drew aboutt dasy vppon the sonyday/ 
that was the thridde day fro his pasyon/ oure lorde Jesu 
speak to hem alle and seide in thise manere wordes: Now 
it is tyme that I reise my body fro deth to lyf/ and ther-
fore now I fchal goo and take my body aȝeyne. And 
therwith they alle fallynge doun and worschippynge hym 
saide: Gooth oure lorde/ kyng of blisse/ and fone after 
is it be soure wilhe cometh aȝeyne: for we desiren souer-
renly to see soure mofte gloriouste body to oure souerayn 
comfort. Comynge than oure lorde Jesu in soule with a 
worschipful multitude of aungeles to the graue/ where his 
blesid body lay/ on the sonyday full erly to fore the ful 
springe of day: and takynge aȝen than body mooft holy 
rofe vp thorouȝ his owne vertue and myste/ and wente 
oute of that graue clofiede as he wente first out of his 
moderes wombe/ clene virgyne in his natuuite/ withoute 
forwe or wemme of fynne.

And than aboute the self tyme/ that is to seyne 
erly amorwe/ marie Maudeleyne/ marie/ Jacobe and 
salome/ takynge here leue first at oure lady/ token the 
way towarde the graue with preciouste oignementis:
Die dominica

dwellynge stille at home  oure lady and makynge hir prayer in this manere: All my3ty god / fader mo3te mercifulle and mo3te pitoufe / as 3e wel knowe / my dere fone Jefu is dede and buried : for sothely he was nailede to the crosse and hungede bytwene two thefes : and after he was dede I halpe to burye hym with myn owne hondes / whom I conceyueede with oute corrupcioun / and bare hym with oute trauaile or forwe : and he was all my good / all my desire / and all the lyf and comforde of my soule : but at the lafte he passed away fro me alto beten / alto wounded / and alto rente. And alle his enemyes risen a3enft hym / scorned hym / and dampned hym : and his owne diciples forsook hym and fley fro hym : and I / his forwfull moder / my3t nou3t helpe hym. And as 3e knoweth wel / fader of pitee and of mercye / that haue al power and my3t / 3e wolde nou3t than deleyuere hym fro the harde deth : but now 3e mowe restore hym a3eyne to me alyf / and that I byseche 3oure hy3e maiefte. Lorde / where is he now / and why tarieth he so longe fro me ? Gode fader / sende hym / I pray 3ow / to me : for my soule may not be in reste vnto the tyme that I see hym. And my swete fone / what doo3t thou now ? and why abide3t thou so longe or thou come to me ? Sothely / thou faide3t that thou schuldest a3eyne vprise the thridde day : and is nou3t this the thridde day / my dere fone ? Arise vp therfore now al my ioye / and comforde me with thyn a3eyn comynge / whom thou so discomfordeste thoru3 thyn awaye paffynge.

C And with that / sche so prayenge and swete teres schedynge / loo / sodeynly oure lord Jefu came and aperede to hir / and in alther whitest clothes / with a glad and louely chere / greynge hir on side half in this wordes: Salue / sancta parens / that is to say Haile / holy
Die dominica

moder. And anone sche tornynge her saide: Art thou Jefu / my blessed fone? And therwith sche knelynge
doun honourede hym / and he also aȝeynwarde knelynge
saide: My dere moder / I am. Ego sum: resurrexi et
adhuc tecum sum / I haue vprisen / and loo ȝit I am with
the. And after bothe rifynge vp kiseden louely other:
and sche with vnpecable ioye clippede hym sadly / reft-
ynge all vppon hym / and he gladly bare her vppe and
fustened hire. Afterward bothe sittynge to gidre / oure
lady besily and curiously byhelde hym in semblaunt and in
handes and feet and all the body where he hadde the
signes of the woundes to fore / alkyng hym whether all
the forwe or the peyne were aweye. And he answerde
and seide: ȝe sothely / worschipful moder / all forwe is
awaie fro me: / and deth and forwe and alle peynes and
angwische I haue overcome / so that I schall neure
hethen forwarde sele ouȝt of hem. And than sche seide:
Blesiid be thy holy fader / that hath aȝen ȝeuen the to
me: / and his holy name be exaltid / loued / and magnified
euere with outen ende. And so thai bothe louely and
likingly talkynge togidre maden a grete ioyful feste. And
oure lorde Jefu tolde hir thoo worthy things that he
dede in thoo thre dayes after his passioun: / and how
he deleyuerde his choyen peple fro helle / and fro the
deuel. Loo / this is a fouereyn pasch / and this is the
ioyful day that dauid spkeketh of specially / fayenge:
Hec est dies quam fecit dominus: exultemus et letemur
in ea.
Die dominica

How Magdeleyne and othere Maries come to the graue.

As I faide bfore / Marie Mawdeleyne and here two felawes token her waye toward the graue of oure lorde Jesu with precious oignementis / and when thai come with oute the gates of the citee / thay toke in her mynde the peynes and the turmentis of here dere maistre / and therfore in alle places where eny thing was notably done aenist hym or by hym thai somwhat stoden and abiden / knelinge doun and cussede the erthe / sighyng and wepyng / and in thife manere wordes seienge to othere : Loo / here we mette hym with the grete heuy cros on his bakke / when his dere moder swownede and was half dede : and after : Here he tored hym to the wommen of Jerufalem / that maden forwe for hym : and furthermore : Here for werynessfe ouer myst he laide doun the crosse : and here it was that the wicked tourmentours violently and cruelly putte hym forth / and constreynde hym to goo festure : and here at the lasfe thai spoyled hym of his clothis / and made him all naked / and so cruelly nailed hym vppon the crosse. And than with grete forwe and schedyng of teres / sallynge doun vppon his faces / thai worchipede inwardly and kissed deoutly the crosse of oure lorde / that was than spreyned with his precious fresche reed blood. And furthermore / thai rifynge vp and gooyng toward the graue saiden to othere : Who schal ouertorne to vs that grete fstone fro the dore of the sepulture? And therwith thy neihynge therto / and inwardly byholdynge / seien the fstone ouer tornded and an aungel sityng there vppon and saieng to ham : Dredeth noujt! 3e fecheth Jesu! and so forthe as the golpell telleth. But thay for also myche as they fonde
nought the body of her maistre there: as they hopeden: were so destourbled in her wittes and abscheide: that thai toke none reward to the aungelles wordes: but with grete forwe and drede anone tornede azen to the disciples: and tolde hem that her lordes body was taken away and whider they wiste nat. And than petre and John ronne towarde the sepulture: and with hem also the forfaide wommen: and alle they ronne with fervent loue to feche her herte and her lyf. But after the processe of the gospelle: Petre and John: entrynge the graue and nought fyndynge the body: but onely the clothes that he was wrapped ynne and the fudarie of his heede: with grete heuynesse they tornede home azen.

And here we oweth to haue ynward compassioun of hem: for fothely at this tyme thei were in ful greet disfolacioun and forwe: whan they fouȝte fo ōure lorde and founde hym nounde: ne wisthe where they schulde seke hym more. Also here we haue ensample that ofte fithes biforn grete ioye cometh grete discomfort and forwe: the whiche is to be borne paciently for the tyme: and euuer Jesu to be founȝte and called on by deoute prayer and fervent defire vnto the tyme that he be founde: as this processe after folowynghe scheweth.

For after the two disciples were gone aȝyne: as it is faide: in manere of despeire: the forfaide maries abiden and lokeden ethe in the sepulcre: and than thei seien two aungelles sittynge in white clothes and seijenge to hem: What seche ȝe hym that lyueth with hem that ben dede? But thayȝ tite toke no reward to here wordes: ne toke comfort of the fiȝt of aungelles: for thay fouȝte nouȝt aungelles: but the lorde of aungelles. And for thei fonde hym nouȝte: therfore the two felawes of Maudeleyne: all heuy and discomforted: withdrew hem and sitten doun
Die dominica

a litel byfides makynge her mone to other. But Marie Maudeleyne wetynge neuer what sche myste doo / for with oute her maiyster sche koute not leue / and for sche fond hym not there / ne wiste where sche schulde sche hym elles / sche stode stille there with oute the graue wepyng / and eft sche lookd yn / for sche hoped euere to fynde hym there / as sche halpe to burye hym. And than faide the aungenelles to her : Womman / why wepeft? whom sekeft? And sche faide : They haue take away my lorde / and I wote nouxt where they haue putte hym.

† Byholde here the wonderful worchynge of loue. A litel biforn sche herde of an aungel that he was rifen / and after of tweyne that he leuede / and it sche hadde it nouxt in mynde / but faide : I woot nouxt. And all that made loue. For as origene feith / here herte and her mynde was not there sche was in body / but it was there as her loue was / that is to feie her maiyster Jesu : and therfore sche koute not speke nor here but of hym. And therfore it bifel that what tymel sche wepte fo / and toke no warde to the aungenelles / bycaufe of the feruent loue that sche hadde to hym that was lorde of aungenelles / her merciful maiyster myste no lenger holde hym fro hir / but apperede to hir as it foloweth.

† How oure lorde Jesu apperede after his refurrexion Ca\textsuperscript{m}. li\textsuperscript{m}. to Magdeleyne.

O ure lorde Jesu / spekyenge with his blisfed moder Ca\textsuperscript{B}. at his fyrste apperynge to hir / as it was tolde biforn amonges othir louely comunynge / tolde hir of the grete befynesse and feruent sechynge of Magdeleyne : and seide that he wolde goo schewe hym bodily to her to comfort hir. And oure lady / glad therof / faide : My blesfid fone / gooth in pees and
comforteth hir: for sche loueth sowe ful moche and ful
trewely: and was ful sory of soure deth: but I pray sowe/
thinketh to come aseyne to conforte me. And fo sche
louely clipped hym and kisshed hym: and lete hym goo.
And anon was he in the gardyn where Magdeleyne was/
and seide to her: Womman / what sekest thou? and why
wepeft? Oure lorde asked hir that he wiste wel to that
ende / as seynst gregorie seith / that by her anfwere in
the nempnynge of hym / the fire of loue schulde be the
more feruently kyndeled in her herte. Neuertheles sche/
nouȝt knowing hym / but al defracte and oute of hir self /
supposing that he hadde be a gardynere saide / Sir / if sowe
haueth taken hym away / telle me where thou haft done
hym / that I may take hym to me. And thouȝ oure lorde
was not bodily / as sche supposed / a gardynere: neuer-
theles / as the same clerk seint Gregory seith / he was so
in sooth goostly to hir: for he it was that planted in the
gardyn of hir herte the plantes of vertues and of trewe
loues. And than oure lorde Jesu / hauinge compassioun
of hir grete soerde and wepynge chere / clepede her by
her homely name and saide: Marie: the whiche worde
sodeynly heled al her soerde. And sche than knowynge
hym / with vnpeaceable ioye seide: Raboni / a maister / se
beth he that I haue so longe souȝt / and why haue se so
longe hid sowe fro me? And anon sche ran to hym: and
fallynge doun to the erthe wolde haue kisshed his feyte / as
sche was wonte before by vnperfeite affeccioun to his man-
hode that than was deedly / but nouȝt so now after his
refurrexioun. Wherfore oure lorde / willynge to lifte vp
goostly hir herte and hir affeccioun to heuene and to the
godhede / and that sche schulde no more seke hym in
erthe in manere as sche dede before whan he was dedly /
faide: Touche me nouȝt in that manere erthely: for I
haue no3t stien vp to my fader / that is to feyne I am
no3t 3it lisle vp in thy soule by trewe and perfite bileue
that I am euene with the fader / verray god 3: and therefore
touche me nou3t in that manere inperfectely 3: but goo and
fay to my bretheren : I stie vp to my fader and 3oure
fader / to my god and 3oure god.

C And furthermore oure lorde / homely comunynge with
hir / spake to hir in this manere : Wo3te nou3t wel / dou3ter / C B.
that I tolde the byfore my passioun that I schulde rife the
thridde day fro deth to lyf? And why woldest thow
then fo befully seke me in the sepulcre? And sche saide :
Sothely / maifter / I seih 3ow that my herte was filled with
fo grete forwe of the bitternesse of 3oure harde passioun
and deeth that I for3ete all other thing / and onely thou3t
on 3oure body / dede and beried / and on the place that
it was buryed ynne: and therefore I brou3t now this
oynment forto haue anoyned therwith 3our gloriouse
body : blessed be 3our all my3ty godhede wherthou3 3e
wolde arife vp fro deth and come asen to vs. And fo thoo
two trewe louters standen and speken to gidre with grete
likynge and ioye. And sche curiously byhelde his glori-
ous body / and askede what her liketh: and he in alle
thinges answere plefyngly to here pai.

C And furthermore thou3 oure lord fo ftraungely / as
it femeth / answerede her at the bygynnynge / biddyng her
that sche schulde not touche hym: neuertheles I may
nou3t trowe but that afterwarde he suffred her to touche
hym and to kisse bothe hondes and feet or they de-
parteden. For we moye supposse and godliche trowe
that ytthe he wolde fo affectuosely and spesially / after his
owne moder / first bfore alle 3other visite and appere
to hir: that he wolde nou3t therby in eny manere de-
stourble her or heuy her / but rather in alle poynettes
comforten her. And thersfore the good lorde that is so benigne and ful of swetnesse / namely to alle thoo that truely louen him / spake nouȝt to her the forsaide wordes in straunge manere and boyſtouſly / but in myſterie; schewyng hir inperfiȝt afeccioun / as it is faide / and wilnynge lyften vppe her herte holy to god and to heuenly things / as feith feynt Bernarde.

C Than feide oure lorde that he wolde goo fro hir and visite and conforte othere. And Mawdeleyn than torned fumwhat in to forwe / for schewe wolde neuere haue be desperd fro hym / and faide : A good lorde / I fee wel now that ȝoure conuerfacioun wil not be with us in manere as it hath be here byfore : but / goode maître / haueth euere mynde of me / and the grete godenesse / and the homely-nesse / and the specaſl loue that ȝe had to me: and so thenketh euere on me / my dere lorde god. And he anſwerede : Drede nouȝt / but be ſtedfaſt and truſte wel that I ſchal euere be with the. And ȝo ſche takynge deuotely his blesſynge / and he vaniſhyng awai fro her / ſche come to her felawes and tolde hem al the for-ſaide proceſſe : wherof thei were glad as touchynge his refurreccioun / but that they feyhe hym nouȝt with here thay were heuy and fory. But the good lorde suffrede nouȝt her forw longe laſte / but fone conforted hem / as it after folweth.

C Cam. liijm. C Houe oure lorde Jesu appered to the thre maries.

Erthermore as thife thre maries wente toward the citee / oure curtaife lorde Jesu metynge with hem by the waie / mekeſly grette hem / sainenge : 

Aue te / hail to ȝow. And they / so ioyful of his preſence that it may nouȝt be faide / felle doun at his feete and clipped hem and kifſed hem / with ioyful teres: and
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speken also with hym / and he with hem / homely wordes of goostly comfort / byholdyng thairwith his glorious body with vnspekable ioye / the whiche thay byhelde the thridde day biforn with fouerayne forwe. And than oure lorde Jefu faide to hem : Gooth and seith to my bretheren that thay goo to galile / for there sothely thay schulle me see / as I tolde hem biforn.

Loo how the maistre of mekenesse clepeth his disciples bretheren : he leste neuere this vertue / the whiche he souereynly loueth. And who so wil haue swete vnderstondynge and goostly comfort in the forsaide proceffe and also in that foloweth here after / hym byhoueth to make hym self by deoute meditacioun as he were bodily presfent in alle places and dedes / as I faide here biforn.

How that oure lorde apperede to Joseph of Arme-thie / as the gospel telleth / and to Nichodeme / and also to the laffe James / as feyn Jerom witnessteth / I passe ouer for litel fruyte of hem.

How oure lorde apperede to Petre.

W

Hen Maudeleyne and here felawes were comen home / and tolde the disciples that oure lord was vprisen : Petre / that was moost feruent in loue / inwarily forwynge that he fawh not his lorde / and nouȝt mowyng reft for his grete loue / toke his waie allone toward the sepulcre / for he wiste nouȝt where he myȝte seke hym elles. And sone after oure benigne lorde Jefu / hauynge compasshioun of his forwe / appered to hym in the wey and greteth hym sayenge : Pees to the / Symound. And therwith petre / smytyng hym self sadly on the breste / and fallynge doun on the grounde / with fore wepyng teres / saide : Lorde / I knowleche my grete trespasce in that I kowardly forfoke
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the and ofte fithes falsely denied the: and therwith he kissed his feete. And our lorde benignely lisyng hym vppe kissed hym and saide: Be in pees and drede noust: for alle thy synnes bene moreue the. I knewe thyn infirmyte bettre than thy self and therfore I tolde the bifo: but now gou and stable and confort thou thyn bretheren and trústh fadly that I haue overcome alle youre aduerfaries and enemyes. And so thay ñodon and speaken homely to gidre and petre ful besily byholdeth hym and taketh hede of alle thinges. And after his blislyng taken he wente home aseyne: with grete ioye tellynge our lady and the disciples what he hadde fene and herde.

Of this processe of apperynge to petre is nōst ex-preffe in the gospelle but thus by deoue ymaginacioun I haue sette it here byfore other apperynges that folwen for so it femeth that holy chirche holdeth as it is con-tened more plynly in the legende of the refurreccioun.

Of the comynge aseyne of our lorde Jesu to the fadres and of her ioyful fonge.

Ure lorde Jesu after that he departed fro petre wilnyng visite and conforthe the fadres of the olde lawe and the whiche he hadde anone after his deth deleyuere oute of the deuelles thraldome and sette in paradys of delices he come to hem al gloriusfe in white schynynge clothes with a grete multitude of angeles. And thay feynge hym aferre comynge with so grete blisse with vnspakable ioye and loynge with fonges of myrthe thay refseuyede hym sifenge: Loo oure kyng of blisse! Cometh alle and mete we with oure faueour. For now the holy day schyneth vpon vs and therfore cometh alle and honoure
we / as worthy is / oure lorde. And than all thay fallynge
doun to the erthe / deuotuely honoured hym / and after /
risynge vp and standynge before hym / reuereently and
merily finginge the psalmes of dauid that specially per-
teyne to his louynge at this tyme. And when it drewe
somwhat towards the even tyde / oure lorde Jefu faide to
ham: I haue compassioun of my bretheren / the whiche
ben wonder forie for my deth / and for drede ben dii-
parkled as schepe that aren with oute gouernour: and
fore thay deffiren to see me: wherfore now I wil goo and
schewe me to hem and conforte hem / and sone after I
schal come a3eyne to 3ow. And thay alle fallynge doun
and honouryng hym / faiden: Lorde / fo be it at your
wille.

How oure lorde Jefu apperede to the two discipes
goyng toward the castel of Emaws.

He self day of the resurrexioun / as tweyne
discipes of Jefu 3eden toward the castell of
Emaws mornynge / and in manere of de-
speyre talkeden togidre by the waie of that
byfelle the friday biore / oure lorde Jefu came in manere
of a pilgryme and felauschipped with hem / afkynge hem
questioune and anfwerynge and tellynge hem swete
wordes of edificacioun / as the proccese of the gospell of
feynt luke pleynerly makith mynde. And at the lafte
he / bedene drawen and constreynde to entre and dwelle
with hem / schewed hym to hem and was knownen in the
brede brekyngye.

Here may we vndirftonde and see the grete good-
ness and the benignyte of oure lorde Jefu in many
maneres. Firste / he schewed his goodness in that his
seruent loue wolde nouyt suffre his byloued discipes
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longe erre and be sory. Sothely / he is a trewe frende and comfortable felowe and a benigne lorde: for loo / he ioyneth and feloweth hym to hem homely: he asketh the cause of her forwe and heuynesse godeley: and he exponeth the scriptures to hem wisely: and enflawmeth her hertes goostly / confumynge al the roufte of mylbyleue. Thus he dooth with vs every day goostly. For what tyme we bene in eny perplexite / ouerlaide with heuynesse or flouthe / and we speke and comune to gidre of Jesu / anone he cometh to vs / comfortynge vs and liistynge oure hertes and enflaunynge into the loue of hym: for the beste medycyne azenft suche goostly siknesse is forto speke of god / as the prophete david faith: Lorde / how fwete ben thy speches and thy wordes to my chekes: ze / fothely / paistynge hony to my mouth. And in another place: Thy speche is greetly enflawmed as fire thorou the worchinge of the holy goost: and I / thy seruaunt / loued it. Alfo to thenke on god and the grete goodnesse of Jesu helpeth moche in temptacioun and diffefe / as the self prophete feith: My herte is verraile i-heted with the fire of criistes loue: and in my meditacioun of Jesu schal brenne fire of perfijte loue. Alfo we mowe see here the goodnesse of oure lorde Jesu / nouzt only in loue / as it is faide: but alfo in his profunde mekenesse: as if we take hede how lowely and mekely he goth with hem / that is to saie the hije lorde of lordes with his fymple seruauntes / as one of hem / kepyng now the mekenesse in his body glorifiede that he schewed before in his body dedly: and zeuyng vs enfaunyte to solwe hym in that vertue. Zit alfo here we mowe vnderstonde the mekenesse of oure lorde Jesu / in that he made hym self so homely with tho two fymple disciples / the whiche were of lower degree than the apostles. But thus do nouzt proude men: for
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thay wil not gladliche goo and speke and be conuerfaunt but with hem that beeth of grete fame and of hie estate toward the worlde. And zit furthermore here is schewed his mekenesse in the thridde poynct ajenst proude men. For as we may see they wil nouȝt gladly schewe here wisdomes and her curioule wordes amonge fewe folk. But oure souerayn maister of al wisdome hath none difdeigne of fewe: for he scheweth his priue wisdome and hie misteries not only to tweyne as now at this tyme but alfo to one as he dede biffer with the woman samaritan. More ouer we may consider the grete goodnesse of oure lord Jefu in all this processse of the gospell aforesaide: that is to say how he enformeth his disciples in manere alfo fedeth and comforteth. And specially take hede how he feyneth hym to goo ferthere unto that ende kynedele and encrese her desire and affeccioun to hym and to the more feruently bedene and withsalden of hem. And furthermore how benignely he entreth and gooth in with hem: after taketh brede and blissth it and with his holy handes breketh it and ȝeueth it to hem: and than scheweth hym self to ham.

Thus he dooth every day with vs goostly: for he wolde be beden of vs to dwelle with vs and drawen with feruente desires deuoute prayeres and holi meditacions. And therfofe as he hath tauȝt vs: it byhoueth euere to praye and nouȝt falle: but that we take in mynde the werkes of pitee and hospitalitez and how it sufficeth nouȝt to here or rede the wordes and the biddynges of god but thay bene perfourmed in dede: as we may hereof more pleynly be enformed in the Omelye of feynt Gregorie vpon this gospell.

At the lafte oure lorde Jefu wilnynge visite alfo and confort othere: dwelled nouȝt longe with thefe
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disciples but also fone as he had spoken and 3euen henn
the bred he vanysched away fro her eyzen.

How oure lorde Jesu apperede to his apostles and
disciples that were reclused for drede on the self day
of his resurrexioun.

When the forsade two disciples were thus
comforted as it is faide by the presence
of oure lorde anon for ioye they turned
agen to Jerufailem and comen to the apostles
and other disciples there priuely gadered but thomas
absente and tolde hem the forsade proceffe and herden
agenward of hem that fothely oure lorde is rifen and
hath appered to Petre And therwith fodeynly oure lord
Jesu entrynge in to hem and the yates closed ftoode
in the myddes of hem and faide Pees to 3ow. And
anon they fallynge doun to the erthe and knowlechynge
her gilt in that that they hadde fo lefte hym and forsaken
resceyued hym with grete ioye. And than faide he to
hem Riseth vp bretheren and beeth of good comfort
for alle 3oure fynnes beeth forseue 3ow. And fo standeth
Jesu amonge his disciples speking homely with hem
and schewynge hem bothe his handes and his fide
and oponeth her wittes to vnderstonde clerely holy scriptures.
And forto knowe sothfaftly his resurreccioun he asketh
whether they haueth ou3t that is to be eten. And he
eteth homely byfore hem a part of a rofted fishe and
of a honye combe to preue his verray body present and
rifen and after he brethed on ham and 3af ham the holy
goost.

Loo if we take ynwawardy hede alle thise forseide
thinges bene ful swete and ful of gostly likynge. Forthi
than were the disciples joyful in that sight of our Lord: the which were before heuy and dredeful. Lorde god, how gladly thai sçeuyn hym that he askede: how trewely thai mynyftrede and seruede hym: and how merily thay stoden aboute hym. But here with also byholde we oure lady: his beffid moder: that was there present in that tyme: forto hire were the disciples gadered: how sché taketh hede to alle tho thinges done of her swete fone: with vnspékable ioye: fittynge by hym homely and seruynge hym full gladly. And oure lorde taketh blethely her seruice: and worschippeth her therwith to fore the disciples. And yt more ouer forsete we nouȝt here Magdeleyne: the byloued disciplesse: and of the apostles apostlesse: how sché after her olde manere fitteth at the feet of her maistre and besily hereth his wordes: and in all that sché may gladly and with good willemyniftreth. A lorde Jefu: how worthy is that litel hous: and how likynge and gracious it is to dwelle therynne. Sothely whoþo hath eny deuocioun and goostly tafe: he may see and fele that here is now a grete paßch.

C Oure lorde Jefu stode but litel whyle there with hem: for it was nyh the even: and neuertheles we may suppose that thay: with all the instaunce that thay kouthe: helde hym there as longe as thay myȝte: and namely Magdaleyn: looth to departe fro hym: and perauenture with a reuerent boldenesse sché helde hym by the clothes: for oure lorde was clothed with altherwhitefše clothes of his bliffe. And sothely if it so were that Magdeleyne so helde hym: it is no dowte sché dede nouȝt that presumptuously: but truely and mekely: in alfo moche as sché was so trewely louynge hym and so trewely byloued of hym. And that displefede nouȝt oure lorde: for it is his willem to be holden and drawen by seruent
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desire as it is schewed in the forfaide ij disciples the next chapitre beforne.

C At the lafteoure lorde doynteuerence to his moder and takyne aʒenwarde of her bleffynge hem alle paffede away fro hem. And thai sallynge doun byfoʒt hym of his fone aʒeyne comynge for thay dwelleden euere in his afbence hongry and thrusyf of her fwete lorde of whom byfore thay were wonte to haue fo grete copie and therfore no wonder thogh thai ofte:s fithes with fervent defires clespede hym aʒeyne.

C In alle these forfaide apperynges of oure lorde the whiche were done on the self day of his resurrexioun is grete mater of gostly ioye and solempne paʃke who so ynwardely taʃteth hem: but the more harme is there ben menye that heren hem with bodily eres but fewe that taʃteth hem with gostly fauour. And the cause is that they haue nouʒ trewe compaʃioun in his paʃioun and therfore they fele nouʒ gostly ioye in his resurrexioun. For sothely I bìleue that who so kouthe haue ynward compaʃioun of the peynes that oure lorde suffrede for man he schulde haue a ioyeful paʃke in alle the forfaide proceʃfe of his resurrexioun and that schulde falle every fonday to hym that the friday and the saturday wolde dispoʃe hym in hole mynde to withdrawn fro worldly and fleʃchely likynges and veyne and curioufe things [and] haue trewe compaʃioun of the paʃioun of oure lorde Jefu as the apostle witnesʃth fayenge: That if we be felawes and partyners of the paʃiouns we schul be partyners of the confolacias and comfortes.

C Seynt Bernard in a fermoun of this feste of paʃke accordynge to this purpos feith in this sentence That alle cristen men that bene trewe membres of criste schulde folwe hym that is her lorde in these thre dayes:
that is to seie: the friday, in the whiche he suffredene penance and hyng on the croffe til the tyme that he was taken doun with other mennis hondes: also the saturday, in the whiche his body restede and lay in the sepulcre: and the thridde day, that was the sunday, when he rose fro deth to lyf. Rist so alle cristen men schulde folowe hym that is her lorde first on the friday, that is vnderstande all the tyme of oure bodily leuynge in this worlde: hongynge on the croffe by penance doynge and mortesiengh hem self to alle luftes and likynge of the flesche and of the worlde: and on the secounde day, that is to say when they ben dede, her bodies resten in the graues: so that on the thridde day of resurrexioun, that schal be the day of dome: thay myst rife in body and soule to lyf eueraftinge. But now, the more pitee is: the moste partie of hem that beren vntrewely the name of cristen men practisen and vsen a ferthe daye: that was neuere i: made of oure lorde Jefu: but of the sende: in the whiche at this holy tyme they turnen aeyn to alle the luftes of the flesche and synnes that thay vsede bfore lente: the whiche is as the friday. And so thay goon doun wilfully fro the croffe or thay be taken doun by god and by his aungelles: nouz fo lowynge Jefu: neyther in that day: neyther in this day: that is paske: that is also moche to say as passynge forth: for also moche as oure lorde passen forth fro deth to lyf with outhe turnynge a3eyne: for he schall neuer more dierie. Thay passen nouz forth: but turnen azen to goostly deth: and so maken hem the ferthe day fallfely: as is saide: in the whiche they torne a3eyne to her vices and synnes that thay vsede bfore: and herfore is all her ioye in this holy tyme of paske fleschely and bodily: and nouz goostly: as it schulde be, with trewe ynward ioye of cristes resurrexioun: that
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is sothwaft ensaumple and ernest of oure resurreccioun to
come: when we schal rise in body and soule to lyf euere-
laflynge. And thus moche be faide at this tyme touchinge
this holy paite day.

C How oure lorde Jesu apperede the viij day after
to his disciples: thomas present.

When the viij day of his resurrexioun was
come: oure lorde Jesu apered eft to his
disciples in the forfaide place and the zates
closed: wher thomas was than present with
hem that was nouȝt so the firste day biserfaide. And
after his felowes hadde tolde hym hou they hadde fene
her lorde: and he nouȝt byleuyng the if he myȝte touche
hym: as the proceffe of the gospell plenerly telleth: than
the good heerdman of his errynge schepe besie and hauing
compasioun: fodeynly ftondynge in myddes of hem:
saluede hem and faide: Pees to ȝow. And therwith
turnynge hym specially to Thomas: faide: Putte in thyn
fyngre hider: and see and touche my handes: and bryng
forth thyn honde: and putte into my fide: and be na
more of mybileue: but hens forwarde trewely byleuyng.
And than Thomas: reuerently knelynge doun: with
bothe ioye and drede touchede his wounds as he bad:
and faide: My lorde and my god. He sawe hym man:
and byleuede hym god. And than alfo he knowlechede
his glite in that he hadde forfaken hym: as othere also
deden. And oure lorde godeley takynge hym vp saide:
Drede nouȝt: alle thy fynnes beeth forseue the.

C And this longe doute and mybileue of thomas was
of the grete godenesse of oure lorde in that manere suffrede
for oure profeȝt to the more open proofe and certayne
of his verray resurreccioun. And so we may see here the
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grete benignyte / mekeneffe / and feruente loue of ounge lorde Jesu: in that that he scheweth to Thomas and his othere disciples so openly his woundes fortu putte away fro her herties al manere of derkenesse of myesibleue to bothe here and ounge greet profi3t. And specially ounge lorde referueide in his glorious body the steppes of his woundes for thre skilles: that is to say / firft to cons- ferynge of the feithe of his refurrexioun to his disciples: and the secunde / forto schewe hem to the fader when he wil pray for vs and make hym pleised to vs: for he is ounge speical and foueryn aduocat in that partye: and the thridde skille is forto schewe hem at the day of dome to the reproued peple vnto hir confusioun.

Not: And so standeth ounge lorde with his bleslid moder and Magdeleyne and his disciples as longe as hym lifte/ communynge homely with hem / in manere as it is faide in the nexte chapitre bFORE to be had in contemplacioun. And than at the lafte he bad hem goo in to galile to the Mount Tabor / as it is faide: for there he seide he wolde speke more with hem.

How ounge lorde Jesu appereide to the disciples in Galile.

After the disciples were goo into Galilee as ounge lord badde / there he appereide este to hem and faide: There is seuen to me al the power in heuen and in erthe. Goth now and techeth all manere peple / baptyfynge hem in the name of the fader and fone and holy gooft: and techynge hem to kepe alle thoo thinges that I haue bidden 3ow. And beeth of good comfort: for loo / I am with 3ow al daies vnto the worldes ende. And thay honoured hym at his comynge / and standen after with hym ful 3oyful and gladde.
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Now take we good heed to the forfaide wordes for thay bene ful confortable and worthy. First he scheweth to hem that he is lorde of alle thinges: after he 3eueth hem auctorite and a maundeme to preche: the thridde he 3eueth hem the forme of baptifynge: and at the lasfe the strengef hold and comfort that thay myst haue when he feith that he schal euere be with hem. Loo what ioye and comfort he 3eueth hem: and how many grete tokens of charite he scheweth to hem. And so 3euynge hem his bleffynge he passerde away fro hem.

How oure lorde apperede to the discipes at the see Tyberiades.

Wellynge 3it the discipes in Galile vppon a tyme feuene of hem wente forto fishe in the see of Tyberiadiis as the gofpell telleth in proseffe the whiche I paffe ouer. But 3if we take heed to alle the thinges that were there spoken and done we may fynde moche goostly merthe and confort in hem: and namely in that solempne feffe that oure lorde made there to hem. In the whiche he homely etynge with hem and as his manere all way was mekely feruynge hem ful liknyngly fedde hem nou3t only bodily but moche more goostely: wherof he 3eue vs parte and goostly taffe Jefu for his mercy Amen.

After the forfaide seffe complete oure lorde Jefu askede of petre whether he loued hym more than other: and est and the thridde tyme askynge whether he loued hym at every tyme he comended to hym his peple that he schulde after gouerne and badde hym fede his schepe. Wher yn we may see the propre benignyte of oure lorde Jefu and specially his highe charite and the grete loue that he hath to oure soules. And after he tolde biffore
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to petre the deth that he schulde suffre for his loue. And petre wilnynge to wite also of John that folwede with hem in what manere he schulde dye was anwered thus of oure lorde: I wil that he dwelle so til I come as who seith: I wil nouȝt that he solwe me as thou by the passioun suffringe but that in his ful elde and con templacioun he ende this lyf in pees. Neuertheles other disciples myȝvnderstood by that worde that he schulde nouȝt haue deyde. And hit hadde nouȝt that bene a grete sifte fithen it is bittre to be bodily deede and dwelle euere with crifte as the apostle seith. After this oure lorde Jesu passede away fro hem and wente aȝeyne as he was wonte to the holy fadres in paradys. And the disciples with grete ioye turnede aȝeyne vnto Jerusalem.

Alfo oure lorde appered another tyme to mo than vȝe disciples and bretheren gadered to gidre as the apostle poule witnessteth but where or what tyme or how it is not writen. Neuertheles we may suppose that it was as he was wonte with grete charite mekenesse and godenesse on his side and with grete ioye and conforte on her side. And so haue we nowe touched of xij apperynges of oure lorde Jesu after his resurrexioun with oute two that folowen after in his ascencioyn.

Of alle the apperynges of oure lorde Jesu in general.

Hogh it so be that oure lorde Jesu apperede in dyuers maneres after his resurrexioun fourtene fithes as it is faide: neuertheles the gospel specifieth not but only of ten: for how he apperede to his moder it is nouȝt writen in any place but we move reasonably and deuotly trowe it as it is seide before. Alfo of othere thre apperynges that is to seie to Joseph to James and to mo than fyue
hundred bretheren is specified before where they ben written but not in the gospelle. Also we mowe wel suppose of many moo: for it is likely that he the moste benigne lorde ofte fitthes visiteth bothe his moder and his discipes and Mawdeleyn his special byloued comforting and gladynge hem specially that weren in his passioun moste dредful and sore: and that seemeth that seyn Auftyne selte where he feith thus of oure lordes bodily apperynge after his resurrexioun: Alle thinges ben not written: for his conuerfacioun with hem was ofte fitthes, And perauenture also the holy fadres namely Abraham and Dauuid to whom was made of god the special byheste of the Incarnacioun of goddis fone ofte fitthes with hym to see that moste excellent virgyne here douytere and goddes moder: the whiche for hem and for alle othere fonde so grete grace and that bare her sauioure and all mankynde. A lorde god how likingly they byhelde hir how reuerently they enclyned to hir and with alle the deuocioun that thei kowthe thei blissed hir and honoured hir thogh it so were that they were not sene of hir. Also in al these we mowe confinde the grete benignyte the hishe charite and the profounde mekenesse of oure lord Jesu as we be wonye of the whiche ofte fitthes we haue made mynde and the whiche schewed in alle his dedes and specialy here in that he wolde after his resurrexioun and glorious victorie not sçje vn anone to his bliss: but in manere of a pilgrym fourty dayes abide here in erthe to conferme and strengethe his discipes and vs in hem: and that not by his aungelis as he myste haue lịstly done: but compellynge hym his hishe charite he wolde only doo that in his owne persone and bodily be conuerfaunt with hem apperynge to hem as it is seide xl dayes and spekyng of the kyngdom of god. And
al this he dide not onely for hem/ but also for vs: and
sit we konne not see it. He hath loued vs / and sit he
loueth vs so feruentely: and we loue not hym a3enward:
and that is a grete reprouable vnkyndenesse in vs: for at
so grete fire of loue we schulde not onely be made hote/
but by refoun we schulde fully brenne. But now leuynge
this goo we to his glorioue ascencioun.

Of the ascencioun of oure lorde Jefu.

Ouchynge the wonderfull ascencioun of oure
lord Jefu / thou that hereft or redeft this / if
thou wilt sele the swetnesse therof / I wole
that thou be wakerly and quikke in thy soule:
so ferforth that if euere here before / as it was beden the/
thou madest the by deuoute ymaginacioun as presente
to his wordes and dedes now thou doo meche more with
all thy myst: for this solempnyte passeth alle othere / as
I schal clereely scheue the withynnsworth in proceffe: and
namely this one thing schulde stirre and herte thyn enten-
cioun and quikene thyn affeccioun / that thy lorde now is
passyng away fro the as by his bodily presence / the tyme
of his pilgrimage here in erthe with the fully complete and
ended. Wherfore his wordes and his dedes now ben the
more attintily and befully to be considerd. For thothely
every trewe cristien soule schulde here spoufe / here lorde /
and her god in his away passyng moste wakkerly and
befully take tente to / and tho thinges that bene by hym
spoken and done mooste ynwardly sette in mynde / and
mooste deuoutely and mekely recomende her to hym / and
vtterly withdrawe all here mynde in this tyme fro alle
othere things and sette it holy vpon hire spoufe.

For to goo than to the proceffe of the ascensioun of
oure lorde Jefu / we schulde haue in mynde that on the
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xl day fro his refurrexioun ounge lorde Jesu / knowynge that his tyme was come forto passe fro this worlde to the fader / takynge out of paradys tereftre the holy fadres and alle otherel blessed foules / and blesyng Enok and hely that there abiden stille stit lyuyng / he came to his disciples: the whiche were that tyme to gidre in mounte Syon and in the place where he made that worthy sopere the nist before his passioun: there bynyng than with hem his blesyng moder and otherel dispylykes. And so appersynge to hem / he wolde ete with hem or he passel fro hem in a special tokene and a memorial of loue and ioye to hem: wherfore alle etynge to gidere with grete ioye and merthe in this laste festa of oure lorde Jesu than seide he to hem: Tyme is come now that I torne aseyne to hym that sent me: but se schulle dwelle and abide in the citee til se bene newe clotheste goofyly thorou3 vertu that schal come fro abouen: for sothely with yonne fewe dayes here after se schulle be filled with the holy goofy / as I behist sow: and after se schulle go and preche my gospel thorou3 all the worlde / baptisan ge hem that woole byleue in me: and so se schulle be myn witnesses in to the vtterest ende of erthe. Also he reprehended or obreyded hem now spesially when he biddeth hem preche of here myfbleue: in that that thei trowed not to hem that seie hym haue vprysene / and that were the angelles. As thei seide to hem in this manere sentence to make hem vnnderstante: Miche more se schulde haue trowed and byleued to the aungeles or se seien me / than the peple schal trowe to sowre prechynge / the whiche schulle not see me. Also he reprouede and obreidede than her myf bleue: for thei schulde knowe first here owne defautes / and thereby be the more meke: schewynge hem now in his departynge how moche it pleased hym mekenesse /
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and therfore he specially recomendeth hit at the laste to hem. Than they alkeden hym of thoo thinges that were after to come: but he wolde not telle hem: for it was not spedefulle to hem to knowe the priuetees of god: the whiche the fader had refuered and sette in his owne power to fulfille whan hym likede.

Thus stenden they to gidre: etyng and spekyng: with grete ioye to hem of the blessed presence of her lorde: but neuertheles with grete drede and turbulaunce of his aweie paffyne: and no wonder: for thei louede hym so tenderly that they myste not with eyf herte bere the wordes of his bodily departynge fro hem: and namely our lady: his blessed moder: that louede him paffyne alle othere. We movew wel supposse that sche: touchede and flired souereynly with the swetnesse of moder loue: as sche fatte nexte hym at the mete leyde doun here hede swetely and refetede vpon his bleffed breste: as feyn John didde before in that forseide and mofte worthy sopere. And so with swete teres sighynge: sche spak to hym in this manere preieng: My dere fone: if thou wilt alway go to thy fader: I preie the lede me with the. And oure lorde confortynge hir seide: I pray the: dere moder: take not heuly my goynge fro the: for I goo to the fader for thy beste: and it is spedeful that thou dwelle here 3it awhile to conferme hem that sculle trewely byleue in me: and after I schal come and take the with me into euereclastyng bliffe. And than sche seide: My swete fone: thy wille be done: for not onely I am redy to abide at thi wille: but alfo to suffre deeth for tho soules that thou suffrest deth for: but euere I befeche thee: haue mynde on me. And than oure lorde counforted more ouer hire and Magdeleyne and othere: seiengh thus to hem: Be not joure herte trobled and drede not: for I schal not
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leue 30w defolate as faderles: for I schal goe and come and euere be with 30w. And at the lafte he bad hem goo in to the Mount of olyuete: for thennes he wolde styte vp. And so pasfede he at that tyme away fro hem. And anone ri3t his moder and alle othere with outhe tarienge 3eden in to the forfeide mount / that is fro Jerusalem aboute a myle: and there est fones oure lorde apperede to hem. Loo/ here haue we on this day tweyne apper- ynges. Than clipped he and kiffed his moder / takynge his leue: and sche a3eynewarde clipped and kiffed hym ful tenderly. And the discipes and Magdeleyne and alle othere fallynge doun to grounde and wepynge/ kiffedem his feet deuoutly: and he takenge hem vp kensede alle his apostles benignely.

[ Now take hede inwardlye of hem and of alle that beth now here done: and therwith byholde the holy faders / there beynge invisible / how gladly and reuerently they beholden and ynwardly blessen hir by whom they hauen receyued so grete a benefice of here fauciuon: and also how they byholden the worthy champiouns and lederes of goddes hoiste / the whiche amonges all othere peple oure lorde Jesu specially hath choosen forto con- quere alle the worlde.

[ At the lafte when alle the mysteries weren complete and fulfilled / oure lorde Jesu bygan to be lifte vp fro hem / and to styte vp by his owne vertue: and than oure lady and alle othere felle doun to the erthe worshippynge hym. And oure lady feide: My bleffid sone Jesu / thinke on me: and therwith schie myste nou3t withholde here fro wepyngne by cause of his goynge: neuertheles schie was ful joyful that schie say here sone so gloriously styenge vppe to heuen. Also the discipes this seynge seyden: Lorde / we haue forfake alle worldes goodes for
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the haue mynde on vs. And so he hauynge his handes lifte vp and blislynge ham with a brist joyful face coroned worthily as a kyng and gloriously arrayed ftyenge vp to heuene seide : Beeth stedfaste and worcheth manfully for I schal be euere with song. And so oure lorde Jefu al glorioufe whyte and rodye schynynge and ioyeful ledynge with hym that noble multitude and goynge byfore and schewynge the wey of hem in dede fulfilled than that the prophetes hadde seide longe before of his ascencioun. And they also with vnspkeable ioye folwynge hym fongen merily the psalmes and ympnes of his lousyng as pertynede to that blisfyl tyme of here delyuerance fro alle sorwe and entre into alle blisse with oute ende.

And in that tyme the Archaungel Mychael prouooste of paradys goynge before tolde the bleffid court of heuene that oure lorde Jefu was comynge and vpstienge and anone alle the bleffid spirites after her ordres seiden a3eyn her lorde none lafte byhynde and metynge with hym and worchipping hym with alle the reuerence that they kowthe ladden hym with ympnes and fonges of ioye that may not be spoken nor thoust and so metynge to gidre the holy fadres and the bleffed spirites and fyngynge Alleluya and moft ioyful fonges with reuerence before hym maden a grete solemnite and a worchipfull feste. 3e lorde who myste telle what feste that was and what ioye they hadde when they mette to gidere And when they hadde done dewe reuerence to oure lorde and fulfilled here merye fonges that pertynede to his glorioufe ascencioun thei torned hem to othere bothe the bleffid spirites and the holy fadres reioylynge and fingynge. And firft the holy spirites in this manere seiene 3e princes of peples beeth wel come and ioyfull we be of
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3oure comynge. Alleluya! 3e are now here gedered, and wonderfully lift vp with 3oure god / alleluya / therafore maketh merthe and fingeth now to hym that 3o gloriously flyeth vp aboue heuene and heuene. Alleluya / alleluya!

And the holy fadres iofully answerede: To 3ow princes of goddes peple / alleluya! oure keperes and helperes / alleluya! ioye and pees be euere / alleluya! Syngeth 3e and maketh merthe also to oure goode lorde / kyng and sauyour. Alleluya / alleluya / alleluya! And ferthermore alle to gidere sorgen and seyden: Now we gone myrilye in to the hous of oure lorde / alleluya / and that wor-chipful citee of god schal rescuyue vs alle to gidre / alleluya / in ympnes and songes of myrthe and ioye. Alleluya / alleluya!

Loo here was moche myrthe and ioye: alle they sorgen and souereynly ioyeden. As the prophete dauid feith: God flyeth vppe into heuene in most wonderfull ioye of the apostles that feie hym that tyme: and in voyes of trumpe, that is in voyes of aungelles that appered than and spake to the apostles. Sothely oure lord Jefu flyeth than opouly, to the conforte of his moder and the apostles as longe as here bodily fight wolde suffice to see hym. And after a brist clowde toke hym fro her eijen: and anone in a moment: that is in an vnperceyuable short tyme: he was with alle his aungeles and the sofaide holy fadres in the hyeyste heuene. A lorde: what ioye was that than to see that bleffede lorde fo gloriously vp stienge. Sothely / I trowe / who fo myste haue feyne that as the apostles diden / and therwith herde that ioys ful song of aungeles and holy soules with hym vp stienge / for that paffynge ioye his soule schulde haue be departed fro the body and gone vp to heuene also with hem / and no wondre. Wherfore oure lorde / knowynge the infirmyte
of mankynde in bodily lyf here/ wolde shewe summe of
his blisse to his moder and othere disciples/ in as moche
as they myste bere that was in that blisful fist of hym
vpshienge and hidde fro hem that they myst noust bere
so in fleschely lyuynge. And therfore also he sent to hem
tweyne aungeles in mennis liknesse that they schulde not
ouer myst be trauailledd in that standynge and lokynge
vp after hym to heuene/ for they were so raufyched by
that blisful fist of hym that they hadde forsete hem self:
and also he sende the aungeles to comorte hem in that
they herde the aungeles witnesse acordynghe with hem
of the afencioun of oure lorde. And whan the aungeles
had benen hem that they schulde no lenger loke after Jesu
bodily prefent in that forme that they seie hym than stie
vp in to that tyme that he schulde come in that self forme
bodily to deme alle quikke and dede/ but that they schuld
turne azen in to the citee and thare abyde the holy goost/
as he hadde seide hem before. Thanoure lady mekely
prayde the aungeles to recomende hir to hir blisful sone.
And they/ lowelie enclynynge to hir/ gladdely toke her
byddynge. And also the apostles and Magdeleyn recomended hem in the self manere. And after/ the
aungeles paffynge fro hem/ they turnede azen into the
citee/ as they were benen/ to mount fyon/ thare abid
ynge the behesfe of oure lord Jesu.

Now goo we vp by deuoute contemplacioun to our
lord Jesu/ byholdynge in ymaginacioun of heuenly thinges
by liknesse of erthely thinges how he/ with all that for
feide worthye and blisful multitude of holy soules/ open
ynge heuene 3ates/ that were biforn that tyme fpered
azenst mankynde/ as a worthy conquerour joyfully entred
and gladly knelynge before the fader/ feide: Fader/ I
thonke the/ that hafte 3euen me the victorie of alle oure
enemyes and aduersaries: and loo: fader: here I present to the oure frendes that were halden in thraldom: and for alfo moche as I haue behiȝt to my bretheren and discipes: the whiche I lafte in the worlde: to sende to hem the holy gooȝte: I pray the: fader: fulfille my byhefte: and I recomende hem alfo to the. Than the fader: takynge hym vp: made hym sitte on his riȝt honde: and seide: My blessed sone: alle power and dome I haue seuen to the: and thersore of that thou askest dispofe and doo as the liketh. After that alle the holy fadres and the blessid spirites: the whiche hadde in worschippynge of the holy trinite falle doun lowely with alle reverence: rifynge vp bygunne aȝeyne to synge her songes of myrthe and vn- spekable ioye byfore the trone of god. For sôthen Moyfes and the children of Israel songen in thonkynges and louynges of god whan they were passed the rede fee: and here enemyes thereynne drowned: and alfo the sêlf tyme Marie: Aaron sître: with othere wymmen folowyng hir in tympanes and othere meladye: dawnfeden and songen to goddis louynge: alfo dauid with his peple ledynge the arke of god in to Jerufalem harpede and daunfede byfore the arke for ioye: and chaunteres songen: and in othere dyuerse mynftralcye thei honourede and wors- chippede god: and alfo feynt John seith in the apocalipse: that he herde a voyse in heuene of an honred and four: and fourty thousand harperes harpyngynge and fyngynge a newe songe before the trone and the fete of the verry lambe Jefu: miche more we mowe refonyably trowe that now in this joyful tym:when Jefu with his cumpanye were passed alle forowe: and alle aduersaries were fo graciously overcame: and he that was tokened by the arke: Jefu: was fo gloriously come into the citee of heuenly Jerufalem: alle that blessid felawshippe of
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spirites and soules withoute noumbrë fongen and maden
ioye and mirthe that no tonge maye telle nor herte thenke.
Sothely now in that blessed citee of heuenly Jerusalem
is fongen and herde that souereyne fonge of ioye: and /
after the prophecie of Thobie: by alle the strethes therof
is fongen / Alleluia! that is as moche to feie as / the
louyng of oure lorde.

Neuere fro the bygynnynge of the world was there
fo solempe and fo ioyeful a festé / ne neuere perauntre
schal be / but at the lafte after the day of dome / when alle
the chofen foules schole be presented there with here
bodyes glorified. And thersore / as I seide at the bygyn-
nynge of this chapitre / this follempnite / alle thinges con-
sidered / passeth alle othere. Take hede of eché of hem /
and see whether it be foth that I seie: First / the Incar-
nacioun of oure lorde Jesu is a solempe festé and worthi: 
for that was the bygynynnge of alle oure gode and oure
fauacioun: but that was oure ioye and not his / for he
was thanne clofede in his moder wombe. Alsò the
Natiuite of hym is a solempe and hiʒe festé / and worthily
merthe to be made therynne: but that is alsò as on oure
side / for as on his side we oweth to haue compассioun
of hym that was for vs borne in fo greet pouert / hard-
nesse of weder / and other abieccioun. Alsò / as to vs his
paffioun is a grete festé / thoruʒ the whiche we bene
brouȝt out of the fendes thraldom / and alle oure fynnes
ben forȝeuhen and done aweie: and / as seynt Gregor
feith / hit hadde nouȝt availedd vs to be born / but hit hadde
also profited vs forto be bouȝt. Neuertheles for the grete
tormentis of hym / and that hardes and moste despitous
deth that he suffred for oure redempcioun and bieng /
there was thanne no mater of ioye / but rather of frowe: bothe
to hym in that peynfull suffrynge / and to vs for
oure synfull deseryng. Fhermores 3it / the refur-
rexio of our lorde Jesu is a gloriusse / solempne / and
joyful feste bothe for hym and for vs: for than was his
body glorified and alle peyne and forwe passed / and we
iustified / and haue an ernest and enfaumle without
dowte also of oure lafte vpriyne ge in body and foule. And
therefor of this worchipful and Joyful day specially
fyngeth holy chirche by the wordes of the prophete
dauid: This is the day that our lorde made: be we
mery theryn and glad. And as seyn Auftyne feith in
a fermoun: This day is holyeste of alle othere. But that
may be vnderstonde of alle othere before that day: for
this day of the Afcencioun by resoun is grettere and
colyere: and that touchynge thre partes: that is to seie /
oure lorde hym self / the blessed spiritis in heuene / and
mankynde in erthe. For as to the firste: thowh oure
lorde hadde thanne gloriously in body and foule vpriyen
fro deth to euerelaftyng lyfe: neuertheles he was bodily
3it as a pilgrimage in erthe / fro his owne kynde heritage
and rewme. Alfo as to the secounde: 3it seie not the
augeles here felawship encrefe by seynone taking of
mankynde with hem in bliss. And as anentis the thriddle:
3it was closed and ftoken the 3ate of heuene lygly paradys:
and 3it were not the holy fadres and soules presented to
the fader of heuene. The whiche all thre were complete
and fulfille in this holy afcencioun. And if we take
good hede we mowe fee that all that god wrouȝte and
dide / he dide forto come to this ende: and withoute
this alle his werkes hadde be as imperfite. For loo/
heuene and erthe and all that is made in hem is made
for man / and man forto haue the bliss of heuene: and
therto myȝt no man come after he hadde fynned in to
this day / were he neuer so good and riȝtwys. And so
we mowe see how worthy this holy day is. 3it more ouer the feste of Pentecost is hyse and holy / and worthily holi chirche maketh it solemne: for than was seuen therto that hyse worthyest flood / that is the holy gofte: but this is to vs and nouȝt to hym. But this ascencioun day is proporly the mooste solemne feste of oure lorde Jesu: for this day first in his manhed he bygan to fitte on the faderes riȝt hande in blisse / and toke ful restef of all his pilgrymage bifo[u]r [e]. Also this is proporly the feste of alle the blessed spirites in heuene: for this day they hadde a newe ioye of her lorde / whom they seie neuere bifo[u]r there in his manhed. And also for this day bygan first to be restored the fallynge doun of her felawes / and that in so grete multitude and noumber of blissed foules of patriarches and prophetes and alle tho holy foules that this day first entrede in to that blissed citie of heuenly Jerusalem / here kynde heritage aboue. Wherfore sithen we maken solempe the feste of one feynte that is passed out of this worlde to heuene / miche more we oweth to do of so many thowfandes / and 3it paffyngly of hym that is feynte of alle feyntes. Also this is specially the feste of oure lady: for also moche as this day s[che] feye hir blissed sone Jesu / verrey god and man / so gloriously crowned as kyng / ftye vp to heuene. 3it also this is proporly oure feste: for this day was firste oure kynde exalted and lift vp aboue the heuenes. And also for but if cri[m] hadde so f[e]ye vppe / that worthy jifice of the holy goft / wherof we maken solempanyte / we myȝte not haue receyued: as he seide to his disciples: Hit is spedeful to 30w that I goo vp to the fader: for but I goo fo fro 30w / the holy goft confortour schal not come to 30w. And therfore feith feynt Bernard in a sermu[n] of this feste of the ascencioun / Sermone iiiij / in confirmacione of my forfeide sentence /
that this gloriosse feste of the ascencioun of oure lorde Jesu is an ende and fulfilynge of alle othere solemnityes and fesdes / and a blessed conclucion of all the iourny of oure lorde Jesu after his manhede. Thus moe we opounly see that this day and this feste is moe hise and solempn of alle othere. And that foule that loueth trewely oure lorde Jesu schulde this day be more rauisched to heuene and more goostly ioye haue in herte thanne ye any day of the yere. For thus seide oure lorde Jesu to his discipes: If ye loueden me / fothely ye schulde be glad and ioyful that I goo to the Fader. Wherfore I leue that I seide truely bfore / that there was neuere in heuene a day so ioyful and so solempne as this day. And so this ioye and this solempnyte dueside in to the day of pente-cofte / wherof we moe deuoutely ymagyne and haue meditacioun in this manere.

The Ascencioun of oure lorde was at the sixte houre - for byfore he ete with his discipes at terce. Thanne moe we thus ymagyne that thoo ten dayes fro that houre that he ascended in to the houre of the holy goft fende / the nyne ordres of angelles with the holy badres and foules that he toke vp with hym made hym ten fesdes - and he ayeynwarde rewarded hem specially in som singuler coumforte every day. And so though alle that were thanne in heuene generally were of his ascencioun ioyeful / and made so murye a feste that no tongue can telle - neuertheles specially the firste day fro the houre of his ascencioun in to feste of the next day folowynge angelles made her feste. The secounde day in the self manere maden her feste archaungeles: the thridde day / vertues: the ferthe day / poteftates: the fyuethe day / principates: the sixte day / dominacions: the euenthe day / thrones: the eighthe day / Cherubyn: the nynthe day / Seraphyn.
Die dominica

And so these nyne ordres of angeles contynuede herfeestes in to the sixte houre of the vigile of pentecost: and fro thennes in to terce of the day folwynge: that is of the sunday in pentecost: the holy fadres with here felaw schippe made her feeste to Iesu: blesseg with oute ende. Amen.

Of the fendynge doun and the comynge of the holy goost.

Afer that oure lorde Iesu was gone vp to his blisse: and the angeles hadde beden the disciples to torne azen in to the citie: as hit is feide next bfore: they with his blesseg moder worschepynge hym and kisynge deuoutly the stępes of his feete: where he laste touched the erthe: as the gospell of luke telleth: they went aȝyne in to Jerusalem: with grete ioye: and there they abiden the comynge of the holy goost: contynuely in deuoute prayers lounge god and bleskyng our lorde. And whan the tenthe day was comen fro his ascencioun: that was the fift day fro his resurrexioun: oure lorde Iesu ioyynge the figure of the olde testament with the newe: for also moche as the tym of grace was in that day come: he feide to the fader thus: My fader: haueth now in mynde the byhefte that I made to my bretheren of the holy goost. And the fader answerde: My dere fone: I am wel apayde of that byhefte: and now is tym: that hit be fulfilled. And more ouer he feide to the holy gooste: We preye the that thou goo doun to oure disciples: and that thou fille hem of thy grace: counteste hem: strengthe hem: teche hem: and yeeue hem habundaunce of vertues and ioye. And anon the holy goost came doun with a wonderful noyse: in brennyng tunges: vpon an hundred and twenty disciples
gedered that tyme to gideres / and filled hem with all ioye / vertues / and grace : by vertue wherof the disciples strengtheđ / tauȝte / liȝtned / and enflawmed / yeden after by alle partes of the worlde and made it suget to hem in greet partie.

This is a worthy feste : and this is / among othere / a swete and a louely feste : for this is the feste of hym that is loue propurly / as feyn Gregorie seith / that the holy gooßt is loue. Wherfore he that loueth god schulde in this feste specially be enflawmed with loue or / at the lefte / with a brennynge desire to loue. But thus wole not bee with fleschely or worldly loue medled / as feyn Bernard seith in a sermon of the ascencioun in this manere fentence : He erreth gretely what so he is that weneth forto medle to gidre that heuenny ioye with these bitter akses of fleschely likynge : or that swete gooßtly bawme with this venyme : or thoo gracioufe giftes of the holy gooßt with these soule fynkynge luftes. And no wonder / for as the sef Bernard seith : The apostles for the tyme that they hadde our lorde bodily present with hem for the loue that they hadde to his body / though it was holy and good / it for that tyme they were vnable to refceyue parś fisly the holy gooßt / as he seide hym self : Nifi ego abierō / paraclitus non veniet ad vos / But I goo fro 3ow / the holy gooßt schal not come to 3ow. Miche more than he that is knitte with loue to roten mukke / or to a fynkynge kareyne / is in all manere vnable to that clennest and swetst loue of the holy gooßt : for there is non accordre nor knettynge to gidre of sōthfaßtneße and vanye / of liȝt and derknesse / of the spirite and the flesch / of fire and of colde water. But parauntre thou that selef not the swetst neße and coumfert of that gooßtly likynge and loue seifst to me : With oute coumfert of loue and likynge I may not be :
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what schal I do thanne while I fele not that goostly loue? Seynt Bernard answereth thus and feith to the: Forfake firste fully and truely alle veyne worldes coumfort and all fleschely loue and likynge / and abyde awhile in deuout prayers / as the apostles dide the comynge of the holy goost / wherof they knew none certeyne tyme: and thou schalt fele withyn schort tyme that he schal come and coumforte the bettre than thou kowdest byfore knowe or thenke. And in greet coumfort of hym that forfaketh worldly comfort for god / the same seynt Bernarde conclueth in these wordes: The apostles in this abydyng seyt perfeueraunt with one wille to gide in prayere with the wommen and Marie / Jefu modre. And in the self manere lerne thou to preye / lerne to seeke / to aske / and to knocke at the dore / til thou fynde / til thou take / and til it be oponed to the. Oure lorde knoweth thy freele and feble kynde / and he is trewe and wole not suffre the to be tempted more than thou mayst bere. And I triste in hym that if thou wilt abyde truely thou schalt not abyde the tenthe day / but that he schal come before and coumforte thy defolate soule: and so preyeng in his bleslynges of goostly swetnesse / so that thou schalt haue so grete likynge in his mynde and in thou goostly drynkes that he schal make the drunken ofte in foule / that thou schalt be joyful and glad that euere thou forsoke the falsé coumfortes of the world.

Loo / by this forfeide sentence of seynt Bernard we mowe see in partie what byhoueth to rescyeue the holy goost and his loue. Wherfore that we mowe be able to rescyeue here that grete sitte of the holy gooste and his coumforte / and after come to that blifé thatoure lorde Jefu is now slaye vp to and hath made oure wey bifoere vs / leue we and hate we all falsé loue and likynge of this
wrecched worlde: and sette we not oure loue on the
stynkyng flesche: and norishe we it not in desires: but
desire we contynuelly forto be departed ther fro: so that
thoro the grace of the holy goost helpyng vs: we mowe
folowe somwhat the blessed lyf of oure lorde Jesu in this
world and after goo vp to hym and to oure kynde heritage
of blisse in the glorieuse citee of heuenly Jerusalem: where
he: souereyn kyng: with the fader and the holy gooste:
oon god in trinite: lyueth and regneth with oute ende.
Amen.

Thus endeth the contemplacioun of the blissid lyf of
oure lorde Jesu: the which proccesse for alo moche as it is
here thus writen in Englishe tonge lengere in manye partes
and in other manere than is the latyne of Bonaunture:
therfore hit semeth not conuenient to folowe the proccesse
therof by the dayes of the wike: after the entent of the
forfaide Bonaunture: for it were to tediouse: as me
thinketh: and alo it schulde so sone be fulsome and not
in confortable deyntethe by cause of the frelfe of man-
kynde: that hath likyng to here and knowe newe things:
and tho that bene seldene herde ben ofte in the
more deyntethe. Wherfore it semeth to me beest that
every deuoute creatour that loueth to rede or to here this
book take the partes therof as it semeth moiste comfor-
table and firyng to his deuocioun: sumtyme oon and
sumtyme another: and specially in the tymes of the 3ere
and the festes ordeyned in holy chirche: as the materes
ben pertynent to hem. And for alo moche as that blessed
and worthy fest of the precious sacrament of Jesu
bodye: in the whiche he is euery day bodily present with
vs: to oure moiste comfort that we mowe haue here in
erthe: is the ende and the conclusioun of alle othere festes
of hym graciosly and resonably ordeyned by holy chirche:
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as it was seide biforn: thernore with the grace of the holy
gooft and of hym of whom that sefte is / we schulle speke
sumwhat more to coumfort of hem that treweli byleue / and
to confusioun of alle falfe lollardes and heretikes. Blessed
be the name of oure lorde Jefu and his moder Marie/ now
and euere with oute ende. Amen.

Explicit Speculum vite Christi.

A

schort trety of the hiȝeȝte and moste worthy
sacrament of cristes blessee body and the mes
ueyles there of.

Memoriam fecit mirabilium suorum misericors et
miserator dominus: escam dedit timentibus se. These
wordes of Davuid in the sawtere / seide in prophecie longe
tyme biforn the incarnacioun of oure lorde Jefu / specially
of the worshipful sacrament of his preciouȝe body / hauen
this sentence and vnderstandynge in englishe tonge:
Oure lorde / merciful and mercy þeuere / hath made a
mynde of hise merueyles / in that he hath þeuyn mete to
hem that dreden hym. This mete is that preciouȝe goȝtly
mete of the blessee body of oure lorde Jefu in the sacra-
mente of the auȝtere / that he of his souereyn mercye
þeueth every day in forme of brede to alle thoow that truely
dreden hym as here lorde god: by the whiche drede thei
kepen hem out of dedly synne / and mekely stondene in
the stidfaȝt bileue of holy chirche. And this goȝtly mete
he þeueth: and hath made therby a special mynde of his
merueyles: that is to feie / as the preȝt reherȝeth in the
canone of the messe/ in mynde of his merueylyoufe and
blessed passioun / and of his merueylyous resurrexioun / and
of his merueylyoufe and gloriouȝe afencioun / and gen-
ernally in mynde of alle the merueylyous werkes and dedes
De sacramento

of hym in his blessed lyf here in this worlde: the whiche
is treted in all this book biforn writen.

Forto bygynne firft at his merueyloufe incarnacioun. Loo/ hou expresse mynde therof is this mete that
he 3eueth to vs in the sacramente of the awtere: for there-
ynne is he verreily/ and in that self body that was fo
merueylosly conceyued by the holy goost aboue kynde/
and also merueylosely born of his blissed moder Marye
with oute forwe or weme of synne: and so forth of alle
the merueylofe werkes and dedis of hym in this gostly
mete we haue that spesial mynde that none may be more:
and that we haue of none othere: for all othere thinges
that we haue mynde of we conceyuen in spirt and in herte/
so that thereby we haue not the bodily presence of hem.
But in this gostly mete and sacramentale commemoracioun
of oure lord Jefu he is verrely and bodily present with vs
vndir another forme/ but sothely in his owne propre sub-
staunce verray god and man. For what tyme he schulde
stie vp into heuene he seide to his apostles and her
foloweres in these wordes: Loo/ I am with 3ow alle the
dayes into the worlde ende: coumfortyenge hem by this
benigne promisse that he schulde dwelle with hem/ not
onely by the gostly presence of his godhede/ but also by
the bodily presence of his manhede/ that he 3eueth to vs
in this forseide mete of his flesche and blood/ but in
mynde of his meruailles generally/ as hit is seide/ moft
specialy in mynde of that blessed pasioun that he suffrede
for vs. For what tyme he schulde passe out of this
worlde to the fader/ the nyxt biforn his pasioun/ at that
worthy sopere with his disciples/ as hit is seide biforn/ he
made and ordynede this souereyne and moft worchipful
sacrament of his flesche and blood/ 3euynge his body in to
mete and his blode in to drynke for a spesial mynde of his
pasioon and deth. For thus seith he to his apostles in that firste makeynge of this heeleful sacrament: This doth je in my mynde. So that the souereyne and moste worthy mynde of his pasioon and paffyng loue to vs schulde be euermore this his worchipful sacrament. This is that precious gostly mete and special mynde of oure lorde Jefu in the whiche is hadde all gostly likyng and the fauoure and taste of all swetnesse. And also this is that swete memorial, wherthorun we bene with drawen and kepte fro wickednesse and comforted and strenghted in godenesse and profiten euery day in encrese of vertues and of grace. In sothfastnes this is that his 3ifte and moste noble memoriale that oweth worthily to be prentede euere in oure mynde and to be besily iekept in the ynwarde affectioun of the herte, in to contynuene mynde of hym that 3eueth vs this swete memoriale and precioufe 3ifte: for whos 3ifte is ofte tyme seene his mynde is likyngly prented in the herte. Thus oure lord Jefu of his greet mercye hath made a likyng mynde of his merueyles in this gostly mete and the whiche is moste merueyle of alle merueyles 3euynge this mete specially to hem that dreden hym.

And here we schole vnderstande that in tweyne maneres men dredis god and there after he 3euoth this mete dyuerfly to hem. For some dredis god as seruauntes dredis her lorde, lenynge and eschewynge to fynne onely for dredis of peyne. And to these manere of men, if they ben outhe of dedly synne and in grace oure lorde 3eueth this forfeide mete as to here gostly suftenaunce but also to her souereyn likyng: so that by the vertue thereof they ben sufteyned in lyf of soule and kepte fro euere laftynge deth. But othere ben that dredis god as trewe children dredis to offende here
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fader for loue of hym. And to this manere menoure
lorde god yeueth this precioue mete: not onely to here
gosely suftenaunce but also to here souereyn likyne and
wonderful comfort in soule. And of this manere of
dredyng folke speketh the self prophete David in these
wordes: Quam magna multitudo dulcedinis tue domine/
quam abscondisti timentibus te/ that is to seie: A lorde
god: how mykel is the manyfolde plente of thy swetnesse/
the whiche thou haft hidde to hem that dreden the. But
they that dreden not god hauen neyther gosely suftena-
unce nor heeleful likyng of this precioufe mete: but thoru;
her owne wickednesse and vndesponsynge in soule taken
hit and eten hit to here gosely deth and euere lastynge
dampnacioun. And that bene tweyne manere of peple:
one is of hem that drede not to resefyue this holyeste
facrament in dedely fynne: or elles by defaute of drede
contynuen in her fynne: for as the wise man seith: The
drede of god cafteth oute fynne: and therfore who so
contynueth in dedely fynne hit is an opoun prefe that
he dreedeth nouz: god: and than is he vnable to resefyue
and heefuly ete this worthy facrament. Another manere
peple that lakken the drede of god ben heretikes: the
whiche in defaute of boxum drede to god and holy
chirche: presumptuously lenyng vpon hir owne bodily
wittes and kyndely resoun: leuen not that holy doctoure
hauen tauz: and holy chirche determyned of this bleffid
facrament: but falsely trowen and obstynately seien that it
is brede in his kynde as it was before the confecra-
cioun: so that the substaunce of brede is not turnede
in to the substaunce of goddis body: but dwelleth stille
brede as it was byfore: by cause that it semeth so to alle
her bodily wittes. The whiche errour and herefte: and
alle othere of this holyeste facrament: with oute doute
springen of goostly pryde / and presumpcioun of kyndely witte / in defaute and lak of lowely drede. For outhere fuche men leuen that god may worche alle tho merueyles abouen the comune course of kynde / as holy chirche techeth in this holy sacrament / or nou3t / and 3if thei leue not that he may / thanne dreden they hym nou3t as god all my3ti / and so ben they worfe than Jewes or sarecenes / for bothe byleueth that god is almy3ty. And on the tother side if thei seien and leuen that god for he is all my3ty may worche tho meruayles / but they leue not that he doth so for almo moche as here kyndely refoun telleth hem the contrarie / thanne drede they not forto a3eyn feie the souereyn goodnesse and loue of god to man- kynde / as in that partye that holy chirche techeth and byleueth of this holy sacrament / and in that they preue hem self gret fooles. For thou3 it were so that it were in doute / whether the techynge and the byleue that holy chirche hath of this holy sacrament were sothe or nou3t / or elles alfo sette cefe that hit were not sothe / 3it the 3iker parte were to byleue as holy chirche techeth with a buxome drede. For in that we leuen oure owne kyndely refoun / and ben obeyfaunt to god and holy chirche / as hym self biddeth vs / and alfo we withdrawn not in oure byleue of the my3t of god / nor of his loue and souereyn goodnesse to vs / but rather maken it more / if hit so were that hit were not footh as we byleuen and that were litel perel or rather none / but mede to vs in alle partes for oure good wille to god and holy chirche. And alfo in that byleue there is none perile of ydolatrie / as the fals heretikes feith that we honouren and maken brede oure god / for we seien and byleue that in that holy sacrament brede is turned into goddis body by vertu of criftes wordes / and so we honoure not brede but all holely god
De sacramento

and his blessed body in forme of brede / that is to seie in that liknesse of brede that we sene with oure bodily ey3en : we honouren goddes body that we sene by trewe byleue in soule with oure goftly ey3en.

Thus we hauinge loue drede of god / and standynge stedfastly in the byleue that holy chirche hath taust vs specially of this houldeste sacrament / we schulle confidre and ynwardly byholde to kyndelynge and norischyngne of oure loue to oure lorde Jesu / that 3eueth vs of his hi3e grace this preciou3e mete of his blessid body / the merueyles that he maketh and wortheth therynne / specially in twayne manerases : that is to seie / in one manere every day priuely / wherof we haue knowynge onely by bexleue with ynnesforthe : and also in another manere somytyme openly / wherof we haue knowynge by trewe tellynge of myracles with outeforth schewed.

Touchyng the firste maner of merueyles : hit is a ful greet merueyle that by vertue of cristes wordes brede is turned in to goddes body / and wyne in to his blode. And to strengthe vs in byleue of this merueyle we schole haue in mynde that he with the selyn my3t of his worde made all the world of nou3t : and of the ribbe of Adam made Eue in fleche and blode : and turnede the wyf of loth in to an ymage of salte : and moyfes yerde tornede in to a serpente : and the welles and wateres of Egipte turnede in to blode. Wherfore sithen god all my3ty wrou3te alle these merueyles and many moo aboue the refoun of man and the comune curfe of kynde : why may he not also by the selyn my3t turne brede in to his body ? There is non refoun to preue the contreire but if we wolde seie that god were not all my3ti / that god forbode.

Alfo hit is a grete merueyle that the selyn body of oure lord Jesu / that sitteth in heuene uppon the fader ri3t half /
is verrely and holely in alle places of the worlde where this holy sacrament is treted / sothely contynede in that sacrament in that self fleche and blode / that was conceyued of the holy goost / and borne of the blessed virgyne Marye / and henge vppon the crosse for oure sauciou. This may not be comprehended fully by mannis refoun / but onely stondeth in byleue. Neuertheles there is a manere of like merueyle in kynde: that a word spoken of one man to myche peple is holy in hym that speketh hit / and alfo in alle tho that heren hit / be they neure so manye. Hit is alfo a greet merueyle that so grete a body of oure lorde Jesu is fully and holy comprehended in so litel a quantite of the hōfte: and therewith alfo if that hōfte be departed in to manye smale partes hit is as fully in every parte as hit was in all the hole. Hereto alfo is a manere likkenesse that we sene in kynde: how the ymage of a mannis grete face and of a grete body is sene in a litel myroury: and if it be broken and departed / sit in every parte hit semeth al the hole ymage / and not in partie after the partes of the glasse so broken.

Many othere wonderful merueyles oure lorde god all my3ty worcheth in this preciouf sacrament / of his endeles mercy / to oure goostly comfort and hel of soule: the whiche we mowe not comprehende by kyndely refoun and oure bodily witte: / but onely by trewe byleue. And therfore hit is greet folie and goostely perile to seke curiously in ymaginacioun of refoun the merueyles of this worthy sacrament. But hit is mofte siker / namely to a lymple soule / and suffieth to sauciou touchynge the forfeide merueyles and alle othere of this bleffed sacrament to thynke and sele in this manere. Thus hauen holy doctours tau3t and holy chirche determynde: / and therfore thus I trowe and fully byleue that it is in sothenesse / thou3 my

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kyndely refuln afeyn seie it. For as feint Gregory techith / that feith hath no merite to the which mannes refuln yeueh experience.

Tochynge the fecounde manere of merueyles and meracles schewed with outeforth by vertue of this holy facrament and in this holy facrament / as we fynden wreten. For thre skilles oure lorde schewed in dyuerfe maneres tho myrales and merveiles in this precious facrament : that is to say / somtyme to conforte hem that bene in trewe beleue of this bleslid facrament / and to kyndele her loue therby more ferentlu to god and to worschippynge of that facrament : alfo somtyme be special grace forto convurte and turne to trewe beleue hem that bene out therof : and alfo somtyme to open preef of grete vertu therof in des- ueraunce of peynes and sauyng fro bodily mescheef and goostly. And of yche of these thre I schall telle schortly some merueyles and myrales that I fynde wreten : the whiche ben of fo grete auctorite / as to my felynge / that ther may no man azenfonde nor agaynsey hem but he be wers than a Jewe or a paynym.

Tochynge the firste / that is to seie how oure loord somtyme scheweth openly myrales and merueyles of this bleslid facrament to conforte hem that leuen in trewe byleue / and to kyndele her hertis to the more ferent loue of god. We fynde wreten in the lyf of the holy con- seffoure seint Edward / kyng / whoos body lythe in schryne at Westmynestre : the whiche lyfe as for the more auctorite in footnesse wrote the worthi clerk and holy Abbott of Ryuaws / seint Alrede / thus feyeng touching this matere : In that worthi monaferi of feint petir / that is clepid Westemynestre / and atte awter edified there in the worschippe of the holy trynyte / as the forseide holy kyng Edwarde herde messe on a day with the worthi Erle
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cleped leueriche / the whiche with his noble wyf Godesue
the Countesse was foundour of many worthi howfis of
Religioun / what tyme it come to the confectionoun and
goddes body in forme of brede was holden vp to the
peple fyght betwixe the preestis handes aftir the vse of
holy chirche / he that is fairest in schap before alle mennes
fones / oure loord Iesu / appered bodily in that hoste to
bothe her fistes / lefthyng vp his right hond and makyn
a crosse toward the kyng / blessyng hyme. And than the
kyng / with loutyng of his heed honouryng the pretence
of goddes mageste / mekely with all the body dede Reuer-
ence to fo worthy a blessyng. But the Erle that faue
that self fight / noght knowyng what was in the kynges
herte / and also desirying that the kyng scholde be par-
tyner or parceuyer of that grete and fo worthi a fight /
bygan to goo toward the kyng fro his place / that was
perauenture aside benethe / as longid for his aflate. But
the kyng / vnderstonding what was his entente / seide to
hym in this manere: Stonde / lyverche / stonde I for
that thou feest / I see also. After this they bothe / of fo
ioyfull a fight gostely comforted and turned all in to
devoute prayer and swete wepynge teres / weren made
gostly dronken of the plente of goddis hous / and fedde
with the ryver of his fouereyne ioye and gostly likynge.
And after the ende of the messe they that weren fo blis-
fully refetid with that gostly mete comuned to gedre of
that forseide heuenly fist / with swete teris and ynward
fyghynes ofte fistes brekyng her speches. And than
seide seynt Edwarde: My dere lyveriche / I preye the and
charge the / by the hye maieste of hym that we haue fo
graciouly fene / that neuere whiles we lyuen thise thinges
be broght forth into comune knowyng / lefte we therby
falle in to vayneglorie and pryde thorg the opynyoun
De sacramento

of the comune peple / tooure goostly deeth or left the
envie of mybelevynge men lette and destroye trewe
beleue to the wordis hereof. Wherfore after the forseide
Erle was goon fro the kynges courte / by the inspiracioun
of the holy goost / as it is to beleue / he was taught fo
that he kepte the biddynge and the hefte of his lorde.
And 3it therwith that hye vertuous myracle scholde not be
fully vnknownen to hem that weren after to come: for
afterwarde he come to the monasterie of Worcester / and
there in confessioun to a religious man he tolde the for-
sfeide myracle / chargynge hym as the kyng hadde chargid
hym / and preyeng that he wolde write the privite of that
worthi visioun / and putte it in fuche a place that it myghte
be vnknownen to hem that than were lyuynge / and that
it my3te be knownen to hem that were after to come.

C And so dede that holy man after the Erlis prayere /
and wrote all the ordre and manere of the forseide visioun
in a bylle and leyde it amonges relykes closid in a cofre:
the whiche cofre longe tyme after the kynges dethe / with
oute mannes honde / thorgh the myght of god as it is
to beleue / was founden open. And than bretheren of
that place / besily fechynge the relykes / founden the for-
sfeide bille and redden it: and after / for alfo moche as
they wolde noght that so grete a trefour and worthy
myracle schulde be hidde / thei puplischid it openly in the
eres of the peple.

C And fo as the kyng wolde it was for the tyme
hydde / but aftir by ordenaunce of god it was puplisshd
and known to that ende that the kynges mekenes ther
by as hidde schulde be preved / and neuertethelese therwith
by open knowynge of that grete myracle the seith of true
beleuyng men schal be conferred and fstrengthened to the
worshippe of oure loord god Jefu: that of his special
grace worshith fuche myracles and merveilles in that
bleslid sacrament of his precious body in special comfort
ynge of trewe lyueres and more feruent styrnge to his
love.

Miraculum de corpore Christi per sanctum hugonem
ostensum.

Alfo acordynge to the selfe purpos I fynde writen
in the longe lyfe of seint hughe / bishop of lyncolne and
the firste monke of the ordre of charterhouse and priour
of Wyttelham / the whiche lyf wroet a chapleyn of his
and monke of the selfe ordre / that herde and fawe that he
wrote / and amongs othere in this manere sentence
seieng: It befel vpon a faterday the forfeide bishhope/
feiynt hughe / dwellynge atte a manere of his / clepid
Bukedene / as he song a messe of oure lady / aftir his
comune custome in that day / there herde his messe with
other a devoute Clerk that was sent to hym by special
ruelacioun of god / wherof there is wretyn a faire processe
touchinge another matier the whiche we passen ouer here.
And as to oure purpos: what tyme it was comen to the
fakerynge / as the Bishhop helde vp goddis body in forme
of brede / there appareld to the fist of the forfeide clerke/
bytwene the preestis holy hondis / oure loord god Jesu
bodily in liknes of a passyng fayre litel childe. Of the
whiche fight he that saw it inwardly compuncted / as no
wonder / and hyely stired into hye deuocioun and seruent/
contened all the tyme of that messe in swete teris and
devoute prayerys til it come to that place where the hooste
schulde be lyfte vp aboue the chalice and be departid in
the / at the whiche tyme he saw eft in the self liknes the
forfeide Jesu / goddes fone of heuene / offerynge hym self
in sacrifisse to the fadir for mannis helthe and saluaclion.
After the messe was ful endid the self clerk / spekyng with
De sacramento

the holy Bishhop in previte / tolde hym forste the reuelacioun before nemen / and aftir that faire vision of goddis body here declared. And therwith at the ende / with scedynge teres / in this manere concludyng feide thus: I saw / my holy fadir / with myne vnworthy yen that blefsid sight / the whiche it is no dowte but that ye saw it also moche more cleerly for lenger and nerre and more worthily. And therwith bothe the bishhop and he / with swete teris / comunynge a grete while goatsely to gedere / after the counseil of the Bishhop and biddynge forto kepe the forseide vision prevy / the clerk become a religious man: and aftir holy lyvynge here went to blisse euere- laftynge. Amen.

Miraculum de corpore Christi per beatum Gregorium expostum.

Touchynge the secounde caufe of myracles and merveyles schewid in this blefsid sacrament of goddis body / that is to seie forto conuerte hem that bene of myfbelieue in to the newe byleue. Fyrst we reden in the lyf of feynt Gregory / pope and worthi doctour / in this manere sentence: There was a matrone of Rome / the whiche euery fonday offerid to feint Gregory certeyne looves of breed wherof was made goddis body. And uppon a day when feynt Gregory wolde haue comuned the forseide womman with oon of hem that was consecrate and made goddis body / seyenge / after the comune vfe of holy chirche / in thife manere wordes: The body of oure lord Jeu criste kepe the in to euere laftynge lyfe: fche breeft out in to a dissolute laughter / and than feint Gregory withdrowe the sacrament fro hire and kepte it in to the ende of the meffe: and after before the peple he askede the matrone whi she lowh: and then fche feide: Bicaufe that thou clepeedest goddis bodi the brede that I made
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with myn handes. And than feynt Gregory fel down in to his preyers to God for the mystbeleue of the womman: and aftir that he rose vp he fonde the forseide sacrament turned in to liknes of a fynger in fleishe and blood: where tho rgh the womman was fro her mysteileue turned in to trewe byleue. And so after with the self sacrament / be preyere of feynt Gregory turned in to the liknes of brede as it was byfore / sche was comuned and more steyfly seette in truthe and true byleue of this blesshid sacra ment: and also othere thorough her / to the worchippe of the hye gracious auctor and worchere here of / oure loord Jefu crift. Amen.

To this self purpos acordynge also I fynde wretten in the forseide lyf of feint hughe: That vpon a tyme that feynt hughe goyng thorugh Fraunce was ynned for the tyme in a towne / that is cleped Joye / there come to hym the parisse preeft of the town / the whiche was an olde man and a reuerent in fight and clere / and wonder lene for grete penuance doynghe for his fynne / as it was sup posid and where of it foloweth after in proceffe / the whiche I take as in schorte wordes to oure purpos: and the selfe preeft tolde of hym self in this manere: When I was zong / he feide / and was made preeft but neyther yeres nor maneres acordynge to that worthy degree / thorugh temptacioun and sterynge of the feend I fel in to a greet deedly synne / in the whiche synne I contened withoute contracioun and confeioun / that is horruble to here: so as I was pollute in body and soule / and goofyly blynd and seke in the feith / I vfed to synge my messfe boldely and dredde not to trete and receyue that worthi sacrament of crisfes precious fleishe and blode. And vpon a day / as I was at my messfe in tyme of confecra cioun / fel to my mynde the grete horrible synne that I
De sacramento

hadde so longe tyme contened inneh and amonges othere wrecchid thouisti of my blynde herte / I thought in this manere: Loord / whether that precious body in flesche and blood of my lord Jefu / that is clepid brieties of euerlaftyng lyf / and that goosly mirrour of the gods hede with oute wemme / is now made / treted / and receyued verreyly of me / 5o foule and abhomynable synner. And so hauyng in mynde fweche vnthrifty thouisti / when it come to the tyme of the fraccioun / and as the vfe is I hadde broken the hoofte in two / anone flesche blood ran out therof: and that parte that I helde in myn honde was turned in to flesche and all ouer wette with reed blood: and therwith I / feynge al this / was al aflonyed and abschid and wel nere oute of my witte and / 5o as forlofte the counselle of al refoun / alle that I helde in myne handes I lette falle downe in to the chalice. There was than to see / and 5it now is / a wonderful myracle: that is to feyne wyne turned openly to mannis fight in to blood / and brede in to flesche / declarynge expressly the soorne and the soothnesse of that bleffid sacrament. Furthermore / he feide / whan I fawe these manere of liknessis abyde stille / with oute anye turnynges or chaungynges / I durfte no more touche hem / but priuely I hiled the chalice with the patene and the patene with the corpora. And after the messe was done and the peple awey passed / I sette the chalice with the holy relyques / that 5it in to this daye beeth contenede therynne / in a convenient place befide the awtere / with due reuerence to be kept. After this I went to the pope and made to hym myne confessioun: with sothfaft tellynge of al the cafe byfore-seide / and of al my synne. And after he hadde enioyned me penaunce and dewe satiffaccioun / he asfoilled me / and let me goo. And so aftar the myracle publisched and
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knowen there comen fro dyuers contrees mykel folk to see tho preciouse reliques with grete reuerence magnys fieng oure loord Jefu that alone wircheth suche hye merveyle.

And than at the ende the forseide preueft preyde the clerkes of feyn Hugh to the whiche he tolde all the forseide tale that they wolde also telle it to hym so that he myste be holpyn as anentes god thorw his holy prayers. And whanne they hadde so done supposynge that he wolde with a grete desier haue gone forto see the forseide merveyleys he answerde in this manere sentence that is worthely to be noted touchynge the feith of this holy sacrament: Welhe he seide in the name let hem haue to hem self tho tokens of her myfbileue. What is that to vs of thes thinges whether we that every day seyn with the trewest ynnere sight of oure soule alle holy and fully this heuenly sacrifisce hauen in merveyle the parstyculers ymages of this 3itte of god as who feith nay? But lette hym goo see tho litel smale porciouns therof with his bodily eyse that feeth not alle the hole with his ynnere goetely eyse. And when he hadde thus seide 3euyng his blefiyne to the preost at his goynge afterward he reprehended his myyne of here curiosite and not only stabled hem in byleue but also declared opynly that tho thinges that oure feith techith vs schulde be vnderftonde and holde more certeynyly of trewe byleuyng men than tho thinges that this erthely light by refoun scheweth to bodily sight. Thus oure loord of his speical grace by opoun myracles and merueyles schewed in this blesfid sacrament draweth som folk out of here myfbileue and stabled hem and stengtheth in trewe bileue as hit is now schewed in tweyne maneres.

Touchynge the thridde cause of scheyng myracles

Tercia
causa miraculorum in sacramento.

C Gregorius.
C De quodam a vinculis absoluto virtute facre hostie.

and merveyles in this blessed sacrament, that is to open proof of the grete vertu therof in delyueraunce of peynes and sauynges fro bodily meschief and goostly. Seint Gregory tellith in his dyaloges and also in a Omeleye vpon that gospel of luke Si quis venit ad me, &c. how there was not longe before his tyme a man taken by enemies and lad in to fer conteyres, and there leyde in prisoun and fette in hard bondes longe tyme; and after many days his wyf, that herde na more of hym and supposyd that he had be dede, lette syngye every wyke ones a messe, and offred the sacred hooft for his soule; and alfo ofte as thro messes were so done for his soule, so ofte tymes his fetres and bondes were loofed in that prisoun. For longe tyme after, when he was delyuered out of prisoun and come home in to his owne contey, he tolde his wyf with grete herueylle, how that certyn dayses every wyke his bondes were loofed and vndone. And his wyf, besly acountynge and notynge thoo self dayses, vnderstood wele and hadde knowleche that as ofte as sche lete offre the sacred hooft for hym, so ofte was he loofed and his bondes vndone. And thanne the forseide seynt Gregor concluith in this sentence: Wherfore, dere bretheren, herof in certyn consideracioun taketh and gadreth in to your mynde of the sacred hooft, that is offred of vs: how moche hit may in ourse self vnbynde the goostly bonde of our herte, sithen that hit offrede of oon man was of to grete vertue that hit myghte loose in anothere the bonde of his bodye. Wherfore moche oweth every preeft to loue forto syngye his maffe ofte sithes, and forto difpose hym therto by clene lyf and contricioun and confessioun.

C To the self purpos also the forseide seynt Gregor telleth in that book cleped Dyalogus, how vpon a tyme
whan a bischop was in the see toward Rome / and there
came vpynon hym fo grete a tempest that he was in
despeyre euere to scape and come to lande / the schipm-
man that was in a litel bote folowyng the schippe / after
that the rope wherwith the boot was bounden to the
schippe by violence of that tempeste was broken / sordenly
with the self boote he was so caft amonges the wawes of
the see that the bishhop sawe no more of hym. And after-
ward whan the bishhoppes schippe after many periles was
dryue to lande in a certeyne Ile / the thridde day he
wente by the see sidhe besily lokynge whether he mystre
haue feyn of the bote or of the schipman byfore seide.
But whan he mystre nouȝt see of hem in any partie of
the see / supposynge that the schipman was drowned and
deed / hauynge gret forwe for hym he lette synge a maffe
and offre the helefulle sacrific of goddes body for the
assoillynge of his soule. And afterward / in the self
schippe restored / he took the see toward Itale / and whan
he came to the hauene of Rome / there sodeynly he fonde
alyue the forseide schipman that he wende had be dede /
wherof gladde and joyfulle / he asked hym in what manere
he mystre lyue so many dayes in so grete peril of the see.
And he answerde and tolde how ofte fithes in the floodes
of that tempeste he was caft vp and downe / now aboue
the bote ful of water and now vnder / and at the lafte /
what for traualle and what for fayynge / whan he was so
overcome and nere dede that he wiste neyther forsothe
whether he slepte or woke / sodeynly hym thouȝt that one
appered to hym in myddes of the see and ȝaf hym brede
to ete : the whiche also fone as he hadde eten he toke
strengthe : and fone after in a schippe that came therby
he was taken and brouȝt to lande faȝf. And whan the
bishhop hadde asked of hym and vnderstande the day in
the whiche he hadde refecyued the forfeide brede and was refresched / than knewe he well that it was the self day in the whiche he lethe the preste fynte for hym and offred the sacred hoofte in the forfeide yle for his soule.

Thus scheweth oure lورد openly by myracles and merveyles the souereigne vertu of this bleffid sacrament - and that not only in helpynge and sauynge of men alyue / as it is now here byforeseide / but also / that is more to charge / in loofyng and vnbyndynge of soules hens pasflid out of the fyre and the peynes of purgatorie / as the self seint Gregor telleth in the forfeide book pleyly of a monke that for the synne of proprute was in the peyne of purgatorie - and after that the sacred hoofte was offred for hym thrifty dayes / he was relefed and delyuered out of peyne. And also how another soule was delyuered out of peyne by vertu of that bleffid sacrament offred for it alle the dayes of a wyke.

And here mowe we feen open proef of the pasfling peyne profite and vertu of special mesles done and songen bothe for quyke and for dede. For as the self seint Gregor seith / the holy sacred hoofte fyngulerly and souereignly helpeth to vnbynde oure foules fro synne / and most principallly plefeth the kyng of heuene and maketh hym fawht to vs whanne he cometh to deme vs / so that it be offred with teris of compunciooun / and clannesse of herte. For he that in hym self ryfinge fro deeth fchal neuer dye / sit by this bleffid hoofte in his mysterie suffreth oft for vs. For as ofte as we offen to hym the hoofte of his passioun / so ofte we maken newe to vs his passioun to oure vnbyndynge fro synne. Thus oure lorde Jefu / fulle of mercye / and schewynge to vs souereynly his endeles mercye in makynge and seyynge of this most precioufe goofly mete of his bleffid body / wortheth in dyuers maneres / as it is
Corporis Christi

seide, his merveyles and myracles openly schewed in this excellente facrament and sit conteyneth priuely and wonderfully there he voucheth saaf in hem that by trewe byleue and loue dreden hym. But this loue and drede wanteth many grete clerkes, the whiche leuen so mykel vpon her owne kyndely refoun and the principles of philosophie, that is mannis wisdom grounded only in kyndely refoun of man, that they wole not leue the trewe feith taught by holy chirche of thes blessed facrament; and therfore they fele not the sothsaft confortable effecte of the merveylous myracles byforeseide, neyther opoun nor pruye, touching this holy facramente. Wherfore mychel folk is deceyued in that partie that rather 3euuen credence to that a grete clerk techeth acordialge to kyndely refoun, than to that holy chirche techeth here of onely in byleue aboue refoun. For there may no man fonnerere erre in byleue of the facramentis of holy chirche, and specially in this hye wonderfulle facrament of criftes precious flesche and blood, than may grete clerkes but they haue grace of trewe mekenesse and loue drede, wherby they leue her owne witte and kyndely refoun and submytte hem lowly by trewe byleue to the doctryne of holy chirche. That grace god graunte vs specially of his grete mercy in thesa lafte dayes that bene, as hit femeth, nygh to the comynge of antecris, and his discipes; the whiche schulle principally fonde to destroye the trewe feith of his bleffid facrament, and that by grete clergie of mannis cunninge, and by merueyles and myracles worchynge, as seint Gregor in his morales vpon that word of Crift in the gospel, spekynge of antecris and his discipes, feith in this sentence: There schole rife vpon falfe criften men and falfe prophetes, and thei schole schewe and worche grete signes and wondres in to so

C Mor. xxxj'ex Job. xl. C Surgent pseudo- christi et pseudo- prophete.
De sacramento

muche that they that beeth goddis choen folk if it may be scheole be brouȝt in to errour. Sothely seith feint Gregor now oure trewe martires worchene merueyles what tyme they suffren tormentis and peynes but thanne that is to feie at the comynge of antecrist his discipes whanne they seue tormentis and peynes they scheole also therwith worche merueyles. Lete vs thanne thinke and haue in mynde what temptacioun of mannis thout that schal be than the meke martir substyteth his body to tormentis and nevertheles the turmentor before his eyȝen worcheth myracles. Whos vertu schal than be so fadly grounded in byleue that ne he schal be meued in his thout what tyme he seeth that he that tormentith also therwith by signes and tokenes opunly schyneth? For thanne schal antecrist be hie in worchippe by merueyles worchynge and harde and scharpe by cruelte of turmentynge.

These ben the wordes of that holy doctour seint Gregor and many mo spekynge of the wonderful myght of antecrist and his discipes: and the grete temptacioun that schal be in that tyme of criſten men. And it is likly by refoun that as the moſte confort of oure criſten byleue fiant in the moſt excellent sacrament of criſtes body so antecrist and his discipes scholen principaly worche in to destruccioun firſt of the trewe byleue of this bleffid sacra-

ment in the forfeide twyne maneris that is to feie: by clergie and euydence of worldes kunnynge acordynge to naturel refoun and by merueyles and myracles worchynge in false decepcioun. And of the firſte manere worchynge we haue feyn in oure dayes how the discipes of Antecrist that ben cleped lollardes hauen made moche diffencioun and diuisioun in holy chirche and putte many men in to errour of this bleffid sacrament by
the false doctrine of her master; the which thoro; his grete clergie and kunnyng of philosophye was deceyued in that he sayf more credence to the doctrine of Aristotel that stant only in naturel resoun of man than he dide to the doctrine of holy chirche and the trewe doctures therof touchynge this precioufe sacrament. For Aristotel techeth as kyndely resoun acordeth that the accidentes of brede or wyne that is to seie the colour the sauour and so forth of other mowe not be but in the substauence of breed or wyne after her kynde. But the doctrine of holy chirche is; that in this blesfud sacrament by special myracle of god aboue kynde the colour the sauour and other accidentes of breed and wyn been there with oute here kyndely subiecte; that is to seie with oute the substauence of breed and wyne that was byfore the confecra- cioun. And for as meche as this doctrine of holy chirche is ajuven the principles of philosophie that is naturel science; therefore the forefeide maister of lollardes reprouede hit and scorneade hit; and so he errede hym self and made many outhere to erre touchinge the bylue of this holyest sacrament the which yeue more credence to hym for the opynyoun of his grete clergie than to the trewe doctrine of holy chirche. And thus it in oure dayes hath antecrift wrouȝt in the firfte manere byforefeide by this falfe maister of lollardes; and many outhere of his disciples into destrucciuon of trewe criften bylue touching this blesfud sacrament of criftes body and many other poynsis ajuven holy chirche with outh the secounde manere that is to seie worchinge of merueyles and myracles. For and antecrift had in hem hadde so grete power that they hadde with here resouns also wrouȝt merueyles and myracles hit hadde be likly that holy chirche and the trewe bylue specially of this blesfud
De sacramento

sacrament, in grete partie hadde be destroyed for the
vnstablenes of the most part of the peple: notwith-
standing the grete merveyes and myrrynges, many and
fele: that ooure lord hath schewed here biforn in this holy
sacrament, as it is seide: to strength ye vs and stable vs in
trew eyle. That holy chirche hath tawst vs thereof. In
the whiche byleue by refoun we schulde be so sadly fette
that after the sentence of the apostle poule: Thogh ther
cam down an uangel fro heune and tawt the contrarie,
we scholde not yeue credence to hym: but holde hym as
curfed. But sooth it is that there may none trewe uangel
tech the contrarye of the byleue of holy chirche: and
therefore he that so dooth is the uangel of Sathanas
and not of god: as bene alle the false lollardes that now bene:
the whiche haue neyther trewe drede nor parfite loue of
oure lord Jesu: and therefore they fele not the goystly
swettes of this heuenly mete of his precious body in the
likynge mynde of his merveyles schewed in that bleffid
sacrament. But we that thorugh grace standan in trewe
byleue, as holy chirche hath tawst vs of this souereyn
holyst sacrament, with goystly likynge of foule haue we
in mynde not only the merueyles and myrracles wryten
and preched of that holy sacrament in dyuers maneres
schewed, as it is biforn seide; but also confide we how
that ooure loord Jesu of his vnspakeable goodnesse schewed
to mankynde: he yeueth hym self to vs euery day bodily
in that precious sacrament, as in a conclusioun and most
spacial mynde of all his bleffid lyfe to souereigne confort
and help of ooure wrecchid lyfe: the whiche is fulle of
temptaciouns and ouer fette with manye enemyes. Where-
fore hit is speedfull to vs contynuely to crye after help
of the souereyn vertu of this bleffid sacrament by the
wordes that holy chirche fyngeth in the ympne of this
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sacrament thus: O thou helesful hoost / that openest the
dore of heuene / the batayles of oure enemys oppress
and ouerfetten vs: wherfore 3eue vs strengthe of with
standynge and brynge vs thi helpe to here ouercomynge /
also to withftondynge of temptaciouns and ouercomynge
of vices / to getynge of vertues and encrees of feruent
affeccious in the loue of oure lord Jefu.

C As for a full ende of alle his blesssid lyf byfore writen /
here foloweth a schort devoute preyere to hym / and his
blesssid body in the sacrament of the awtere: the whiche
oweth to be seide in prescence of that holy sacrament at the
maffe with inward deveocioun.

H Eyle / holyste body of oure lord Jefu criift /
that art now sothsaftly conteyne herd here in
this most excellent sacramente! I know-
leche the myne lord god with my mowth: I
loue the with all my herte: and I desire the with all
the ynward affeccious of my foule. I beseke the / swete
Jefu / that thou vouche fauf of thyns fouereyn goodnesse
this day so benignely and graciously to visite my feke
foule / desirynge to receyve the goostly / oure helesful
sacrifice and welle of alle graces / that I may with glad-
nes fynde mediciyne and hele in body and foule by vertue
of thi bles ssid prescence. Beholde not / lord Jefu / to myne
wickednesse and manyfolde necligences and myn grete
vnkyndenesse / but rather to thyns fouereyn mercy and
endeles godenesse. Sothely thou art that holy lambe
with oute weyme of fynne / that this day art offred to the
euerlasting fader of heuene for the redempcioun of all the
world. O thou swettef manna / aungels mete! O thou
most likynge goostly drink / brynge in to my inward
mowth that hony swete taste of thynse helesful prescence.
Kyndele in me the feruour of thynse charite: quenche in
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me all manere vices - schede into me the plente of vertues -
encresfe in me the gifts of grace - and yeue me hele of
body and soule to thi plesyne. My god / I beseke the
that thou wilt so graciously bowe the / and fro thi hye
heuene nowe come downe to me / that I / knytte and
ioynede to the / be made oon spirit with the. O thou
worshipfulle sacrament / I beseke the that alle myne
enemies be putte away fro me by the strengthe of the /
and alle my synnes forseuen / and alle wickednesse be
excluded by the bleffid presence of the. Goode purpos /
loord / thou yeue me - myne maneres thou correcte and
amende - and alle myne werkes and dedes thou dispose
in thy wille. My witte and understandynge by the /
fwete Jefu / be made here clere with a newe light of
grace - myn afeccioun be enflamed with fyre of thi
loue / and myn hope conforted and strengthead with this
bleffid sacrament: so that my lyf here profite euer in
amendement tobett - and at the laste fro this wrecchid
world with a bleffid departynge that I may come with the
to lyf euerlastynge. Jefu lorde by vertu and grace of thy

EXPLICIT SPECULUM VITE CHRISTI COMPLETE.

C Jefu lorde thy bleffid lyf helpe and conforte our
wrecchid lyf.

C Istte liber translatus fuit de latino in anglicum per
dominum Nicholaum loue / Priorem Monasterij de Mounte
grace / ordinis cartusiensis.
# GLOSSARY

**A**
- Boueforthe, above, 138.
- About, occupied, busy, 93, 159.
- Abreyde, to upbraid, 226.
- Accorde, to reconcile; to agree, 16, 17.
- Adradde, adred, afraid, 87, 155.
- Affectuouly, affectionately, 269.
- Ageynseye, to gainsay, oppose, 15.
- Algate, always, 20.
- Allone, only, 169.
- Alther, of all, 14.
- Altherhigest, highest of all, 28.
- Anemptes, ament, concerning, 12.
- Anentysche, to make (oneself) of no account, 43, 81.
- Appaie, to requite, 84.
- Apte, fitting, suitable, 247.
- Architryclyne, the ruler of a feast, 106, 107.
- Arete, to attribute or ascribe to, 30, 104.
- Arte, to constrain or cramp, 239.
- Asee, satisfaction, reparation, 220.
- Askes, ashes, 298.
- Aspie, to espy, look after, watch, 76, 129.
- Assoille, to absolve, 180.
- Astonedy, astonished, surprised, 26.
- Attentely, attentively, 259.
- Auter, altar, 61.
- Avisement, thought, consideration, 30.
- Avoutrie, adultery, 41.
- Avmenere, almoner, 57.

**B**
- Anker, a covering or rug for a bench or chair, 98.
- Bapteme, baptism, 54.
- Barmer, bosom, 21.
- Bede, to bid, ask, 117.
- Benefice, benefi, 43, 55.
- Bigge, to buy, 58.
- Bihight, promised.
- Blabering, speaking foolishly, 217.
- Blowyng, boasting, 101.
- Boistous, hard, harsh, 106.
- Borne, board, table, 105.
- Bostousnesse, roughness, 133.
- Bourdyinge, jesting, 173.
- Brent, burnt, 114.
- Brisour, bruise, 230.
- Brosure, bruise, 237.
- B stout, rough, hard, 25, 69.
- Buxome, obedient, 28.
- Buxunnesse, obedience, 64.
- Byheste, a promise, 149.
- Byhigt, promised, 110. So Byhoten, 148.
- Bynetheforthe, beneath, 138.
- Bythenke, to bethink, 40.

**C**
- An, to know, have knowledge of, 88.
- Careyne (carrion), a dead body, 178.
- Chargeant, burdensome, 37.
- Charre, a domestic service, 83.
- Chas, chose, 49.
- Chere, countenance, face, 24, 110.
- Chere, dear, beloved, 24, 73.
- Ches, to choose.
- Cheueteyn, chiefain, 103.
- Circumsided, circumcised.
- Circumspecte, watchful, 134.
- Clepen, to call, name.
Glossary

Clergial[y], learnedly, 128, 165.
Clergie, learning, 320.
Cliffe, to clasp, embrace, 37.
Close, to enclose, 293.
Closere, an enclosed space or place, 46.
Combre, to encumber, 115.
Compuncte, affected with compunction, 168.
Comune, publicity, 112.
Conclude, to overcome in argument, to silence, 94, 120.
Conge, to bid farewell to, 255.
Contenaunce, content, satisfaction, 63.
Contrariete, contrariness, opposition, 108.
Contrarious, contrary, 16.
Corone, a crown; to crown, 35.
Couenabile, proper, fitting, 84.
Coutise, greed, cupidity, 7.
Cracche, manger, 46.
Cure, care, (spiritual) charge, 103, 156.
Curiosite, daintiness, fineness, 68, 69.
Curious, dainty, fine, rich, 69.
Customable, customary, usual, regular, 11.
Customably, according to custom, usually, commonly, 101, 163, 180.

Discater, to scatter, 233.
Disease, to trouble, 41.
Disesy, troublesome, 37.
Dissparkle, to disperse, scatter, 273.
Dobeler, a platter or dish, 199.
Dome, judgement, 13, 163.
Domesman, a judge, 82, 104.
Drench, to drench, 144.
Dromonde, a camel, 55.
Dure, to last, endure, 296.
Dwere, doubt, 170.
Dyke, a ditch, 245.
Dyuersorie, a place to which one goes for shelter, 46.

E

Dicatyffe, instructive, 158.
Efte, again, 95.
Eleuate, exalted, raised, 58.
Ellas, else, otherwise, 129.
Entencion, mental application, attention, 92.
Ententifly, attentively, 40, 76.
Estyme, to estimate, 121, 142.
Euene, equal, 50, 87.
Excite, to restore to consciousness, 246.
Excusacioun, release, 152.
Exequies, funeral ceremony, 167.
Eyed, ailed, caused, 77.
Eysel, vinegar, 242.

F

Alle, to befall, happen, 168.
Fantasme, a spirit, phantom, 144.
Fele, many, 59.
Felly, craftily, 193.
Fenne, filth, dirt, 229.
Fer, far, 25.
Ferforth, to a definite degree.
Fette, to fetch, 127.
Ficche, to fix, 237.
Flode, a river, 72.
Flome, a stream, river, 72.
Folye, foolish, 182.
Foredo, to destroy, 16.
Forfete, to do wrong, sin, 16, 18.
Forlender, leader, 56.
Forthinke, to repent, 191.
Forthly, for this reason, 59.
Foundemt, foundation, 82.
Frote, to rub, 129.
Fructuous, fruitful, instructive, 100, 115.
Fullfille, to fill to the full, 38.

G
An, began, 94.
Gladed, made glad, 38, 63.
Glutenye, gluttony, 132.
Glottery, gluttony, 131.
Grarre, a snare, 137.
Governayle, government, guidance, 159.
Greouoste, grievousness, heinousness, 176.
Ground, foundation, 34, 104.
Ground, to establish, found, 9, 33.

H
Half, halve, side, part, 146, 249.
Harneis, equipage, equipment, 85.
Hele, to hide, cover, 45, 90.
Helynge, covering, roof, 116.
Herbergere (harbinger), one whose special duty it is to provide lodging, 85.
Herborwe, lodging, shelter, 46, 59; to harbour, lodge, 74.
Hije, to raise or exalt, 81.
Hile, to cover (cf. Hele), 254.
Hirdemen herdsman, 54.
Homely, familiarly, 120.
Hope, to think, believe, expect, 75, 82.
Horribilithe, horribleness, 178.
Hospitale, a hostelry, 77.
Hosterey, a hostel, 188.

I
Del, idleness, 78.
Illude, to mock, deride, 232.
Illusioun, scorn, mockery, 235.
Importable, unbearable, 145.
Infect, steeped, tainted, 70.
I-now, enough, 123.

J
Actaunce, a boast, 42.
Jangelere, a talker, wrangler, 27, 48.

K
Areyne (cf. Careyne), 179.
Katel (cattle), property, goods, 45.
Keuerchief, kerchief, 47.
Kindly, by nature, naturally.
Knowleche, to acknowledge, 75.
Kunnynge, knowledge, 127.

L
Awe, to laugh, 23, 161.
Lawher, a laugher, 48.
Leef, desirous, willing, 116.
Lendes, the loins, 237.
Lered, learned, 162.
Lese, to lose, 69.
Lesynge, lying, untruth, 151.
Let, to hinder, prevent.
Leue, to believe, 10.
Leueful, permisible, 70.
Lewd, unlearned, simple.
Libelle, a written statement, 111.
Likynge, pleasant, 133; pleasure, inclination, 135.
Longe, to belong, 13, 63.
Loue, to praise.
Loutynge, bowing, 309.
Low, to lower or humble (oneself), 81.
Lowely, humbly, 85.
Lynage, lineage, 46.

M
Agge (tales), worthless (stories), 208.
Maundement, command, commandment, 14, 282.
Mawgrey, ill will, 125.
Mawmetrye, idolatry, 44.
Mawmette, an idol, 68.
Mede, reward, 110.
Medle, to mix, 155, 165.
Meke, to humble, 59.
Menge, to mix, 71.
Merciable, merciful, 227.
Glossary

Meyny, retinue, company, 56.
Mistremen, workmen, mechanics, 247.
Morteys, morsite, 239.
Myche, mykel, much.
Mynde, memory, commemoration, 303.
Mynistre, a servant, 107.
Mysleuyng, misbelief, 130.
Mystely, in a hidden or mysterious manner, 173.
Mysterie, (hidden) doctrine, 79, 106.

N
Ameliche, chiefly, especially, 48.
Nedy, bound, obliged, 60.
Nemened, mentioned, 312.
Nempned, named, 11, 100.
Nere, were not, 309.
Nerre, nearer, 91.
Nese, nose, 47.
Newely, anew, 251.
Neyshbore, neighbour, 161.
Norisshe, to nourish, 132.
Notability, a notable thing, 151.
Noult, not, 41.
Noye, to annoy, harm, 242.
Noyous, harmful, troublesome, 49, 65.
Nygunrye, niggardliness, 187.
Nyhe, near, 48, 72.

O
Beysaunt, obedient, 305.
Obreydyng, upbraiding, 232.
One, to unite, 32, 93.
Or, ere, 25.
Ordeyne, to prepare, 97.
Otherwhile, at other times, 83, 101.
Outeryly, utterly, 97.
Outake, except, 22, 129.
Owe, to be obliged, 29.
Owhere, anywhere, 12.

P
Aie, comfort, satisfaction, 269.
Paletike, paralysed, 116.
Partynet, partaker, 278.

Passyng, surpassing, pre-eminent, 259.
Pilche, a coat or robe made of skin dressed with the hair, 49.
Pista, epistle, 50.
Plenerly, fully, 149.
Plente, fullness, abundance, 309.
Plenteuous, possessing plenty, wealthy, 40.
Plenteuously, plentifully, 84.
Preciosite, great worth or value, 133.
Precony, commendation, 58.
Predicacioun, preaching, 86.
Preue, to prove.
Priue, private, 24.
Priue, to deprive, 139.
Priuet, privacy, secret counsel, 10, 287.
Proper, (one's) own.
Propurly, properly, 11.
Pupple, people, 55, 188.
Pure, very; mere, 60, 66.
Purveye, to provide, supply, 96.
Pynefulle, hard, painful.
Pytte, a pool, 126.

R
Able, to say rapidly, to gabble, 113.
Rebelle, rebellious, 133.
Reclus, religious, monks or nuns, 92.
Reclus, shut up, 42, 43.
Reclusion, the fact of being shut up, 43.
Relete, to refresh, 309.
Refourm, to restore (peace), 121.
Refrey, to restrain, 94.
Refute, refuge, 118.
Refete, to comfort, to refresh, 97, 98.
Renoue, to renew, 241.
Reward, heed, regard, 118.
Rewarde, to regard, 27.
Rewme, realm, 86.
Richesse, wealth; riches, 73, 109.
Rowne, to whisper, 106.
Glossary

S
Ad, firm, serious, 86.
Saddly, steadfastly, firmly, 80, 272.
Sakerynge, consecration, 311.
Salue, to salute, greet, 97.
Say, saw, 26.
SchrewE, an evil-liver, sinner, 28.
Schrifte, confession, 114.
Schiyle; God schylde! God for-bid! 78.
Schypersd, shepherd, 49.
Scripture, writing, 8.
Secretary, an intimate friend, 218.
Sely, holy, blessed; simple, 75.
Semblant, countenance; appearance, 27, 264.
Semeliche, seeming, 59.
Sengler, particular, 60.
Sensualit(i)e, perception, sense, the senses, 67, 132.
Sepulture, a sepulchre, tomb, 253.
Seuerynge, a partition, 83.
Sewe, to follow.
Seysone, seizure, sasine, possession, 294.
Sicle, a shekel, 188.
Signe, to make the sign of the cross over (a person), 252.
Siker, safe, secure, 8; to assure, 144.
Sikernesse, security, 257.
Singuler, particular, certain, 101.
Skape, to escape, 137.
Skilfull, reasonable, 115.
Skille, reason, 45, 51.
Somere, a summoner, 85.
Sothe, sooth, the, or a, truth, 125.
Sothen, sodden, boiled, 128.
Sothfastness, truth.
Sothly, truly.
Spedeful, profitable, 143.
Sperce, to fasten, close, 257, 291.
Spices, species, kinds, 132, 133.
Spithouse, despised, 256.
Sprang, shed, 59.
Spreyne, to sprinkle, 265.
Squemous, squemish, fastidious, 48.
Stable, to establish, rest; to strengthen, 11, 142, 272.
Stede, place; preference, 101.
Stekte, to close, shut, 242.
Stene, a stone jar or pitcher, 106.
Step (a mistranslation of L. vestigium, mark), 281, 297.
Sterynge, stirring, incentive, instigation, 134, 313.
Stie, to ascend (cf. Upstie), 269.
Stoken, closed, shut, 26.
Stonen, stone, 52.
Stynke, to cease, 256.
Subdyte, subject, 45.
Sudarye, a napkin, 252.
Sufferable, liable to suffer, 52.
Sugette, subject, 45.
Superflue, superfluous, 53.
Suppoyle, support, 47.
Sweene, a dream, 183.
Syhe, saw, 23.

T
Apite, a carpet, 57.
Temerarie, bold, 93.
Tente, heed, attention, 77.
Tentinge, purposing, 159.
Terme, space or period of time, 38.
Terme, limit, 132.
Termynne, to determine, settle, 17, 19.
Thanks (her), of their own will or desire, 140.
They, though, 98.
Tother, the other, 125.
Trauailous, troublesome, difficult, 65, 143.
Trecchour, a traitor, 139.
Tresor, a coffer, 58.
Trete, a treatise, 185.
Triacle (treacle), medicine, 201.
Trillynge, shaking, twirling, 112.
Tristily, trustfully, confidently, 42, 149.
Trone, a throne, 14.
Trowed, believed, supposed, 100.
Turblynge, turmoil, noise, 92.
Turtle, a dove, 58.
Twynne, to separate, part, 252.
Tyraunterie, tyranny, 161.

Undergeon, to take, receive, 62.
Unhiled, uncovered, 103.
Unked, uncouth, strange, 120.
Unkouth, unknown, strange, 45, 68.
Unkunning, ignorance, 190.
Unmyste, weakness, 135.
Unnethe(s, scarcely, 67, 75.
Unsely, wicked, wretched, 225.
Untrowynge, disbelief, 40.
Untyme, wrong time, 133.
Unwetynge, unaware.
Unwitte, want of wit; folly, 19.
Upstige, to ascend.

Viker, representative, vicar, 122.
Vileynsly, villainously, 225.

Wake, to watch, 141.
Wakkerly, watchful, 224.
Wakynge, watching, watch, 143.
Wem(m)e, blemish, mark, 199, 212.
Wende, supposed, 74.
Werne, to turn away, refuse, 46.
Weryed, worried, torn, 114.
Wische, wishe, washed, 119.
Wiste, knew.
Withinforth, within, inwardly.
Withoutforth, without, outwardly.
Wodenes, madness, 41.
Wriyte, a carpenter, wrigg, 81.

Ye, a hymn, 190.
Ynne, to lodge, 313.

Zerde (yard), a garden, 218.