

© THE MIRROR OF THE BLESSED LYF OF JESU
CHRIST / A TRANSLATION OF THE LATIN WORK
ENTITLED MEDITATIONES VITÆ CHRISTI / ATTRI-
BUTED 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 *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 *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.¹

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

¹ In 1415 Henry V confirmed to Nicholas, prior of Mount Grace, the alien priory of Hinckley. This prior is most probably our translator.

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 'Mirroure' 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 þ of the manuscript has been expanded to *th*; on the other hand, 3 has been retained, because of its difference in value; *ih̄u* 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,

OXFORD.

- ¶ At the bygynnyng the prohome of the book that is cleped the **Mirroure** of the bliffid lyf of Jefu Criste.

The first parte of the Moneday.

- ¶ A deuoute meditacioun of the grete counsaile in heuene for the restorynge of man and his saluacioun. Cap^m. i^m.
- ¶ Of the manere of luyng of the blessed virgyne mayden Marie Cap^m. ij^m.
- ¶ Of the Incarnacioun of Jefu / and the feste of the Annunciacioun ⁊ and of the gretyng *Aue Maria*. Cap^m. iij^m.
- ¶ How that oure lady went to Elizabeth and mekely grette hir Cap^m. iiij^m.
- ¶ How Joseph thoughe to leue priuely oure lady seynt Marie Cap^m. v^m.
- ¶ Of the Natiuitie of oure lorde Jefu Criste. Cap^m. vj^m.
- ¶ Of the Circumcisioun of oure lorde Jefu. Cap^m. vij^m.
- ¶ Of the Epiphanye / that is the opoun schewyng of oure lorde Cap^m. viij^m.
- ¶ Of the purificacioun of oure lady seynt Marie. Cap^m. ix^m.

The secounde part for the Twesday.

- ¶ Of the fleyng of oure lorde Jefu in to Egipte. Cap^m. x^m.
- ¶ Of the turnyng azeine of oure lord Jefu fro Egipte. Cap^m. xj^m.
- ¶ How the childe Jefu lasse alone in Jerusalem. Cap^m. xij^m.

- ¶ What manere of lyuyngē oure lorde Jesu hadde / and what he dede fro his .xij. ȝere vnto the bygynnyngē of his .xxx. ȝere Cap^m. xiiij^m.
- ¶ Of the bapteme of oure lorde Jesu / and the wey therto. Cap^m. xiiij^m.

The thride part for the Wennesday.

- ¶ Of the fastyngē of oure lorde Jesu / and his temptaciouns in deserte Cap^m. xv^m.
- ¶ How oure lorde Jesu bygan to teche and gadre disciples Cap^m. xvij^m.
- ¶ Of the myracle done at the brydale of water turned into wyne Cap^m. xvij^m.
- ¶ Of the excellent fermoun of oure lorde Jesu in the hille Cap^m. xviii^m.
- ¶ Of the seruaunt of Centurio / and the sone of the litel kyngē heled of oure lorde Jesu Cap^m. xix^m.
- ¶ Of the Paletyke man let down in his bedde by the houe helyngē / heled of oure lorde Jesu thorow the byleue of hem that beren hym Cap^m. xx^m.
- ¶ How that Martha was heled of hir siknes by touchyngē of the hem of oure lordes clothinge. Cap^m. xxj^m.
- ¶ Of the conuerfioun of Marye Mawdeleyne. Cap^m. xxij^m.
- ¶ Of the spekyngē of oure lorde Jesu with the womman Samaritane at the pytte of water Cap^m. xxiiij^m.
- ¶ How the disciples of Jesu plukked the eres of corne / and eten hit for hunger on the fabbot day. Cap^m. xxiiiij^m.

The fourte part for the Thurrefday.

- ¶ Of the fedynge of the grete peple with brede multiplied Cap^m. xxv^m.

- ¶ Of the fleynge of oure lorde Jesu whan the peple wolde haue made hym her kyng Cap^m. xxvj^m.
- ¶ Of the prayer of oure lorde Jesu in the hil : and hou after he came to his disciples Cap^m. xxvij^m.
- ¶ Hou the Pharisees and othere token occasioun of sclaundre of the wordes and dedes of Jesu.
Cap^m. xxviii^m.
- ¶ Of the special rewarde of oure lorde Jesu byhoten to alle thoo that forsaken the world for his loue.
Cap^m. xxix^m.
- ¶ Of the transfiguracioun of oure lorde Jesu in the hille.
Cap^m. xxx^m.
- ¶ Of the fike man heled at the water in Jerusalem cleped probatica pifcina Cap^m. xxxj^m.
- ¶ Hou oure lorde Jesu caste oute of the temple the biggers and the selleres azenst goddis lawe.
Cap^m. xxxij^m.
- ¶ Of the rescyeuyng of oure lorde Jesu by the tweyne sifres / Martha and Marie. And of the two manere of lyuynge / that ben actif and contemplatyf / in holy chirche Cap^m. xxxiiij^m.
- ¶ Of the reysynge of Lazare and othere tweyne dede bodies Cap^m. xxxiiij^m.
- ¶ How the Jewes token her counsaile and conspired azenst Jesu in to his deth Cap^m. xxxv^m.
- ¶ Hou oure lorde Jesu came azeine to bethanye the Saterdag bifore palm sonday / and of the soper made to him there / and of tho thinges done therat.
Cap^m. xxxvj^m.
- ¶ Hou oure lorde Jesu come to Jerusalem vpon palme sonday Cap^m. xxxvij^m.

- ¶ What oure lorde Jesu didde from palm sonday in to the thorſday after next fewynge. Cap^m. xxxviiij^m.
- ¶ Of that worthy ſopere that oure lorde Jesu made the nyzt bifore his paſſioun / and of the noble circumſtaunces that befel therwith Cap^m. xxxix^m.

The fiftē part for the Fridaie.

- ¶ Of the paſſioun of oure lorde Jesu Criſt : and firſt of his prayer and takynge at matyne time. Cap^m. xl^m.
- ¶ Of the bryngynge of oure lorde Jesu bifore pilate at prime Cap^m. xli^m.
- ¶ How oure lorde Jesu was dampned to the deth of the croſſe aboute tierce of the day Cap^m. xliij^m.
- ¶ Of the crucifienge of oure lorde Jesu at the ſext houre. Cap^m. xliij^m.
- ¶ How oure lorde Jesu ſalde vp the ſpirit at none. Cap^m. xliiiij^m.
- ¶ Of tho thinges that byfel after the deth of oure lorde Jesu at after none Cap^m. xlv^m.
- ¶ Of the takynge doun of the croſſe oure lordes body Jesu at eueſong tyme Cap^m. xlvi^m.
- ¶ Of the burienge of oure lorde Jesu at complen tyme. Cap^m. xlviij^m.
- ¶ What was done of oure lady and othere after the burieng of Jesu Cap^m. xlviiij^m.

The ſixte part for the Saturday.

- ¶ What oure lady and othere with here deden on the ſaturday Cap^m. xlix^m.

The feuenthe part for the sonendaye.

- ¶ Of the glorious resurrexioun of oure lorde Jesu / and of the firste apperynge of hym to his bliffed moder / as it may be resonably trowed Cap^m. l^m.
- ¶ How that Mawdeleyne and other maries come to the graue Cap^m. l^j^m.
- ¶ How oure lorde Jesu apperede after his resurrexioun to Mawdeleyne Cap^m. li^j^m.
- ¶ How oure lorde Jesu aperede to the thre maries. Cap^m. lii^j^m.
- ¶ How oure lorde appered to petre Cap^m. liii^j^m.
- ¶ Of the comynge azen of oure lorde Jesu to the fadres / and of here ioyful songe Cap^m. l^v^m.
- ¶ How oure lorde Jesu apperede to the two disciples goynge toward the castel of Emaws Cap^m. l^v^j^m.
- ¶ How oure lorde Jesu aperede to his apostles and disciples that were reclused for drede on the self day of his resurrexioun Cap^m. l^v^{ij}^m.
- ¶ How oure lorde Jesu apperede the viij day after to his disciples / Thomas presente Cap^m. l^v^{ij}^j^m.
- ¶ How oure lorde Jesu aperede to the disciples in Galile. Cap^m. lix^m.
- ¶ How oure lorde Jesu apperede to the disciples at the see tyberiadades Cap^m. lx^m.
- ¶ Of alle the apperynges of oure lorde Jesu in general. Cap^m. lx^j^m.
- ¶ Of the Ascencioun of oure lord Jesu Cap^m. lx^{ij}^m.
- ¶ Of the sendynge doun and comynge of the holy gost. Cap^m. lx^{ij}^j^m.
- ¶ Of that excellent and worthyest sacrament of Cristes blessed body Cap^m. lx^{iiij}^m.

Attende lector huius libri prout sequitur
in anglico scripti quod vbicunque in
margine ponitur litera .N : verba sunt transf
latoris siue compileris in anglico praeter
illa que inferuntur in libro scripto / secundum
communem opinionem / a venerabili doctore
Bonaventura in latino de meditatione vite
christi. Et quum peruenitur ad processum et
verba eiusdem doctoris inferitur in margine
litera .B. prout legenti siue intuenti istum
librum speculi vite christi lucide poterit
apparere.

¶ Prohemium

Here byginneth the proheme of the book that is cleped the Mirroure of the blessed lyf of Jesu crist.

QUecumque scripta sunt / ad nostram doctrinam scripta sunt: vt per paciencia / et consolacionem scripturarum / spem habeamus. Ad Romanos xv^o cap^o. iv. These ben the wordes of the grete ¶ N. doctour and holy apostil Paul. Considerynge that the goostly lyuyng of alle trewe cristen 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 noriffhen and strengthen this hope in man / that is pacience in herte and ensauple of vertues and good lyuyng of holy men writen in bookes / and fouereynly the wordes and the dedes writen of oure lord Jesu crist / veray god and man / for the tyme of his bodily lyuyng here in erthe: therefore to strengthe vs and comfote vs in this hope spekith the apostil the wordes aforseide to this entent: seienge / that alle thinges that ben writen generally in holy chirche and specially of oure lord Jesu crist / they ben writen to oure lore: that by pacience and comfote of holy scriptures we haue hope / that is to saye of the lyf and blisse that is to come in an other world.

¶ Here to accordyng speketh seint Austyn thus: Goddes sone toke man: and in hym he suffred that longeth to man / and was made medecyne of man: and this medecyne is so mykel that it may not be thougt. For there is no pride / but that it may be iheled thoru; the mekenes of goddis sone: there is no couetise / bot that it may be heled thoru; his pouerte: ne wraththe / but that it may be heled thoru; his pacience: nor malice / but that hit may be heled thoru; his charitie: and more ouer there is no synne or wicked

¶ Augu-
stinus de
agone
christiano.

nesses / 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 luynges. Wherefore now bothe men and wymmen and euery age and euery dignyte of this worlde is stired to hope of euere-lasting lyf. And for this hope and to this entente / with holy writt also ben writen dyuerse bookes and tretees of deuout men : not onliche to clerkes in latyn / but also in englysh to lewed men and wommen and hem that ben of symple vnderstondynges. Among the whiche beth writen deuout meditaciouns of cristes lyf / more pleyne in certeyn parties than is expresse in the gospelle of the foure euangelistes. And / as it is seide / the deuout man and worthy clerk / Bonauenture / wroot hem to a religious woman in latyn. The whiche scripture and writynges / for the fructuose mater ther of sterynges specially to the loue of Jesu / and also for the pleyne sentence to comune vnderstondynges / semeth amonge othere souereynly edifienges to symple creatures : the whiche as children hauen nede to be fedde with mylke of lyte doctrine / and not with sadde mete of grete clergie and of hize contemplacioun. Wherefore / at the instaunce and the prayer of somme deuoute soules / to edificacioun of fuche men or wommen is this drawynges out of the forseide book of cristes lyf wryten in englysch / with more putte to in certeyn parties and also with drawynges of dyuerse auctoritees and materes as it semeth to the writere here of most spedeful and edifienges to hem that ben of symple vnderstondynges. To the whiche symple soules / as seint Bernard seith / contemplacioun of the manhede of criste is more lykynges / more spedeful / and more siker than is hize contemplacioun of the godhede. And therefore to hem is principally to be sette in mynde

¶ Bernardus ad fratres cartusien- ses de monte dei.

the ymage of cristes incarnacioun / passioun / and resurreccioun: so that a symple soule that kan not thenke bot bodies or bodily thinges mowe haue somewhat accordynge vnto his affeccioun wherwith he may fede and stire his deuocioun. Wherfore it is to vndirstonde at the bygynnyng as for a principal and general rule of dyuers ymaginaciouns that folowen after in this book / that the discryuynge or speches or dedes of god in heuene and angeles and other gostly substaunces ben only writen in this manere and to this entent / that is to feie as deuoute ymaginaciouns and liknesses stiryng symples soules to the loue of god and desire of heuently thinges. For / as feint gregory feith / therfore is the kyngdom of heuene likened to erthely thinges: that by tho thinges that ben visibill / and that man kyndely knoweth / he be stired and rauysched to loue and desire gostly invisibill thinges that he kyndely knoweth not. Also feint John feith / that alle tho thinges that Jesu dide ben not writen in the gospell. Wherfore we mowen to steryng of deuocioun ymagine and thynke dyuerse wordes and dedes of hym and othere that we fynde not writen / so that it be not aȝenst the byleue / as feynt gregor and other doctoures feyne: that holy writt may be expowned and vndirstonden in dyuers maneres and to dyuerse purposes / so that it be not aȝenst the bileue 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 spoken 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 deuoute meditacioun that it myzte be so spoken or doon.

¶ And so for as moche as in this book ben conteyned dyuerse ymaginaciouns of cristes lyf: the which lyf fro the bygynnyng in to the endyng euermore blessed and with

¶ De sano intellectu huius libri.

¶ Gregorius in oratione. Simile est regnum celorum thesauro.

¶ Nota bene.

outen synne / passyng alle lyues of alle othere feyntes / as for a synguler prerogatyf may worthely be cleped the blessed lyf of Jesu Crist. The whiche also be cause that it may not be fully discryued as the lifes of othere seyntis / but in a maner of lickenes as the ymage of mannis face is schewed in the mirrour : therefore as for a pertynent name to this book it may skilfully be cleped the mirrour of the blessed lyf of Jesu crist.

¶ Nomen libri.

¶ Bonaventura incipit.

¶ Beata Cecilia.

¶ Furthermore forto speke of the prophitable mater of this book. The forsaide clerk bonaventure / spekyng to the womman forsaide / in his proheme byginneeth in this manere sentence. Among other vertues commendynge of the holy virgyne Cecile it is writen that sche bare alwey the gospell of crist hyd in hir breste : that may be vnderstonde that of the blessed lyf of oure lord Jesu crist writen in the gospell sche ches certeyne parties mooste deuoute / in the whiche sche sette hir meditacioun and hir thouzt nyzt and day with a clene and hole herte. And whan sche had so fully al the manere of his lyf ouer gone / sche bygan azeine : and so with a likyng and swete tast goostly schewyng in that manere the gospel of crist / sche sette and bare it euere in the priuete of her brest. In the same manere I counseile that thou doo. For among alle goostly exercises I leue that this is most necessarye and most profitable : and that may bryng to the hijest degre of good lyuyng / that stant specially in perfite despisyng of the world / in pacience suffryng of aduersitees / and in ences and in getyng of vertues. For sothely thou schalt neuere fynde where man may so perfyztly be tauzt : First forto stable his herte azenst vanytees and disceyuable likynges of the world : also to strengthe hym amonge tribulaciouns and aduersitees : and furthermore to be kept fro vices and to getyng of vertues / as in the blifed lyf of oure lord Jesu / the whiche was euere with oute de

¶ Nota tria vtilia ex vita christi.

fauzte moſte perfyte. Firſt / I ſeie that beſy meditacioun and
 customable of the bleſſid lyf of Jeſu ſtableth the ſoule and
 the herte aʒenſt vanitees and deſceyuable likynges of the
 world. This is opounly ſchewed in the bleſſid virgynne
 Cecile / bifore nempned / whan ſche filled ſo fully hir herte
 of the lyf of Criſt / that vanytees of the world myʒt not
 entre in to hir. For in al the grete pompe of wedding /
 where ſo many vanitees ben vſed / whan the orgenes blewen
 and ſongen / ſche ſette hir herte ſtably in god / ſeiege
 and preyenge: Lord! be my herte and my body clene
 and not deſoiled: ſo that I be not confounded.

¶ Primum.

¶ Exem-
 plum
 de beata
 Cecilia.

¶ Also as vnto the ſecoude. Wherof han martires her
 ſtrengthe aʒenſt dyuerce tourmentis / bot / as ſeynt Ber-
 nard ſeith / in that they ſetten all her herte and deuocioun
 in the paſſioun and the woundes of criſte? For what tyme
 the martir ſtant with al the body to rent / and neuertheles
 he is ioyful and glad in alle his payne: where troweſt is
 than his ſoule and his herte? Sothely in the woundes of
 Jeſu. ʒe / the woundes not cloſed / bot open and wyde to
 entre ynne: and elles he ſchulde ſele the hard yren and
 not mowe bere the payne and the ſorwe / bot ſone faile
 and denye god. And not onliche martires / bot also con-
 feſſours / virgynes / and alle that lyuen riʒtwilly / deſpifynge
 the worlde in many tribulaciouns / infirmytees / and dedes
 of penaunce: bothe kepen pacience / and also more ouer
 therewith ben ioyful and glad in ſoule / as we mowe ſeen
 alday: and why ſo bot for her hertes ben more propurly
 in criſtes body / be deuoute meditacioun of his bleſſed lyf /
 than in hir owne bodies?

¶ Secun-
 dum.

¶ Nota
 Bernardus
 de mar-
 tyribus.

¶ And as to the thridde poynt: that it kepeth fro vices
 and diſpoſeth ſouereynly to getyng of vertues: preveth
 wel in that the perfectioun of alle vertues is founden in
 criſtes lyf. For where ſchalt thou fynde ſo open enſample

¶ Tercium.

¶ Bernardus super cant. : sermone 22º.

¶ Nota.

¶ N.

and doctrine of souereyn charite / of perfite pouerte / of profoude mekenes / of pacience and other vertues as in the blessed lyf of Jesu crist? Herfore feith seynt Bernard : that he trauaileth in vayne aboute the getyng of vertues who so hopeth to fynde hem owhere bot in the lorde of vertues / whos lyf is the mirroure of temperaunce and alle othere vertues. Lo here grete comferte and goostly profyte in deuouyt contemplacioun of cristes bleffid lyf. Wherefore thou that coueytest to fele truly the fruyte of this book / thou mooste with al thy thougt and al thyn entente in that manere make the in thy soule present to tho thynges that ben here writen / seide / or done of oure lord Jesu : and that befily / likyngly / and abidyng : as theyh thou herdest hem with thy bodily eeres / or seie hem with thyne eizen done : pyttyng away for the tyme and leuyng alle othere occupaciouns and besynesses.

¶ And though it so be that the bigynnyng of the matere of this book / that is the bleffid lyf of Jesu crist / be at his Incarnacioun : neuertheles we mowe firste deuoutliche ymagine and thenke somme thinges done byfore touching god and his aungels in heuene : and also as anemptes the bleffid virgyne / oure lady seynte 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 : euery day one party or somme therof to ben had in contemplacioun of hem that han therto desire and deuocioun. Therefore at the Moneday / as the firste werke day of the weke / bygynneth this goostly werk / tellyng firste of the deuoute instaunce and desire of the holy aungelis in heuene for manis restoryng and his saluacioun : to stire man amonge other that day specially to worfchippe hem : as holy chirche the same day maketh special mynde of hem. Also not oneliche the mater of

this book is pertynent and profitable to be had in con-
templacioun the forseide dayes to hem that wollen and
mowen / bot also as it longeth to the tymes of the 3ere :
as in aduent / to rede and deuoutly haue in mynde fro
the bygynnyng in to the natiuite of oure lord Jesu ⁊ and
thereafter in that holy feste of cristemasse ⁊ and so forth
of othere matires / as holy chirche maketh mynde of hem
in tyme of 3ere. And among othere who so redeth or
hereth this book / felynge eny goostly swetnes or grace
there thoru3 / preie he for charitie specialy for the auctour
and the drawere out therof / as it is writen here in Engliffhe
to the profyte of fymple and deuout soules / as it was seide
byfore. And thus endeth the proheme : and after foloweth
the contemplacioun for Moneday in the firste party and
the firste chapitle.

¶ The firste partie hath fve chapitres touchinge con-
templacioun for Moneday and for the tyme of Aduent / as
it foloweth after.

¶ A deuoute Meditacioun of the grete counseile in ¶ Cap^m.jm.
heuene for the restorynge of man and his fauacioun.

After the tyme that man was exiled oute of the
hize Citee of heuene by the r3twis dome of all
my3ty god / fouereyne kyng thereof / for his
trespas and his synne ⁊ and so wrecchedly lay
in presoun / and was holden in the bondes of that tyraunt
the deuel of helle / that none my3te come a3en to that
blessed citee the space of fyue thowfand 3ere and more :
alle the bleffid spirites of heuene desiryng the restorynge
of her companye / that was fallen down with lucifer /
hadden grete compaffioun of so longe meschief of man
that was made to here restorynge / and preiden often for
his restorynge / but specialy and with more instance

¶ N. B. whan the tyme of grace was comen. What tyme / as we mowen deuoutly ymagyne / alle that blessid companye of aungels gedered to gidre with one wille and fouereyne deuocioun fellen down prostrate to fore the trone of almyȝty god / kyng of heuene. And gabriel / to whom / as feint Bernard feith / was made special reuelacioun of cristes incarnacioun / in her alther name feide in this manere:

¶ Bernardus. Almyȝty lord / it liked in ȝoure hiȝe maieſte / of ȝoure endeles goodneſſe / to make of nouȝt that noble and reſonable creature / man / for oure conforte and oure goodneſſe : that of hym ſchulde be made the reſtorynge of oure falſe companye / lucifer and his felawes / that fellen down fro vs by apoſtacie : ſo that he ſchulde dwelle here in this bliſſed place with vs / louynge and worſchippyng ȝow with outen ende. But loo / good lorde / now alle thei periſſhen and none is ſaued : and in ſo manye thowſand ȝere paſſed / we ſeie none of hem alle here. Oure enemyes hauē the victorie : and of hem oure party is nouȝt reſtored / but the priſoun of helle conſtinuelliche filled. Wherto / lorde / be they borne to ſo greet meſchief? For though it be done after ȝoure riȝtwiſneſſe : neuertheleſſe / lord / it is now tyme of mercye. Haueth in mynde that ȝe made hem after ȝoure owne likneſſe : and though her forme fadres ſolily and wrecchedly breken ȝoure maundement or heſte : neuertheles ȝoure mercye is aboue alle thinges. Wherefore all her eyȝen ben ſette vppon ȝow / as the ſeruantes in the lordes handes / til ȝe haue mercye / and helpe hem with a ſpedeful and heleful remedie.

¶ De contencione inter miſericordiam et veritatem.

¶ Herewith bygan a manere of altercacioun and diſputefoun bytwixe the foure kynges douȝtres / that is to ſaie / mercy and ſothfaſtneſſe / pees and riȝtwiſneſſe. Of the whiche foure / mercye and pees accordynge to the aungels prayer forſeide weren fauorable to mannis reſtorynge : but

the tother tweyne sistres / sothefastnes and rȳtwisnesse / aȳ
ȳeyne seiden : als seint Bernard be deuouȳt ymaginacioun
maketh herof a faire proceſſe and a long. But forto take
therof ſhortly / as to oure purpos 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 Dauid
seiden thus : Lorde / ſchalt thou caſt away fro the man with
owten ende / or haſt thou forȳeten to doo mercye ? And
this often and longe tyme they reherſeden. Thanne seide
oure lorde : Lete clepe forth ȳoure othere tweyne ſuſtres /
the whiche ȳe ſeen redy aȳenſt ȳow / and lete vs here alſo
what they wole ſeie herto.

¶ And whan they were cleped / and comen alle togidre /
mercy bygan and ſeide in this wiſe : My fader of mercy /
it was ȳoure wille euere with outen ende amonge ȳoure
othere douȳtres / my ſuſtres / to ȳeue me that prerogatyf
abouen alle ȳoure werkes / that not onliche I ſchulde
ſpecially regne here with ȳow in heuene / bot alſo that the
erthe ſchulde be replenyſched and filled with me to ſo
mykel vertu that who ſo wolde trewely and biſely aſke
my help in any meſchief or nede / he ſchulde with outen
fayle fynde ȳoure focour and helpe thorȳ the mediacioun
of me. But loo now / my dere fader / that worthy party of
erthe and ȳoure noble creature man / in his grete wrecched
neſſe and meſchief ſo longe tyme liggynge / cryeth con
tynuellyche and aſketh after myn helpe : and now tyme
is comen in the whiche but ȳe helpe and ſaue hym I
periffhe and leſe my name.

¶ Here aȳenſt the other ſiſter / ſothefastneſſe / ſeide :
And ȳe knowen wele my fader / ſothfaſt god / that I am
the bygynnynge of ȳoure wordes / and after ȳe made man
in ſo grete worthyneſſe / ȳe wedded me to hym in that

¶ Ber
nardus
in ſermone
de annun
ciacione.

¶ Num
quid in
eternum
proiciet
deus.

¶ Miferi
cordia.

¶ Miferi
cordia
eius ſuper
omnia
opera eius.

¶ Miferi
cordia
domini
plena eſt
terra.

¶ Veritas.

¶ Prin
cipium
verborum
tuorum /
veritas.

condicioun that what tyme he breke 3our hefte / he and alle that comen of hym schulde lese hir bleffid lyf and be dampned and done to dethe. Wherefore sithen he forfoke me / and betoke hym to 3oure enemye and myne / the fader of lesynge / witneffynge my sistre rijtwisnesse / I perifche and lese my name but he hath the dethe that he hath deserued.

¶ *Justicia.*

¶ *Justicia tua /
justicia in
eternum :
et lex tua
veritas.*

¶ Thanne spake rijtwisnesse and seide : Rijtwyfe lorde / my fader / thou hast ordeyned me gouernour of thy dome / lastynge with outen ende : and my sistre truthe techer of thy lawe : and al though it so be that oure sister mercye be stired of pitee and a gode 3ele for mannis faucioun : neuertheles in that sche wolde saue hym that hath so greetly forfeted a3enst 3ow and vs also with outen dewe satisfaccioun / sche wolde destroye vs bothe hir sistren / that is to seie trewth and rijtwisnesse / and fordone oure name.

¶ *Pax.*

¶ *In pace
factus
est locus
eius.*

¶ Herwith the ferte suster / Pees / came forth / and first soberly blamyng hir sustres for here contrarious wordes and her stryf / seide to hem thus : Knowe 3e 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 stryf or difencioun ? and that is no3t semely / bot fully a3enst kynde to be amonge vertues. Wherefore but 3e cese of stryf and be accorded / I mošte forsake 3ow and my fader also. Lo here a grete contrary bitwix these foure dou3ters of oure lorde : and so grete refones that it was no3t feyn how that in mannis faucioun / mercy and sothfastnesse / pees and rijtwisnesse / my3t fully be kept and accorded.

¶ *Pater
dedit omne
iudicium
filio.*

¶ Than bad the fader of heuene / that for also mykel that he hadde committed and 3euen alle his dome to his dere sone / fouereyne wifdome / kyng euerlastynge / with hym

in one godhede / that thise foure dou3tres schulde goo to hym / he to termyne this questioun and 3eue a dome theron. And than the kyng / fouereyn wifdom / wroot the sentence and the dome in this matere / and toke it to his Chauncelere / Refoun / to rede it in his name / faienge in this wordes : This dou3ter sothfastnesse seith / that sche periffheth and leseth her name / but man haue the deth that he hath differued : and with her accordeth her suster ri3twifnesse : and on the othere side mercy seith / that sche periffheth and leseth hir name / bot man haue mercy and be saued : and with her accordeth the ferthe sustre Pees. Wherefore to accomde alle thise 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 trespas : and so he schal pers hym / makyng in hym a hole and a way / thoruz the whiche man may passe and be saued.

¶ Judicium
regis.

¶ In this sentence and dome alle the courte of heuen / wondring and commendynge the fouereyn wifdam / as senteden wel herto : but furthermore askeden amonge hem self / where that one my3te be founden that schulde fulfille and do this dede of charite.

¶ And than mercy toke with hir refoun and sou3te among alle the ordres of aungels in heuene to se whether any of hem were able to doo this dede : bot ther was none. Also sothfastnesse sou3te fro heuene to the clowdes bynethen / whether there were eny creature that my3te perfourme it : and they weren alle vnable.

¶ Ri3twifnesse went doun to Erthe and sou3te among the hi3e hilles / and in to the depe pytte of helle / whether there were eny man that my3te take this good and innoc

¶ Domine
in celo
mifericor-
dia tua &c.

¶ Omnes
declinaue-
runt &c.

¶ Non est
qui faciat.

¶ Non est
vsque ad
vnum.

¶ Racio
incarna-
cionis filii
dei.

cent deth; but there was none founden clene of synne /
no / not the child of one dayes birthe. And so sche went
aȝen vppe to hir sustres tellynge / that alle men had for-
feted and weren vnable: and there was non that myȝte
do that good dede. Wherefore they weren alle full sory
and heuy that they myȝte not fynde that one that they
desireden. Than seide pees: Wete ȝe not wele / that the
prophete that seide there is none founden that may done
good: afterward he putteth to more and seith / til it come
to oon: this oon man may be he that ȝaf the sentence
forfaide of mannis sauacioun. Wherefore preie we hym
that he wole helpe and fulfille it in dede. For to hym
speketh the prophete after in the foreseide psalme / faienge:
Lord / thou schalt saue man and bestes after thymykel mercy.
Bot thanne was a questioun amonge the sustres committed
to Resoun forto determyne which persone of thre / fader
and sone and holy goost / one god / schulde become man
and doo this merciful dede. Thanne seide resoun: That for
als mykel as the persone of the fader is properly dredeful
and myȝty: the persone of the sone al wyse and witty: and
the persone of holy goft moste benigne and goodly: the
secound persone semeth most conuenient as to the
fulle acorde of the forseide sustres to the skilful remedie
of man and to the moste resonable victorie of the enemye.
For as anemptis the firste: ȝif the persone of the fader
schulde doo this dede / for his drede and myȝt mercy and
pees myȝte sumwhat haue him suspecte as not fully fauor-
able to hem: and so on the tother side / for the souereigne
benignyte and goodnesse of the holy gooste / truthe and
riȝtwisnesse myȝt drede of nouȝt ful satisfaccioun / but to
mykel mercy of hym. Wherefore as a good mene / euene
to bothe parties / the persone of the sone is most conue-
nient to performe this dede thorouȝ his souereyn wit and

wisdome. Also it semeth most skilful remedye to man : for also mykel as he forfeited by vnwytte and foly that satisfaccioun be made for hym by sothefast wisdome / that is the sone. So that as he fel to dethe by the false worde of the fende / that he rise a3en to lyf by the trewe worde of god. And as for most resonable victorie of the enemy / it is skilful that as he conquered man by wicked slejste and false wisdome : so he be ouercome and venquysshed by good slejste and trewe wisdome. And whanne resoun had saide this verdyt / the fader seide it was his wille that it schulde be so : the sone 3af gladly his assent therto : and the holy gost seide he wolde worche therto also. And than fallynge doun alle the holy spirites of heuene and souereynly thonkyng the holy trinite / the foure sustres aforse seide weren kessid and made acorde. And so was fulfilled that the prophete dauid seide : Mercye and sothefastnesse metten louely to gidere : Ri3twisnes and pees hauen kiffed.

¶ And thus was termyned and ended the grete counseille in heuene for the restorynge of man and his sauacioun. The whiche processe schal be taken as in liknesse and oneliche as a manere of a parable and deuou3te ymagynacioun / stiryng man to loue god souereynly for his grete mercye to man and his endeles godenesse : also / to honour and worschippe the blissed aungelis of heuene for hir good wille to man and for his sauacioun makynge continuele besynesse : and also / to loue vertues and hate synne that brou3t man to so grete wrecchednesse. And thus mykel and in this manere may be saide and thou3t by deuou3t contemplacioun of that was done abouen in heuene bifore the Incarnacioun of Jesu. Now goo we doun to erthe : and thynke we how hit stood with his bleffid moder marie / and what was hire lyuyng here bifore the incarnacioun that foloweth after.

¶ Miseri-
cordia et
veritas ob-
uiauerunt
sibi &c.

¶ Ca^m. 2^m. ¶ Of the manere of luyng of the blessed virgyne mayden marie.

AS it is writen in the lyf of oure lady feynt marye / whan sche was thre 3ere olde sche was offred in the temple of hir fader and moder / and there sche abode and dwelled in to the fourtenthe 3ere : and what sche dede / and how sche luyede there in that tyme / we mowen knowe by the reuelaciouns made of hir to a deuouyt woman / the whiche men trowen was feint Elizabeth. In the whiche reuelaciouns is conteyned among othere / that oure lady tolde to that fame womman and feide in this manere : Whan my fader and my moder lasten me in the temple I purposed and fette stably in my herte to haue god vnto my fader : and ofte sithes with grete deuocioun I thouyt what I myzt doo plesynge to god : so that he wolde vouche sauf to sende me his grace : and here with I was tauyt and I lerned the lawe of my lord god. In the whiche lawe / of alle the hestes and byddynges / principally I kepte thre in my herte. The firste is : Thou schalt loue thy lord god with all thyn herte / with al thy soule / with al thy mynde / and with al thy myzt : the secound : Thow schalt loue thy neizhebore as thy self : and the thridde is : Thou schalt hate thyn 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 loue god with alle the herte : for of this loue cometh al the plente of grace : and after it is comen it abideth nouyt in the soule / bot renneth out as water bot it so be that he hate his enemyes / that is to saie vices and synnes. Wherefore he that wole haue grace and kepe it / it byhoueth that he dispoise and ordeyne his herte to loue and to hate / as it is feide. And so I wole that thou doo in manere as I didde. I rose vp algate at mydnyzt and

¶ Nota tria
precepta.

¶ Nota
odium ini-
micorum.

went forth byfore the au3ter of the temple / and there with also grete desire and wille and affeccoun as I kowthe and my3te / I asked grace of all my3ty god to kepe tho thre hestes and alle othere biddynge of the lawe : and so stondynge to fore the au3ter I made vij peticiouns to god / the whiche ben these. First / I asked grace of all my3ty god / thoru3 the whiche I my3t fulfille the heste of loue / that is to say / forto loue hym with al my herte / &c. : the secoude / I asked that I my3t 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 ferthe / I asked mekenes / pacience / benignyte / and swettenesse / and alle othere vertues by the whiche I my3t be graciose and plesynge to goddes s3te : the fifte peticioun I made to god / that he wolde lete me fe the tyme in the whiche that bleffid mayden schulde be born that schulde conceiue and bere goddes sone : and that he wolde kepe myne eyzen that I my3t see hire / myne eris that I my3t here hir speke / my tunge that I my3t preise hir / myne hondes that I my3t serue hir with / my feete that I my3te goo to hir seruise and myne knees with the whiche I my3te honoure and wor3schippe goddes sone in hir barme. In the sixte peticioun I asked grace to be obesiaunt to the biddynge and the ordenaunces of the bisskop of the temple. And in the feuenthe I prayde god to kepe all the peple to his seruise.

¶ And whan the forseide womman / cristes seruauant / had herd these wordes sche seide a3eyn : A / fwete ladye / were not 3e ful of grace and of alle vertues? And the blessed mayden marye anwerde : Wete thou wele certeyne that I held my self als gilty / moste abiecte / and vnworthy the grace of god / as thow : and more ouer trowest thou / dou3ter / that al the grace that I hadde / I hadde with outen

¶ Nota orationem Marie media nocte.

¶ Nota vij petitiones Marie.

trauaile? Nay / not so: but I telle the / and do the to wite / that I hadde no grace / gifte / nor vertue of god / with oute grete trauaile / contynuele prayer / ardaunt desire / profoude deuocioun / and with many teres and moche affliccioun: spekyng / thenkyng / and doynge alle wey as I kouthe and myzte that was plesing to god: that is to say outake the holy grace thoru the whiche I was halowed in my moder wombe. And furthermore oure lady seide: Wite thou wele in certeyne that there cometh none grace in to a mannis soule 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 soule / bryngyng with hym so grete and so hize giftes of grace that it semeth to the soule that sche faileth in her self and leseth mynde / and thanketh not that euere sche seide or dede eny thing plesyng to god / and than sche semeth in hir owne sikt more soule and more wrecched than sche was euere byfore.

¶ Nota bene.

¶ All this sentence is conteyned in the forseide reuelacions. Also seynt Jerome / writyng 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 este 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 sustinaunce: and so sche profited algate bettere and bettere 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 most kunnyng / in mekenes most lowe / in the songes and the psalmes of dauid most conuenient and semeliche / in charite most gracious / in clennesses most clene / and in all manere vertue

¶ Jeronimus.

moft perfite. Sche was fad and invariable: fo ferforth that as fche profited better and better / fo was there none that euere fyhe or herde hir wrooth. Alle hir fpeche was fo ful of grace that god was knowen by here tonge. Sche was contynuelliche abidyng and dwellyng in prayere and in the lore of goddes lawe: and algate befye aboute hir felawes that none of hem fchulde trefpace or fynne in any word / and that none fchulde lawhe diffolutely / and alfo that none of hem fchulde offende other thoru; pryde or any wrong. And euere with oute faillynge fche bleffid god. And left perchance by eny gretynge or preyfinge fche fchulde be letted fro the louynges of god / what tyme eny man grette hir / fche answered azen *Deo gracias* / that is to fay / thonked be god: wherfore of hir fprong firft that what tyme holy men ben gret they feien azeyn *Deo gracias* / as fche dide. Sche was fedde of the mete that fche toke of the aungels hande: and that mete that fche toke of the biffhop of the temple fche 3af to pore men. Euery day goddes aungelle fpake with hir / and als he fchulde to his derworthe fufte or moder / fo he ferued and was obeifaunt to hir. Thus moche feith feynt Jerome of hir lyf. Furthermore in hir fourtenthe 3ere that blessed mayden marye was wedded to Jofeph by the reuelacioun of god: and thanne wente fche home azen in to nazareth: als it is wryten by proces in the ftorie of hir natiuitie.

¶ Nota
de
gracias.

¶ But thus myche at this tyme fuffiseth to haue in mynde and in contemplacioun of the thinges that byfellen byfore the Incarnacioun: the whyche who fo wil wele thynke and haue deuoutly in mynde and folwe vertuoufly in dede / he fchal fynde hem ful of gooftly fruyte. Now come we to fpeke of the Incarnacioun of oure lord Jefu.

¶ Luca
primo
capitulo.
¶ Cap^m.3^m.

¶ De incarnatione Iesu super euangelium *Missus est.*
Luca primo capitulo.

¶ Of the Incarnacioun of Jesu / and the feste of the
annunciacioun ⁊ and of the gretyng *Aue maria.*

WHan the plente of tyme and of grace was
come in the whiche the hize trinite ordeyned
to faue mankynde / that was dampned thorū
the synne of Adam / for the grete charite
that he hadde to mankynde stiryng hym his grete mercy /
and also the prayer and the instaunce 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 gabriel and seide
to hym in this manere : Go to oure dere douzter marye /
the spoufe of Ioseph / the whiche is most chere to vs of
alle creatures in erthe / and saie to hir that my blessed sone
hath coueyted hir schap and hir beaute / and chosen hir
to his moder ⁊ and therefore praye hir that sche resceyue
hym gladly ⁊ for by hir I haue ordeyned the hele and
the saluacioun of al mankynde : and I wole forezete and
forzete the wrong that hath be done to me of hym here
byfore.

¶ Petrus
Rauenien-
sis.

¶ Now take hede and ymagyne of goostly thing as it
were bodily / and thinke in thyn herte / as thou were present
in the sijt of that blessed lord / with how benigne and glad
semblaunt he speketh these wordes ⁊ and on the tother side
how gabriel / with a likynge face and glad chere / vpon
his knees knelyng and with drede reuerently bowynge /
resceyueth this message of his lorde.

¶ And so anon Gabriel risynge vppe / glad and iocunde /
toke his slijt fro the hize heuene to erthe and in a moment
he was in mannis likeness byfore the virgyne marye /
that was in hire priue chambre that tyme closed and in

here prayeres or in here meditaciouns/ peraventure redyng
 the prophecie of ysai touchyng the Incarnacioun: and
 3it also swiftly as he flew his lord was come byfore / and
 there he fonde alle the holy trinite comen ^{etc} or his messagere.
 For thou schalt vnderstonde that this blessed incarnacioun
 was the hize werk of alle the holy trinite / though it so be
 that al only the persone of the sone was incarnate and
 bycome man.

¶ But now be war here that thou erre nouȝt in ymagynacioun of god and of the holy trynyte / supposyng that these thre persones / the fader / the sone / and the holy goost ben as thre erthely men that thou feest with thy bodily eyse: the whiche ben thre dyuerse substaunces / eche departed fro other / so that none of hem is other. Nay / it is not so in this gostely substaunce of the holy trinite: for tho thre persones ben one substaunce and oon god / and 3it is there none of these persones othere: but this mayst thou nouȝt vnderstonde by mannis resoun ne conceyue with thy bodily witt. And therefore take here a general doctrine in this matere now for all gate. What tyme thou herest or thynkest of the trinyte / or of the godhede / or of goostly creatures as aungeles and foules / the whiche thou maist nat see with thy bodily eyse in her propre kynde / ne fele with thy bodily witt / studie not to fer in that mater / occupie not thy witt therwith as thou woldest vnderstonde it by kyndely resoun: for it wole not be while we be in this bustous body / lyuyng here in erthe. And therefore whan thou herest eny fuche thing in byleue that passeth thy kyndely resoun / trowe sothfastly that it is soth / as holy chirche techeth / and goo no further. And so thou schalt byleue in this matere of the Incarnacioun / that the seconde persone in trinite / goddes sone of heuene / came in to erthe and took flesche and blood of the blessed virgyne Marye /

¶ Nota.

¶ Nota bene.

and bycame verray man : and 3it was he neuere departed fro the fader or the holy goft in his godhede / but euere was dwellynge stille with hem one verrey god in heuene.

¶ But now forto go to oure purpos of the Incarnacioun bifore feide : take hede and haue in mynde as thou were present in the priue chaumbre of oure lady / where the holy trinite is present with his aungel gabriele. A lorde / what hous is that where fuche gestes ben / and fuche thinges ben done ! For thou3 that the holy trinite is euery where by prefence of his godhede / neuertheles thou maist thenke and vnderftonde that he is there in a more special manere by refoun of his hi3e werk of the Incarnacioun. Gabriel than entred in to maryes chaumbre that was ftoken fro men / bot no3t fro aungelis / as feint Bernarde feith / knelinge with reuerence bygan his message in these wordes : Heile / ful of grace / oure lord is with the ! Blessed be thou in wommen and aboue alle wymmen !

¶ Nota bene.

¶ Marye than / herynge this message and this newe gretynge that sche neuere herde bifore / was afonyed and abaffhed / and no3t answered / but thou3t what this gretynge my3te be : sche was not abafched or distourbled by any vicious or synful distourblynge / ne agaste of his prefence / for sche was wont to aungels prefence and the sijt of hem : bot as the gospel feith / Sche was afonyed in his worde. That was a newe gretynge : for he was neuere wont byfore to grete hir in that manere. And for as moche as in that gretynge sche say hir self commended and preifed specially of thre grete thinges : in that sche was perfijtly meke / sche moſte nede be abaffhed in that hi3e gretynge : for sche was commended that sche was ful of grace / and that oure lord was with hir / and that sche was bleffid aboue alle wommen. And for also meche as the perfijt meke may not here his preifynge with oute abaffhement and shame

fastnesse / therefore sche was abasshed and afonyd with an honeste shamefastnes / and also with drede: for though sche trowed wele that the aungel seide soth / neuertheles sche dredde his word. For as myche as they that ben perfyztly meke han that properte that they rewarde not here owne vertues / but rather taken hede to her owne defauztes: wherthoru; they mowen algate profyzte vertuoufly / haldyng in hem self a grete vertue lytel and a litel defaute grete. And so as wife and warre / as shamefast and dredful / sche hild hir pees and answered not.

¶ Here than myztest thou take ensauple of marye: firste ¶ Nota. to loue solitarye prayere and departing fro men that thou mowe be worthy aungeles presence: and furthermore lore of wifdome to here or thou speke and forto kepe scilence and loue litel spekeng / for that is a ful greet and profitable vertue: for marye herde first the aungel twies speke or sche wolde answere ones azen: and therefore it is abhomynable thyng and grete reproofe to a mayden or virgyne to be a grete iangelere / and nameliche a religious.

¶ Furthermore / after the gospell / the aungel / byholdyng her semblaunt / and knowyng the cause of hir abaschement and drede / answered to hir thouzt and spake more homeliche / callyng hir by name and seide: Drede thou nozt marye / and be thou nozt abasched or aschamed of the preisyng that I haue grette the with: for so is the trewthe: and nozt only thou art ful of grace in thy self / but also thou hast founden special grace of god / and rekeuered to al mankynde: for why / loo thou schalt conceyue and bere a childe / and thou schalt calle hys name Jesu / that bytokeneth fauyoure: for he schal faue fro synne and fro dampnacioun alle his peple that truly hopen in hym.

¶ Here seith seynt Bernard: God graunte that my lorde ¶ Ber-
Jesu vouch fauf. to noubre me among his peple / so. nardus.

that he fauf me from myn fynnes : for fothely I drede that many fchewen 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 femen in his peple more religious and more holy than othere : This peple worfchippeth me with lippes / bot fothely 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 gofpel and the lawe and the prophetes / and alfo that he biddeth by his mynyftres / and be buxome to hife vikeres that ben in holy chirche thy fouereynes / not only gode and wele leuyng / bot alfo fchrewes and yuel lyuyng : and fo lerne of Jefu to be meke in herte and buxum / and than fchalt thou be of his blessed peple.

¶ But here now furthermore what the aungel fpeketh in preifyng of this child Jefu : He fchal be greet / not in temporel lordfchippe and worldely dignite / for that he fchal forfake / bot he fchal be grete god and man / grete prophete in myracles worchynge / grete doctour in fothfast preching / and grete conquerour in myztily the deuel ouercomynge : and fo worthely he fchal be cleped the fone of the altherhizeft lord god / the whiche fchal zeue hym the fete of dauid / his fader : for he fchal take mankynde and be born in flefche by defcente of his auncetrye / and he fchal regne in the houfe of Jacob euermore / and of his kyngdome fchal be none ende. This hous of Jacob is gooftly holy chirche : in the whiche Jefu fchal reigne in trewe foules : firfte / ouercomynge fynnes and the deuel here in erthe by grace : and after / in heuene in bliffe with outen ende.

¶ Ber-
nardus.

¶ Here mayft thou fayen with feynt Bernarde defiryng in the the kyngdom of Jefu thus : Come / my lord Jefu / and putte away alle fclaundres of fynne fro thy rewme / that is

my foule / fo that thou mowe reigne thereynne as the oweth to doo : for couetife cometh and chalangeth his rewme in me : prefumpcioun coueyteth to ben my lord : pride wole be my quene : leccherie feith / I wole reigne : detraccioun / envye / wrathe / and glotonye ftryuen whiche of hem fchal principally regne in me : and I / in as moche as I may / a3eynftonde hem : bot thou my lord Jefu / deftroye hem in thy vertu / and take thou thy rewme and thy kyngdome in me : for I haue none trewe kyng but the / my lord Jefu.

¶ And whan the aungel had tolde thefe condicions / and the worthynes of this bleffid child Jefu / to that meke mayden marie / that was chofen to his moder : than fche fpak firft to the aungel / not dredynge of his wordes or of her conceyvynge / nor knowynge / nor forfakinge the preifynge byfore feide of his gretynge / bot willynge to be certified more pleynty of that fche dredde moft / that was that fche fchulde not lefe hir maydenhode / asked of the aungel the manere of hir conceyuynge in thife wordes : How and in what manere fchal this be done : fithen I knowe no man flefchely / and I haue made a vow to kepe me chafte to my lorde god with oute fayle / and I fchal neuere dele with man flefchely ? And than the aungel anwerde and feide to hir : It fchal be done by the worchyng of the holy gooft / that fchal lizten in to the in a finguler manere : and thorugh his vertu / that is altherhigheft / thow fchalt conceyue / favyng thy maydenhode : and therefore that holy thing that fchal be borne of the fchal be named goddes fone : and in confort furthermore here of / loo ! Elizabeth / thy cofyne / that is olde and was bareyne / hath conceyued a childe now fixe monthes paffed : for there fchal no thing be impossible to god.

¶ Now take here good hede and haue in mynde how firft all the holy trinyte is there abidyng a fynal answere

and assent of his bleffid dou3ter marye / takyng hede and byholdyng lykyngliche hir schamefast semblaunt / hir fad maneres / and her wise wordes : and furthermore howe alle the bleffid spirites of heuene / and alle the riztwis lyuyng men in erthe / and alle the chofen foules that weren that tyme in helle / as adam / abraham / dauid / and alle othere desireden hir assent : in the whiche stood the fauacioun of all mankynde : and also how the aungel gabriel stondyng with reuerence byfore his lady / enclynyng / and with mylde semblant abideth the aunswere of his message. And on the tother side take hede how mary stondest / sadly with drede and mekenes / in grete avifement / hauinge none pride ne veynglorie for alle the hize preisyng bifore seide : but tho fouereyn 3iftes of grace that sche hath herde 3euen to hir / that neuere weren 3euen to creature byfore / alle sche arette only to the grace of god. Lerne thou thenne by ensample of hir to be schamefast vertuoufly and meke : for with oute these two vertues maydenhode or virgynyte is litell worth. For as seint Bernard feith : Virgynyte is a faire vertue / but mekenes is a more necessarie : for thou mayst be fauf with outen the firste / but with oute that othere / that is mekenes / thou maist not. In so moche that I dar hardely saie that with oute mekenes the virgynyte of marie had not ben plesyng to god : for bot marie had ben meke the holy gost had not rested vppon hir / seithe feynt bernarde. At the laste / as the ende of the gospel feith / the mylde mayden marye / whan sche had herd and wisly vnderstonden the aungels wordes / by good avifement 3af hir assent in this manere / as it is written in her reuelaciouns : sche kneled doun with fouereyn deuocioun / and holdyng vp bothe hir hondes / and lifyng vp hir eizen to heuen / seide these wordes : Loo here the handmayden and the seruauant of my lorde : be it done to

¶ Ber-
nardus.

me and fulfilled after thy worde. And so in thise meke and lowe wordes of marye at the ende thou hast ensauple of grete mekenes / as thou haddeft in hir scilence at the bygynnyng. Lo / sche is chofen goddis moder / and of the aungel cleped ful of grace : and sche nempned hir self his honde mayden. And no wonder / for / as feynt Bernard feith / 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 preise mekenes in abieccioun / but it is a grete vertue and felden feyn / mekenes in worfchippe.

¶ Bernardus.

¶ Nota.

¶ Also sone thenne as sche had zeuen hir answere and assented in the wordes forseide / anone with oute dwellynge goddis sone entred into hir wombe : and thoru; worchyng of the holy goost was made man in verray flesche and blood taken of hir body : and not as othere children / conceyued and born by kynde / ben schapen / membre after membre / and after the soule sched in to the body : but anone at the firste instaunce 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 othere children done. So that at the firste he was ful perfite god and man / as wise and as myzty as he is nowe. And whan this was done / Gabriel / knelynge doun with oure lady / and sone aftir with hir rifynge vp / toke curteisly his leue of hir with a deuouzt and lowe bowyng to the erthe : and so vanyfchyng away fro hir with a swift flijzt toke his wey to heuene azeyne / tellynge and certifienge the holy courte of heuene his message fulfilled / and that that was done in erthe : and thanne was there a newe ioye and a newe feste and ful myche merthe and solemnyte. Afterward oure lady / fulfilled and enlawmed with the holy goft and in the loue of god more brennyng then sche was bifore / felyng that sche had conceyued

kneled doun and thonked god of that grete ȝifte / mekeliche byfechyng hym and deuoutliche preienge that he wolde fende hir grace and teche hir so / that alle that were after to come and to be done aboute his blessed sone that sche myȝte fulfill hem and doo hem withoute defauzte. And thus moche touchyng the gospel and the processe of the Incarnacioun of Jesu crist.

¶ Of the feste of the annunciacioun and of tho thinges that byfel that day.

¶ Secunda
pars.

Now take good hede and vndirstande how worthy this feste and this solempnite is: and haue therefore a gostly merthe and make a special feste / in thy soule thonkyng god ynwardely: for fuche was neuere herde bifore. For this is the solempnite of all the holy trinite / fader / and sone / and holy goft / by whom this fouereyn dede of the Incarnacioun was wrouȝt and fulfilled / as it is feide byfore. This also is a special feste of oure lady seynt marye / the whiche as this day was chofen of the fader of heuene in to his dere douȝter: and of the sone in to his mylde moder: and of the holy goost in to his special spoufe. This day also is a special solempnite 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 hize feste and a special solempnite of al mankynde: for this day was mankynde fouereynliche worschipped / in that it was oned and knetted to the godhede in crist withoute departyng. And this day bygan the hele and the redempcioun of mankynde / and the reconfilyng to the fader of heuene. For in to this tyme 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 therefore is this day skilfully called the plente of tyme to man. And so this day ouzte 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 ioyful 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 losfe that ioyful place of paradyse / and was dampned to deth with outen endynge. But this day the secounde Adam / crist 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 crosse / restored man to blisse and lyf euerlastynge. Also this day the firste womman / Eue / thoruz pride assentyng to the serpent / the deuel of helle / was cause of mannis dampnacioun. And this day the blessed mayden Marye / thoruz mekenesse trowyng to the aungel Gabriel / was cause of mannis saluacioun. And so this day hath man mater of grete ioye and of grete sorwe : firste of grete ioye for the fouereyne godenesse / worfchippe / and grace of gode done to hym ⁊ and also of grete sorwe for his grete synne and vnkyndnesse done to god aʒeynward. And thus myʒt thou haue thy contemplacioun of this day and of this bleffid feste of cristes Incarnacioun / and oure ladyes annuncia-
cioun.

¶ And for also moche as that bleffid gretynge of the aungel gabriel / wherwith we honouren and greten oure lady euery day / is grounded in this gospelle as thou hast herd byfore ⁊ therefore I schal telle the somwhat more here of / as me thinketh / to stere thy deuocioun the more in feienge of that gretynge / *Aue maria*. As I conceyue this gretynge in manere as holy chirche hath ordeyned it to be

¶ Tercia
pars.

D

- seide hath fyue parties : in the whiche mowen be vnderstande specially the fyue ioyes of oure lady / and in the fyue ioyes / fyue vertues that sche had in hem soueraynly aboute alle erthely creatures : the whiche ben mekenesse / chafteite / feith / hope / and charite. In the firste partie of this gretynge that standeth in these two wordes / Heyle marye / thou maist vnderstonde the firste ioye that sche had in hir annunciacion of Jesu gracious conceyunge / of the whiche mekenes was the ground / as thou hast herd bifore : and as thise wordes / Heyle marye / ben the firste and bygynnyng of this gretynge / 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 therefore in thise firste wordes / Heyle marye / skilfully thou maist vnderstonde the firste ioye that sche hadde in hir annunciacion of the conceyunge of hir blessed sone Jesu / and that specially thorow the vertu of mekenes. In the secounde partie that stant in these wordes / Ful of grace / may be vnderstande the secounde ioye that marye hadde in Jesu natiuitie and her ioyful berynge : in the whiche sche hadde souereynly the vertue of chafteite and of clenness : and therefore than was sche specially ful of grace / in that that sche / clene mayden and moder / bare with outen sorwe that neuere dide womman but sche al onely. In the thridde parte / that is in thise wordes / Oure lord is with the / may be vnderstonde the thridde ioye that sche had in hir sone Jesu glorious vprisyng / specially by the vertu of stedfast feith and trewe byleue. For fro his deth in to that tyme / he dwelled all only with hir by stedfast byleue that sche had in hym as god / whan that alle his apostles and disciples weren departed fro hym by mysbyleue / and despayre that he was god : and therefore
- ☩ Aue
Maria an-
nunciatio.
- ☩ Humil-
tas.
- ☩ Gratia
plena.
Natiuitas.
- ☩ Castitas.
- ☩ Deus
tecum.
Resurrec-
tio.
- ☩ Fides.

the feith of holy chirche tho thre dayes stood al only in hir: so that in that tyme it myzte specially be seide to hir / Oure lord is with the / that is to seie 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 these wordes / Blessid be thou in wommen / or elles / abouen all wommen / may be vnderstonde the ferthe ioye that sche had in the sijn of hir sone Jesu myztily to heuene vp stienge: in the whiche sijn the hope that sche hadde in his godhede was fulliche strengthed and confermed / feinge that othere wommen neuere did / whan that parte that he toke of hir in flesche and blood was bodely thoruz myzt of the godhede borne vp to heuene: and so hopynge with outen drede that sche schulde solwe after. Wele than myzt it be seide that tyme and now may to hir: Blessid be thou souereynly in wommen / feynge thi sone Jesu myztily to heuene vp stieng. In the fiste part / that is Blessid be the fruyte of thy wombe / Jesu / may be vnderstonden the laste ioye that sche had in hir blifed sone Jesu / whan he toke hir vp with hym to blisse and there worfchipfully coroned hir quene of heuene euerlastinge. Than was hire desire of loue fulfilled whan sche was endelefly thoruz plente of charite knytte to hir blessed sone Jesu / and he to hir / and so fed with that blessed fruyte that sche coueyted no more: for sche was ther thoruz filled of all goodnes / blis / and ioye with outen ende. And thus schortly in the fiftie partie of this gretynge / *Aue maria* / mowen be vnderstonde the fyue ioyes of blifed marie / with fyue vertues that sche had soueraynly in hem / as I haue now seide. The whiche greting after the comone vnderstondynge may be thus seide in Englishe tonge: Heyle marye / ful of grace / oure lord is with the. Blifed be thou souereynly in wymmen / and the fruyte of thy

¶ Bene-
dicta tu in
mulieribus.
¶ Ascencio.
Spes.

¶ Bene-
dictus
fructus
ventris
tui / Jesu.

¶ Assum-
pcio. Cari-
tas.

wombe / Jesu / euere bleffid be! And 3if the lifte in this gretynge specifye the fyue ioyes with the fyue vertues byfore feid / thow mayft feie thus in fchort wordes: Heile marie / mayden mekeft / gret of the aungel gabriel in Jesu gracious conceyuynge: Ful of grace / as moder chafte with outen forwe or peyne thi fone Jesu berynge. Oure lord is with the by trewe feith and byleue at Jesu joyful vprifynge. Bleffid be thou fouereinly in wommen by fadde hope feynge thy fone Jesu to heuene my3tily vp ftyenge. And blessed be the fruyte of thi wombe / Jesu / in euere laftyngge bliffe: thorw perfite charite the quene of heuene gloriously crownynge. Gete vs thife vertues as for oure fpede to thy fone Jesu and thy plesynge. 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 marye in the forfeide gretynge *Aue maria &c.* than was bifore writen to the Ankeresse as it fcheweth here. Chese he that lifte to rede or write this proceffe as hym femeth best / or in other better manere 3if he kan / fo that be it one be it othere that the ende and the entent be to the worfchippe and the plesynge of oure lord Jesu and his blessed moder marye. Sithen thenne the proceffe of the blessed Incarnacioun of Jesu / and the bygynnyng and mynde of the ioyes of his bliffed moder marye / and the gronde of faluacioun of mankynde is conteyned in this gofpel / as it is feide and thou haft herd bifore / with grete deuocioun and goostly desire ou3teft thou and euery cristen creature to here this gofpel and worfchippe therynne Jesu that fo bycome man for oure sake and his blessed moder marie / to whos worfchippe and profite of thy foule and myn this fchorte tretys be writen. Amen.

¶ Missus
est.

¶ How that oure lady wente to Elizabeth and mekely grette hire. Ca^m. iiij^m.

After the proceſſe of the Incarnacioun of Jeſu bifore ſeide / the bliſſed mayden marie hauynge in mynde the wordes of the aungele touchynge hir coſyne Elizabeth / ſche purpoſed to viſite hir ſorto 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 diſeſy way / but anone with haſte ſche wente : for ſche wolde not longe be ſeyen in the open amonge folk : and ſo ſche was not heuyed or charged by the conceyynge of hir ſone as comounly beeth othere wymmen : for oure lord Jeſu 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 vpon horſe / bot on foote. Sche ledeth noȝt with hir many knyȝtes and barouns / ne grete companye of bouremaydens and damyſeles : but ſothely there gooth with hir a wel better companye / and that is pouert / mekenes / and honeſte ſchamefaſtnes / ȝe and plente of alle vertues : and the beſte of alle / that is oure lord god is with hir. Sche hath a grete and worſchipfull companye / bot not of the vanyte and pompe of the world.

¶ Nota humilitatem marie contra pompam ſaeculi.

¶ And what tyme ſche come and entred in to the houſe of Zakarie ſche gret his wyf Elizabeth in this manere : Al heile / my dere ſuſter / Elizabeth. And anone here with Elizabeth / glad and ioyful and liȝtened thoruȝ the holy gooſt / roſe vp and clipped hir derworthely and tendirly / crienge for ioye and ſeienge thus : Bleſſid be thou amonge wymmen / and bleſſid be the fruyte of thy wombe ! And

wherefore / 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 that oure bleffid lady grette Elizabeth / John in his moder wombe was fulfilled with the holy goost / and also his moder : and not first the moder than the sone / bot the sone fulfilled / fillede the moder thoru; his desert in also moche as in hym was more fully the grace of the holy goost : and firste he felte and receyued grace : for as sche felte the comynge and presence of oure lady / so he felte the comynge of oure lord : and therefore he withynnesforth ioyed / and sche spake and prophecied with oute forth. Byholde now and take hede what and how moche vertu is in the wordes of oure lady / in that at one pronounsynge of hem is 3euen the holy goost : for sche was so fully replenysshed with hym that thoru; her merites and desertes the same holy goost also filled othere. Thanne to the wordes of Elizabeth / 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 fulfillynge that Canticle of gostly ioyenge and louynge / that is *Magnificat* as it is conteyned in the gospel. And whan sche had done they wenten to sitte to gidere : and oure ladye of hir fouereyn mekenes sette hir downe in the lower place at Elizabeth feete. But sche anone rifyng vp suffred not / but toke hir vppe : and so they seten down to gidre. And than asked oure lady of Elizabeth the manere of hir conceyunge : and sche a3eyn the manere of hir conceyunge : and so they tolden either to othir gladdely the grete goodnesse of oure lord and loueden and worfchippeden god of either concepcioun. And so in thonkyng god and gostly merthe they contynueden dayes and ny3tes. For oure ladye dwelled there the terme or tyme of thre monthes /

¶ Magnificat.

¶ Humilitas Marie.

feruyngē Elizabeth in all that s̄che myȝte / mekely / reuer- ¶ Nota
 ently and deuoutly / as a seruānt / forȝetyngē that s̄che was humili-
 goddis modir and quene of al the worlde. A lord god / tem Marie.
 what hōuse was that / or what chambre / and what bedde
 in the whiche dwelleden to gidre and reſteden ſo worthi
 moderes with ſo noble ſones / that is to ſaie Marie and
 Elizabeth / Jeſu and John ! And alſo with hem dwellyngē
 tho worſchipful olde men / zacharie and Joſeph. This was
 a bliſſed companye of men and wymmē and of children.

¶ In this forſeide proceſſe of the viſitacioun of oure ¶ N.
 lady we haue enſauple that it is leueful and ofte ſpede-
 fulle deuoute men and wymmē to viſite othere for edifica-
 cioun and gooftly recreacioun / and nāmeliche the ȝonger
 to elder : ſo that it be done in dewe tyme and with
 othere leful menes. And alſo that the ȝiſtes of grace
 mowen be notified to othere for edificacioun in tyme : ſo
 that it be not done for veyne ioye / bot only to goddes
 worſchippe. Als ȝif we take good entente to the wordes
 of marye and Elizabeth / alle they weren in lowyngē of
 hem ſelf / and to worſchippyngē of god / and magnifiēge
 hym in alle his werkes / and tellyngē his grete mercye
 ſchewed to mankynde to ſtire man to the loue and the
 worſchippe of god.

¶ Of the Natiuite of ſeynt John the Baptiſte. Forther ¶ B.
 more whan the tyme of Elizabeth was comen / ſche was
 liȝtened and bare hir child : the whiche in tokene of his
 grete holynesse / oure lady firſt liſt hym vp fro the grounde
 and after beſily dyȝt and treted as it longeth to hym : and
 the childe / as vnderſtondyngē what ſche was / ſette his eȝen
 ſadly vppon hir. And whan ſche wolde take hym to his
 moder / he torned his heued and his face to hir / als hauyngē
 in hir al onely his likyngē : and ſche gladly pleide with
 hym and louely clipped and kiſſed him. And here mowe

¶ *Benedic-
tus domi-
nus deus
Israel &c.*

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 clofed for vntrowynge / was than opened : and so he prophecied seienge : Blessid be oure lord god of Israel / for he hath visited thoru; grace / and made redempcioun of his puple. And so forth as it is conteyned in the gospel. And so in that hous thise two noble and worthy Canticles / that is to sayen *Magnificat* and *benedictus* / weren first spoken and made. And oure lady stondynge that tyme with ynne som curtyne / for sche wolde not be feien of hem that weren comen to the circumcisioun of that child John / lystened besily and herde ententifly 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 moost wise and ful of grace. And at the laste whan al this was done / sche toke hir leue at Elizabeth and zacharye / and blessid the child John : and so wente home a;eyn to hir owne hous in Nazareth.

¶ *Nota
paupertatem
Marie.*

¶ Now here bythenke we and haue in mynde the grete pouert of hir in this goynge a;eyn to hir owne hous : for there sche schal neyther fynde brede ne wyne ne othere necessaries / and therewith sche hadde neither possessiounis ne money. And whan sche hadde alle tho thre monthes dwelled with hem that were plenteuous and hauinge : now sche torneth a;en into her owne pouert and bare hous / where sche byhoueth to gete her lyflode with hir owne hondes and bodily trauaille. And herof moche ou;te we to haue compassioun / and be stired to the loue of vertuose pouerte by enfaumple of hir : blessid mote sche euere be. Amen.

¶ Hou Joseph thouȝte to leue priuely oure lady feint ¶ *Ca^m. v^m.*
Marye.

WHat tyme that oure lady and Joseph hir
spouse dwelleden to gidre / and hir bleffid
sone Jesu day by day encreffed bodily in his
modir wombe. At the laſte Joseph / feynge
hir grete with childe / and byholdynge hir not ones bot
oſte ſithes / was wonder fory and greetly deſtoubled / made
hir heuy chere and turned away his eizen oſte ſithe fro
hir / and as in a perplexite thouȝte what he myȝte beſt
doo. For on the tone ſide he ſawh hir lyf ſo holy and no ¶ *N.*
tokene of ſynne in hir / neither in contenance / neither
in word in ſpeche / nor in dede that he dorſte not openly
accuſe hir of avoutrie : and on that other ſide he knewe
nouȝt how that ſche myȝte conceyue bot by man. Wher
fore he thouȝt that he wolde priuely leue hir. Sothely it
may be ſeide of hym that is wriſten in the goſpel to his
preiſynge / that is to ſeie / that he was a riȝtwys man / that
ſchewede wele this dede of grete vertue. For ſithen com ¶ *B.*
ounly avoutrie of the womman is to the man occaſioun of
moſte ſchame / moſt forwe / and as a manere of wodenes :
neuertheles he vertuouſly tempered hym ſelf and wolde
nouȝt accuſen hir / nor venge hym ſelf : but patiently
ſuffring that ſemynge wrong / and ouercomyng hym ſelf
with pitee / thouȝt that he wolde priuely leue hir.

¶ This is an open enſauple of reproof to jelouſe men ¶ *Nota*
that ben ſo ſuſpicious / that at the leſte contenance or
louely ſpeche of her wiſes with othere men han hem ſuſpecte
of avoutrie. Alſo ȝif we take here good entent we mowen
ſee bothe in Joseph and alſo in marye a fructuoſe doctrine ¶ *contra*
how that we ſchulde patiently ſuffre tribulacion : and how
that god ſuffreth his choſen ſoules to be diſefed and tempted
for here beſte and to her mede. For wite we wele that alſo ¶ *zelotipos.*
¶ *Nota de*
tribulatione
pacienter
ſuſtinenda.
¶ *B.*

¶ Nota
humilita-
tem Marie.

oure lady was not here with oute grete difese and tribulacioun what tyme that sche sawh hir housbonde so distourbled : and neuertheles sche suffred and hilde hir pes mekely and kepte priue that grete gifte of god / and chese 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 mygte seme to hir preisyng / bofte or iactaunce.

¶ But her with sche prayed god that he wolde sende remedye in this caas / and that he wolde / as it were his wille / putte away fro hir and fro hire housbonde this tribulacioun and this difese. And so oure lord / that suffreth and ordeyneth alle thinges for the beste / to conforte of bothe sent his aungel : the whiche appered to Joseph in his slepe / 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 conceyued was not by man / but by the worchyng of the holy goost. And so after tribulacioun cam grete ioye and counfort. In the same manere it schulde falle with vs jif we kouthe wele kepe pacience in tyme of aduersite. For oure lord god after tempest sente softe and mery wedir : and it is no dowte that he suffreth none temptacioun falle to his chosen bot for her profizte. Than after this reuelacioun Joseph asked oure lady of this wonderful conceyuyng : and sche gladly tolde hym the ordre and the manere therof. And so Joseph dwelled and stood ioyfully with his blessed spouse / marye : and with chaste and trewe loue so feruently loued hir that it may not be tolde : and befily in alle thinges toke hede to hir : and oure lady azeynward tristily dwelled with him : and so in hir bothe pouerte they lyueden to gidre with grete gostly merthe. Here with also oure lord Jesu / as recluse and stoken in his moderes wombe the space of

nine monthes in manere of othere children / paciently and benignely suffreth and abideth the dewe tyme of his birthe.

¶ Lord god / how moche ouzte we to haue compaffioun that he wolde for oure fake encline vnto fo profounde mekenes! Miche ouzte we to desire and loue that vertue of mekenes ⁊ and 3if we wolde haue besily in mynde how that hi3e lord of fo grete maie3te fo myche lowed hym felfe / schulde we neuere be lifted vp to veyne pryde and reputacioun of oure felf. For of this one benefice of fo longe recludioun for our fake / we mowe neuere worthely doo fatisfaccioun or recompencioun 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 departe vs fro the world / fo that in this / thou3 it litel be / fomwhat we 3elde hym ⁊ that is to faie that we ftonde perfeuerantly reclufe in his feruice. For sothely this is al only his benefice of grace and not oure deferte / and that a grete benefice and worfchipful / in that that we ben not reclufe to peyne / but to grete fikerneffe ⁊ for we ben sette as in a hi3e and ftronge toure of religioun / vnto the whiche the venemous arowes of this wicked world and diftoublynge tempeftes of that bitter see mowe not atteyne or neyhe / bot in oure owne defauzte and foly. But

¶ Nota N.

for alfo moche as bodely enclofyng is litel worth or nouzt with oute goftly enclofyng in foule ⁊ therefore thou that art enclosed bodily in celle or cloyftre / 3if thou wolte be with Jefu vertuoufly enclosed in foule / firfte thou mofte with hym anentyfche thy felf in thyn owne reputacioun and bycome a child thorgh perfyzt mekenes. Also thou mofte kepe and loue fcilence / not fpekyng but in tyme of nede or edificacioun. And furthermore or thou be born / that is to fay or thou fchewe thy felf outward by word or by opinioun of

perfeccioun / thou moſte abyde the tyme of nyne monthes : that is while thou art noȝt perfyȝtly grounded in vertues and in knowynge of goddes lawe : for the noumbre of the x. comaundementis tokeneth the perfeccioun of the lawe / and therefore that that is laſſe tokeneth imperfeccioun. Wherefore 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 perfyȝtly growen and ſchapen in vertues withynneforth / he is vnable to ſtonde as a man in tyme of temptacioun by goſtly ſtrengthe and to profyȝte of othere and of hym ſelf. Wherefore cloſynge and with drawynge to oure power all oure mynde fro vanyte and luſtes of the world / beſye we vs to conferme vs in clenenes of herte to oure lord Jezu / that for oure ſake wolde be ſo cloſed in the wombe of his bliſſed moder marie. Alſo to ſtire vs to compaſſioun / and to ſuffre with Jezu penaunce and diſeſe in this worlde / we ſchulle confidere and haue in mynde that he was in conſtynuel affliccioun fro 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 vnworſchipped of ſynful men / and forſaken for mawmetrye and myſbyleue : and of that grete compaſſioun that he hadde to the ſoules made to his ymage / ſo wrecchedly and for the moſte parte dampned / this was to hym more peyne thanne his bodily paſſioun and dethe. For why to putte away myſbyleue and deſtroye this dampnacioun he ſuffred that deth and that paſſioun. And ſo ſchulde euery trewe loue of Jezu haue compaſſioun and be ynwardly ſorye / not only for the myſbyleue of Jewes and Sarazynes and her dampnacioun / bot alſo / and myche more / for the wycked lyuynge of vntrewe criſten men : in ſo muche that it ſchulde be to hym more paſſioun and

goostly difese whan he knewe or feie a soule periffhe thoruz dedly synne / than the losse of any worldely katel / or than his owne bodily deth. For that wole perfizte charite. And so in this forseide proceffe we haue profitable doctryne and good ensauple: first / in oure bleffid lord Jesu of penaunce suffrynge / of perfizte charite / and trewe compassioun: also in his moder marie of profounde mekenes and pacience in tribulacioun: and in hir housbonde Joseph of vertuous rijtwisnesse a3enst false suspecioun.

¶ And jif we wole wite why and wherto oure lady was wedde to Joseph / sithe he hadde nojt to doo with hir bodily / but sche was euere clene mayden: herto anfwerynge ben thre skilles: Firste / for sche schulde haue conforte and solace of man to hir bodily seruice and wittenesse of hir clene chafite: the seconde is / that the merueylous birthe of goddes sone schulde be heled and pryvey fro the deuel: and the thridde / that sche schulde not be defamed of avoutrie / and so / as worthy the deth after the lawe / be stoned of the Jewes. And thus endeth the firste partie of this booke that stant in contemplacioun for the Monday and for the tyme of Aduent vnto the Natiuite of oure lord Jesu / whos name with his moder marye be euere bleffid with outen ende. Amen.

¶ Of the Natiuite of oure lorde Jesu Criste.

WHat tyme that nyne monthes fro the concepcioun of bliffed Jesu drowen to ende Cesar Auguste / the Emperour of Rome / sente oute a maundement / or an heste / that all the world sugette to hym schulde be descryued: so that he myzte knowe the noumbre of regiouns / of citees / and of the heuedes longynge to hem that weren subdyte to the Emperour of Rome: and herfore he ordyned and

¶ B. Cap^m.
vj^m. Of the
natiuite.

bad that alle men where so euere they dwelleden schulde goo to the citee of hir firste birthe and propre lynage. Wherefore Joseph / that was of the lynage of dauid / whos citee was bethleem / toke with hym his spoufe / bliffed 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 ledyng with hem an oxe and an affe / 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 multitude that was there in the same tyme for the selue cause / they myzte gete none herborwe in none house but in a comoun place / bytwixe tweyne houses / that was heled aboue men for to stonde ther fore the reyn and was icleped a dyuerforie / they were neded to reste ynne and abide all that tyme. In the whiche place Joseph / that was a carpunter / made hem a clofere and a cracche for her bestes.

¶ Contem-
placio.

¶ Now take here good hede and haue inwardly compassioun of that blessed lady and mayden / marye : how sche so 3ong and of so tendre age / that is to saye of xv 3ere / and grete with childe as nyh the birthe / traueilleth that longe wey of sixty myle and ten or more in so grete pouerte : and 3it whan sche cam to the citee forseide there sche schulde reste / and with her spoufe asked herborgh in dyuers places / schamefastly as amonge vnkouthe folk / alle they werned hem and lete hem goo : and so for nede at the laste they toke as for herborgh that comoun place aforseide.

¶ But now furthermore to speke of the bliffed birthe of Jesu : 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

of that bliffed byrthe was come / that is to fay the foday
 at mydnyzt / goddis fone of heuene as he was conceyued
 in his moder wombe by the holy gooft with outen feede
 of man / fo goynge out of that wombe with outen trauaille
 or forwe / fodeynely was vppon hey at his moder feete.
 And anon fche / deuoutly enclynande / with fouereyne
 ioye toke hym in hir armes and fwetely clipping and
 keffynge leyde hym in hir barme / and with a fulle pap /
 as fche was tauzt of the holy gooft / wiffhe hym al aboute
 with hir fwete mylk : and fo wrapped hym in the keuer
 chiefes of hir heued and leide hym in the cracche. And
 anone the Oxe and the Affe / knelynge doun / leyden her
 mowthes on the cracche / brethyng at hir nefes vppon
 the child / as they knewen by refoun that in that colde
 tyme the childe fo fymply hiled had nede to be hatte in
 that manere. And than his moder knelynge doun wor
 fchipped and loued god / inwardely thonkyng and feienge
 in this manere : Lord god / holy fader of heuene / I thonke
 the with al my myzt that hafte zeuen me thy dere fone :
 and I honoure the al myzty god / goddes fone and myn.
 Jofeph / also honourynge and worfchippyng the childe
 god and man / toke the fadel of the Affe and made therof
 a kuffhyne oure lady to fitte on and a fuppoayle to lene to.

¶ And fo fat the lady of all the worlde in that fymple
 array beside the cracche / hauynge her mylde mode and
 her louely eizen / with her inward affeccion / vppon her
 fwete derworthe child. But in this pore and fymple worldly
 araye / what goftly riches and ynward confort and ioye
 fche hadde may no tunge telle. Wherefore zif we wole
 fele the trewe ioye and conforte of Jefu / we moft with
 hym and with his moder loue pouerte / mekenes / and
 bodily peneauce / as he zaf vs enfample of alle thife here
 in his birthe and firft comynge in to this worlde. For of

¶ De pau-
pertate.
Bernardus
sermone
quinto de
Natiuitate.

the firste / that is pouerte / seynt Bernarde in a fermoun of the Natiuite of oure lord / tellynge how he was born to comforte of mankynde / seith in this manere : Goddes sone comforteth his peple. Wolt thou knowe his peple ? That is of whom speketh Dauid in the psawter and seith : Lorde / to the is bylaste the pore puple. And he hym self seith in the gospel : Woo to 3ow riche men that hauen 3oure comforte here. For how schulde he comfort hem that hauen here her owne comforte ? Wherefore cristes innocens and childhode comforteth not iangeleres and grete spekeres : cristes wepynges and teris comforteth nojt dissolute lawes heres : his symple clothinge comforteth not hem that gone in proude clothynge : and his stable and cracche comforteth nojt hem that louen first feetes and worldes worfchippes. And also the aungels in cristes Natiuite apperynge to the wakyng sचेephirdes conforten none othere but the pouere trauailloures : and to hem tellen they the ioye of newe list / and nojt to the riche men that hauen her comforte here.

¶ Ber-
nardus.

¶ 2^m. Hu-
militas.

¶ Also as to the secoude : we mowen see at this birthe / bothe in crist and in his moder / perfijt mekenes : for they were not squeymous of the stable / nor of the bestes / nor of hey and fuche othere abiecte simpilnes. But this vertu of mekenes bothe oure lord and oure lady kepten perfijtly in alle her dedes / and commenden it foueraynly to vs : wherefore be we aboute with al oure myjt to gete this vertue / knowynge that with outhen it is none saluacioun : for there is no werk or dede of vs that may plese god with pride.

¶ 3^m. Cor-
poralis
affliccio.

¶ Ber-
nardus
serm. 2^o.
Nat.

¶ 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 seynt Bernard seith thus : Goddes sone when he wolde be born / that hadde in his owne fre wille to chese what tyme he wolde take therto / he ches that tyme that

was moost noyous and harde / as the colde wynter / name-
liche to a 3ong childe and a pore wommanes sone / that
skarfly hadde clothes to wrappe hym inne / and a cracche
as for a cradel to laye hym inne ⁊ and jit thowh there was
fo moche nede / I fynde no mynde of fures or pilches.
And sithen crist that is not begiled chas that is most hard
to the flesche / sothely that is best / most profitable / and
rather to be chosen ⁊ and who so techeth or biddeth othere
he is as a false deceyuere to be fledde and forsaken. Al
this seith feynt Bernard. And thus myche of these vertues
at this tyme.

¶ Nota
Bern.

¶ Goo we nowe furthermore to speke of the forseide
blessid natiuite of crist. What tyme that oure lord was
fo borne / the grete companye of aungeles that there weren
honourynge / louynge / and worschippyng her lord god /
wenten anon to the schypherdes that weren there beside /
aboute a myle fro Bethleem / tellynge hem that birthe of
her saueour and also the place therof by one of hem
apperynge with grete lizt / peraunter gabriel that was
special messanger of this werk. And therwith al that
multitude of aungels token vp that newe joyful song /
seyenge / as the gospel telleth in thise wordes: Joye with
outen ende be aboue in althere hi3est heuen to god ⁊ and
in erthe pees to all men that ben of good wille. And so
with that ioyful song and moche merthe they wente vp in
to heuene / tellynge her othere felawes these newe ioyeful
tydynges of her lordes blifed birthe. Wherof al the court
of heuene / ioyeful and gladde more than tonge may telle
or herte thenke / makyng a solempne feste / and devoutly
thonkyng the fader all my3ty god / as we mowen deuoutly
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 blifed

1. 14

E

¶ Ad
Hebreos
primo.

moder. Herto accordynge speketh the apostle seynt poule in his pistle / ad hebreos primo / feyenge : That whan the fader of heuene brouz̄te his first gotten sone in to this worlde / he bad that all the aungels of god schulde worschipp him. Also the hyrde men / after the aungels weren passed fro hem / comen and worschippeden the child / tellynge openly what they herden of the aungels : and his dere moder / as sche 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 sone. Thus myche and in this manere we mowen haue in conzemplacioun touchynge the proces of the blifed natiuite of oure lord Jesu. And furthermore touchynge the solempnite and the worthynesse of this feste and this hize day / we schullen haue in mynde that this day is borne the kyng of blis and the sone of almyzty god / lorde of alle lordes / and makere and gouernour 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 bifore in the Incarnacioun : wherfore this day the aungeles songen that ioyful songe *Gloria in excelsis &c.* / as it is i-seide bifore. This day / as holy chirche syngeth in the office of the masse / after the prophecie of ysaie / a child is borne to vs that is like to vs in his manhede : and a sone is zeuen to vs that is euene to the fader of heuene in his godhede. Also this day the sonne of riztwisnesse / that was first vnder cloude / sprang openly his bemes of mercy and the list of his grace in alle the world. And so this day was seien that blessed newe s̄zt that neuere ere was seien in erthe / that is to faye god almyzty in mannis liknes. This daye also bifelle the tweye grete wondres that passen al kynde and al mannis wit : the whiche mowen all only be conzueyed thoruz trewe byleue / that is to seie that god is

borne ⁊ and a mayde with oute forwe or blemyschyng of hir maydenhede hath born a child / wherfore this day had s̄che that fecoude fouereyn ioye in s̄elyng done in dede that s̄che ȝaf seithe to / spoken bifore and byh̄yt by the aungel at her conceyvyng. And so to all mankynde this is a daye of grete ioye and a grete feste / bothe of god all myȝty / and of his bliffed moder marie / as it was seide bifore in the feste of Incarnacioun : for alle the skilles that there were seide bygan there and here more pleynty fuld ⁊ ioyne that to this and than it wil schewe pleynty. In tokene also and witnessyng of this wonderful birthe aȝenst kynde / at Rome that day out of a tauerne spronge a welle of oyle ⁊ and in the same citee an ymage of gold with a temple that was cleped the euerlastyng temple of pees / for also moche as it was prophecied that it schulde neuere falle adoun til a mayden bare a sone / this day fel down both to gidre anone as crist was born. In the whiche place is now made a chirche in the worschippe of oure lady seynte marie / whos name with hir bliffed sone oure lord Jesu be now and euere with outen ende. Amen.

¶ Nota bene hic.

¶ Of the circumficion of oure lorde Jesu.

IN the viij day that the child was born he was circumfided after the biddyng of the lawe. And so in this day twayne grete thynges were done that we owen to haue deuoutly in mynde : the firste is that the bleffid name Jesu / that was euere with oute bygynnyng ȝeuen to hym of the fader of heuene / and also of the aungel cleped and tolde or he were conceyued / this day was openly declared and nempned ⁊ and he therwith specially cleped Jesu / that is also moche to fay as faeoure. And this name resonably is aboue alle names ⁊ for as the apostle Petre seith / there is none othere name vnder heuene in the whiche we owen to

¶ Ca^m. vij^m.

¶ Primum.

¶ Ber-
nardus
super Cant.
¶ Secun-
dum.

be faued. Of the whiche name and the grete worthyneffe and vertue therof seynt Bernard speketh deuoutly by pro-
 cesse that schal be seide after. The secoude thing that was done this day worthy to be had in mynde is that this day oure lord Jesu bygan to scheden his precious blood for oure sake. He bygan be tyme 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 ouzte we to haue compassioun and wepe with hym / for he wepte this day ful fore. And so in these grete festes and solempnites we schulde make moche merthe and be ioyful for oure hele : and also haue ynward compassioun and sorwe for the peynes and angwische that he suffred for vs. For as it is seide bifore / this day he sched his blood whan that / after the rit of the lawe / his tender flesch was kutte with a scharpe stonen knyf : and so that 3ong child Jesu kynde-
 liche wepte for the sorwe that he felte there thoruz in his flesche : for withouten dowte he hadde verray flesche and kyndely sufferable as haue othere children. Schulde we than not haue compassioun of hym ? 3is sothely : and also of his dere moder : for wel mowe we wite that whan sche seih hir louely sone wepe sche myzte not withholde wepynge. And than mowe we ymagyne and thynke how that litel babe / in his moder barme / seyng hir wepe / putte his litel honde to hir face as he wolde that sche schulde not wepe : and sche a3eynward / ynwardely stired and hauinge compassioun of the sorwe and the wepynge of hir dere sone / with kiffyng and spekyng confortid hym as sche myzte. For sche vnderstood wel by the Inspiracioun of the holy goft / that was in hir / the wille of hir sone / thowh he speke not to hir : and therefore sche seide : Dere sone / jif thou wilt that I cefe of wepyng / cefe thou also of thy wepyng : for I may not bot I wepe / what

tyme that I see the wepe. And so thoru; the compassioun of the moder the childe cesed of lobbyng and wepyng. And than his moder / wypyng his face and kyssyng hym and puttyng the pappe in his mouth / comforted hym in alle the maneres that sche myzte; and so sche dede as ofte as he weped. For as we mowen suppose he weped ofte sithes / as othere children done / to schewe the wretchednesse of mankynde that he verrayly took; and also to hyde hym fro the deuele / that he schulde not knowe hym as for god. And thus moche suffiseth feide at this tyme of the circumficioun of the olde lawe; and we haue in that stede baptisme ordeyned by crist / that is the sacrament of more grace and lasse payne. Bot for that bodily circumficioun we schulle haue gostly circumficioun / that is kuttyng away fro vs alle superflue thinges that disposen to synne / and holdyng with vs as in affectioun oneliche that is nedfulle to vertuous luyng. For he that is truly pore is vertuously circumfidid; the whiche circumficioun the apostle techeth in these wordes whan he seith: That we hauyng mete and drinke and clothing / we schulde hold vs paid. This also gostly circumficioun nedeth to be in alle oure bodily wittes / as in seyng / heryng / touchyng / and othere; that is to seie / that we in alle these eschewe superfluyte and kepe skarste / and namely in spekyng; for moche speche with oute frute is a grete vice and displeyng to god and man / and token of an vnstable and dissolute herte: as a;eynward / silence is a grete vertue / and for greet cause 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.

¶ Causa
ploratus
Christi.

of
St. Lawrence

¶ Ca^m.
vij^m.

¶ Of the Epiphanye / that is the open schewynge of oure lord Jesu.

¶ Primum
festum.

FIrste touchinge this solempne day and worthy feste / we schulde vnderstonde that there is none feste that hath so moche dyuers seruise in holy chirche longyng therto as this feste hath: not for it is more worthy than othere / but for many grete thinges byfelle and were done in this day specially touchynge the state of holy chirche. As first vnderfondynge that holy chirche here in erthe stante in tweie manere of peple: that one is of hem that comen of the Jewes that hadden Moyfes lawe and weren circumsided: that othere is of the remenaunte that weren not circumsided and were icleped gentiles. This day / that is to say the xiiij day fro the Natiuite / acountyng that self day / the blessid child Jesu schewed hym as god and man specially to the kynge that weren of the gentiles / and in her persone holy chirche nowe cristened / that is principally gedered of the multitude of gentiles / was this day rescyeued and accepted of god to trewe byleue. For the day of his Natiutie he appered and schewed hym specially to the Jewes in the persone of the hirde men: the whiche Jewes for the more parte rescyeueth not goddes worde and byleue. But this day he schewed hym to the gentiles / of whom we comen that ben nowe his chosfen chirche. Wherefore this feste is specially and propurly the feste of holy chirche of trewe cristen men.

¶ Secun-
dum.

¶ The secounde thing that was done this day touchinge holy chirche is that sche was this day gostly wedded to criste / and trewely knytte to hym by the bapteme that he toke this day / xxix 3ere astir complete: for in the bapteme ben soules wedded to crist / and the congregacioun of cristen soules is cleped holy chirche that by bapteme is

waschen and made clene of the filthe of synne and clothed newe in vertues.

☉ The thridde thing is that / that same day a twelfmonthe / ☉ *Tercium.* that is to saie a 3ere after the baptisme of crist / he wrou3t the firste miracle at the bridale / turnynge water into wyn : by the whiche is vnderstonden also the goostly bridale of holy chirche.

☉ The ferthe thing that byfel in that day is / as Bede ☉ *Quar-* seith / that in that same day a 3ere after oure lord Jesu *tum.* wrou3t that grete myracle sedyng the grete multitude of puple with a fewe loues and a fewe fisches. But the firste thre ben reherfed this day in holy chirche and not this ferthe.

☉ Loo how worschipful this day is ! the whiche oure ☉ *Contem-* lord god ches specially to worche thereynne so many grete *placio.* and wonderful thinges. Wherefore holy chirche / considerynge so many grete benefices done to hir this day of hir goostly spoufe Jesu criste / by waye of dewe kyndenes maketh grete merthe and solempnite in this day. But for also moche as principally and most specially the solempnite of this day stant in the mynde of the firste / that is the worschippyng of the kynges and her offrynges : therefore speke we furthermore of the contemplacioun her of / leuing the remenaunt at this tyme. And so ymagyne we and sette we oure mynde and oure thou3t as we were present in the place there this was done at Bethleem / byholdynge how these thre kynges comen with grete multitude and a worschipful companie of lordes and othere seruantes : and so by token of the sterre first ledynge and after restynge vppon that place that the child Jesu was ynne / there they lijten doun of the dromondes / that they riden vppon / byfore that sымple hous and manere of stable / in the whiche oure lord Jesu was borne. And than oure lady / herynge grete

noyfe and fteryng of peple / anone toke hir fwete child in to hir barme. And they comynge in to that hous / also fone as they feien the child they kneled adoun and reuerently and deuoutly honoured hym as kyng and worfchipped hym as god. Lord god / how grete and how fad was her feith and byleue that fuche a litell childe fo fympilly clothed / founden with fo pore a moder / in fo 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 sothfastly bothe two. This was a grete goodnes of oure lord / ordeynynge fuche forlederis and fuche bygynneres of oure bileue : and fo hit byhoued to be. Furthermore touchynge 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 anfwerynge / tolde hem of al as it nedeth : and they zeuen ful credence and bileue to al that sche seide. And for also moche as they weren clerkes and men of grete wifdome / therefore we mowe suppose 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 spekyng in bothe parties : first / how reuerently and how curteisly thei speken and asken her questiouns : and on that other side hou oure lady / with a manere of honeste schamefastnesse holding downe her eizen toward the erthe / speketh and answereth / saddely and schortly / to her askynges : for sche hath none likynge to speke moche / or elles to be seen : neuertheles oure lord ʒaf hir strengthe and special comfort to speke more homely to hem by cause

that they representen holy chirche that was than to come of the gentiles / as it is seide bifore.

¶ Byholde also the childe Jesu / how he speketh not / but stant with a manere of sad semblant and glad chere / and als he vnderstood hem / louely lokynge vpon hem : and thei haue grete likynge in the sȳt of hym / not only goostly in foule of his godhede as illumyned and tauȳt of hym / but also in his bodily sȳt with oute forth : for as Daudid witnessith : He was faire and louely in body byfore alle mennis sones.

¶ And so whan they weren gretly comforted by hym / thei maden her offrynge to hym in this manere / as we mowen suppose. They openeden her cofres with her tresoure and spredynge a tapite / or a cloth / byfore the childes feete oure lorde Jesu / they leiden there vpon and offreden echone of hem golde / encense / and myrre / and that in grete quantite / nameliche of the gold : for elles as for a litel offrynge it hadde nouȳt neded hem forto haue opened hir tresoure cofres / as the gospel seith / but here awmeneres / or her tresoreres / myȳt listly haue had it in hande and taken it hem bot for the ȳstes and the quantitees weren grete by refoun / as it is seide. And whan thei hadden thus offred and leide her ȳstes bifore hym / then reuerently and deuoutly fallynge doune they kiffeden his feete : and than peraunder the child / ful of wisdom / forto comforte hem more and strengthe hem in his loue ȳaue hem his hand to kisse / and after blessed hem therwith. And so they reuerently enclynyng and also takynge her leue at his moder and Joseph / with grete ioye and goostly merthe / as the gospel seith / turneden aȳen in to hir owne cuntre by a nother way. What that thise thre ȳstes offred of thise kynges bytoken gostly / and many other thinges that the gospel more ouer telleth / as it is expowned by

holy doctoures / is sufficiently and fully written in manye
othere places ⁊ wherfore we passen ouer al that here.

¶ Nota de
pauper-
tate.

¶ But what hope we was done with that golde of so grete
prife? Whether oure lady referued it and putte it in tresorie/
or elles bouthe therewith londes and rentes? Nay/ nay/ god
forbede! for sche that was a perfite loue of pouerte toke
none hede of suche worldly goodes. But what? Sche /
louinge pouert / and vnderstondynge also hir bleffid fones
wille / not onliche thoru; his Inspiracioun techynge hir in
soule with ynne forth / bot also 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 spittinge there vppon / with ynne a fewe dayes and
schorte tyme sche 3af it al to pore men ⁊ for the keypnge
therof that litel tyme was to hir a gret burthen and heuy
charge. And that semeth wele ⁊ for sche made hem so
bare of money that whan sche schulde go to the temple
forto be purified / sche had nojt wherwith to bigge a lombe
forto offre for hir sone / but only bouzte turtles / or dowfes /
of litel prys / that was the offrynge of poore folk after the
lawe. And so we mowe resonably bileue that the offrynge
of the kynges was grete and riche / and that oure lady /
louynge pouert and ful of charite / 3af it in haste to pore
men / as it is seide ⁊ so that here is schewed a grete
precony and worthy ensauple of pouert. Also 3if we
take here goode hede we mowe sene open ensauple of
perfite mekenes ⁊ for there beth manye that holden hem-
self lowe and abiecte in her owne herte / and ben not
eleuate by pride as in her owne herte sizte / but neuer-
theles they wolde not be seyn suche in other mennis sizt /
nor mowen not suffre to be despised or scorned of other ⁊
and also they wolde not that her vnworthines and her
defauytes were knowen of othere / lest they were despised

¶ Nota de
perfecta
humilitate.

or reproved of hem. But thus didde noȝt this day that child Jesu / lorde of all othere ⁊ for he wolde that his lowenes and abieccioun were knowen and seen to his and to othere / and that not to sȝmple 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 fuche a caas and tyme ⁊ in the whiche by refoun it was moche to drede / that is to say lest the comynge fro so fer and fyndynge hym that thei fouȝten / kyng of Jewes / and whom they troweden alle myȝty god / liggynge in so sȝmple array and so grete abieccioun / by that sȝmple sȝt supposynge hem disceyued and holdynge hem self as fooles schulden gone away with oute deuocioun and bileue. But not forthy the mayfster of mekenes and louer of sympilnesse lasse not to fulfille the perfeccioun therof / ȝeuyng 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 sȝmple and abiecte in the sȝt of othere. That vertue of perfite mekenes he graunte vs thorugh his grace that so wolde meke hym for oure sake / oure blessed lord Jesu. Amen.

¶ Nota.

¶ De mora domine apud presepe continetur in proximo capitulo excepta meditatione de ministerio suo et sollicitudine circa puerum Jesum / de quibus poterit quis facilliter meditari.

¶ Of the purificacioun of oure lady seint Marie.

¶ Ca^m.ix^m.

After the kynges had performed her offerynges / and weren gone home aȝeyne in to her owne cuntrey / as it is seide ⁊ ȝit stode that worthy lady of all the world in that sȝmple herborwe with hir bliffed sone Jesu and her housbonde / that holy olde man Joseph / at the cracche paciently abidyng vnto

¶ Nota
contra
singulares.

the fourty day ordeyned by the lawe to hir purificacioun / as sche were an other womman of the peple defoyled thorugh synne / and as the childe Jesu were a pure man / and not god / nedy to kepe the obseruance of the lawe. But why hope we that thei diden thus? Sothely for enfaumple 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 wole be isene more worshippful than othere and sengler abouen othere: but this suffreth 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 Josef / and toke the wey fro bethleem in to Jerusalem / that is aboute fyue or sixe myle / there to presente the childe and offre hym to god.

¶ Contem-
placio.

¶ Now lete vs here goo with hem by deuoute contemplacioun: and helpe we to bere that bliffed birthen the child Jesu in oure 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 bouzten tweyne turtles / or elles tweie dowue briddes / to offre for hym as the manere was for pore folke: and therefore 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 rixtwys man Symeon / ladde in spirit by the holy goost / came in to the temple to see that he had longe tyme desired / crist goddes sone / after byhest and answere of the holy goost. And anone as he cam and had the sibt of hym / knowynge hym by

the spirit of prophecie / he kneled doun and deuoutly honoured and worfchipped hym as he was in his moder armes borne: and the child bliffed hym and / lokynge vppon his moder / bowed toward hym in token that he wolde goo to hym: and so the moder vnderftondynge the childes wille and therof wondrynge toke hym to fymeon: and he with grete ioye and reuerence clippyng hym in his armes rose vp / bliffynge god and feienge with glad spirite: Lord / I thonke the: for now thou leteste thy feruaunte after thy word in pees: for why I haue seen with myn eizen thyn bliffed sone / oure faeoure. And afterward he prophecied of his passiou and of the forwe therof / that schulde as a fwerd perce and wounde the moder herte. Herwith also that worthy wydowe Anne / the prophetisse / came to hem in to the temple / and / worfchippynge the child / sche prophecied also of hym and spake of redempcioun that was to come by hym to mankynde. And the moder wondrynge of alle these wordes kepte hem by good entente pryuely in her herte. And than the child Jesu strecching his armes toward his moder was bytaken to hir azen. Afterward they zeden in manere of proceffioun towarde the auter with the childe: the whiche proceffioun is represented this day in alle holy chirche with list born to goddis worfchippe. And than they wente in this manere: firste / tho tweyne worfchipful olde men / Joseph and fymeon / goon bifore / joyfully holdyng either other by the hondes and with grete myrthe syngynge and feienge: Lord god / we haue resceyued this day thy grete mercy in myddes of thy temple / and therefore after thy grete name / so be thy louynge and thy worfchippe in to the ferthest ende of al the worlde. After hem foloweth the bliffed moder and mayden marye berynge the kyng of heuene / Jesu: and with hir on the one side gothe

☩ Suscepimus deus
mifericordiam tuam.

the worfchipful wydewe Anne / with grete reuerence and vnſpekeable ioye louynge and preifynge god. This is a ſolempne and a worfchipful proceſſioun of ſo fewe perſones / bot grete thinges bytokenynge and repreſentyng: for there ben of alle ſtates of mankynde ſome / that is to ſaie of men and wommen / olde and yonge / maydenes and wydewes. Furthermore whan they weren comen to the auter of the temple / the moder / with reuerence knelynge downe / offreth hir ſwete ſone to the fader / god of heuene / ſeienge in this manere: Taketh now / hiȝeſt fader / ȝoure owne dere ſone / whom I offre here to ȝow after the biddyng of ȝoure lawe: for he is the firſte born of his moder: bot / gode fader / I byſeche ȝow that ȝe ȝeue him aȝen to me. And than ſche riſynge vp laſte hym vpon the auȝter. A lord god / what offryng is this! Sothely there was neuere ſeien ſuche another fro the bygynnyng of the world / ne ſchal neuer after in to the endynge. Now take we here goode hede hou the child Jeſus ſitte vpon the auȝter as it were another childe of the comoun peple / and with that loueliche face and ſadde chere he loketh and byholdeth vpon his dere moder and othere that there were preſente: patiently and mekely abidyng what thei wolden doo with him. And therewith weren brouȝt the preoſtes of the temple / and the child / lord of al the worlde / was bouȝt aȝen as a ſeruaunt for .v. penyes / that weren cleped cicles / a manere of money / after the lawe as othere. And whan Joſeph had paied that money for hym / the moder / oure lady / toke aȝen with ful glad wil hir bleſſid ſone. And after / ſche toke the forſeide briddes of Joſeph / and knelynge adoun and liſtyng vp her eyzen deuoutely vnto heuene / holdynge hem in her hondes offred hem / ſeienge thus: Al miȝty and merciful fader of heuene / vnderfonge ȝe this litel ȝiſte and offeryng / and

the firste 3ifte that 3oure litel child this day presenteth vnto 3oure hi3e maieste of his symple pouerte. And therewith also the child Jesu / puttyng his hondes to the briddes and lifyng vp his eizen to heuene / speke not / but schewed contenance of his offryng with the moder : and so thei leiden hem vppon the auzter. Now here takynge hede what they ben that thus offren / that is to saie the moder and the sone : trowe we whether that offryng / thou3e it were litel / my3te be forsake ? Nay / god for bede. But we schulle fully trowe that it was by aungels presented vppe in to the court of heuene / and thereof the fader of heuene ful gladly accepted / so that alle the blifed company of heuene there thoruz was reioysed and gladed.

¶ Aftir this was done / and so the lawe of god fully kepte / as it is seide / in alle that longed to the child fro his birthe in to this tyme / oure lady with hir blifed sone and hir spouse Joseph toke the wey fro that citee of Jerufalem homward into Nazareth. But by the weie sche visited hir cosyn Elifabeth / desiryng also to see John / hir sone / that sche loued specially. And what tyme they meten to gidre they maden grete ioye / and nameliche Elifabeth whan sche sawe that bleffid s3st of the childe Jesu : by vertu of whome in his firste concepcioun John in her wombe reioysed / and sche also replenysched with the holy goost. Also the childre / Jesu and John / when they weren brou3t to gedere thei kiffeden othere louely and with lawhyng chere and maden moche merthe to gidre : bot John / as vndirftondyng his lorde / had hym alwey in countenance / as with reuerence to hym. And what tyme they had rested hem there certeyn dayes / oure lady with hir child and Joseph wenten forth on her wey toward Nazareth / as to her home and reste : but 3it fel no reste to hem as it schal schewe after.

¶ Now 3if we take good entent to the forfeide proces / and hou longe tyme they haue leyne oute of her owne hous in so grete pouerte and fympleness / by resoun we schulde be stired to compassioun / and to lerne by ensaumple of hem mekenesse / pouerte / and buxumnesse : that weren openly schewed in her fymple dwellynge / in her pore offrynge / and in the lawe keypynge. And furthermor

¶ Nota. as the worldly men maken bodely myrthe in this tyme of cristemasse / fro the Natiuite in to this day or feste of the purificacioun / that is icleped Candelmasse / so schulde euery deuout soule in this tyme specially / with deuocioun and gostly merthe in soule / worschippe and honour that bliffed child Jesu and his moder marye : vifitynge hem by contemplacioun and some deuowte prayer / at the leste ones on the daye / as they seien in spirit oure lady with her child liggynge at the cracche : hauynge therwith in mynde the mekenes / the pouerte / and the buxumnesse of hem / as it is seide : and louynge hem and keypynge hem vertuously in dede. Amen.

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

¶ Secunda
pars.

¶ Incipit fecunda pars pro die Martis.

¶ Cam. x^m.

¶ Of the fleynge of oure lorde Jesu in to Egipte.

WHan oure lady with hir childe and Joseph weren toward Nazareth / as it is seide bifore / not knowynge 3it the priue counseile of god here of / that herodes the kyng purposed to fle the child Jesu : the aungel of god appered to Joseph in his slepe / biddinge that he schulde fle in to Egipte with the child and his moder / for herode wolde seche the child

to flee hym. And anon Joseph wakyng of his flepe cleped oure lady and tolde hir thise hard tydings: and sche in all haste toke vp hir dere sone and bigan to goo: for sche was ful fore agast of this word / and sche wolde not as sche myzte not be feien necligent in the keping of hym. Wherefore anone in that nyzt thei token the way toward Egipte. And so fled that grete lorde the pursute of his seruaut / 3e more properly the deueles seruaut: trauallynge with hym his 3onge 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 sawe the space of xij or xv dayes iournees of a comune currou: perauenture it was to hem the trauaile of two monthes and more. And that way / as it is seide / was by that deserte in the whiche the children of Israel ladde oute of Egipte dwelleden xl 3ere. Lorde / hou did thei there of hir liflode? or where rested they and were herborwed in the nyztes? For in that wey fond they ful fildome eny house. Here ouzte we to haue inwardly compassioun of hem / and not to be loth or thenke trauailous to do penaunce for vs self: sithen othere token so grete and so ofte trauaille for vs / namely thei that weren so noble and so worthy. Also in this forseide processe 3if we take goode hede we mowe see many goode enfaumples and notable doctrines to vs. Firste / 3if we take hede hou oure lord Jesu toke in his owne persone somme tyme prosperite and welthe / and sum tyme aduersite 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 discomforte abide with pacience the tyme of prosperite and of comforte: and so a3enward on that other side. And 3if thou wilt see enfaumple hereof in Jesu / loo firste in his birthe /

¶ Notabilia
iiij^{or}.

¶ Primum.
Pacientia
inter pro-
spera et
aduersa.

he was magnified to the hirde men as god / and honoured and worfchipped of hem as god with ioie ⁊ and sone after he was circumcised as a symple fynful man with forwe. After / the kynge comynge to hym worfchipped hym fouereynly bothe in her perfonen and in grete ȝiftes ⁊ and ȝit dwelled he stille in that stalle amonge bestes / in pouerte / wepinge as another child of symple man. After that he was presented in the temple with ioie / and grete thinges were prophecied and spoken of hym / as of god almyȝty ⁊ and now he is beden of the aungel to fle fro herode in to Egipte / as he were a pure man with outen myȝt. And so furthermore we mowe fynde in alle his lyf prosperite and aduerfite imenged to gidre / to enfauple and techynge of ys ⁊ for he sente vs dyuers comfortes to lyfte vp oure hope that we falle not by despeire ⁊ and therewith he sent vs tribulacioun and discomfort to kepe vs in mekenes / that thereby knowynge oure owne wrecchednesse we stande algate in his drede.

¶ Nota.

¶ Secundum. Nota, De humilitate.

¶ The secoude lessoun that we mowe lerne in this forseide processe is touchynge the benefices and the special comfortes of god / that he that feleth hem specially be not thereby eleuate in his owne sȝt as holdynge hym more worthy than another that hath hem noȝt. And also he that feleth not suche special ȝiftes or comfortes be not therfore cast down by forwe or envie to hym that hath hem ⁊ for as we see here the aungeles apperynge and spekyng of the childe weren to Josef / and not to oure lady ⁊ and natheles ȝit was he moche lasse in meryte and more vnworthy than sche. Also here we mowe lerne that he that feleth suche special ȝiftes of god / though he haue hem not algate as he wolde and after his desire / that there thorouȝ he grucche noȝt / nor be not heuy by vnkyndenes aȝenst god ⁊ for not withstondynge that Josef was so nyhe and acceptable

¶ Nota bene.

to god / neuertheles the apperynges of the aungel and the reuelaciouns were not done to hym openly and in wakyng / bot in manere of dremes and in his fleping.

¶ The thridde notable thing that we haue enfaumple of here is how that oure lord fuffreth his derlynges to be difefed here thorū perfecuciouns and tribulaciouns: and that ſcheweth wele here in marye and Joſeph. What tyme they knewen the child ſouʒte to be flayne: what myʒt they here more forwefulle? For thouʒ it ſo were that thei knewen and wiſten wele that he was goddes ſone / neuertheles the ſenfualite and the reſoun of hem myʒte kyndely be deſtourbeled and meued to ſeie in this manere: Lord god / fader all myʒty / what nede is it to thy bleſſed ſone / that here is to flee / as thou myʒteſt not defende hym fro his enemyes and kepe hym faaf here? And alſo her tribulacioun and diſefe was in ſo moche the more that hem byhoued to goo in to ſoo fer a londe that they knewe not / and that by hard weies and noyouse: ſithen they were moche vndiſpoſed to goynge and trauailyng / oure lady for ʒouthe and tenderneſſe / and Joſeph for elde and febilneſſe. And alſo the childe that they ſchulde bere and carie was vnnethe two monthes olde: and ʒit herewith they ʒeden in to that londe / in the whiche thei as pore and vnknowen had noʒt to helpe hem ſelf with. Alle thiſe diſeſes weren to hem mater of grete tribulacioun and affliccioun: and therefore / thou that ſuffreſt here tribulacioun kepe therynne pacienc / and loke not to haue here of a pryuelege of hym that wolde not take hit hym ſelf / ne ʒeue it his moder.

¶ The ferthe notable thing that we mowe confidre here is the grete benignyte and mercy of oure lorde: for there as he myʒte anone in a moment had deſtroyed his enemyes that purſued hym: ʒit wolde he not / but benignely and

¶ Tercium.
De tribulacione electorum.

¶ Nota.

¶ Quartum.
De benigmitate erga inimicos.

fwetely he chafe rather to flee / and 3eue stede for the tyme to the malice and the woodnesse of that wicked herode / than to be venged as he myzt ri3twisly of him. And this was a profounde mekenes and a grete pacience.

¶ Nota.

In the same manere schulde we doo : that is to saie / not wilfully withstonde and seke vengeance of hem that done wronges and pursue vs / but patiently 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 enemyes.

¶ Historia.

¶ Furthermore as to the proceffe of the fleinge of Jesu 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 prophecied bifore by the pro-

¶ Chermo-
polus
lymopolus.

phete ysaye. And than wente they to a citee of that londe that hijte lymopolus : and there they hired hem somme sымple hous / where they dwelleden vii 3ere / as pilgrymes

¶ Medita-
cio.

and straungeres / pore and nedy. Here mowe we deuou3tly ymagyne and thenke of the manere of liuyng of hem in that vnkouthe lond : and how oure lady wrou3t for hir liflode / that is to seie with nedele fewynge and spyynnynge / as it is writen of hir : and also Joseph / worchyng in his craft of carpuntrie : and how the child / blessed Jesu / after he cam to the age of fyue 3ere or there aboute / 3ede on hir erandes and halpe in that he myzte / as a pore child / to hem schewynge in alle his dedes buxomenesse / lowenes / and mekenes. And sithen hem byhoued to gete her lyflode in that manere with her trauaille / and peraenture with repreue ofte sithes of hem that they dwelled among / as it falleth comounly to straungeres / and also with schame : what hope we of her household / as of beddyng / clothinge and othere necessaries ? whether they hadden in this superfluite or curiosite ? Nay / with outen dowte thei that

loueden perfizte pouerte wolde noȝt haue / thouȝ thei myȝte / that that is contrarie to pouerte / as is superfluyte and curiosite. And nameliche touchynge curiosite / trowe we that oure lady in hir fowynge / or othere manere worchinge / made curious werkes as moche folk doth? Nay / god forbede : for thouȝ they worchen fuche curiositees that taken non hede to lefen the tyme / fche that was in that nede myȝte not / nor wolde noȝt / 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 leſynge of tyme that is ordeyned to the worſchippe of god : for fuche curiouſe werk occupieth moche more tyme than wolde othere pleyne and ſymple werk do that were ſufficiant to the nede : and that is a grete harme and contrarie to goddis wille.

¶ Nota vitium curioſitatis.

¶ 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 werk ofte loketh he thereon with likynge / and thinketh and ymagyneth in his thouȝt befily : alſo whan he worcheth noȝt / and ſpecially in tyme of goddes ſeruice and whan he ſchulde haue his herte to god / thinketh or ſpeketh forto make that curious werk and therby halt him ſelf ſubtile and witty / and ſo wolde be feyn paſſynge othere.

¶ Prima ratio.

¶ Secundum periculum curioſitatis.

¶ Alſo it is cauſe of pride to hym that the curiouſe werk is made too : for as ſymple / pleyne / and buſtouſe werkes ben occaſioun of lowenes and mekenes : ſo ben curiouſe werkes as oyle noryſſhyng the fire of pride in the holderes and haueres of hem.

¶ Tercia ratio contra curioſitatem.

¶ Alſo it is to hem that hauen likynge in fuche curioſites matere forto drawe hir hertes fro god and heuenly thinges : for as feynt gregory ſeith : In alſo moche as a man hath

¶ Quarta ratio.

delite here bynethe in erthely thinges / in so moche he is departed fro the loue aboue of heuenly thinges.

¶ Quinta
racio.

¶ Also is it one of the thre by the whiche all the worlde is infecte in synne / that is the foule lust of the eyzen ⁊ for fuche curiositees seruen of nojt elles but forto fede the eizen : and also ofte as a man likyngly and in veyne with fuche curiosite fedeth his eizen / so ofte the maker and the vferre offendeth god.

¶ Sexta
racio et
fextum
malum.

¶ Wherefore men schulde eschewe to make fuche curiosites for 3euynge occasioun of synne. For a man schulde not assente to synne for eny cause / bot in alle manere abstene fro the offence of god ⁊ and sithen god 3af ensauple and commendeth and loueth pouerte / as it is ofte seide / with oute dowte it foloweth that he is gretly offended in that thinge that is directe contrarie to pouerte / that is specially curiosite. Also with alle othere harmes more ouer this is / that it is a token of a veyne and a list and an vnstable herte and soule. Wherefore he that wole liue in clenness

¶ Septi-
mum
malum
curiositatis.

¶ Nota.

of consience and withoute defoylynge of his soule / hym byhoueth to absteyne hym bothe fro the makynge and also fro the vsynge of fuche veyne curiositees / and to flee therefro as fro a venemous serpent. Neuertheles by this forsaide reproof of curiosite we schulle not vnderfonde generally forbeden to make faire werkes and honeste apparaille ⁊ for that is leuesul 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 corrupte entente of veyne ioye or glorie / and alle false affeccions and foule likynges of worldes vanyte ⁊ so that the vertues mene of sufficient honeste passe not in to the excessse of viciouse curiosite. And thus moche suffiseth seide of this matere at this tyme.

¶ Nota de
honestate.

¶ Of the tornynge aȝen of oure lord Jesu fro Egipte. ¶ Ca^m. xj^m.
Capitulum vndecimum.

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

¶ Here mowe we see in the comynge aȝeyn of Jesu / as
it was seide in his goynge / drede and difese menged with
comforte and ese. For what tyme thei / beyng in a straunge
londe / herde of the deth of her enemyes / and that thei
schulde come aȝeyne in to her owne londe / no doute but
that it was grete comforte and hope of eese: but takynge
hede therwith to the hard traueille 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 discomfort
and difese. And alle to oure lore / as it is seide. Lorde
Jesu / thou faire ȝonge childe that art lord and king of
heuene and erthe / what difese and what traueille suffredest
thou for oure sake / and how sone thou bygan! Sothely
wele spake the prophete in ȝoure persone whan he seith thus:
I am pore and in dyuerse trauailes from my firste ȝowthe. ¶ Pauper
Swete Jesu / how ȝedest thou: or was caried al that longe
and harde weie / and namely thoruȝ that horrible deserte:

¶ Pauper
sum ego.

passynge ouer the rede see / and also the flode Jordan / in so tender age ! For as it semeth / this azeine comynge is more trouailous and more noyous to the and to thy lederes than was thy firste goinge : for why that tyme thou were so litel that thou myztest esily be borne in armes : but now thou art elder and more woxen / as in the tyme of vij zere thou myzt not soo / and goo myche myzt thou nouzt for tendre age / and to ride art thou nouzt vsed. Sothely it semeth that al only this trauaile that we speken 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 / thouz it so were that he had no synne penaunce worthy. For / as it is seide / that place of Jordane in the whiche John baptizyd is that same place wherby the children of Israell zeden drye fote whan they comen by that deserte oute of Egipte / and that nyhe that place in deserte John lyued in penaunce. Wherefore it is likly that Jesu 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 lyuyng in the newe lawe : he was clene mayden and grettest prechour after crist : he was a prophete and more than a prophete / and a precious and a glorious martir. Wherefore we deuoutly honourynge and worfchippyng hym / take we oure leue of hym at this tyme / and goo we forth with oure lord Jesu and his moder in the forseide wey.

¶ Nota de
commenda-
cione
Johannis
Baptistae.

¶ After they were passed the flome Jordan / than come they furthermore to the house of oure lady cofyne Elizabeth /

where they weren specially refrefched and maden to gidre a grete and a likynge feſte. And there Joſeph / herynge that Archelaus regned after his fader herode in the cuntre cleped Judea / by biddinge of the aungel / as it ſeide bifore / 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 goſtly richeſſe of charite. Loo thus is the child Jefu broȝt home oute of Egipte. And than as we mowen thynke the fiſtres of oure lady and othere kynnes folk and frendes comen to hem / welcomynge hem home and viſitynge hem / with presentis and ȝiſtes / as it was nede to hem that founden of her owne bare houſholde. Also among othere we mowe ſpecially haue in mynde that John euangelifte come with his moder / oure lady fiſter / to viſite and ſee Jefu / the whiche John was that tyme aboute fyue ȝere olde ⁊ for / as it is writen of hym / he deide the ȝere fro the paſſioun of oure lorde lx^{ti} and vij / that was the ȝere of his age xc and viij ⁊ ſo that at the paſſioun of criſt he hadde in elde one and thretty ȝere / and criſt hym ſelf xxxij or litel more : and ſo at this aȝeyne comynge of Jefu / that was than vij ȝere olde / John was fyue ȝere olde. And as he was after / amonge othere choſen apoſtles and diſciples / ſpecially biloued of oure lord Jefu / ſo it is likly that in this tyme of her childehode he was more chere than othere / and as moſt ſpecial pley fere to Jefu. Fro this tyme vnto the xij ȝere of Jefu his age the goſpel maketh none mynde of the childe Jefu. Neuertheles it is writen and ſeide that there is ȝit in that place a welle wherof the child Jefu 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 ſeruaut : alle her luyng was in mekenes and pouerte to oure enſauple forto folwe hem. Amen.

¶ Johannis
Euange-
liſta.

¶ Cam.
xij^m.

¶ How the child Jefu lafte alone in Jerufalem.

WHan the child Jefu was xij 3ere olde / and his moder with Ioseph 3ede vnto Jerufalem for the feſte day / that laſted and contynued viij dayes / after the biddynge and the cuſtome of the lawe / he went alſo with hem : in that tender age / trauallynge eſte al that longe way byfore ſeide to honour and worſchippe 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 compaſſioun to the ſone of the vn worſchippyng of his fader / that he ſawe in doynge of many manere of fynnes / than was any ioye withoute forth in the pompe and the ſolempnite of that feſte. But ſo ſtode 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 ſtille there in Jerufalem / hem vnwetyng.

¶ Medita-
cio deuota.

¶ 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 vs. As it is ſeide bifore / the citee of Nazareth / where oure lorde dwelled / was fro Jerufalem the ſpace of ſixty myle and fourtene or there aboute : and ſo biſel that his moder / oure lady / and Ioseph token dyuerſe weies homward / and what tyme they comen to gidre at euen where they had ſette to be herberwed oure lady ſeyng Ioseph with outen the childe / that ſche 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 ſche had lad him with hir : and there with ſche braſte on wepyng / and with grete forwe ſeide : Allas / where is my dere childe ? For now I ſee that I haue

noȝt wele kept hym. And anon ſche bygan to goo aboute in that euentide / as ſche myȝte honeſtly / fro houſe to houſe / aſkynde : Seie ȝe ouȝt of my ſone ? Vnnethes myȝte ſche fele hir ſelfe for forwe and kare of hir ſone. And the ſely olde man Joſeph folowed hir algate wepyng. And what tyme they hadden longe ſouȝte and founden hym nouȝt / what reſte hope we they hadden in that nyȝte / and namely the moder that loued hym moſte tenderly ? Sothely no wondir though thei had no comforte / alle thouȝ her frendes comforted hem as they myȝten ⁊ for it was not a litel loſſe to leſe Jeſu. Wherefore we mowen haue here reſonably grete compaſſioun of the grete angwiſche that oure ladyes ſoule is now inne for hir ſone. Sche was neuere in ſo grete fro the tyme that ſche was born. And alſo here mowe we lerne / what tyme tribulacioun and angwiſche fallen to vs / not to be to heuy or moche diſtourbed therby / ſithe god ſpared not his owne moder as in that party ⁊ for he ſuffreth generally tribulaciouns to falle to hem that ben his choſen : and ſo they beeth tokene of his loue / and to vs it is expedient to haue hem for many ſkilles. Than oure lady / as it is y^ȝſeide / fory for ſche myȝte not fynde hir ſone / that nyȝt cloſid hir in hir chaumbre and toke hir to prayer as to the beſte remedye in that caſ / ſeinge in this manere : All myȝty god / fader of heuene / ful of mercy and of pitee / it pleaſed ȝow and was ȝoure wille to ȝeue me ȝoure owne dere ſone ⁊ but loo now / fader / I haue loſte hym / and I wote not where he is ⁊ bot ȝe that knowen alle thinges telleth me and ſcheweth me where my ſwete ſone is / and ȝeue him to me aȝeyne. Goode fader / taketh hede and byholdeth the forwe of my herte and not my grete negligence ⁊ for I knowleche wele that I haue offended in this caas : neuertheles for it is falle me be ignoraunce / ȝe / for ȝoure grete goodnes / ȝeue

¶ Nota de tribulacionibus electorum.

¶ Oratio Marie pro filio.

him me aʒeyne ⁊ for I may not lyue with oute hym. And thou my fwete sone Jefu / where art thou now? or how is it with the? and where art thou now herborwed? Lorde / whether thou be gone aʒeyn 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 bifore I kepte the and bare the in to Egipte fro the malice of herode that fouʒte thee to flee. But now whether any wikked man hath aspied the? thy fader of heuene all myʒty he kepe the and schilde the fro al perile and malice. Dere sone / telle me where thou art that I maye come to the ⁊ or elles thou come to me ⁊ and forʒeue me this negligence at this tyme / and I byhete that it ſchal neuere eft byfalle me ⁊ for hou this is byfalle I woot neuere / bot 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 fuche wordes / as we mowe deuoutely ſuppoſe / al that nyʒt the moder cared and prayed for hir dere sone. After vppon the morwe erly / marie and Joſeph fouʒten hym by othere dyuers weies that ladden to Jeruſalem ⁊ and furthermore fouʒten hym beſily among her frendes and kynneſmen : but they myʒte not here of hym. Wherefore his moder was ſo ſory that ſche myʒte in none manere be confortd. But the thridde day after / whan they comen in to Jeruſalem and fouʒten hym at the temple / there they founden him fittyng amonge doctoures of lawe / heryng hem ententiſly / and aſkyng hem queſtiouns wiſely. And anon as oure lady had the ſiʒt of hym / ſche was alſo glad as ſche had ben torned fro deth to lyue ⁊ and therwith knelyng doun thonked god inwardly with wepyng ioye. And alſo ſone as the child Jefu ſawh his moder / he wente to hir ⁊ and ſche with vnſpeakeable ioye / clippyng hym

¶ Doctours
of the lawe.

in hir armes / and kyssyng hym ofte sithes / and haldyng hym in her barme / rested awhile with hym for tenderesse til sche had taken spirite / and than sche spake to hym and seide : Dere sone / what hast thou done to vs in this manere ? for loo / thy fader and I / with grete forwe / haue souzte the alle thise thre dayes. And than he / answeringe azejne / seide : And what eyled 3ow to feche me ? Knowe 3e not wele that it byhoueth me to be occupied in the thinges that longen to the worschippe of my fader ? But thise wordes they vnderstood not in that tyme. And than seide his moder : Sone / wolt thou not gone home a3en with vs ? And he mekely answeryng seide : I wole doo as 3e wole that I doo / and as it is plesyng to 3ow. And so was he fuget to hem / and went home azejne with hem in to hir citee Nazareth.

¶ In this forseide proces of Jesu 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 schamefastly prayed and asked herberwe / and there ete and lay with pore men as a pore child. And some doctoures seien that he begged in thoo thre dayes / but therof litel forse so that we folwe hym in perfizte 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 forseide proces we mowe note and lerne thre profitable thinges to vs. Firste is that he that wole perfitley serue god schal not dwelle amonge his fleschely frendes and kynnesmen / bot he moste leue hem and goo fro hem. In token where of the child Jesu laste his owne dere moder what tyme he wolde 3eue tente to the goostly werkes of his fader : and also whan he was fowht among his frendes and kennesmen he was not

¶ De triduo viuendo.

¶ Nota.

¶ Tria notabilia. B. Primum.

¶ Secundum
Notabile.

founden there in that tyme. The secounde is that he that ledeth goostly lyf wonder not moche / ne be not discomforted ouere heuely / thouȝ he be som tyme so drie in soule / and as voyde of deuocioun as he were forsake of god. For this manere byfelle to goddes moder / as it is seide bifore. Wherefore be he not in despeire therby / bot besilich seche he Jesu in holy meditaciouns and gode werkes / and specially in deuoute prayeres / and he schal fynde hym at the laste in dewe tyme. The thridde 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 worfchippe : after he laste 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 souereynes : and also here we haue grete ensauple of mekenes in oure lord Jesu / wherof we schole trete more pleynely in the chapitre that next foloweth.

¶ Tertium
Notabile.

¶ Nota
religiose.

¶ Cap.
xiiij^m.

¶ What manere of leuyngc oure lord Jesu hadde / and what he didde fro his xij^e ȝere vnto the bygynnyngc of his xxx^{ti} ȝere.

FRo the tyme that oure lord Jesu was gone home to Nazareth with his parens / whan he was xij ȝere olde / as it is seide bifore / vnto his thrittythe ȝere we fynde not expressed in scripture autentike what he didde / or how he lyued : and that semeth ful wonderfulle. What schulle we than suppose of hym in al this tyme? Whether he was in so mochel idel that he did nouȝt / or wroȝt nouȝt thing that were worthy to be writen and spoken of? God schylde! And on the tother side / ȝif he didde and wrouȝt thing that were worthy to be

writen and spoken / why is it not writen as othere dedes of hym bene? Sothely it femeth merveylous and wonderfull. But neuertheles / 3if we wole here take good entent / we schul mowe see that as in no3t doynge he didde grete thynges and wonderfull ~ for there is no thing of his dedes / or tyme of his leuyng / with oute misterie and edificacioun. But as he spake and wrou3t vertuoufly in tyme / so he helde his pees and rested and with drowe hym vertuoufly in tyme. Wherefore he that was souereyne maistre / and came to teche vertues and schewe the trewe weie of euerlastyng lyf / he bygan fro his 3outh to doo wonderful dedes / and that in a wonderfull manere / and vnknownen and that was neuer ere herde bifore : that is to seie / schewyng hym self in that tyme as idel and vnkunynge and abiecte in the f3t of men in manere as we schal seie astir : not fully affermyng in this or othere that we mowe not openly proue by holy writt or doctryne appreved / bot deuoutely ymagynyng to edificacioun and stiryng of deuocioun ~ as it was seide in the proheme of this book at the bigynnyng. And so we suppose that oure lorde Jesu in that tyme with drowe hym fro the companye and the felawshippe of men / and wente ofte tymes to the synagoge as to chirche ~ and there was he myche occupied in prayer / but not in the hizeste and most worfchipful place / but in the lowest and priuyest place. And after in tyme whan he come home halpe his moder / and also perauenture his supposed fader Joseph in his craft ~ comyng and goyng amonge men as he knewe not men. Alle that knewen hym of the comoun peple that he dwelled among / and seien so faire and so femely a 3ong man doynge no thing that was in to preifyng or magnifieng of his name / wondred gretely of hym / namely for as the gospell seith of hym whan he was 3ong and of xij 3ere age : Jesu profited

¶ Nota bene pro intellectu sano istius libri.

¶ Nota.

in age and in wifdom and in grace to fore god and man ⁊ that is to feie / as in the fist and the opinioun of men. But nowe whan he was of more age in to the tyme of his thrittythe 3ere he schewed none dedes of commendacioun outward ⁊ wherefore men skorned hym / and helde hym as an ydiote and an ydel man and a fole : and so it was his wille to be holde as vnworthy and abiecte to the world for oure fauacioun / as the prophete speketh in his persone thus : I am a worme and not a man ⁊ reprove of men and abiectioun of peple. But here mowe we see that he in that abiectioun / as it were nojt doynge / didde a ful grete vertuouse dede of worthy commendynge ⁊ and what was that ? Sothely that he made hym self foule and abiecte in the fist of othere ⁊ and here of had he no nede / but we hadde this nede : for sothely as I trowe in alle oure dedes there is no thing gretter or harder to fulfille than is this. Wherefore as me thynketh that man is comen to the hizest and the hardest degre of perfeccioun / the whiche of ful hert and trewe will / withoute feynynge / hath so ouercome hym self and maistered the proude sterynge of the flesche that he willeth not to be in reputacioun of men ⁊ but coueiteth fully to be despised and holde as foule / vnworthy / and abiecte. For this is more worthy and more to commende than a man to be passyngly strong and a conquerour of citees and londes / as Salamon witheffith. Wherefore til we come to this degre of perfeccioun we schulle holde oure self as ful inperfite / and al that we done as noujt to acounte. For sithen / in sotheneffe / alle we bene but as vnworthy seruantes what tyme that we done the goode that we oweth to doo / as god hym self witneffith / til the tyme that we come to this degre of abiectioun and perfite reprove of oure selue we ben not sette saddy in truthe / bot rathere in vanitee ⁊ as the apostil

¶ Nota bene.
De summa humilitate in sui ipsius perfecta despectione.

¶ Nota bene.

¶ Melior est pociens viro forti.

openly scheweth in thise wordes: Who so halte hym self in his owne reputacioun as ouzte worthy / sithen in sothenesse he is as nozt / he bygileth and deceyueth hym self. And so as we seide bifore / 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 way of perfeccioun. Wherefore 3if we lerne it nozt we mowe not be excused: for it is an abhominable thing to see him that is bot as a worme and wormes mete to come forto hi3e hym self by presumpcioun / and liste vp hym self as ouzte / whan that hi3e lorde of maieste fo maked hym self by abiectioun / and lowed hym self as nozt. And that didde he nozt by feynynge / bot as he was sothely meke and mylde in herte. So also with oute eny fymulacioun he lowed hym self in all manere of mekenes and abiectioun in the si3te of othere: fulfillynge first in dede that he tauzte 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 anentiffhed hym self / that also after he bygan to preche and to speke fo hi3e thinges of the godhede / as the gopell telleth / and to worche myracles and wondres: 3et the Jewes sette nozt by hym / bot despifed hym and skorned hym / seienge: What is he this? Is not he that wri3tes sone Joseph? And also: In the deueles name he casteth oute deueles. And many othere fuche despites and repreues he suffred patiently and mekely / makynge so there thoruz a swerde of mekenes there with to flee the proude aduerfarie the deuel of helle. And 3if we wole see hou myztily he girde hym with this swerde of mekenes / after the bidyngge 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 processe

¶ *Discite a me quia mitis sum.*

¶ *Accingere gladio tuo / etc.*

that is feide 3itt hider toꝝ and also here after schal be schewed more and more into his harde deth / and more ouer aftir his resurreccioun / and at his vpsstijenge to heuen / and 3it herto more ouer at the laste day of dome / whan he schal fitte in his maieste kyng and domesman of alle the worlde. 3it schal he schewe his souereyn mekenes / clepyng his creatures his bretheren by these wordes: Als longe as 3e didde almes dedes to these my leest bretheren / 3e 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 bigynnyng of alle synne is pride / so the foundement of alle gode and of sauacioun is mekenes: with oute the whiche foundement the bildyng of alle othere vertues is in veyne. And therefore 3if we triste of maydenhede / of pouerte / or of eny othere vertue or dede with outen mekenes we bene disceyued. And for als myche as he tau3t and schewed vs in what manere this vertue of mekenes schal be gotyn / that is to feie by despisinge and abieccioun of man him self in his owne 3i3t / and also in other mennis 3i3t / and by contynuel doynge of lowe and abiecte dedes: therefore vs byhoueth to loue and vse thise menes 3if we wolde perfiztly come to that hi3e vertue / as seint Bernard seith in dyuerse places. God 3eue vs grace to geten it perfiztly / as it is feide: for sothely I that write this knowleche me ful fer therfro: and thus moche at this tyme suffiseth spoken of this souereyn vertue.

¶ Ber-
nardus in
epistola
ad canoni-
cum regu-
larem et su-
per can. fer.
xxxiiij^{to}.

¶ Nota
modum
viuendi
domini
Jesu cum
parentibus.

¶ But now to goo a3eyn to oure principal matere of the myrroure of the bleffid lyf of oure lorde Jesu. Byholde we there the maner of luyng of that blifed companie in pouerte and fymplenesse to gidre: and how that olde man Joseph wrou3t as he my3te in his craft of carpuntrie: oure

lady also with distaf and nedle / and therewith makyng hir mete / and othere offices doynge that longed to housholde / as we mowe thynke in dyuers manere ⁊ and how oure lord Jesu mekely helpe hem bothe at her nede / and also in leienge the borde / makynge the beddes and suche othere charres gladly and lowely mynistrynge ⁊ and so fulfillynge in dede that he seith of hym self in the gospell: That mannes sone come not to be serued / bot to serue. Also we mowe thenke how thei thre eten to gidre euery day at one litell borde / not precioufe and delicate metes / bot sypmple and sobre / as was only nedeful to the sustenance of the kynde: and after mete how thei speken to gidre / and also perauenture otherwhile in her mete / not veyne wordes or dissolute / but wordes of edificacioun / ful of wisdome and of the holy goost. 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 smale chambres there specially to praye and to slepe. And so mowe we thynke hou oure lorde Jesu criste euery nyzt after prayer gothe to his bed lowely and mekely / schewynge in that and alle othere nedes of mankynde that he was verrey man / and hidynge his godhede fro the fende. A lorde Jesu / wele myzt thou be cleped hidde god / that woldest in alle this longe tyme thus trauaille / and putte to penaunce that moeste innocent body for oure sake / whan the trauaile of one nyzt had suffised to redempcioun of al the world. But thy grete loue to man made the to doo grete dedes of penaunce for hym. And so 3e that bethe kyng of kynges and all myzty god with outen ende / that helpen alle men in her nede / and 3euen 3oure goodes

¶ Nota
exemplum
penitencie
in domino
Jesu.

¶ Nota
contra
carnales et
mundiales.

to alle othere plentevoufly as euery condicioun and state asketh: 3e chees and referued to 3oure owne persone so grete pouerte and abiectioun and penaunce in wakyng / in flypyng / absteynyng / etyng / and in all 3oure othere dedes doynge / and that in so long tyme for oure loue. Lord god / where ben now thei that louen so moche the lust / and the likyng / and the ese of the flesche: that seken so besiliche precioufe and curioufe and dyuerse ornamentis and vanytees of the worlde? Sothely we that louen and desiren suche thinges / we lerne not that in the scole of this maister: for he tau3t vs bothe by word and by dede mekenes / pouerte / and penaunce / and chastifyng 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 apostil / hauinge liflode and clothyng in thees be we appaied / and that in nede couenable and not in superfluyte. And also in alle othere vertuoufe leuinge and exercises byfore seide folowe we to oure power oure lord Jesu / that we mowe after this wrecched lyf in penaunce come to his blisse and the lyf euere lastyng in ioye. Amen.

¶ Ca^m.
xiiij^m.

¶ Of the bapteme of oure lord Jesu and the wey therto.

¶ Bona-
ventura.

¶ Pro-
cessus.

After that xxix 3ere were complete in whiche oure lord Jesu had lyued in penaunce and abiectioun / as it is seide / in the bigynnyng of his xxx 3ere / he spake to his moder and seide: Dere moder / it is now tyme that I goo to glorifie and make knowen my fader / and also to schewe my self to the worlde / and to worche the saluacioun 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 a3eyn to the. And therwith that fouereyn maister of mekenesse / knelynge doun to his moder / asked lowely hir bleffynge. And sche also knelynge and clippyng him derworthly in her armes / with wepyng / seide thus : My bliffed sone / as thou wilt goo now with thy fader bliffynge and myne / thenke on me and haue in mynde sone to come a3eyne. And so reuerently takynge his leue at his moder / and also at his supposed fader Joseph / he toke his weie fro nazareth towarde Jerufalem / and so forth til he come to the water Jordane / where John baptizied the peple at that tyme : the whiche place is fro Jerufalem 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 3it none disciples gadered. Wherfore we takynge goode entent by inward compassioun of hym in this jorney : speke we to hym deuoutely in herte / thenkyng in this manere : A lord Jesu / 3e that ben kyng of alle kynges / whider goo 3ee in this manere allone ? Gode lorde / where ben 3oure dukes and erles / kni3tes and barouns / horses and harneifes / chariotes and someres / and alle 3oure seruauntes and mynystres that schulde be aboute 3ow / to kepe 3ow fro the comoun peple in manere of kynges and lordes ? Where ben the trumpes and clariouns and alle othere mynstralcie / and herbergeres and purveyoures that schulde goo byfore / and alle othere worschippes and pompes of the world as we wrecched wormes vsen ? Be not 3e that hi3e lorde of whose ioye and bliffe heuene and erthe is replenesched ? Why than goo 3e thus sympilly / allone / and on the bare erthe ? Sothely the cause is for 3e be not at this tyme in 3oure kyngdom / the whiche is not of this world. For here 3e haue anentiffhed 3oure self / takynge the manere of a seruaunt and not of a kyng :

¶ Bona-
ventura.
Meditacio
deuota et
notabilis.

¶ Aduena
et peregrinus
ego sum sicut
omnes.

¶ Nota
contra
huius
mundi
dilectores.

and so 3e haue made 3oure self as oon of vs / a pilgryme and a straunger / as alle oure fadres weren. 3e bycome a feruaunt to make vs kynge3: and for we schulde sikerly come to 3oure rewme / 3e come 3oure selfe schewynge vs the trewe wey wherby we schulde mowe come vp therto. But / lorde god / why leue we and forfake we that weie? Why folwe we not after the? Why lowe we not and meke not oure self? Why loue we and holde we and coueite we so befily worfchippes and pompes and vanytees of the worlde? Sothely for oure rewme is of this world / and for we knowe not oure selfe here as pilgrymes and straungeres: therefore we fallen in alle these folies and mescheues. And so we veyne mennis sones louen and halden alle day thinges that ben veyne and false for thoo that ben goode and trewe / and thoo that ben temporele and euer3 saylynge for thoo that beeth heuenly and euerlastynge. Trewely / goode lorde / 3if we desireden with a sad wille to 3oure rewme / and oure comfort were in heuenly thinges / and also therwith 3if we ynwardly thou3ten and knewen oure self here as pilgrymes and straungeres we schulde sone and listly folwe 3ow: and of alle these erthely and temporel goodes takynge onely that were nedefulle to oure leuyng we schulde not be taried to renne after 3ow / bot as withoute birthen we schulde goo listly and fully despise and sette at no3t alle thise worldes richeffes and goodes.

¶ Pro-
cessus.

¶ 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 baptifynge synful men / and moche peple that was comen thider to here his predicacioun: for thei helden hym that time as criste. And than oure lord Jesu among othere wente to John / and prayed hym that he wolde baptise hym with othere: and John

byholdynge hym and knowynge hym in spirite was adradde / and with grete reuerence seide : Lord / I schulde be baptised of thee : and thou comest to me. And Jesu answered : Suffre now : for thus it falleth and bysemeth vs to fulfille all riȝtwisnes. As who seith : feie not this now / and bywreye me not / or make me not knowen : for my tyme therof is not ȝit comen : but now doo as I bidde and baptise me / for now is tyme of mekenesse.

¶ Here seith the glofe that mekenes hath thre degrees. The firste degree is : a man to be fugett and lowed to his fouereyne / and not preferred or heized abouen hym that is euene with hym in estate. The secounde is : to be fugett 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 vnderlynge / that is he that is lasse in estate than he. And this degre kept oure lord Jesu at this tyme whan he meked hym and lowed hym to John : and therefore so he fulfilled alle the perfeccioun of mekenes.

¶ Nota
tres gradus
humilitatis.

¶ And than whan John fawh oure lordes wille that moſte nede be doo / he didde as he badde and baptized hym there. Now take we here gode hede how that hize lorde of maieste dispoyleth hym and dooth of his clothes as an othere symple 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 ordeynynge the sacrament of bapteme / and waschyng therwith none of his owne fynnes / for he had none / but oure filthes and oure fynnes : and so weddyng there gostly to hym holy chirche generally and alle trewe soules specially : for in the feithe of oure bapteme we ben wedded to oure lord Jesu criste. 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 finguler manere.

¶ Nota bene Bernardus.

¶ Whan the holy gooft come downe in the liknes of a dowfe and rested vppon hym / and the vois of the fader feide: This is my byloued sone / in whom it liketh me wele: and therefore here 3e hym. Vppon the whiche worde seynt Bernard speketh in this manere: Loo lord Jesu / now is tyme to speke / and therefore now bygynne and speke. How longe wilt thou be in silence? Me thynke thou hast longe tyme holde thy pees: 3e and ful longe: bot now speke / for now thou hast 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 vnkunynge? Hou longe thou / that art the worthy kyng of heuen / suffrest thy self to be cleped and also to be supposed and holden a wry3tes sone / that is to seie Joseph? For / as luke in his gospell witneseth / 3it in to this tyme of his xxx 3ere Jesu was supposed and holden the sone of Joseph. A thou mekenes / that arte the vertue of criste / 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 3it now I may not holde my tonge: vnwyfly and with oute schame puttinge my self forth and schewynge me as wise / and so redy to teche and list to speke / bot slowh to here. And criste what tyme that he helde his pees so longe: and also hid hym self fro the knowynge of men: whether he dredde ou3te veyne ioye? What schulde he dredde veyne ioye that was in sothenesse the ioye of the fader? But neuertheles he dredde 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 spake not with his mouth / he tau3t vs in dede: and

¶ Bernardus.

¶ Nota contra praesumptuosos.

that thing that he tauȝte after by worde / nowe he spake by ensauple ⁊ that is: Lerneth of me / for I am mylde and meke in herte. For of the ȝouthe of oure lorde in to this tyme of xxx^{ti} ȝere 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 thise ben the wordes of seint Bernard in sentence / confermyng that was seide bifore in the next chapitre ⁊ hou that oure lord Jesu mekely hilde his pees in to this tyme / for oure doctrine to fle presumpcioun and kepe perfyȝte mekenes. The which vertue ȝit here in his bapteme he schewed more growen than it was byfore ⁊ by fouereyne lowenesse openly schewed to his seruaunt / makynge hym worthy and grete and him self as vnworthy and abiecte. And also in an othere poynt we mowe see his mekenes here growen ⁊ for in to this tyme / as it is seide / he lyued lowely as in idelnesse and in abiectioun ⁊ but now he schewed hym self openly as a synful man. For John preched to synful men to do penaunce / and baptifed hem ⁊ and oure lord Jesu cam among hem / and in her sȝt was baptifed as one of hem. And that was a fouereyn poynte of mekenes namely in this tyme / whan he purposed to preche and schewe hym self as goddes sone. For as by weie of mannis refoun he schulde haue dredde than of that lowe dede / leste therby after whan he preched he schulde haue be in lasse reputacioun and despised as a synful man and vnworthy. But therefore lasste not he that was maistre of mekenes to meke hym self in alle manere of lowenesse to oure doctryne and ensauple / schewyng him self thing that he was not in to despise and abieccioun of hym self ⁊ bot we in contrarie manere schewen oure self that we be not in to worschippe and preisyng of oure self / for ȝif there be eny thing in vs of vertue that oweth to be preifed

¶ De
humilitate.

¶ Contra
superbiam.

that gladly we schewen and maken knowe. But oure defauztes and trespaces we helen and hiden / and 3it be we in sothenes wicked and synfull ⁊ and thou3 it so be that we knowen oure self as in oure owne s3zt vnworthy and synful / neuertheles we wolde no3t be holde so in the s3zt of othere. And in that is oure mekenes fer fro the perfite mekenes of Jesu / as it was here and bifore schewed / and in alle his dedes he schewed it as that vertue that is mošte nedefulle to vs. Wherefore loue we it and besy 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 souereyn mekenes / in the vnderfongynge of his baptisme taken of his seruauant / schewed by wittenesse of the fader / and tokene of the holy goost / verrey goddes sone ⁊ so thou3 we make vs abiecte and lowe vs neuere so moche in oure owne s3zt and in other mennis / 3if we be able to profite to othere god wil make vs knowen in tyme as it is most spedful to oure owne mede and to other mennis profite. Amen.

¶ N.

¶ Nota.

¶ Explicit pars secunda et contemplacio pro die martis.

¶ Incipit pars tercia et contemplacio pro die mercurij.

¶ Ca^m.xv^m.

¶ Of the fastynge of oure lord Jesu / and his temptacions in deserte / etc.

WHat tyme that oure lord Jesu was baptised / as it is seide next bifore / anone he wente in to deserte / and there vppon a hille that was fro the place of his bapteme aboute foure myle / and is cleped Quarentena / he fasted fourty dayes

and fourty nyztes / nozt etynge or drynkyngē: and / as the euangeliste Marke telleth / his dwellyngē was there with beestes. Now zeue we here good entente to oure lord Jesu specially and to his dedes: for here he techeth vs and zeueth vs ensauple of many grete vertues: as in that that he is here solitarie / and fasteth / and prayeth / and waketh / and lieth and slepeth vppon the erthe / and mekely is conuersaunt with bestes. In the whiche proces ben touched foure thinges that longen specially to goostly exercise and vertuous luyngē / and that wonderfully helpen eche othere to gidre: that is to saie / solitarie beyngē / fastyngē / prayere / and penaunce of the body. By the whiche we mowe come beste to that noble vertue / that is clenness of herte: the whiche clenness we oweth fouerenly to desire / in also moche as it is moost nedefulle to vs / and comprehendeth in it selfe alle othere vertues / in manere that is to saye charitee / mekenesse / pacience / and alle othere vertues. And also it putteth away alle vices: for with vices / or with defaute of vertues / clannes of herte may not stonde and laste: and therefore in that book that is cleped *Collaciones patrum* it is seide that all the exercise of a monke schulde be principally to gete and haue clenness of herte: and no wonder / for there by a man schal deferue to see god / as crist hym self wittenesseth in the gospel / seieng thus: Blifed be the clene in herte / for they schullen see god. And as seint Bernard seith: the clenner that a man is / the nerre he is god / and the more clerely seeth hym. Wherefore to geten and haue this noble vertue / that is to seie clenness of herte / principally helpeth besy and deuoute prayere / of the whiche we schul speke after. But for as moche as prayere with glotonye / or with luste and the likyngē of the body / and ydelness / is litel worth: ther

¶ Nota bene processum de iij^{or}.

¶ Puritas cordis.

¶ Bernardus.

¶ Primum: Oratio.

¶ Secun-
dum et
tercium.
¶ Jciu-
nium et
afflictio
corporis.

¶ Nota de
solitudine.

¶ Nota
bene.

fore it byhoueth that there be therwith fastynge and bodely penaunce: and that with discrecioun / for bodily penaunce with oute discrecioun letteth alle goode werkes. Also for the kepyng and fulfillynge of alle tho thre forseide thinges helpeth moche the ferthe: that is solitarie beyng / for with moche noyse and turblyng prayer wil not wele and deuoutly be feide. And he that seeth and hereth many thinges schal sul harde eskape vnclenness of herte and offense of conscience: for ofte sithes deth entreth by oure wyndowes in to the soule. Wherefore thou that wilt be knytt gostly to oure lord Jesu crist / and coueytest in clennes of herte to see god / by ensauple of hym goo into solitarie place: and in also moche as thou maist / fauyng thyn estate / fle the companye of fleshely men: seke not by curiosite newe knowelecches and frendschippes: fille not thyn eizen and thyn eeres with veyne fantasies: for it was nouzt with oute cause that holy fadres here bifore souzten desertes and other solitarie places fer fro the comoun conversacioun of men: and also it was nouzt for not that they tauzten and beden hem that dwelled in religious congregacioun that thei schulde be blynde / dese / and doumbe: and therefore alle that may lette and distourble reste of soule flee as venemouse to the soule. This solitarie beyng and this fleyng / as seint Bernard seith / is more vertuously in soule than in body: that is to saie / that a man in his entencioun / in deuocioun and in spirite / be departed fro the world and men / and ioyned so 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 degre to be solitarie / as recluse and some religiouse. And therefore seith the same seynte: Thou that art among many bodily / thou

maist be folitarie and alone gostly 3if thou will not and loue not these worldely thinges that the comunalte loueth : and also 3if thou despise and forsake tho thinges that alle men comounly desiren and taken : also 3if thou flee stryues and debates : and 3if thou fele not with sorwe thyn owne harmes / and haue not in mynde wronges done to the forto be avenged. And elles / thou3 thou be allone and folitarie in body / thou art not allone trewely in soule : and generally in what manere companye of men that thou art conuerfaunt be warre specially of tweie thinges / 3if thou wilt be truly folitarie in spirite : that is that thou be no3t a besy and curious sercher of othere mennis conuerfacioun / or elles a presumptuose and temerarie demere of othere men. This is seynt Bernardes sentence of folitarie beyng : by the whiche we mowe vnderstonde that bodily solitude fuffifeth not with oute gostly : but for to haue the gostly the bodily helpeth ful moche / puttynge away occasioun with outeforth that my3te drawe the soule with ynneforth fro the onyng and knyttyng to hir spouse Jesu criste. Wherefore that we mowe be so knytte to hym by grace / be we aboute with all oure wille and my3te to folwe hym / that is to fay in trewe folitarie beyng / as it is seide / and in deuoute prayere / in fastyng and discrete bodily penaunce doynge. And furthermore in that that his conuerfacioun in deserte was among bestes / we haue enfaumple forto lyue

¶ Nota
processum.

¶ Nota.

xl dayes after / in the whiche he fasted and lyued there / as it is feide.

¶ De temptacione domini.

¶ But now furthermore as to his temptacioun. Whan tho xl dayes of his fastyng were complete / oure lorde Jesu hungred : and anon that false temptour / the fende / that was befy aboute to knowe whether he were goddes sone / cam to hym / and gan to tempte hym of glotonye and feide : 3if thou be goddes sone / feie that these stoncs be made and torned in to looues. But he myzte not with his trecherie deceyue hym that was mayster of truthe : for he answered hym so wisely / that neither he was ouercome by the temptacioun of glotony and 3it the aduerfarie myzte not knowe that he desired : for neither he denyed / ne affermed that he was goddes sone / but concluded hym by auctorite of holy writt. And so haue we here ensauple of oure lorde Jesu to withstonde the

¶ Prima temptacio : De gula.

¶ De abstinentia / et contra gulam nota plenius infra c^o. xxiiij^o.

vice of glotonye : for there moste we bygynne 3if we wil ouercome othere vices / as the enemy comounly bygynneth therwith to affaile hem that taken hem to goostly luyng. Wherfore as it semeth he that is ouercome with that vice of glotonye / that while he is feble and vnmyzti to ouercome and withstonde other vices : as doctours feien in this place of the gospel / that bot glotonye be first refreynd / man trauaileth in veyn azenst othere vices.

¶ Secunda temptacio : De vana gloria.

¶ Afterward the deuel toke hym vppe and bare hym in to Jerusalem / that was fro that place aboute viij myle as men feien / and there he sette hym vppon the pynacle of the temple where he tempted hym of veyne ioye / coueitynge to knowe as he didde bifore whether he were goddes sone. But here was he also ouercome by auctorite of holy writte : so that he losse fully his purpos : in that he hirte hym not as a man by pride / and hym selfe was neuere the wisere of his godhede. And here haue we

enfaumple of pacience / confiderynge the grete benignyte and pacience of oure lord Jesu / that suffred hym self to be handeled and borne of that cruel beest that hated hym and al that he loued.

¶ And after that tyme / as feint Bernard feith / the enemy feeng 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 este and bare hym azen in to a ful hize 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 reprovod and fully venquysched and ouercome / as dyuerse doctoures tellen that expownen more pleynely thise temptaciouns and this gospelle : and therefore we passen ouer the shortlyere here / as we done in othere expoficiouns / standinge principally in meditaciouns / as it was seide at the bigynnyng of this book.

¶ Tercia temptacio : De auaricia.

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

¶ Nota de temptacione sufferenda.

¶ Ad hebreos quarto.

¶ Furthermore whan the enemy was fully ouercome / and gone away / aungels come and serued and mynistred hym. But here take we now good hede and byholde ynwardly oure lord Jesu etynge allone and the aungelles aboute hym : and thynke we deuoutly be ymaginacioun tho thinges that folowen here after / for thei ben ful faire and stiringe to deuocioun. And so firste we mowe aske what manere of mete it was that the aungeles serued hym

¶ Meditacio deuota.

of after that longe faste. Here of speketh not holy writt : wherefore we mowe here ymagyne by resoun and ordeyne this worthy feste as vs liketh / nou3t by errour affermynge / bot deuoutly ymagynynge and supposinge / and that after the comoun kynde of the manhede : for 3if we take hede and speke of his my3t after the godhede there is no questioun / for it is no dowte that he my3te make what that hym leste / and also haue of thoo that bene or weren made at his owne wille. But we schulle not fynde that he vsed this my3t 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 fishes. But of his disciples is wrien that in his owne presence they plucked eres of corne and eten hem for hunger / as it schal folwe here after. Also what tyme he hym self was wery of the wey / and fatte vpon the welle / spekyng with a womman Samaritane / we reden not that he made mete forto ete / but that he sente his disciples in to the citee to bygge her mete : and so it is not lickely at this tyme after his faste and bodily hunger he purueiede his mete by myracle / sithen 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 / bot only aungels weren there present. And sithen in that hille was none dwellyng of men / ne mete redy di3te / we schulle suppose that aungelles brou3ten hym mannis mete al redy di3t 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 aȝeyne. And so in that manere leten vs ymagyne here and with goftly merthe / as it were / rehetynge oure lord Jefu at this mete: and alfo hauynge in mynde fpecially his dere moder / thynke we deuoutely in this manere. What tyme Sathanas was reprod as a falfe temptour and ouȝterly dryuen away / holy aungeles in grete multitude comen to oure lorde Jefu after his victorie / and fallynge doun to the erthe deuoutely honoured him and falued hym as her lorde and almyȝty god: and oure lorde benignely and fwetely toke hem vp and enclynnge to hem with his hede / as it were knowelechyng him felf verray man / and in that fomewhat laffe and lowed fro aungelles. And then ſpeken the angeles and feiden thus: Oure worthy lorde / ȝe haue longe faſted and it is nowe tyme to ete: what is ȝour wille that we ordeyne for ȝow? And than he feide: Gooth to my dere moder / and what manere of mete ſche hath redy bringe it to me: for there is no bodily mete ſo likynge to me as that is of hir diȝtinge. And anone tweyne of hem goynge forthe fodeynely weren bifore hir / and with grete reuerence gretynge and ſaluynge hir on hir ſones byhalue / tolden hir meſſage. And ſo of that ſymple mete that ſche hadde ordeyned to hir ſelfe and Joſeph the aungels token with a lof and a towaile and othere neceſſaries and brouȝten to Jefu / and perauenture therewith a fewe ſmale fiſhes that oure ladye hadde ordeyned then / as god wolde: and ſo therewith the aungels comynge ſpradden the towaile vpon the grounde and leiden brede theron / and myldely ſtoden and feiden graces with oure lord Jefu / abidyng his bliſſynge and til he was ſette.

¶ Medita-
cio deuota.

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

¶ Vide
reclufe and
ſolitarie.

H

allone / as with oute mannis felawſchippe / the manere of this mete and how lowely oure lord Jefu ſitteth downe to his mete on the bare grounde / for there had he neither banker ne kuſchyne. And take hede how curteyfely and how ſoburly he taketh his mete : not withſtodynge his hunger after his longe faſte. The aungeles ſerued hym as her lorde / perauntre one of brede / another of wyne / another dijtē fiſches / ſome ſongen in the ſtede of mynſtralcie that ſwete ſong of heuene : and ſo they reheteden and comforted her lorde / as it longed to hem / with myche ioye menged with compaſſioun. This ſelaufſchip haſt thou / thou; thou ſee hem noujt / whan thou eteſt allone in thy ſelle / ;iſ thou be in charite / and ſpecially whan thou haſt thyn herte to god / as the oweth to haue after the bidding of the apoſtil : the which ſeith to vs / that whether we eten or drinken or eny othir thing doo / all we ſchull doo in the name of oure lorde / the whiche name Jefu 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 / thou; we be allone / as they we ſeizen bodily tho bleſſed aungelles that ben preſent goſtly. And here with hauynge ynward compaſſioun of oure lorde Jefu / and byholdynge in mynde hym that is all myzty god / fouereyn lord and makere of all the worlde / that ;eueth mete to all fleſchely creatures / ſo meked and in manere neded to bodily mete and therwith etynge as an other erthely man : myche oujte 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 proceſſe. Whan oure lord Jefu hadde eten and ſeide graces / that is to ſeie thonkyng the fader in his manhede of that bodily reſeccioun / he badde the aungelles bere a;en to his moder that was laſt /

tellynge hir that he schulde in schort tyme come to hir azen. And whan thei hadden doo as he badde and were comen azeyn / that was in ful schort tyme / he spake to hem alle the aungeles that there weren / and seide : Gothe azeyn to my fader and to youre blisse / and recommendeth me to hym and to alle the court of heuene : for zit it byhoueth me to doo my pilgrymage awhile here in erthe. And anon therewith they fallynge down to the erthe and deuoutly askynge his bliffynge : after he hadde blessed hem / wente vp azeyne to heuene / tellynge there these tidynge of his gracious victorie : and therof was all the blessid courte reioysshed and fulfilled in myrthe and thynge of god. And thus and in this manere we mowe ¶ Nota. thynke and ymagyne the forseide proces to sterynge of oure deuocioun / as by wey of meditacioun. In the whiche processe ben many gode notabilitees touchynge temptacioun of man in this worlde : of the whiche seynt gregory and other doctoures speken in the exposicioun of this gospell *Ductus est Jesus in desertum* / and specially Crisostome in *imperfecto* : the which / for they ben sufficiently written / not onely in latyn but also in englishe / we passen ouer at this tyme.

¶ Spekyng fethermore of the tornynge azeyn of oure lord Jesu home to his moder at Nazareth. And than whan he went downe fro that hille and came to Jordane / John Baptiste / as sone as he sawh 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 away the synnes 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 first / Andrewe and Petre with othere disciples speken with hym and hadden a bigynnyng of his knowe ¶ De . redditu domini a temptacione.

leche / as John telleth in his gospelle. After warde ouré lord Jesu laste that contrey and toke the wey to warde galilee til he came to his moder at Nazareth: whom we schulle also solwe here by compassioun of his grete trauaille all that longe wey of lxxiiij myle / as it was seide bifore. And what tyme that he was comen home and his moder hadde the sijn of hym / none wonder thou3 sche was glad and joyeful in so moche that there may no tunge telle: wherfore anon sche roos and clippyng and kiffyng hym welcomed hym home / and thonked the fader of heuene that had brou3t hym sauf to hir: but therwith byholdyng his face lene and pale sche had grete compassioun: and he a3enwarde reuerently enclynand did hir worschippe as to his moder / and also to Joseph as to his trowed fader. And so dwelled he with hem / as he did byfore / mekely: bot in an othere manere of leuyng / as by schewyng with outeforth of his perfeccioun more and more / as it schal fewe here after. But for also moche as it were long werk and peraenture tedyouse / bothe to the rederes and the hereres here of / 3if alle the processe here of the blessed lyf of Jesu schulde be writen in Englishe so fully by meditaciouns as it is 3it hiderto after the processe of the book bifore nempned of Bonauenture in latyne: therefore here after many chapitres and longe processe / that semeth litel edificacioun inne as to the manere of symple folk / that this book is specially writen too / schal be laste vnto it drawe to the passioun: the whiche with the grace of Jesu schal be more pleyntyly contened as the mater that is moeste nedefulle and moeste edifieng and bifore onely tho materes that semen moeste fructuous: and the chapitres of hem schullen be writen as god wole 3eue grace. Wherfore / as the same bonauenture biddeth / thow that wilt fele the swetnesse and the fruyte of thise meditaciouns /

¶ Nota bene pro ordine capitulorum et modo scribendi in sequentibus.

¶ Bonauentura in capitulo proximo sequenti quod hic omittitur

take hede al gates and in all places / deuouytly in thy mynde byholdynge the persone of oure lorde Jesu in alle his dedes: as whan he stant with his disciples and whan with othere synful men: and whan he precheth to the peple and hou he speket to hem: and also whan he eteth or taketh other bodily sustenance: and also whan he worcheth myracles: and so forth / takynge hede of alle his dedes and his maneres / and principally by holdynge his blifed face / 3if thou kunne ymagyne it: that semeth 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 meditacions bene not ſpecified / this general ſchall ſuffice. Amen.

quia hic videtur fructus eiusdem cum ſequenti capitulo. ¶ Ca^m. xvij^m. Bonaventura de apparicione Chriſti in ſynagoga notata in capitulo ſequenti.

¶ How oure lord Jesu bygan to teche / and gadre diſciples. ¶ Ca^m.

After that oure lorde Jesu was comen home a3eyne to Nazareth fro his baptifme and his temptacioun / 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 prechyng al that 3ere folowyng: that is to ſay vnto that tyme that he wrou3t the firſte myracle at the weddyng / that was that ſelf day twelf monthe that he was baptifed. And thou3 he or his diſciples precheden in the mene tyme otherwhile: neuertheles it was not ſo fully / ne ſo customably done byfore that John Baptiſte was taken and enprifoned as after. And in that he 3af vs enſauple of a wonderfull mekenes whan / touchynge the office of preching / 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 boſte and blowynge / as many done / bot with mekenes litel and litel.

¶ Ca^m. xvij^m.

¶ Wherfore vppon a sabbaoth day / whan he was come in to the synagoge / as he was wont to doo with othere as in the chirche of Jewes / he rose vp forto rede in the manere of a mynystre or a clerke : and whan there was take hym the booke of the prophete yfaye / he torned to that place where it is writen / and so he radde in this manere : The spirite of oure lorde hath rested in me : wherfore he hath anoynted me / and forto preche to pore he hath sent me. And than whan he hadde closed the boke and taken it to the seruaunt / he satt down : and than he spake furthermore and seide : This day is this scripture fulfilled in 3oure eres.

¶ Now take we hede of hym : how mekely at the bygynnyng he takith vppon hym the office of a redere / as it were a symple clerk : first with a benigne and lowly chere redinge / and after expownyng it mekely of hym self / and 3it not opounly expressyng or nempnyng hym self whan he seith / This day is fulfilled this scripture / as who seie : I that rede this this day / am he of whom it speketh. And the eizen of alle that were in the synagoge were sette besily in hym : and alle they wondreden of the wordes of grace that 3eden out of his mouthe : and no wonder / for he was fouereynly fayre and also moste eloquente / as dauid seith to hym of bothe : Thow art faire in schap / passyng the children of men : and grace is schedde in thy lyppes / &c.

¶ Speciosus forma prae filijs hominum.

¶ De vocacione discipulorum.

¶ Joannes primo capitulo.

¶ Luc. v^{to}.

¶ Furthermore also oure lord Jesu / besienge hym aboute oure sauacioun / began to clepe and to gadre to hym disciples : and so he cleped peter and Andrewe thre tymes : Firste tyme whan he was aboute the water of Jordane / as it was seide bifore / and then they comen sumwhat into his knoweleche / bot they folwed 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 thou3ten at that tyme to torne a3eyne to hir propre goodes : the thridde tyme / as Matheu telleth / he cleped hem fro the schippe / whan he feide to hem : Cometh after me / for I schal make 3ow fifcheres of men : and than lafte they her nettes and schippe and fader / and folowed hym. Also in tho two lafte tymes he cleped James and John / as in the same places is made mynde of hem / with petre and Andrewe. Also specially he cleped John fro the bridale / as feynt Jerome seithe : but that is not expressed in the text of the gospelle. Also he cleped specially Philippe : and also in another place Mathewe the publicane. Bot of the manere of clepyng the remenaunt it is not expreffly writen / faue that luke maketh mynde of the twelue apostles chofen and nameth hem alle.

¶ Matt.
iii^o et
Marc. j^o.

¶ Luc. vj^o.

¶ Now take we here entente to the manere of hym in this clepyng and gederinge of his disciples / and of his conuerfacioun with hem : hou louely he speketh to hem / and how homely he scheweth hym selfe to hem : drawyng hem to his loue withynneforthe by grace and withoute forthe by dede : famylierly ledyng hem to his moder houe / and also goyng with hem often to her dwellynges / techyng and enfourmyng hem : and so in alle other manere beinge as besy aboute hem / and with as grete cure as the moder is of hir owne sone. In so moche that / as it is writen / seint peter tolde that what tyme he flepte with hem in any place it was his custome to risen vp in the ny3t / hem flepyng / and 3if he fonde eny of hem vnhiled / priuely and softely hele hym a3en : for he loued hem ful tenderly / knowyng what he wolde make of hem. As thou3 it so were that thei were men of rude and bustous condicions and of fymple lynage / neuertheles he thou3te to maken hem princes of the world / and cheueteynes

¶ Medita-
cio.

¶ Nota
benignam
curam
Jesu.

of alle cristen men in gostely bataille / and domefmen
of othere.

¶ Here also lete vs take hede of what manere of peple
bygan the feith and the grounde of holy chirche: as
of fuche fymple fischeres / pore men and vnlernd / for
oure lorde wolde not chese herto grete clerkes and wise
men / or myzti men of the world / lest the grete dedes
that schulde after be done by hem myzte be aretted to
her worthynes: but this he referued and kepte to hym
self / as it was refoun / schewynge that only in his owne
godeneffe and myzt and wisdome he bouzte vs and saued
vs: bliffed be he with outen ende / Jesu. Amen.

¶ Cam.
xvij^m.

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

BYfelle that day twelfmonthe that oure lorde
Jesu was baptised / as it is seide / 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 tyme schullen suppose / after the comoun
opinioun / that it was of John the euangeliste / as seint
Jerome also telleth in the prologe of the gospelle of John.
At the whiche bridale oure lady Jesu moder was / as sche
was the eldest and most worthy of the thre sistres: and
therefore sche was not beden and cleped thider as othere
straungeres weren / but sche was there in hir sistres houe /
homely as in hir owne hous / ordeynynge and mynistrynge
as maistresse therof. And that we mowe vnderstonde by
thre euydences of the processe of that gospelle: firste / by
that the gospell seith firste: That the moder of Jesu was
there: and after / that Jesu and his disciples weren cleped
or bidden therto. And so as we suppose it byfelle that

¶ Nota
nupcias
Johannis
euangeliste.

¶ Prima
euidencia.

¶ Pro-
cessus.

what tyme oure lady sistre Marie falome / the wyf of
 3ebede / schapte to wedde hir sone John / sche 3ede byfore
 to oure lady to Nazareth / that was fro the Cane aboute
 foure myle / feienge that sche wolde make a bridale to
 hir sone John: and so than oure lady went with hir to
 ordeyne therfore certeyne dayes bifore: so that whan
 othere gestes were beden / sche was there all redy and
 homely bifore. The fecounde eydence 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 mynystrynge as one of hem that
 delyuereden mete and drynke and othere necessaries:
 wherfore sche persayuede by tyme and sawh the defaute
 of wyne / and tolde priuely hir sone therof / for helpe and
 remedye: and that myzt sche not haue doo 3if sche hadde
 sitten amonge othere wymmyn but sche hadde risen fro
 the borde / that is not semely to be: and also it is not
 to leue that sche that was vertuoufly schamefast fatte by
 hir sone amonge men. Wherfore it foloweth that sche
 fat not as a geste / but mynystered / as it is seide byfore.
 The thridde eydence hereof is that sche badde the ser-
 uauntes forto goo to hir sone / 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 therfore sche was besy that no defauzte were thereat.

¶ Secunda
euidencia.

¶ Tercia
euidencia.

¶ Wherfore we mowe take hede and vndirstonde the
 manere of this bridale and the processe of the myracle
 theratte thus: firste / we schulle byholde oure lord Jesu
 etyngre there amonge hem as an other comoun man / and
 that sittyngre in the lowest place and not amonge the grete
 and moste worschipfull gestes abouen / as we mowe vnder-
 stonde by this processe: for he schulde after teche this
 lessoun of the gopell: Whan thou art biden to the bridale /

¶ Nota de
humilitate
domini
Jesu.

or to the feste / fitte and take thy stede in the lowest place / &c. And for also moche as he wolde firste doo in dede that he schulde after teche by worde / therefore he wolde not take the firste and the principal fete in manere of proude men / but rather the lowest amonge fymple men. Here with also byholde we oure lady his moder besy that al thing were wele and couenably done / tellynge the seruautes and the mynystres hou thei schulde serue and where of. And so after whan it drowh towarde the ende of the feste / they comen to hir and seide: There is na more wyne. And sche answerde: Abideth a litell and I schal gete ʒow to haue more. And sche wente out of the chambre in to the halle to hir sone Jesu / that satte at the bordes ende nyze the chaumbre dore / and rowned hym in the ere and seyde: My dere sone / they haue na more wyne: and sche this oure sistre is pore: wherefore I ne woot where we schulle haue more. And thanne Jesu answered and seide: What is that to me and to the womman? This semeth 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 semynge / his moder was nouzt destourbeled ne in despeire: but / fully tristynge in his grete goodnesse and benignyte / sche wente aʒen to the seruautes and seide to hem: Gooth to my sone Jesu / and what so euere he seithe or biddeth ʒow doo / dooth. And than at the biddynge of oure lord they ful filleden the stenes / that there were / ful of water: and anone at his bliffynge 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 gestes in that house. In the whiche biddynge we

¶ Bernardus.

¶ Notabilis.

mowe see first the discrecioun of oure lorde in that he sente that wyne first to the most worschipful man. Also we mowe see herby that oure lord sat fer fro him / in that he seide : Bereth to the architriclyne / &c. ⁊ and so sithen he satte in the hijest place / it semeth that oure lord satte in the lowest place / as it was seide bifore. And whan he hadde tasted the wyne and preised it / and he and othere drunken therof / the mynistres that knewen hou it was made tolden openly the myracle ⁊ and than his disciples bileueden in hym more sadly as for the firste myracle thei seien doon bifore hem : and so in that Jesu schewide his blisse and his godhede.

¶ Afterward / whan the feste was al done / oure lord Jesu cleped John by hymself and seide : Leue this womman that thou hast take to thy wyf / and folowe me ⁊ for I schal brynge the to a better and more perfyete weddyng than this is. And anon with oute more John laste 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 weddyng / he scheweth vs that matrimoyne and fleschly weddyng is leueful and ordeyned of god ⁊ but in that he cleped John therfro he dooth vs to vnderstonde that goftly matrymoyne is moche more worthy and perfyete. Also in that harde answere and straunge / as to femynge / that he ȝaf to his moder whan he seide : What is that to me and to the / womman ? As seynt Bernard seith / he tauȝte vs that ben religious and haue forsake the worlde not to be to besy and haue grete care aboute oure fleschely parens / so that her nede lette not oure gooftly exercise ⁊ for also longe as we ben of the worlde / so longe we ben in dette to oure parens ⁊ but after we haue last

¶ Nota pro religios.

¶ Bernardus in sermone de epiphania vij^o vel vij^o.

¶ Narra-
cio.

it and forsake oure self / myche more we be free and delyuered of the besynesse of hem. And so we fynde writen that there came vppon a tyme to an heremyte / or a monke that had forsake the worlde and lyued folitarie in deserte / his owne fleschely brother / preienge hym of his helpe in a certeyne nede touchynge the worlde: and he bad hym goo to here other brothere that was dede longe bifore. And than he wondred of that biddynge and seide that he was dede / as he knewe wele: the monke answered and seide that so was he dede to the worlde. And so tauzt vs oure lord Jesu / that we that haue forsake the worlde schulde not be besy aboute oure parens and fleschely frendes ouer that that the religioun asketh / whan he answered to his moder / and namely to fuche a moder / seienge: What is that to me and to the / womman? An othere vnderstondynge is in thise wordes / the whiche doctoures comounly tellen / and therefore we passe ouer that at this tyme.

¶ De
paciencia
et spe.

¶ Furthermore we haue here techynge of paciencie and hope in the dede of oure lady that laste not for that straunge answere / as it seide bifore. And so what tyme we clepen to Jesu for helpe at oure nede / bodily or goostly: thouz we fynde it not anone / bot rather hardesnesse and contrariete / we schulle not leue therefore to calle vppon hym by goode hope: til thoruz his mercy and grace the vnsauery water and colde of aduersitie and penaunce be torned in to wyne and conforte and goostly likynge.

¶ Nota.

¶ Pro-
cessus.

¶ After this miracle was done oure lorde Jesu / willynge and purposynge so forthe to worche and preche opounly for the saluacioun of man / he wente fro that place with his moder and his disciples in to capharnaum byside Nazareth / and after a fewe dayes azeyne home to Nazareth / ledynge

his moder by the weie: and folowyng his disciples and befily herynge his wordes and his techyng: for he was not ydel / but euer didde and wrougt good or tauzte and spake to edificacioun: and so doo we in his name / that blessed be with outen ende. Amen.

¶ Of that excellent fermoun of oure lord Jesu in the hille. ¶ *Ca^m. xvii^m.*

WHan oure lorde Jesu had chofen and gadered his disciples / as it is seide / willynge to teche hem and enforme hem the perfeccioun of the newe lawe / he ladde hem vp in an hille / that is cleped Thabor / aboute two myle fro Nazareth after the comoun opinioun: and there he made to hem a longe fermoun and full of fruyte / the whiche as feynt Austyn feith in the byginnyng of his book that he made of that same fermoun: It conteneth all the perfeccioun of cristen luyng: for in that fermoun he tauzte hem firste whiche men ben blessed of god and worthy to haue his blisse. Also he tauzte hem the trewe manere of prayere / of fastyng / and of almefdede / and othere vertues longyng to the perfite lyf of man: as the texte of that gospelle opounly telleth / and dyuers doctoures and clerkes expowen it sufficiently: the whiche processe we passen ouer here / for as moche as it is writen bothe in latyn and in englishe in many othere places: and also it were ful longe processe to touche alle the poyntes thereof here as by manere of meditacioun. Wherefore at this tyme we schulle specially note that oure lorde bygan this fermone firste at pouerte / doynge vs to vndirstonde that pouerte is the firste grounde of all goostly exercise: for he that is ouerleide and charged with temporel goodes and worldely riches may not frely and swiftly folowe crist / that is

¶ *Augusti-
nus de
fermone
domini in
monte.*

¶ *Nota de
paupertate.*

the myroure and ensauple of pouerte: namely he that hath his likynge and his affeccion vnder thisse 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 affeccion he is made wilfully thralle and seruauant: and therefore is the pore man blessed: that is to say / he that ynwardely loueth no thing but god or for god / and therefore he despiseth alle othere worldely thinge for god / for in that is he knytte to god as for the more parte. Wherefore seith seynt Bernarde in a fermone / that pouerte is a grete fethere / or a grete wyng / thorow the whiche a man sleeth so sone into the kyngdome of heuene. For as to othere vertues that folowen in this place of the gospelle / the mede of hem is byhyt forto come as in tyme that foloweth after. Bot to the vertue of pouerte / it is nougt only byhyt forto come / but as in tyme that is now present it is zeuen of crist by the forseide wordes at the bygynnyng of his fermone / that ben these: Blessed ben they that ben pore in spiryte: for her mede is the kyngdom of heuen. Loo / he seith not: Here mede schal be / bot as now: Here mede is. Also thei that ben not only pore / but pore in spirite ben blessid: for thereynne stant 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 firste synne / as a man is cleped pore worldely that hath litel of worldely goodes.

¶ Bernardus in fermone quarto de Aduentu.

¶ N.

¶ Contemplacio.

¶ But now leuyng this matere torne we vs to the manere of contemplacioun / byholdyng oure lord Jesu hou lowely and mekely he sitteth vpon that hille and his disciples aboute hym / and with hou lowely and sad chere he spekith tho wordes ful of edificacioun / and techeth that noble lessoun of souereyn perfeccioun: and also how mekely and how entently his disciples byholden

his blifsed face / and heren the fwete wordes / and fetten hem befily in her mynde : and fo haue they grete ioye and goftely likynge / bothe in his fpeche and in his fizte : ¶ N. and fpecially / as I hope / they were confortd in that noble fchort prayere that he tauzte hem amonge othere in that tyme / that is the *Pater nofter* / and that for the grete fruyte that thei feleden therynne / and alfo for the grete trifte and hope that they were putte ynne therby. For as we mowe wele fuppose as to the firfte / that is the fruyte therof / not only they vnderftode it afir the lettre / but alfo therwith they hadden thoruz his grace the gooftly vndirftondynge eche parte and peticioun thereof : and fithen therynne is conteyned the afkyngge of alle that vs nedeth to the body and to the foule / and that touchinge oure temporel lyf in this worlde and the lyf euerelaftyngge in another world / and alle comprehended in fo fchorte wordes / no wonder thouz they hadde grete likynge and comforte in that prayer by the grete fruyte that thei tafleden therynne. And fo hauen alle thei that thoruz grace felen the gooftly fruyte and the fwete taste therof. Alfo as to the fecounde comforte in that prayere / that is trifte and hope : how myzt her trift and hope be more ftabled and ftrengthed than to fe hym that all onely knewe what was nedefulle and fpedefulle to hem to afke / and that myzt only zeue it hem ? teche hem that peticioun by the whiche they myzte not erre in her afkyngge / ne faille of her afkyngge ? And fo he that was domesman made the libelle in her caufe / azenft the whiche he myzte not zeue his dome and his fentence. Alfo he that was lorde made the bille to his feruauntes / forto afke onely thoo thinges that were nedeful to hem / and likynge to hem forto graunte : more comforte myzte not be touchynge prayere and afkyngge in nede. And alfo more ouere

this comforte of this prayere was the more / for also moche as next byfore in the same place of fermone he reproveth 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 sekeneffe was oponed and tolde bifore. All this comforte schulle we fynde in this forseide prayere *Pater noster* / zif we seie it deuoutly and not in dedly synne : for oure lord Jesu made not only this prayer to his disciples that were that tyme specially with hym in that hille / but also to vs and alle cristen 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 synguler deuocioun in othere priuate prayeres / or seienge it with oute deuocioun : as we mowe see alday many men and wommen berynge bedes with trillynge on the syngres and waggynge the lippes / bot the slyt caste to vanytees and the herte that only god knoweth / as it is to drede / sette more vpon worldely thinges. Of the whiche manere of peple speketh oure lord god by the prophete / and seith thus : This peple prayeth and honoureth me with hir lippes / bot her herte is fer fro me. But for also moche as this mater is spoken of in many othere tretys and bookes bothe in latyne and in Englishe / and this prayer sufficiently expowned / therefore we passen ouer more schortly at this tyme hereof.

¶ But one thing touchinge this prayer : sothely I trowe that whofo wil zeue his entent forto seie it with deuocioun / and hath an ynward desire to the gostly vnderstondynge therof / settinge his herte therto also myche as he may whan he seith it bothe yn comune and in priuete / he schall thoruz grace by proceffe of tyme fynde so moche comforte

¶ Populus
hic labiis
me hono-
rat.

¶ Nota ex-
perencia
orationis
Pater
noster.

theynne that there is non other prayer made of man that schall be to hym so fauery and so effectuele in what so euere he nede / or case he be stired specially to praye for remedie and help to god : and so schal he fynde in his soule whan god wil 3eue his grace with grete likynge dyuerse vnderfondynge thereof moste pertenant to his desire / and that othere than is writen in the comoun expoficioun thereof / or perauenture than he can telle. But myche folk / as seruautes and hirde men / haue more wille to praye for special mede that they coueiten here / than as trewe sones for the loue and the plesynge of oure fader / god of heuene : and so they setten more here likynges and besynesse in a priuate prayer / made of man / to oure lady or to othere seyntes of heuene / than thei done in this general prayer / made of god hym self : the whiche with outen dowte is moste plesynge to hym and most spedful to vs : and therefore thei ben disceyued in many maneres. I speke not here of the pfauter and the seruise in holy chirche. Neuertheles also othere deuou3te prayeres made to god and to oure lady and to othere seyntes of heuene bene gode to ben seide after that the deuocioun of men is stired to seie hem in couenable tyme / so that they sette not her affeccioun the lasse vppon this moste worthy prayere / *Pater noster* / as myche folk in the seienge of othere priuate prayeres setten al her entent and speken hem with grete deuocioun : bot in the seienge of the *Pater noster* thei ben to necligent and rablene it forth with oute deuocioun : and that maketh ofte special mede temporel / that thei hopen forto haue by the seienge of suche priuate prayeres : as to ouercome her enemyes / or be kepte fro fire / or water / or sodeyne deth / and othere bodily peryles. But that is a grete folie to triste vppon by the seienge of eny prayeres with outen

ri3twis lyuynge: and also men schulde not desire fuche 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 moſte effectuely of eny other prayer the *Pater noſter* / 3if it be ſeide trewely with deuocioun: and ſpecially by that peticioun and askynge: *Fiat uoluntas tua ſicut in celo et in terra* / that is to faie: Oure fader in heuen / thy wille be done in all thing / as in heuene ſo in erthe. And ſo 3if it be beſte to vs forto be kept fro fire / or water / or ſodayne deth / or any other bodily perile / with outen doute oure fader of heuene / god / wille 3euen it vs after the forſeide peticioun with ri3twys lyuynge / and elles not / ſaye we neuere ſo manye fuche priuate prayeres. For as we rede al day of dyuerſe martires and ſeyntes / that ſome weren brent / ſome drowned and in other dyuerſe maneres putte to ſchameful deth as to the worlde: and that was beſte to hem and encreſe of here ioye in the bliſſe of heuene: wherfore it hadde be a grete open folie to hem / as we wele mowe wete / to haue prayed forto be kepte fro fuche bodily harmes or periles. And as anemptes ſodeyn deth / it is ſpedefulle to many men forto haue fuche deth ſchameful to mannis ſi3te / as ſeynt gregory telleth by enſauple of the prophete Abdo / that was weryede of the lyoun / that god purgeth often tyme here ri3twys men by fuche ſchameful deth: for as holy writte witneſſith ſothely: The ri3twif man 3if he be ouercome by eny manere of bodily deth / his ſoule ſchal be ſaued / and he ſette in reſte euere laſtynge. Amen. Neuertheles we praien ofte and that leefully to be kepte fro ſodeyn dethe: bot that is vnderſtonden that we be not combred with dedly ſynne / thereynne to die with oute repentaunce of herte and ſchrifte of mouthe: and therto / as I hope / is moſte beſte and

¶ *Justus
ſi morte
praeoccu-
patus
fuerit.*

effectuele prayere the *Pater noster* / specially in the tweyne lafte peticiouns and askynges thereof / by the whiche we prayen all myȝty god / fader of heuene / that he suffre vs not to falle and to be combred with temptacioun of dedely synne / but that he kepe vs and delyuere vs fro all wickednesse. Amen.

¶ Et ne nos inducas in temptationem / sed libera nos a malo.

¶ And though it so be that the mater of this worthy prayere be so plenteuous / and also the desire of the writer hereof were to speke more thereof / neuertheles for it is writen in so many othere places as I hope sufficiently / and also for the grete processe that foloweth after / we leuen this mater at this tyme / and all that fructuouse fermoun that oure lord Jesu made to his disciples in that hille biforeseide. Goyng downe with him by deuoute contemplacioun and byholdyng how that after that noble lessoun tauȝt in the hiȝe hille / as it was skilfull for the hiȝe perfeccioun thereof / oure lorde Jesu came downe with that meke flokke of the disciples / spekyng also homely with hem by the wey : and they / as the briddes or chykenes of the henne / folowen hym with moche goostly lykyng / coueityng eche byfore other to be next hym and heren his vertues and fwete wordes. And after he was comen downe / myche peple come aȝenst hym / bryngyng dyuerse seke 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 soule. And thus schortly we passen ouer here moche processe of the gospell / and many chapitres of the forseide booke of Bonauenture / for the litel edificacioun of hem as it semeth nedeful to sypmle soules / to whiche this boke is specially writen in englishe / as it hath ofte be seide here bifore. And so leuinge the processe in many places we schulle only telle the notabilitees there vpon schortly to edificacioun. Amen.

¶ Nota processum in sequentibus.

¶ Ca^m.
xix^m.

¶ Of the seruau^t of Centurio / and the sone of the litel kyng heled of oure lord Jesu.

¶ Nota
contra
superbiam
mundano-
rum.

IN this gospelle / in that oure lord mekely vnpreide wente bodily to hele the fike seruau^t / 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 myzty / that we mowe be worldly worfchipped by and to plesse hem and doo the seruice that we mowen for worldly mede : butt we ben lothe to goo to pore men and symple or to helpen hem in here nede for gostly mede / leste it were azenst oure worfchippe / as seint gregore noteth in this place.

¶ Ca^m.
xx^m.

¶ Of the paletike man let down in his bedde by the house helynge / and heled of oure lord Jesu thoruz the byleue of hem that beren hym.

¶ Nota de
infirmi-
tati-
bus spi-
ritualibus
et corporali-
bus.

IN this gospels we haue ensauple and doctryne that ofte sithes bodily siknesse cometh of goostly siknesse / that is synne : and that the helynge of goostly siknesse is ofte cause of bodily hele : in that oure lord firste forzaf to the paletyke his fynnes and after heled hym of the bodily palesye. Also here we mowe se the grete vertue of trewe byleue : in that that the feith and the byleue of one man helpeth and saueth an other / as the feith of the bereres of this paletyk man faued hym : and also in the nexte chapitre bifore the feithe of centurio gate hele to his seruau^t : and also here after the feithe of the womman chanane faued hir douzter : and so it falleth now alday that children baptizjed / and after dede bifore the 3eres of discrecioun / ben faued in the feith of her god fadres / thoruz the meryte of criste : and this is opounly azenst some heretikes that helden the contrarie opinioun.

¶ De vir-
tute fidei.

¶ How that Martha was heled of hir siknes by touchinge of the hem of oure lordes cloth Jesu.

¶ Ca^m.
xxij^m.

THe gospelle nempneth not the womman that was heled by the touchyng of the hem of Jesu clothinge / bot seynt Ambrose and othere doctoures seien that sche was Martha / the sifre of Marie mawdeleyne. By the hem of Jesu clothinge / as seynt Bernard seith / may be vnderstonde euery meke seruaunt of god / the whiche in eny vertuous dede that he doth oweth to knowe trewely in herte / and knoweleche openly by mouth / that only god is the principal doere therof and nou3t he ⁊ as the clothe helede not / bot oure lord Jesu that wered the clothe.

¶ Fymbria
vestimenti
domini
Jesu.

¶ Of the conuerfion of Marie Magdeleyne.

¶ Ca^m.
xxij^m.

OWre curteys lorde Jesu 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 sithes / bothe of his owne curtesie and also for the loue and the 3ele that he hadde to the sauacioun of mennis foules / for the whiche he was made man ⁊ for so etyng with men and benignely comunyng with hem he drowe hem vnto the loue of hym. Also for as moche as he made him self so perfiztly pore that he toke none possessioun of worldes goodes for hym self or for his / therefore thoruz 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.

¶ Nota de
curialitate
domini.

¶ And than bifelle that Marie Mawdeleyne / that peraventure ofte tyme byfore had herd hym preche and thoruz touchyng of his grace was gretely stired to compunccioun

¶ Pro-
cessus.

and to the feruent loue of hym / thou; it were ;it priuely hidde in her herte / whan ſche herde and knewe that he was at the mete in the hous of the forfeide Symounde / ſche was ſo feruently touched with forwe of herte with ynneforth for hir ſynnes / and alſo with the brenning fire of his loue / that ſche myzte no lenger abide : bot anone ſche wente to that forfaide hous where Jeſu ſatte at the mete / confiderynge that with outen hym ſche myzte not be ſaaf / ne haue forzeueneſſe of hir ſynnes : and ſo ſche wente boldely in to the hous / and / as ſche had forzete hir ſelf / takynge none reward to the geſtes that there were at the mete / haldynge doun hir face and hir eijen to the erthe / ſche letted not til ſche came to hym that ſche ſouzt and ynwardely loued / oure lorde Jeſu : and anone than ſche 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 trewely knowe / leche that ;e ben my god and my lorde / and that I haue offended ;oure hi;e maieſte in many grete offences and trespaffes : in ſo moche that I knowleche ſothely that myn ſynnes ben with outen noumbre / as the grauelle of the ſee : bot for alſo moche as I byleue that ;oure mercy paſſeth all thing / therefore I / wrecched and ſynful / come to ;ow and flee to ;oure grete mercy : for thenkyng ynwardely of that I haue offended and askynge mercy and forzeueneſſe : and I byhete with all my herte amendement of my ſynnes and that I ſchal neuere to my power forfake ;oure obedience. Gode lorde / putte me not fro ;ow 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 ;ow ſouereynly aboue alle othere : wherfore / gode lorde / forfake ;e not me / bot punyſche ;e me

¶ Nota
verba
Magdalene
intima.

at þoure wille ⁊ neuertheles I afke algate mercy. And her⁊
with / with grete triste of his mercy and ynward affeccioun
of his loue / ſche kiſſed his feete ofte ⁊ and ſadly wepynge
and ſchedyngge teres ſo thicke that ſche wiſſhe 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 vnworthineſſe that hir teres ſchulde
touche oure lordes feete / ſche wypede hem with hir here
deuoutly / for ſche brouzt no thing with hir ſo precious
to wype hem with ⁊ and alſo ſche wyped hem ſo with
hir here in amendement of that ſche hadde bifore treſpaced
with hir here ⁊ that is to ſeie / as ſche had byfore vſed it
in pride and vanite / than ſche wolde putte it to the vſe
of mekenefſe and deuocioun. And alſo for the feruent
loue and deuocioun that ſche hadde to hym ſche wolde
not be letted thereof by the ſecchyngge of eny clothe to
wype hem with / but ſo wipyngge his fete with hir here
and after deuoutly kiſſyngge hem ofte ſithes. After ſche
anoynted hem with a precious oynement that ſche brouzt
with hir / ſuppofyngge / perauenter / that oure lordes fete
weren harde of the weie ⁊ and alſo for ynwarde deuo-
cioun bygynnyngge with drede at his fete / as ſche didde
aſtir with more boldeneſſe of loue anyntyngge his heued.

¶ Discal-
ciatus
incedebat
Jefus.

¶ Lorde god / who ſo wolde ynwardely thinke and ¶ Nota.
take hede to this dede of this womman and alle the
circumſtaunces thereof myche gooftly fruyte ſchulde he
fynde thereynne / ſteryngge to ynwarde repentaunce of
ſynne and to trewe loue of Jefu and grete deuocioun.

¶ But now forth as to the proceſſe take we hede alſo
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 / knowyngge the ynwarde affec-
cioun and trewe loue of hir herte.

¶ And so al that tyme he cefed of etynge / and also with hym alle the gestes / wonderynge of the womman and of that vnkede dede / and of the pacience of oure lorde Jesu and his suffraunce of hir : and specially the maister of the house / Symounde / demed hym gretely in his herte that he wolde suffre suche a comune synful womman touche hym so homely : and in that he thouzte that he was no prophete / supposynge that he knewe hir not. But oure lorde / that passinge alle othere prophetes knewe the leste thouzt of mannis herte / answered openly to his priue thouztis / schewynge therby hymself a verrey prophete and more than a prophete : and by a ensauple of tweie dettoures he concluded hym / justifieng the womman that he helde so synful / and preuyng that sche loued hym more / and schewed hym more token of loue by her dede than he with alle his feste : and so schewynge that not onely the perfeccioun of alle vertues / but also the justifienge of the synful stant principally in trewe loue of god. He seide to Symound as for a conclusioun thus : Many synnes ben forzeuen hir / for sche loued myche. And than he torned hym to Magdeleyne and seide to hir / as for a ful ende of that sche asked : Thy feith hath saued the : go now in pees. A lord Jesu / how swete and likynge was this worde to hir : and with how grete ioye than sche went away ! Sothely it was so likynge that / as I trowe / it went neuere after oute of hir mynde. And so was sche perfiztly conuerted to Jesu / leuyng her synne sully / and lyuyng euer after in all honeste holily / and drawynge algate to hym and to his moder / withoute departynge / perfeuerauntly.

¶ Nota-
bilia.

¶ In the forseide proces and the sentence of this gofs-
pelle ben many grete notabilitees to oure edificacioun /
of the whiche we schulle touche summe in partie : first / as

to a fouereyn comfort of alle fynful folk we haue here opounly schewed in oure lord Jefu the habundaunce of his endeles mercy / that fo sone and fo gladly forzas fo many grete fynnes and trespaffes of this fynful womman : and fo dooth he to alle that trewely desiren and asken his mercy. But here byhoueth charite and trewe loue that was fo specially commended of hym in this womman / the whiche only refourmeth pees bytwene god and the fynful man / as the apostle seith that charite couereth the multitude of fynnes / and with oute the whiche it is inpossible to plese god. For / as feynt Bernard seith / the quantite of euery mannis foule schal be taken and estymed after the mesure of charite that is thereynne : that is to faye / that foule that hath myche of charite is grete / and that hath litel is litel / and that hath nouzt is nouzt : as feynt poule seith / after the reherfyng of many grete vertues concludynge thus : 3if I haue not charite / fothely I am nouzt. And therefore seide oure lorde of this woman : that for sche loued moche / therefore sche had myche forzeuen / as it was seide bifore.

¶ *Miseri-
cordia
domini.*

¶ *Caritas
hominis.*

¶ *Ber-
nardus /
super can.
ser. xxvijº.*

¶ Furthermore also here haue we ensauple of trewe repentaunce and penaunce that is nedeful to forzeueneffe of synne schewed in this womman / Mawdeleyne / as we haue herde : the whiche penaunce / as all holy chirche techeth / stant in sorwe of herte / in schrifte of mouthe / and in satisfaccioun of dede. But here perauntre summe men thynken / after the false opinioun of lollardes / that schrifte of mowthe is not nedefulle / but that it suffiseth only in herte to be schryuen to god / as this forsaide womman was : for the gospel telleth not that sche spake eny word by mouthe / and 3it was hir synne fully forzeuen / as it is seide : and as it semeth this is a grete euidence for that opinioun. But herto is an answere resonable :

¶ *N. To-
tum
sequens.*

¶ *Vera
penitencia
pro pecca-
tis.*

¶ *Contra
lollardos :
nota de
confessione.*

that oure 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 thouzt of herte / as is to man the ſpeche of mouthe / as ofte ſithes the proceſſe of the goſpelle ſcheweth and ſpecially here openly bothe of the womman and alſo of the phariſe thouzte. Wherefore the thouzt 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 tyme that we ſynne dedly we offende hym / not only after his godhede / bot alſo after his manhede / that he bouzt vs with fro ſynne and goſtly deth : therfore vs byhoueth to do ſatiſfaccioun to hym after bothe kyndes / by trewe penaunce knowe lechyng our trefpaffe bothe to god and to man / and askyng forzeueneſſe. And ſithen we haue not here his bodily preſence / as Mawdeleyne hadde : therfore in his ſtede vs byhoueth to ſchewe to the preſte 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 leſte by dedly ſynne : for therby onely we ben departed fro hym / and vnkyndely leſen the grete benefice that he 3af vs in his manhede. Wherefore 3if we wole be reſtored a3eyne and knytte to hym / as we were bifore in grace / we moſte do ſatiſfaccioun not onely to hym as to god / bot alſo as to man that we haue ſo forfake by dedly ſynne / in manere as it is ſeide. And ſo / as holy chirche hath reſonably ordeyned and beden / knowleche by mouthe and make oure confeſſioun trewely of oure ſynne to the preoſtes that he hath ſpecially ordeyned in his ſtede as his vikeres : herto by the wordes of the goſpell / that he ſpake to his diſciples whan he ſeide to hem thus : What ſo euere 3e bynde in erthe / it ſchal be bounden in heuene :

¶ Nota hic
rationem
confeſſio-
nis vocalis.

and what that 3e 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 scharfte of mouthe to the preste in goddes stede 3if we mowen / for more god asketh not / and therwith of dewe satisfacioun folowyng / we haue perfyete ensauple openly schewed in this bliffid womman that was bifore so synful / Marye Magdeleyne / in the processe bifore seide of this gospelle as it is opoun inow touchyng the firste parte and the laste / that is to say repentaunce and satisfaccioun.

¶ And as to the secoude / that is confessioun / thou3 we rede it no3t of hir by worde spekyng : for that was none nede to hym that knewe fully hir herte / oure lord Jesu there beyng in his bodily presence / as it is seide. Neuertheles sche schewed the effecte of this confessioun perfyety in dede / in that that sche wolde not schewe hir to hym in priuete as synful and askyng mercy / as sche my3te haue do bytwix hym and hir or elles onely bifore his disciples : bot sparyng for no schame / that is a grete parte of penaunce in confessioun / sche chas the place and the tyme where it my3te be to hir as open reproof and schame / that was in the hous of the pharise / the whiche sche knewe wel hauyng indignacioun and despite of the synful : and also at the mete whan it scholde be most wondryng to hym and alle his gestes vpon hir : for the reproof and the schame that sche hadde of hir synne was so grete withynneforth that sche for3at al schame and reproue withouteforth. And so in that dede sche knowlechede openly her synne in general and also by wille in special / not refusyng forto haue herde it reherfed and openly tolde of hym that sche came too / oure lorde Jesu : the whiche / as sche wiste wele / knewe in special the leste parte therof / and that my3te resonably haue

¶ Nota de
vera con-
fessione
Magda-
lene.

reprehended hir opunly of it or he hadde forzeue 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 myzte fully forzeue her synne as hym liked : and therwith that sche hadde full hope to haue his grace and forzifnes : and also the feruent loue that sche hadde to hym : the whiche thre vertues ben nedefulle to euery man that wole haue forzifnes of synne. And so withoute eny more penaunce he fully forzaf 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 seithe and bileue / in the whiche were grounded perfite hope and charite / as it is seide / hadde made hir saaf : and so schal it the moste synful man that is or euere schal be / zif he haue it trewely grounded in his herte by verrey contricioun as sche had / for than withouten dowte he wole not spare for any schame to knoweleche his synne by worde openly to man in goddes stede / as sche didde by wille to hym that was bothe god and man / as it is seide.

¶ Nota
fidem /
spem / et
caritatem
in contri-
cione vera.

¶ Racio
quorum-
dam.

¶ But here perauntre femeth to some men that as the synful man schal folowe this womman by trewe forthenkynge of synne / so schulde the preest folowe oure lorde in lyzte forzeuynge schewed therof / enioynynge no more penaunce than he didde therfore. But here answeren holy doctoures / that feien that the contricioun and forthenkynge of synne may be so grete and so perfite that it suffiseth withoute eny more penaunce to fulle forzeueneffe therof : the whiche there as it is zif the preest myzte see and fully knowe / he schulde zeue no more penaunce : bot for also moche as man seeth not the herte as oure lord Jesu / god and man / dide / and so he may not knowe it bot in party as by tokenes withouteforth : therefore as

for the siker parte he schal enioyne penaunce for synne / more or lasse as holy chirche hath ordeyned. And wolde god that all synful peple wolde folowe this womman in trewe forthynkinge / and than withouten dowte thei schulde haue of god ful forseuyngge were the penaunce more or lasse of the preeftes enioynynge.

¶ Furthermore in the forseide processe of the gospelle / oure lorde Jesu 3af enfaumple to the precheres of goddes worde that they schulde not spare in tyme to seie the sothe for displeyngge of hem that fedden hem or 3euen hem othere bodily sustenance : in that / not withstandinge that the pharise fedde hym / as he didde ofte / he reprehended hym openly in his owne hous of his mysbileue and of his false thou3t / in the whiche he hadde indignacioun of the synful womman : and as it wolde seme to steryngge of his grete mawgrey he spared not to justefie that womman that he demed so synful / schewynge hir more louynge god than he and that sche was faued by hir trewe byleue byfore hym that failed therof. But not withstondynge this / on the tother side the pharise laste not after to fede hym and to doo hym humanyte / as many men now done : the whiche / what tyme that a sothe is feide that is contrarie to hir wille or oppynyoun / they withdrawen her humanyte and affeccioun fro hym that feith it / be he neuere so gode or vertuose in leuyngge : and sothely in that condicioun thei schewen hem self / what so euere thei bene / vnlouynge to Jesu that is verray sothfastnesse / and more vnkynde than was this pharisee and so worthy more reprove of hym and more peyne. Neuertheles the prechour / or an other gostly man that representeth cristes persone / schal not spare to seie the sothe in tyme for drede of maugre / or withdrawynge of fauour or eny temporel profite / 3if he wole be the

¶ Nota-
bilis pro
predicato-
ribus.

¶ Nota
contra con-
dicionem
malam
hominum
plurimo-
rum.

trewe membre of crist: and souereynly be. the war of
glofyng or fauour to errour / for that is most abhomynable.

¶ Nota
contra
propriam
iustifica-
tionem et
aliorum
reprobationem.

¶ Also in this forseide processe of the gospelle / in that
that oure lord Jesu reherfed to the pharisee the goode
dedes of the womman / in the whiche he sayled / as that
sche wische his feet with here teeres that he didde not with
water / and so forth of othere: and therewith he tolde
not what he didde to hym that sche did not / we haue
ensauple and techyng what tyme we ben tempted to
justifieng of oure self and reprove of othere / than to thenke
and haue in mynde the goode dedes and vertues that bene
or mowe bene in that other man / forzetyng oure owne
goode dedes or vertues and bringinge to mynde oure
defauztes and trespasses. And so schulle we vertuofly
deme oure selfe and excuse othere / and so profizte in the
vertu of trewe mekenes / that he graunte vs / meroure of
mekenesse / blifed Jesu. Amen.

¶ Ca^m.
xxij^m.

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

¶ Medita-
cio.

BY fell vppon a tyme that as oure lord Jesu schulde
goo fro the contrey of Juda in to Galilee he
moste 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 goyng. Lord
Jesu / what is this? That thou / that art the sothfast way
and makere of all erthely wey / so art wery of the wey /
the whiche thoruz thy souereyne myzte berefte vppe and
confortest all othere in her wey? But thus woldest thou
in thy manhede schewe all the kyndely infirmyte of man /
as in hunger and thirte and werynesse ofte fythes / and
suche othere / forto schewe the verrey kynde of man that

thou toke for oure sake. And so was all thy bodely lyuyng in this worlde pynfulle and trauailous to oure enfaumple : blessed be thou euere.

¶ In the mene tyme / as he fatte foo on the welle / and his disciples were gone in to the nexte citee forto bygge mete / there came a womman of that contree to fette water of that welle / the whiche was clepide lucie : and oure lorde Jesu / willynge schewe to hir / and by hir to othere / his godhede / spake with hir longe tyme of grete thinges and hize in goostly vnderstondyng. The whiche spekyng bothe of him and hir / and hou his disciples comen azen / 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 gospels of John.

¶ But in this processe we mowe note in oure lorde Jesu first a token of grete mekenes / in that he wolde be allone. What tyme he sent his disciples in to the citee forto bygge mete : and in that byggeyng enfaumple that it is leuefulle to goddis seruautes forto haue money and referue it to hir nede. Also in that he spake so homely with that symple woman alone and of so grete thinges / as thouz it hadde i-be with many grete wise men / the pride and the presumcioun of many clerkes and prechoures is confounded and reprobud : the whiche zif they schulde schew her wisdom or here kunnyng / not onely to one man bot also to fewe men / they wolde halde all as loost / and fuche a symple audience telle vnworthy to take her proude speche.

¶ Contra superbos doctores et predicatores.

¶ Furthermore in that the disciples brouzten her mete to hym / and beden hym ete there at the welle / we haue enfaumple of pouerte and bodely penaunce in his manere

¶ Exemplum contra gulam.

of fedyngē after his trauaile ſo there with oute the citee / and as we mowe ſuppoſe drynkyngē of the water ⁊ and that not only in this time / bot as we ſuppoſe ofte ſithes whan 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 neuere ſo wery or trauailed in body ⁊ ſchewyngē thereynne the grete loue that he had in pouerte and mekenes. He vſed not curious diſtyngē of dyuers metes / roſted and ſothen / ne preciouſe veſſelle of filuer or pewtre / ne delicate wynes / whyte and rede / bot only the clene water of the welle or the ryuere / etyngē brede there with as a pore man mekely vppon the erthe. Also in that he answered to his diſciples firſte whan thei beden hym goo to mete / and ſeide to hem thus : I haue mete to ete that ʒe knowe nouʒt ⁊ for my mete is that I do and worche the wille of hym that ſent me. And ſo he abode the comyngē of men of the citee to preche to hem. Firſt we mowe ſee hou beſy he was aboute gooftly fedyngē : firſte fulfillyngē in dede that longeth to the ſoule and gooftly ſuſtenaunce / though he hadde therto no grete nede ⁊ and ſo ʒaf he enſauple to prechours and curates forto doo.

¶ Ex-
emplum
pro predi-
catoribus
et curatis.

¶ N.

¶ Auguſ-
tinus ſuper
Johannem.

¶ Myche more gooftly fruyte is conteyned in this goſpel / the whiche who ſo deſireth to knowe more fully he ſchal fynde it in the book of ſeynt Auſtynē vppon the goſpelle of John / where he maketh of the proceſſe of this goſpell a longe proceſſe and clergial / ful of gooftly fruyte. But for alſo moche as here is made mynde of the pouerte of oure lorde Jeſu / as it is ofte bifore / and alſo of his abſtynence ⁊ therefore of theſe tweyne vertues / perſiʒtely tauʒte vs by enſauple bothe of hym ſelf and his diſciples / it ſchal folowe after more plenary in the nexte chapitre.

¶ Hou the disciples of Jesu plukken the eeres of corne and eten it for hunger on the sabbot day. ¶ *Cam. xxiiij^m.*

ON a sabbott day / as the disciples of oure lorde Jesu wenten with hym by the feeldes / where rype corn was growynge / they weren a hungred and plukken the eeres and froten hem bytwixe her hondes and eten.

¶ And the pharisees / that eere aspyed oure lordes wordes and dedes forto take hym in defauzte azenst hir lawe / reprodou herefore bothe him and his disciples / and seiden that it was vnleueful on the sabbot day. But oure lord excused hem : first by nede / that is out take in the lawe / as Daudid and his men in nede eten the preestes brede that was elles forbeden : and also by that resoun that the preestes of the lawe on the sabbot day circumfidede and maden sacrifice / the whiche weren bodily werkes not so nedful as that they didden : and also his presence / that was lorde and auctour of the lawe / 3af hem leue. ¶ *Pro- cessus euangelii.*

¶ But 3if we take here inwarde entente / with deuouzte compassioun of that nede of the disciples in the presence of her lorde all myzti / we oweth resonably be stired to the loue of pouerte and bodily nede for his sake : for wonderfull it is to thynke that they that were choson so specially to that hie degre of apostles and there thoruz made princes and domesmen of the worlde : schulde be putte in to so grete pouerte and nede forto ete the rawe corne for hunger / as they were vnresonable bestes / and namely in his precense / that was maker of all mete and drink at his wille and lorde of all the worlde / as thouz he myzte not helpe hem at her nede. Bot the good lord / that didde all thing for oure sauacioun / 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 thouz he

hadde compassioun of hem in also moche as he loued hem tenderly / neuertheles 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 plesed hym not only for her mede that he knewe moche therefore / but also for ensauple of vs that schulde come after.

¶ Nota
tria.

¶ Primum.
De pau-
pertate
Christi
et aposto-
lorum.

¶ For here haue we specially that haue forsake the worlde for the loue of god ensauple and sterynge to thre vertues namely that ben nedefulle to vs : that is to saye / pacience in bodily nede / perfite pouerte / and azenst gloteny vertuouse abstynence. And as to the firste / sithen the disciples of Jesu / that hadde laste and forsaken all that they hadde forto folwe hym / suffred patiently and gladly so grete nede of bodily hunger in his presence / whome thei seien myraculously fede othere men and helpe at her nede / myche more we oweth to be pacient in bodily nede whan it falleth that ben not so worthy ne so perfutely louen god / but rathere hauen deserued for oure myfleuyng and vnkyndenesse azenst oure lord god myche more penaunce and difese than he wole suffre vs forto haue: and perauenture we comen neuere to so grete nede forto suffre for his sake.

¶ Secun-
dum.
Perfecta
paupertas.

¶ And as to the secounde / that is perfite pouerte for goddes loue: we schulle vnderstonde that his pouerte passed in perfeccioun the higest degre of wilful pouerte of othere withoute comparisoun: for othere mennis pouerte that haue forsaken for cristes loue alle riches and worschippes of the world is in reputacioun of men in also myche as it is holden vertuouse / as it is: bot his pouerte was in reprof and despote of men in also myche as it was not knowen that he toke this pouerte priuely / bot as of nede: as it semed in the forseide processe of hym and his disciples whan 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 also myche as that pouerte that cometh of nede and not of wille is in despite and reprofe / and all that knewen hym feien that he hadde neither houe ne possessiouns / they had hym in the more contempte : for comounly suche nedful pore men ben despised of alle men and sette at nouzt / bot neuer theles they mowe be ful honourable in his sȳt / that thus ȳaf ensauple therof: wherefore it is full perilous forto despise eny pore men.

¶ Nota de perfectissima paupertate Christi.

¶ But ȳif we wole wite who is vertuoufly and perfȳtly pore / we schulle vnderstonde that not only he that hath mad his professioun to pouerte / and that hath lasse all worldly riches as in auere with outeforth : bot he that there with hath that pouerte sette in his herte with ynneforth / so that he wil not ne loue ne desire any worldly goodes or possessiouns bot only that is nedeful to his leuyng. For ȳif a man be in pouerte and suffre nede with outeforth thorȳlak of worldely goodes / and therwith he desire with deliberacioun in his herte with ynneforth more than hym nede / that man lyueth not in vertuouse pouerte / bot in wrecched nede with oute mede. For the luste and the wille with ynneforth with full assente therto suffiseth to the fulfillynge of synne and to the losse of mede : wherefore he that wole be perfȳtly pore / he moſte loke that he neither haue nor desire more than is nedefulle to his leuyng. Of this vertuouse pouerte speketh seynt Bernarde : *Sermone quarto de aduentu : sermone quarto de natura domini : Cur ipse saluator* / &c : *et in epistola ad ducem Conradum* / &c.

¶ Nota.

¶ Nota conclusio-
nem.

¶ Bernardus.

¶ Furthermore touchynge the thridde vertue / that is abstinence : wherof aȳenſt glottery we haue ensauple here in the disciples and also bifore in oure lorde Jesu. We schulle vnderstonde that glotterie is a vice aȳeyne the whiche it

¶ De discreta abſtinencia et contra gulam.

¶ Bernardus in
sermone ad
clericos
ca. xiiij^o.
Item
Bernardus
in sermone
co. xxxiiij^o.

¶ Nota
contra
plures
bestiales
et gulofos.

¶ N.

¶ Nota.

byhoueth vs while we lyuen in this flesche forto haue con-
tynuel bataille / as holy fadres that knewen the temptacioun
therof by long experience techen vs : and specially seynt
Bernard in dyuers places telleth hou we schulle flee glo-
tenye / and noriffhe the body only as hit nedeth to the hele
thereof : and more schulde we not seke or desire to the
body. Wherefore in all that we taken ouer / that is to seie
to fulfille the lust and the likyng that passeth the termes
of kynde and difposeth to deth bodily and goostly : and so
it falleth ofte that many men ben so moche ouercome with
the lust and the likyng of the flesche / that as vnrefonable
bestes thei putten the luste byfore the hele / takyng suche
metes and drynkes / the whiche thei knowe wele contrarie
to hir hele : and after the whiche they wyten wele that thei
schul fele grete passiouns and sekeneffe : and so not only is
the body vndisposed to serue god and vertuous occupacioun /
bot also the soule defoyled that he may not see god with
clannesse of herte / as he made hym to.

¶ And sothely this is a foule vice and a periloufe / and
neuertheleffe myche peple is blynde and desceyued in this
poynt / bothe worldely and goostly / that excusen hem
falsely by the loue of the flesche and the sterige of the
lust that comounly escheweth that is moost hoofsome to the
kynde 3if it be not likyng to the sensualitie / and desireth
that is moost vnholfom 3if it be delicate and likyng therto :
wherefor among alle the spices of glotenye this semeth
most reprobable / 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 knowyng that it
is contrarie to hym and vndisposyng to bodily hele may
drede of his dome and reproue in goddes s3t / as of a man
fleere and / that is worfe / fleere of hym self. Othere men
that ben ouercome by the sensualite and the temptacioun of

the flesche forto take of mete or drynke that is holfome / thou3 it be likynge / outhere in vntyme / or more in quantite than nedeth / or with grete lust and gredynes / ben more excufable for the comoun infirmyte of the firste synne of Adam.

¶ But for also moche as this vice of gloteny in alle his spices is reprobable / therefore 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 othere seyntes hauen bothe tau3te vs and 3euen vs ensauple : keypyng the body and fedyng as it is nedefulle therto / after the kynde therof and the trauaille that longeth therto : in manere as a horse oweth to be kept forto doo his journey / 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 pamperynge on the tother 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 leder of alle othere vertues : for 3if that lakke / that semeth vertu is vice. As seint gregorie seith : Discreffioun is moder and keper of alle vertues. This discrecioun touchinge abstynence and fedyng of the body stant generally in this poynt / as seynt Austyn seith in his book of confessiouns / that a man take of mete and drynke to sustenance of the body onely as he wolde take of medecyne forto hele his infirmyte. Wherefore ri3te as in takynge of medecyne man hath no reward to more or lasse / or to the preciosite / or bo3tousnesse / or swetnes / or bitternesse / bot only as it is most conuenient and profitable to hele the soore or the siknesse : so for also myche as hunger and thurst ben enfirmytees of mankynde / thorou3 the firste sinne of man / mete and drynke that ben as medecyne to

¶ De
abstinentia
discreta.

¶ Dis-
crecio.
¶ Bernar-
dus
cant. ser.
xliij^o vel
xlix^o. Item
cant. xxiiij^o.

this infirmyte schulde be take only as for hele thereof / as feynt Austyn seith. Thus moche is spoken here specially of abstinence and glottery by occasioun of the hungre / and the symple fode there azenst of the disciples of Jesu / as it seide.

¶ Item nota. Bernardus de abstinencia in epistola ad fratres de monte dei quantum ad religiosos. Item in fermone iij^o de circumcissione domini.

¶ Ca^m. xxv^m.

¶ For also myche as here endeth the thridde parte of this book that stant in contemplacioun of cristes blessed lyf for the Wednesday / vpon the whiche day to oure enfaumple he bygan to fyste azenst glotenyne / specially by his fastyng in deserte / as it is seide bifore : the whiche vice of glottery he graunte vs of his grace to eschewe in the vertu of discrete abstinence to kepe / that is blessid 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.

TWo tymes / as the gospell telleth / that oure lorde Jesu multiplied a fewe loues of brede and therwith fedde many thowfandes of men to the fulle. In the whiche proceffe takynge hede to the wordes and the dedes of oure lorde / as the gospell openly telleth / we mowe see to oure edificacioun goostly manye goode sterynges to loue him and thonke hym and worschippe hym souereynly : and specially we mowe see in this proceffe that oure lorde Jesu was merciful / and curtais / and kynde / and discrete / and circumspecte.

¶ Jesus misericors.

¶ Firste that he was mercifulle schewen his wordes whan he seide thus : I haue pite and mercy vpon the peple. So that mercy stired hym and drowe hym to helpe hem and fede hem at her nede. For as dauid witneffeth : All the erthe is ful of his mercy / etc.

¶ Also he schewed his grete curtesie and wonderful kyndenesse in the cause that he assigned after / seinge thus : For lo ! now thise thre days thei abiden and suffren and beren me fastyng / 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 neuertheles in sothenesse it was for her owne gode and profite and not for his : but that is his souereyn kyndenesse and curtesie and endeles goodnes that he hath likyng to dwelle with vs only for oure profite and sauacioun / thouȝ there be there thorȝ as to hym noon encrese of his goodnesse. Wherefore alle tho that solowen hym by good leuyng / and gladly heren his doctrine / and kepen his hestes / he loueth and haueth likyng to dwelle with hem goostly and failleth neuere to helpe hem at her nede.

¶ *Jesus curialis.*

¶ Ferthermore oure lorde Jesu takyng hede that many of the peple were come to hym fro fer contrey / and seyng the perille of the puple in to myche fastyng by cause of the grete trauaille that they schulden haue in her goyng aȝen / seide thus : Ȝif I suffre hem goo home aȝeyne into her owne hous fastyng / thei schulde faile and perisse in the way. Where he schewed that he was discrete and circumspecte / seyng bifore her nede and vnmyȝte : and therefore ordeynyng helpe and remedye bifore by her bodily sustenance that was nedefull to her trauaile that come after. And so in this speche and dede of Jesu is doctrine and ensauple of discrecioun to prelates and hem that han cure of othere to take hede of hir infirmyte and of hir trauaille / and therafter ordeyne hem bodily sustenance couenable and sufficient / that they faile not by defaute in the wey of this bodily lyuyng in erthe.

¶ *Jesus discretus.*

¶ *N.*

¶ *Discreccio prelatibus necessaria.*

¶ Also in the forseide processe we mowe vnderstonde goostly the gracious gouernaunce of oure lorde Jesu to vs

¶ *B.*

☞ Nota-
bile.

leuinge in this world eche day : for we haue not to eten bodily or goostly bot he zeue vs / and so 3if he suffre vs fastyng / we schulle faille in the weie : for withoute hym we mowe not helpe oure selfe in eny goostly nede. Wherefore we haue no mater of elacioun or veyne ioye of oure self what tyme that we felen any goostly comforte or profyte in goostly exercise : for it is nou3t of vs / bot only of hym.

☞ And so 3if we take good entente / we mowe see that they that ben trewe seruauntes of god and chofen of hym / the more perfite that they ben in leuinge / and the nerre god / and more excellent in his 3iftes of grace / the more meke they ben and the more abiecte in her owne sight : for they knowen wele that they haue nou3t of hem selfe bot wrecchednesse and synne. For the nerre that a man cometh to god / the more clere s3t he hath goostly : and so he seeth the more clerly the greet goodnesse and the mercy of god. Wherefore pride and veyn ioye / that comen of goostly blyndenesse / mowe not haue place and restyng in his soule / that is so l3ztened thoru3 grace : for with outen dowte he that knewe wele god and sothely examyned hym self my3te not be proude dedly.

☞ Also here is greet comforte to synful men of the grete mercy of oure lorde Jesu / 3if they wole torne a3en and come to hym by verray repentaunce what tyme they ben departed fro hym and gone into the ferre cuntrie of wickednesse : for as the gospels telleth / that he was specially stired 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 euery synful man that wole come to hym goostly / as it is seide by his wey of departinge neuere so longe bifore. Amen.

¶ Of the fleynge of oure lorde Jesu whan the peple wolde haue made hym her kyng. ¶ *Ca^m. xxvj^m.*

After that oure lorde Jesu hadde fedde the peple to the fulle / as it is seide in the next proceffe bifore / thei feinge 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 vnwetyng / fledde in to the hille so that they myȝte not fynde hym. And this was that hille / as some clerkes seyne / vppon the whiche he made that excellent fermoun that is spoke of bifore. And thus he fledde / for he wolde not haue temperel kyngdome and veyne worldes worschippe.

¶ But take we here good entente how and in what manere he fledde this worschippe effectuelly with oute feynynge. Firste / he badde his disciples take the schippe and goo into the water bifore hym / and than he allone went vppe in to the hille : so that ȝif the peple wolde seche hym amonge his disciples / they schulde not fynde hym. And so he skaped away fro hem that fouȝten hym to worschippe / ȝeuyng enfaumple to vs forto flee temperel worschippe : for he fledde not that worschippe for hym self / bot for vs / knowynge what perile is to vs to coueite or desire temperel worschippe : for sothe that worschippe is one of the moste perilous gnarre of the enemy to kacche and begile mannis soule / and one of the heuyeste byrthene that draweth down and ouercometh the soule dedely : whether it be worschippe or prelacie / or of temperel lordschippe / or of grete kunnyng. For skarfely is there any man that hath delite in worschippe / bot that he is outhere in grete perile of fallyng / or elles fully falle down in to the pitte of dedly synne / as we mowe see by many refouns : firste / for also myche as he that hath grete delite in wor-

¶ *Nota-
bile.*

¶ *Nota
contra
vanos
honores.
Pericula
multa.*

¶ *Primum
periculum.*

schippe is besy alle tymes in his mynde how he may kepen
 his worschippe and make it more ⁊ and so as seynt gregorie
 feith : In also myche as a man hath sette his likynge in
 thing that longeth to the worlde or the flesche here bynethe
 forthe / in so myche is he departed fro the goftly likynge
 and loue of god and heuenly thinges aboueforthe. Also he
 that loueth worschippes is besy to procure and geten hym
 frendes that mowe kepe hym in his worschippe and also
 furtherer hym to gretter worschippe ; wherfore often sithes
 falle dyuers causes in the whiche he offendeth god and
 his owne conscience forto plese suche frendes : and in the
 same manere he maketh hem to doo for hym. Also
 comounly he hath indignacioun of othere that ben in wor-
 schippe and bakbiteth hem to make hym self more worschip-
 full and more worthy ⁊ and so he falleth in to hate and
 envie of his brothere. Also he halte hym self in his owne
 sight / and also desireth to be halde in othere mennis
 sight / worthy and worschippfull ⁊ and so he falleth in to the
 foule vice of elacioun and pryde and veynglorie : but ther-
 fore as the apostle feith : He that halt hym self as ou3te
 worth / whanne in sothenesse he is nocht / he disceyueth foule
 hym self / etc. And therefore feith oure lord to his disciples
 in the gospels : Whan 3e haue done alle thinges that ben
 beden to 3ow / feith 3e sothely with herte : We ben vn-
 worthy and veyne seruantes. But this may not he seie
 that holdeth hym self worthy and worschippful. Further-
 more at the laste whan this likynge of worschippe is roted
 in man / he is so hungry and gredy after worschippes that
 he may not be filled / bot euery daye procureth newe wor-
 schippes and gretter / and the moo that he geteth the moo
 he coueiteth and desireth ⁊ for he halte algate hym self
 more worthy and more worschippfull than he was byfore /
 bothe in his owne sight and in other mennis sight : and so he

¶ Secun-
dum.

¶ Ter-
cium.

¶ Quar-
tum.

¶ Quin-
tum.

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

¶ Of this veyne delite in worfchippes and of the perile thereof feynt 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 hiȝe nesse : bot woo to vs ȝif we wole folewe hym that wolde fette his fete in the hille of lordschippe and hiȝe myȝte and be like to god in worfchippe / that was lucifer / that thus steiȝe vp by proude wille in to this hille of hiȝeness : firste a glorious aungel / bot sodeynly fel down therefro made a foule fende of helle. Also taketh hede forthermore that he / that foule fend / after his falle coueitynge by his wicked envious wille to caste man down fro his blisse / he dorste not tempte him forto steiȝe vp to that hille of lordschippe and grete myȝte that hym self so sodeynly fel down fro : but as a false trecchour he schewed hym another hille like therto / that is to saye the hille of grete kunnyng / and counseilled hym falsely to stie vp in to this hille by proude desire of worfchippe whan he seide to hym in this manere : ȝe schulle be as goddes thorū grete kunnyng / knowyng bothe good and ille. And for also myche as man ȝaf his assent to his suggestioun therfore he felle down as he didde.

¶ Bernardus ser. quarto de ascensione.

¶ And so we mowe see that couetife of grete lordschippe and hiȝe myȝt priued the aungel of blisse : and desire of grete kunnyng despoyled man of the ioye of endeles lyf : and of bothe meschiefs was grounde and cause delite and desire of veyne worfchippe. ȝif we drede the sal of the aungell and of man we moſte flee in wille fro bothe thise hilles of hiȝe lordschippe and grete kunnyng / and go vp with oure lorde Jesu in to the hille of contemplacioun and deuocioun by mekenes / forsakyng the worlde and the wille to worfchippe of the comoun peple as he didde.

¶ Notabile
secundum.

¶ But in this fleyng fro the peple and goynge of hym allone in to the hille / as it is seide byfore in the processe of the gospelle / take we hede to oure edificacioun how he lasste his disciples and made hem azenst her wille to take the schippe and goo in to the see withoute him : for they wole not her thanks haue ben departed fro hym / and in that was here desire good forto dwelle euere with her lorde. Neuertheles he ordeyned othere weies / seyng what was best for hem. And so then they mekely didden as he bad and weren obeifaunt to hym / thouz it so were that it were neuere so greuous and harde to hem.

¶ Nota
qualiter
Jesu spi-
ritualiter
recedit ab
anima et
redit ad
eam.

¶ Thus it fareth comounly with goostly lyueres by special felyng of the presence of Jesu and of his absence in her soule : they wolde not that he schulde euere goo fro hem as by special goostly comfort in any tyme : but he doth othere weies / for he gooth and cometh as it is his wille and for her beste. Bot what schal suche a deuoute soule doo whan sche feleth her goostly spouise Jesu so with drawen touchyng his special conforte ? Sothely sche byhoueth befily and ofte clepe hym azen in to continuel desire and deuoute prayer : and in the mene tyme patiently suffre the absence of her spouise / and by ensauple of the disciples of Jesu / that thoruz 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 aduerfite / and patiently abide til he wil of his grace come in to that soule and make reste and pees / as it schal folowe after in the processe next to come. Of this mater seynt Bernarde in dyuerse places maketh faire processe and deuouynte / the whiche for also myche as it longeth and is pertynent specially to goostly folk / and also as I hope is writen sufficiently in dyuerse tretees of contemplacioun : and we passen ouer here / as we done in many othere places /

¶ Ber-
nardus
super cant.
ser. xxxij^o.
Item
lxxiiij^o et
xvij^o.

fuche auctorites of him leste this proceffe of cristes bliffed lyf schulde be tediousse to comune peple and fymple soules to the whiche it is specially writen. Amen.

¶ Of the prayer of oure lorde Jesu in the hille ⁊ and hou after he came to his disciples vpon the water goinge. ¶ Cam. xxvij^m.

After the disciples of oure lorde Jesu were gone in to the schippe and the water / as he bad hem / and as it is seide bifore / he went vp into the hille allone / and there was he occupied in prayere into the ferthe part of the nyzt ⁊ foo that thre partes of the nyzt that were passed he hadde contynued in prayere. And thus we reden that often sithes 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 ensauple of vs that we schulde ofte sithes praye and specially loue prayer. For ofte sithes he bad his disciples and tau3te hem forto praye / and so that he bad hem by worde he schewed in self dede: he tau3te hem and seide: It byhoueth and is nedefulle euere to praye and no3t faile leuynges therof / schewing that contynuyng and ofte askyng in prayer geteth at the laste with outhen faile that thing that is asked. And hereof he tolde ensauple of the domesman / that at the laste thor3 longe crienge and askyng of the wydowe dide her ri3t / as the gospelle of luke telleth. Also to stire hem forto praye befily / and triste forto gete that thei asken / he tolde another ensauple ¶ Nota-
bile de
oratione.

¶ Nota
quare
Jesús orat.

¶ Lucas
xvij^o.

¶ Lucas
xjº.

of a frende that at the laſte thoru; myche aſkyngge lente to his frende the brede that hym neded / as the fame goſpelle telleth in proceſſe concludynge and ſeinge thus : Aſketh / and it ſchal be 3ouen to 3ow.

¶ Nota-
bile.
Virtus
orationis
multiplex.
¶ Homo
orationis.

¶ 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 myſty and ſo grete that it geteth all goodneſſe and putteth away all manere of wickedneſſe. Wherefore 3if thou wilt paciently ſuffre aduerſitees and myſtily ouercome temptaciouns and diſeſes / be thou a man of prayer. Alſo 3if thou wilt knowe the ſlei3tes of the deuel and be not begiled with his falſe ſuggeſtiouns / be a man of prayer. Alſo 3if thou wilt take the ſtrei3t way to heuene by trauaile and penaunce of fleſche and therwith gladly contynue in goddis ſeruiſe / be a man of prayer. Alſo 3if thou wilt putte away veyne thou3tis and fede thi ſoule with holy tho3tis and goſtly meditaciouns and deuociouns / be a man of prayer. Alſo 3if thou wilt ſtable thy herte in good purpos to goddis wille / putting away vices and planting vertues / be a man of prayer : for thoru; prayer is gotten the 3iſte of the holi goſte / that techith the ſoule all thing that is nedeful therto. Alſo 3if thou wilt come to heuen by contemplacioun / and ſele the goſtly fwetneſſe that is ſeled of fewe chofen ſoules / and knowe the grete gracious 3iſtes of oure lorde god that mowe be ſeled bot not ſpoken / be a man of prayer : for by the exerciſe of prayer ſpecially a man cometh to contemplacioun and the ſelyngge of heuently thinges. Here mowe we ſee of hou grete goſtly my3te and vertue is deuou3te prayer : and to confirmacioun here of and of alle tho thinges that ben ſeide byfore / that holy writt and doctoures ſeinge fully prouen. Ferthermore we haue a ſpecial profe in that we ſeen euery day by experience dyuerſe perſones / ſymple and vnlettred / by

¶ Nota
de per-
fectione.

¶ Nota
de ſim-
plicibus.

the vertue of prayere gete and haue alle the thinges that ben seide bifore and many mo gretter giftes of grace. Wherefore myche ou3ten alle cristen folk be stired to the exercise of prayere / bot principally thei that ben religious / whos manere of lyuyng is ordeyned more specially herto. Of this vertue of prayere / and hou oure lord god 3eueh to hem that deuou3tly asken hym in prayere that thing that thei asken in manere as it is moost spedeful to hem / seynt Bernarde by deuoute processe telleth in dyuers places: the whiche processe passing ouer torne we to oure lorde Jesu and his disciples and the forseide processe of hem.

¶ What tyme that oure lord Jesu was allone prayeng in the hille / as it is seide / his disciples weren in the see in grete difese : for also moche as the wynde was 3enst hem and the schippe in poynt of periffhyng thoru3 the grete wawes and the grete tempeste that was risen in that tyme. And so we mowe see 3if we take good hede by deuoute compassioun in what meschief and tribulacioun they weren at that tyme / bothe for the grete tempeste that was risen vppon hem / and also for the ny3tes tyme / and principally for thei lakkeden her lordes presence that was all her refute in her nede. But he / that gode lorde that knewe what was beste for hem and that suffred this difese of hem for the tyme / whan he sawh tyme also fente hem comforte and helpe : and so at the ferthe wakyng of the ny3t he came doun fro the hille / goynge vppon the see and comynge towarde hem. Now beholde we here ynwardely how that bliffed lorde / after his grete trauaille of longe wakyng and prayeng / cometh downe allone in the ny3t tyme fro that trauaillous hille / and parauntre stonye and barefote. And so goth he faddely vppon the water as it were on the erthe / for that creatoure knewe her maker and was obeisaunt to hym at his wille. And what tyme

¶ Bernardus super cant. ser. xj^o et lxxxvj^o. Item in principio xl^o ser. v^o. ¶ Proceffus.

he came nyh the schippe / the disciples supposing that he had ben a fantasme criden for drede : and than he / benigne lorde / hauynge compassioun of hem and willynge that thei schulde no lenger be destourbeled and trauailed / fikered hem of his prefence and feide: I am he that 3e desiren / beeth not adred. And than petre / that was more feruent than othere / trifynge of his my3t / at his biddyng bygan to goo towarde hym vppon the water : bot anone as a grete wynde blewe he failled in byleue and drede / and so bygan to drenche : bot the gode lorde with his rjzt honde toke hym vp and kepte hym fro periffhinge / and than went in to the schippe with hym. And anone all the tempeste cessed and all was in pees and grete tranquillite : and so the disciples / with grete reuerence and ioye resceyuyng her lorde / weren putte in grete reste and fouereynly confortd by his blessid prefence. This is the processe of that gospelle schortely.

¶ Nota-
bile.

¶ De tri-
bulacione
electorum.

¶ Com-
moda tri-
bulacio.

¶ In this processe touchyng the disciples we haue goostly doctrine and ensaumple of pacience in tribulacioun and of the profit therof / as we hadde bifore touchyng hym self of the vertue of prayer / as it is feide. Wherefore we schulle vndirstonde that as it felle with the disciples bodily / so it falleth with vs all day goostly. Oure lorde Jesu suffreth hem that ben chofen of hym forto be difesed and haue grete tribulacioun in this world / bothe in body and in soule : for als holy writt witnesseth : He beteth euery child that he resceyueth to his grace : and as the apostle poule seith : Alle tho that ben with oute discipline ben not kynde children / bot of avoutrie. And it is spedefulle to vs so to be beten and to suffre tribulacioun and difese in this worlde for many causes : for thereby we ben tau3t forto knowe oure self and oure owne wretchednesse : also there thoruz we profiten goostly and geten

vertues / and whan they be gotten there thoru; kepe hem the better : and ferthermore / that is moſte of alle / there thoru; we triſtely hopen and abiden the euerelaſtyng mede in the bliſſe of heuene : wherfore we ſchul not be diſcomforted by hem or inpatient in hem / bot rathere coueite hem and loue hem. Bot for alſo myche as the profite of tribulaciouns / thou; it be myche worthe and of grete vertue and myche mede / neuertheles many men thenken hem ful harde and grucchen a;ens hem as inportable bycauſe that they knowen not and ſene not the vertue of hem. Neuertheles many holy doctoures tellen and techen vs the grete profizte of hem in many places to comferte vs gladly forto taken hem and patiently ſo bere hem : and ſpecially amonge othere ſeynt Bernard in dyuerſe tretys. Wherfore haue we no wonder thou; oure lord Jefu ſuffred his diſciples / the whiche he loued ſo ſpecially / to be turbled with tempeſtes / as it is ſeide / and ſuffre tribulaciouns : for he knewe her goſtely profite 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 ſo euere come to vs ;iſ we ſuffre patiently and triſte fully in the helpe of oure lorde Jefu / that wole not faille vs at oure nede. Amen.

¶ Bernardus
ſuper
Pſalmum
c°. xvj°
Qui
habitat.
Cum ipſo
ſum in
tribula-
cione.
Item cant.
xij° et
xxv° et
lxxxv°, et
in ſermone
de paſſione.

¶ How the phariſees and othere token occaſioun of ſclaundre of the wordes and the dedes of Jefu.

¶ Ca^m.
xxviiij^m.

WE ſchulle haue no wonder thou; ſomme men taken occaſioun of ſclaundre of oure wordes and dedes / be they neuere ſo gode and trewe : for ſo it byfel of oure lorde Jefu ofte ſithes : and ;it my;te not he erre in worde or dede. Wherfore byfelle on a tyme that the phariſees aſkeden him : Why that his diſciples waſhed not her hondes whan thei went

¶ De ſcandalo Bernardus
c°. 31°.

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 ynneforth and gostely clannesse / answered harde azeine / reprouynge hem / that thei breken the hestes of god for her tradiciouns and bodily obseruaunces : declarynge after / that vices that comen oute of the herte defoillen more a man than doth the bodily mete taken vnwafched. Wherefore they were gretely sclaundred and stired azenst hym : bot he toke none hede thereof / for they were blynde in soule thoruz malice.

¶ Ber-
nardus
c^o. 26^o.

¶ Also ofte sithes oure lorde Jesu wrouzte myracles vppon the sabbot dayes / that weren goddes haly dayes to the Jewes as ben the fodayes now to cristen men : and that he didde to confusioun and reprove of the Jewes that kepten streitly the lawe in bodily obseruaunces and not in goostly vnderstondynge / as his wille was : for he had not the haly day forto leue therynne good worchynge and dedes of charite / bot forto cese and absteine fro synne and bodily werkes. Wherefore they weren gretely sclaundred / that is to saie token occasioun of sclaundre azenst hym / and conspired into his dethe and feiden : That that man was not on goddes halue that kepte nojt the Sabbott daye. But oure lorde lasse not therefore to worche myracles and doo dedes of charite in tho dayes : bot meche more dide hem forto destroye the Jewes errour forfeide.

¶ Ber-
nardus
c^o. 31^o.

¶ Another tyme also whan he tauzte in the synagoge goostly lore / and feide that he was the brede of lyf that came fro heuene / and how it byhoued to eten his flesche and drinken his blode who so schulde be sauf and haue euerlastynge lyf : they vnderstondynge his wordes fleschely and not goostely gruccheden azenst hym and token occasioun of grete sclaundre. And many of his disciples thoruz

that mysvndirstondynge fleschely forfoken hym / bot petre in the name of the xij apostles answered that they wolde not leuen hym : for he hadde the wordes of euerelastyngel yf: and so that was sclaundre to the badde was vertues to the gode.

¶ In the forseide wordes and dedes of oure lord Jesu we haue enfauple that we schulle not lette to do gode werkes for occasioun of sclaundre vnskillfully 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 cese for eny sclaundre. Wherefore seynt gregorye seith / that a man schal rather suffre sclaundre 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 cesse for sclaundre / that is to saie he schal not doo dedely synne for puttyng away of eny sclaundre : also / a doctour or a prechour schal not teche or preche false for eny sclaundre / bot in case he may holde his pees of a certeyne trewthe / as what tyme he knoweth that the hereres ben obstynate in errour and schulle be the worfe if that trewthe were feide: the thridde is trewthe of ryzt^e wisnesse that schal not be laste for sclaundre / that is to say a domesman schal not 3eue false dome / ne a wittenesse bere false recorde for any sclaundre. Bot of othere certeyne dedes that now be laste with outen perile of soule a man schal otherwhile cese / thou3 they ben goode in hem selfe / forto putte away occasioun of sclaundre : as the apostle poule seith: That he wolde rather neuere ete flesche than he wolde there thoru3 3eue occasioun of sclaundre to his brother.

¶ Also in the forseide proceffe of oure lorde Jesu we ben tau3te forto charge more the clannesse of foule / and that disposith to vertues / than bodily clannesse and honeste with

¶ Notabile de scandalo.

¶ Gregorius.

¶ Prima veritas vite.

¶ Secunda veritas doctrine.

¶ Tertia veritas iustitiae.

¶ N.

outeforth / that is no vertu ynne. Neuerthelesse honeste and bodily clenness 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 vppon resoun forto ben kepte: bot the biddinges of god and the ordynances of fouereynes in holy chirche ben myche more forto charge. Wherefore in this poynt erren many cristen men / and specially religious / that chargen more bodily obseruaunces and customes / thou; they dispose to none vertue and ofte ben a;enst resoun / than thei done the biddinges of god and the doctrine of holy fadres touchinge charite / mekenesse / paciencie / deuocioun in prayere / discrete abstinence and othere vertues: wherefore they mowe drede the reprove of oure lorde Jesu priuely / that he reproved the pharisees openly / as it is seide bifore.

¶ Cam.
xxix^m.

¶ Of the special rewarde of oure lorde Jesu byhoten to alle thoo that forsaken the worlde for his loue.

WHat tyme oure lorde Jesu / 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 kyngdome 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 forsake and laste alle worldely thinges for his sake. And than oure lorde answered / not onely byhetyng to hem a fouereyn mede in the blisse of heuen / bot also to alle othere that forsaken fader and moder and othere kynne and temperel goodes of his loue the hundred folde in this worlde and after lyf euerlastyng in an other world to come. Wherefore alle thoo that hauen taken hem to goostly leuyng and fully forsaken the worlde hauen mater of greet goostly ioye and special

¶ B. N.
¶ Pro-
cessus.

¶ De
centuplo
promisso.

comforte in this byheste of Jesu / not only for the euere-
 lastyng lyf in heuene / that thei tristily hopen to haue by
 his gracious byheste / bot also for that hundred folde
 rewarde that they schulle fele in this bodily lyf 3if thei
 trewely loue Jesu and fully forsaken the worlde: that is
 neither gold ne siluer / ne deynte metes / ne precious
 clothes / bot goostly richesse of vertues and comforte of the
 holy goost: the whiche he all onely knoweth that by expe-
 riencie feleth it in hym self / and that is amonge othere clene
 conscience and reste in soule / loue of pouerte / chastite /
 pacience / and othere vertues. And what tyme that oure
 goostly spouise Jesu wole and to whom / the sensible presence
 of hym felte / bothe in body and soule / that passeth not
 only an hundred folde bot also a thowfande folde alle the
 fleschely likyng of erthe. This special 3ifte of Jesu is
 knowen of goostly folk biforeseide / bot it is hidde to
 fleschely folk that haue sette her herte in comforte in this
 world: as the prophete Daud / selyng this 3ifte / speketh
 to god in this manere: Lorde / hou grete is the multitude
 of thy swetnesse that thou hast hidde to hem that dreden
 the. Of this matere seynt Bernarde maketh a deuoute
 processe in a tretys of hym that is cleped *De colloquio
 Symonis et Jesus* / spekyng more plenerly of this goostly
 mede: of the whiche Jesu graunte vs parte. Amen.

¶ Nota
 speciale
 donum
 gracie.

¶ Quam
 magna
 multitudo
 dulcedinis
 tue domine.

¶ Ber-
 nardus.

¶ Of the transfiguracioun of oure lord Jesu in the hille.

¶ Ca^m.
 xxx^m.

O Wre lorde Jesu criste willyng to conferme
 and strengthe 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 abouen
 the comune kynde and my3t of man: and therwith also

¶ Nota
 totum.

¶ Math.
xvj^o.
Mar. xiii^o.
Luc. ix^o.

he enfourmed hem and tolde hem bifore that he schulde fuffre peynefully the harde deth as man and after arife vp gloriously to lyfe as god. And to this ende what tyme that / as the gofpell of Matheu and Marke and Luke tel^e leth / he had tolde his difciples that he schulde fuffre many reprobous and despites in Jerufalem / and at the lafte be flayn and dede / and after that he schulde rife fro deth to lyue the thridde day : than ferthermore he concluded and feide that there were some of hem that there ftoden at that tyme the whiche schulde not tafte bodily deth til thei feien mannis fone / that was hym felf / comynge in his kyngdome / that is to feie apperynge in a wonderful and ioyeful cleer^e nesse 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 hize hille that was / as clerkes feyn / cleped Thabor : and there he was tranffigured in her fize / that is to feie torned oute of the lowe liknesse of feruaunt in to the hize and gloriouse liknes of his kyngdome : for his face fchone as the fonne and his clothes were alfo whyte as the fnowe : and therwith there appereden Moyfes and helie fpekyng with him of his paffioun that he schulde fuffre in Jerufalem. In the whiche blifful fize the difciples rauifched / and specially Petir / forzetyng all erthely thing coueyted and defired forto haue dwelled ftille there in that bliffeful place / and feide: Lorde / it is good that we abide and dwelle here : and therefore / zif thou wilt / make we here thre tabernacles : one to thee / one to Moyfes / and one to helye. Bot he wifte not what he feide : neither in that he wolde haue dwelled with Jefu in bliffe bifore that he fuffred with hym the paffioun of the deth / as he hadde tolde hem byfore that he schulde doo / nor that he wolde haue feuered hem thre that were alle one as in gooftly felyng / the lawe / the pro^e

phetes / and Jesu.: and therefore forto conferme hym / that is forto feie petre and his felawes / in trewe byleue of Jesu that he was goddes sone and that thei schulde here and folowe hym in all thing / therwith a briȝte clowde ouerſchadewede hem / and out of the clowde came a voise fro the fader of heuene seienge : This is my byloued sone in whom me liketh wele / and therefore hereth ȝe hym. That is to feie in alle that he techeth / for he is verray fothfastnesse withouten lesyngē and therwith foloweth hym in that he scheweth / for he is the riȝt wey withouten erryngē whom ȝe haue herde bothe in the lawe / that is vnderſtonde in Moyſes / and in the prophetes / that ben vnderſtonde in helye. And than whan the disciples hadde herde this heuenly voys byforeſeide of the fader / they felle down 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 liſte hem vppe / and badde hem not drede. And therwith they liſtyngē vp hir eizen and lokyngē aboute hem ſeyngē no moo bot all onely Jesu. And as they wenten down the hille he bad hem telle no man that they hadde ſeien til he / mannis sone / were riſen fro deth to lyue.

¶ This is the proceſſe of the goſpell / in the whiche whoſo hath grace of gooftly vnderſtondyngē and ſwetneſſe may ſee many good notabilitees ſtirengē to lowyngē and deſpifyngē of man hym ſelf and to feruent deuocioun and loue of god / and ſpecially he that hath ſelyngē abouen kynde / ȝeuen by ſpecial grace / may taſte and haue myche gooftly comforte : that he graunte vs parte of / Jesu criſte. Amen.

¶ Ca^m.
xxxj^m.

¶ Of the feke man heled at the water in Jerufalem cleped *probatia piscina*.

¶ B.

T Here was in the citee of Jerufalem / in the manere of a ponde / a standynge water closed aboute with fyue dores : in the whiche water the schepe were wafchen that were offred in to sacrifice : in the whiche water also / after the opinioun of some clerkes / lay the tre of the holy crosse : where it byfel as by wey of myracle that ones in the 3ere that water was gretly stered and meved of the aungel of god. And than what feke man myzte firste entre in to the water he was heled of his infirmyte : wherfore many feke men dwelleden contynuelly by that water / abydyng the meuyng therof by the aungel : among the whiche there was one liggyng in his bedde on the palesye xxxviii 3ere. The whiche manoure lord Jesu heled on the sabbot day / and badde hym bere away his bedde and goo / as the processe of the gospelle telleth more plenerly.

¶ Nota bene.

¶ Primum.

¶ In the whiche processe we mowe note specially thre thinges to oure edificacioun : firste / in that oure lorde Jesu askede the feke man whether he wolde be made hole : we mowe vnderstonde that oure lord god wole not 3eue vs grace and goostly hele bot we willen and desire it. Wherfore tho synful men that desire not and wole not assente to goddes wille of her goostly hele and her sauacioun ben dampnable with outen excusacioun : for as seynt Austyne 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 besy after we be delyuered and clenfed of synne that we falle not wilfully a3eyne therto / lest that oure vnkyndenesse in that partie worthily be punyshed more harde of oure lord Jesu. Wherfore

¶ Secundum.

he seide to that feke man that he hadde heled: Go and wille thou fynne no more / left worse bifalle to the. For ofte fithes it falleth that for goostly infirmyte / that is to seie fynne / cometh bodily infirmyte: and so thoruz delyuerynge and affoillynge of fynne ofte tymes the body is heled of bodily fikenesse. The thridde thing notable is that wicked men gladdely supposen vertuouse dedes of othere men into the worse partie / and so they lesen here mede: comounly as goode men on the tother side supposen all thinge in to the better parte in encrese of her mede. Thus the Jewes / full of envie / whan thei seien that feke man made hole myraculosly of oure lorde Jesu / and berynge away his bedde on the sabbot day at his bidyng / they asked hym: Who bad hym bere his bedde? bot they asked not who made him hole. And so thei token that parte that hem thouzte was reprobable: bot thei lasse that parte that was commendable. And thus comounly thei didden in alle the myracles of oure lorde Jesu. In the same manere worldely men and fleschely tornen into the worse parte that good men and goostly tornen into the beste parte: for they that ben in charite and dreden good / lyuynge rjtwisly / aretten alle thing for the beste and to goddis worschippe / whether it be prosperite or aduersite / knowynge that all thing is done rjtwisly by goddes wille or his sufferaunce: and so in all thinge spirituel men wynnen and geten mede: 3e / so serforth that of her owne fynnes and othere mennis / and of the deueles werkes / thei profiten and wynnen goostly / as seint Bernarde scheweth in dyuerse places. Who so hadde this grace perfite to suppose and arette alle thinges that bifelle in to the better parte / he schulde mowe suffre tribulaciouns and temptaciouns withouten grete difese: and by longe exercise come to the grete reste of foule that ful selden or

¶ Ter-
cium.

¶ Ber-
nardus
cant. vº.
xiiij. liij.

¶ Non
contristabit
iustum
quidquid ei
acciderit.

¶ Nota de
angelis.

neuere schulde he be destourbled with eny thing ⁊ bot it schulde be verified in hym that the wife man feithe: Whatsoeuer bifalle to the ríztwis man / it schal not make hym sory. *In capitulo de Cananea 30°.*

¶ Ferthermore in the forseide proceffe in the special mynde of the aungel / we schulle vndirstande that goddes aungeles ben as mynystrs and menes bytwixe god and deuoute foules / as feint Bernard feithe. Wherefore we oweth to worfchippe hem and honoure hem and thonke hem ⁊ and for also moche as thei ben contynuelly present with vs we schulde eschewe to thenke / or speke / or doo / that myzte offende hem ⁊ for thei ben oure keperes / ordeyned of god and besy aboute vs / coueitynge algate oure gostly profite. Of this mater speketh feint Bernarde *super Psalmum Qui habitat / sermone xj° / ibi angelis suis mandauit de te. Item super cant. sermone lxxj°.*

¶ Cam.
xxxijm.

¶ How oure lorde Jesu kaste oute of the temple the biggeres and the felleres ajsenst goddes lawe.

TWo tymes / as the gospelle maketh mynde / oure lorde Jesu cast 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 wrouzte semeth wonderfulle ⁊ for what tyme that he wrouzt othere myracles / in the whiche he schewed the souereyne myzt of his godhede / the pharisees and scribes and othere of the Jewes despised hym and reprobued 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 cause was for the gostly fire of his zele brennyng withynne forth for the vnworfchippyng of his fader / specially in that place where he owed most to

be worfchipped / fchewed hym fo dredful in his face with-
outeforthe that they were wonderfully adred and difcom-
fited / and hadde none power to withftonde hym.

¶ This proceffe after the expoficioun of feynt gre-
gorye and othere doctoures is ful dredful to alle cristen
men / but namely to prelates and curates and othere men
of holy chirche / and fpecially we religious that ben sette
in goddes temple forto ferue hym contynuelly in deuoute
prayer and othere goostly exercifes. 3if we 3eue vs to
couetife and vanytees / and medle vs ouer nede with
worldely occupaciouns and chafferynges / as thei didden /
we mowe skilfully drede the indignacioun of Jefu and his
caftyng oute fro grace in this lyf and after departyng
fro his bliffe euerlaftyng. 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
plenteoufly treted in the expoficioun of this gofpell in
many places / therefore we paffen ouer thus fchortly at
this tyme.

¶ Post ifta duo capitula prefcripta fequitur in Bonauen-
tura capitulum xxxviij^m / fcilicet quando discipuli vellebant
fpicas etc / quod capitulum fupra tranflatum eft capitulo
xxiiij^o in parte tercia / vnde et post ifta fequitur capitulum
de ministerio Marthe et Marie.

¶ Cam.
xxxiiij^m.

¶ Of the refceyuynge of oure lorde Jefu by the tweyne fiftres Martha and Marie: and of the two manere of luyynge / that ben actyf and contemplatyf / in holy chirche.

BYfelle vppon a tyme that oure lorde Jefu went with his difciples in to Bethanye / that was cleped the caftel 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 fifter / that hadde the cure of the houfholde anone befied hir and went fafte aboute to ordeyne for the mete couenable to hym and his difciples: bot hir fiftre Marie / forʒetyng alle bodily metes / and defirenge fouereynly to be fedde goftely of oure lorde Jefu / fette hir down on the grounde at his feete and caftynge her eizen and hir herte and her eres into hym onely / with more ioye and likynge than may be fpoken / was fedde gooftly and comforted in the bliffed wordes of oure lorde Jefu : for he wolde not be ydel / bot / as his comune manere was / occupied hym with fpekyng of edificacioun and wordes of euerelaftyng lyf. Martha / that was fo befily occupied aboute the mynyftracioun and the feruice of oure lorde Jefu and his difciples / feenge hir fufre Marie fo fitynge as it were in ydelneffe / toke hit heuyly and compleyned hir to oure lorde as he hadde take no rewarde therto / and prayed hym that he wolde bidde her fifter rife and helpe hir to ferue. And than was Marie aferde lefte fche fchulde haue be taken fro that fwete reffe and gooftly likynge that fche was ynne / and nouzt fche feide bot hynge doun hir heued / abidyng what oure lorde wolde feie. And than oure lorde / anfweyng for hir / feide to Martha / that thouz fche was befy and trowbled aboute many thinges : neuertheles one thing was necefarye / and that was the beſte Marye chafe : the whiche

fchulde neuere be take fro hir: and than was Marie greetly confortd and fatte more fikerly in her purpos: and Martha withouten enuie hilde hir paied and serued forthe with good wille.

¶ In this proceffe of the gospelle biforefeide / fo schortly touched after the lettre / we mowe noten and vndirstonde many faire things goostly to oure edificacioun. And firste / the grete goodnesse of oure lorde Jesu in his homely comynge to that pore house of tho tweyne sistres / Martha and Marie: takynge ofte sithes with good wille and likynge suche symple refeccioun and bodily fode as they hadden: for as it semeth wele by that feying of Martha / that hir sustre lete hir serue allone / there was no multitude of seruantes: and so foloweth that there was none grete arraye in dyuerse messes or many delicate metes and drynkes: and 3it came oure lorde ofter / customably vnbeden / to that place than he dede to eny other to take his bodily fode: and that specially / as I trowe / for the grete loue and affeccioun that he hadde to marye aftir hir conuersioun forseide / and in so myche as he knewe wele that sche loued him fouereynly euere aftir / as it is feide bifore. And so it is to byleue that oure lorde Jesu wille loue speciallye / and ofte visite by grace / and dwelle goostly with that foule / that by trewe repentaunce and penaunce forsakith hir synne / and perseuerauntly kepeth hir in the loue of hym.

¶ Nota
totum
sequens.

¶ Lorde / how gladde and ioyfull were these two sistres forseide / Martha and Marye / of the comynge at this tyme of this bleffid gifte / Jesu / to her house / and principally Marie. For as it semeth after the proceffe of the gospell this was the firste tyme that he come to that house / and that sone after the conuersioun of Marie forseide: and in fo meche it was the more ioyful to hire / for than sche had that sche fouereynly loued and onely desired. And ther

fore hir sistre / not knowynge how it stood with hir with ynneforth in her herte / and seenge her maneres chaunged that was wont sorto be occupied in besynesse of bodily ministracioun with hir / and nowe as takynge no rewarde therto / bot sittynge and tentynge onely to the fwete contemplacioun of Jesu / as it is seide bifore / merueilled gretly therof: and therefore conpleyned to oure lorde / as it is seide / not reprouynge hir sistre after the comoun condicioun of wommen : in token and ensauple that he that is occupied vertuoufly in actyfe lyffe schal not reprove hym that is in reste of contemplatyf lyffe / thou; it seme to hym that he be as idel.

¶ Cam.
xxxiiij^m.

¶ Of actif lyf and contemplatyf.

BY thise tweyne sistres byfore seide / Martha and Maria / as holy men and doctoures wryten / ben vndirstande tweyne manere lyues of cristen men / that is to say actyf lyf and contemplatyf lyf. Of the whiche there beeth many tretees and grete processe made of dyuerse doctoures / and specially the forsaide Bonauenture in this book of cristes lyf maketh a longe processe / aleggyng many auctoritees of seynt Bernarde: the whiche processe thou; it so be that it is full good and fructuouse to men as vnto many gostly lyueres: neuertheles for it semeth as inpertynent in grete partye to manye comoun perfones and sypme soules that this boke in Englishe is wryten to / as it is seide ofte byfore: therefore we passen ouer schortly / takynge therof that semeth profitable and edificatyffe to oure purpose at this tyme.

¶ B.

¶ But first it is to vndirstonde that the processe of the forsaide Bonauenture of thise tweyne manere of lyues / actyf and contemplatyfe / longeth specially to spirituel perfones / as ben prelates / prechoures / and religiouse.

And so he feith at the bygynyng that actyfe lyffe / that is vndirstonde by Martha / hath tweye partes : And the firste parte is that manere of luyng by the whiche a mannis besynesse stant principally in that exercise that longeth to his owne goostly profyt / that is to feie in amendyng of him selfe / as withdrawyng fro vices and profityng in vertues : firste as to profite of hym self / and afterwarde as to his neizebore by werkes of ryztwifnes and pitee / and dedes of mercye and charite / as it schal be seide after more plenerly. The secounde parte of actyffe lyf is when a mannes occupacioun and besynesse stant in that exercise that longeth to the profite of othere men principally / though it be also therwith to his owne mede : the more therby as it is in gouerning of othere men / and techyng / and helpyng to the hele of soule / as done prelates / and prechoures / and othere that haue cure of soule. And bytwixe thise tweyne partes of actyfe lyff / byfore saide / stant contemplatyf lyff. So that in this ordre : Firste a man trauaille and zeue hym to good exercise in prayere / and in studie of holy scriptures / and othere gode worchynges in comoun conuersacioun / amendyng his lyf and with drawyng fro vices and profityng in getyng of vertues. And after then / secoundely / restyng in contemplacioun / that is to faye in solitude at the leste of herte / forsakyng all worldes besynesse / with all his myzte be aboute contynuelly to thenke on god and heuenly thinges / onely tentinge to plese god. And than here after when he is perfityly in the tweyne forseide exercises tauzt and stabled in verreye wisdom and vertues / and listened thoruz grace / desiryng the goostly profite of othere men : than may he sikerly take vppon hym the cure and the gouernayle of othere. And so after the foreseide processe / firste it byhoueth that in the firste parte of actyf lyf mannis soule be purged of

¶ Prima
pars vite
actiue.

¶ Secunda
pars actiue.

¶ Primo.

¶ Secundo.

¶ Tercio.

vices and strengthed and confortd in vertues: after that it be tauzt and listened and enfourmed in contemplatyf lyf: and thanne in the thridde degree may he sikerly goo oute to gouernayle and profizte of othere / as it is seide.

¶ N.

¶ Vppon this forsaide proceffe of Bonauenture / so schortly touched / he alleggeth after many auctoritees of seynt Bernarde forto preue alle the partes therof / that is to seie the firste of actif / the secounde of contemplatyf / and the thridde / that is the secounde of actyf : the whiche we passe ouer with grete proceffe of contemplacioun and manye auctoritees of seynte Bernarde. For fewe there ben / the more harme is / outhere in state of contemplatif lyf touchinge the secounde poynte byfore seide / or in the state of perfizte actif lyffe touchynge the thridde poynt / that comen to her astate by the trewe waye / that is declared bifore. And that is the cause that in this tyme manye there ben / bothe men and wymmen / in the astate of contem-
platyf lyffe / as especially ances and recluses / or heremytes / that wyten litel as in effecte truly what contemplatyf lyffe is by defaute of exercise in actif lyf / as it is bifore seide. And therefore it is ful perilous and ful dredful to be in estate of perfeccioun and haue a name of holynesse / as hauen specially thise recluses / bot the lyuyng and the goostly exercise of hem be accordynge therto. For seint gregorie seithe / that there be manye that fleen occupacioun of the worlde and taken hem to reste / bot there with thei ben not occupied wyth vertues: and therefore ofte sithes it falleth that the more sikerly that they cesse fro outwarde occupacioun / the more largely thei gedre in to hem by ydelnesse the noyse of vnclene thouztis. And so of euerich suche soule that spendeth her tyme in ydelnesse and slouthe speketh the prophete Jeremye in his lamentaciouns in this manere : *Viderunt illam hostes et deriserunt sabbata eius /*

¶ Moralia
libro vº.
capitulo
20º.

that is to faye: The wicked spirites / enemyes of man-
kynde / feynge and takynge hede of the luyng of fuche
a ydel foule lawhen to fcorne her dayes of reſte: for in
that ſche is ferre fro outward occupacioun and therby
is trowed to ferue god in holynesse / in ſo myche ſche
ferueth the tyraunterie of tho wicked spirites in ydelneſſe.

Alſo the ſame holy clerk gregorie in the ſame book / after
ſpekyng of theſe tweyne lyues / actyffe and contempla-
tyffe / ſeithe that mannis foule ſchulde firſt be wyped and
made clene of the deſire of temperel ioye and veyne glorie /
and of alle delectacioun or likynge of fleſchely luſt and
deſire: and then may he be liſte vppe to the ſixt and degre
of contemplacioun. In figure and token herof whan god
3af Moyses the lawe the comune peple was forbeden to
neizhe the hille: in token that thei that ben of weyke wille
and deſiren erthely thinges ſchulde not preſume to clymbe
vppe to hi3e thinges of contemplacioun. And ferthermore
declarynge hou thei ſchal preue hem ſelf able that wole goo
to contemplatyf lyfe / ſethe that firſt it byhoueth they proue
hem ſelfe by exerciſe of vertues in the ſelde of worchyng /
that is to ſeie that thei knowe hem ſelf beſily 3if they done
none harme to her ney3hebore: and 3if they bere paciently
harmes or wronges don to hem of othere men: alſo 3if
thei haue no gladneſſe in herte or likynge whan temperel
goodes fallen to hem: and a3eynewarde / 3if thei ben not
to heuy or ſory whan they ben withdrawen: alſo 3if thei
ſelen in her mynde the loue of ſpirituel thinges ſo my3ty
that it ouercometh or putteth out of her hertes the affeccion
and the ymaginacioun of alle erthely thinges: and ſo in
that they coueiten to come to that thing that is abouen
her kynde / they ouercomen that thei ben by kynde. All
this ſeithe Gregorie.

☉ Herto accordynge feynt Bernarde and alle othere

M

☉ Gre-
gorius
Moralia
in libro vjo
capitulo
23^o.

☉ Figura.

doctoures generally / seienge that whofo wole goo to contemplatyf lyf it byhoueth that he be first preued in exercife of actyfe lyffe. In figure where of is alegged comounly the storie of the tweyne dou3tres of Laban / the whiche Jacob toke to his wifes / that weren icleped the eldre Lya / that was fore ei3ed but plenteuoufly berynge children / by whom is tokened actiue : the 3onger was Rachel / faire and loueliche bot bareyne / by whom is tokened contemplatyf lyfe. And thou3 it fo were that Jacob loued better Rachel than Lya / and coueited first to haue hadde hir to wyfe for his feuen 3ere seruise : neuertheles he was made first to wedde the eldir / Lya / in token that actyf lyffe schulde be byfore contemplatyf lyffe / as it is seide: and this storie is pleynely treted in many places to this purpose / and therefore we passe ouer so schortly.

¶ But forto speke of the manere of lyuynge in thise tweyne lyues / actyfe and contemplatyfe / in speciale / and namely of actyfe lyfe that stant in so many degrees as of feculeres and religiouse / and lered and lewed / it were harde and aske longe proceffe : and also as it semeth it nedeth no3t for the general exercife of actyf lyffe as it longeth first to a man hym self / that is in sijtinge a3enst vices and besy in getyng of vertues : and also after as it longeth to his euen cristen / that is in the fulfillynge of the dedes of mercy and almesdedes doynge of hem that hauen habundaunce of temperel goodes in euery degre is writen sufficiently / as I hope : and therefore I leue to speke more of this mater at this tyme / saue to make an ende accordynge to the bygynnyng of the mater byfore seide in the gospelle of thise tweyne sistres / Martha and Marye : by the whiche ben vndirstonden these tweyne lyffes / actyf and contemlatif / as it is seide. First / they that ben in actyffe lyffe hauen ensauple of Martha of that

¶ Nota-
bilia vite
actiue.

¶ Primum
notabile
actiuus.

vertue that is fouereynly nedefulle to hem in alle her dedes / that is charite. And firſte as to hem ſelf / that they be with oute dedly ſynne ⁊ for elles Jefu wolde not dwelle in her hous nor accepte her ſeruice. Alſo as to othere / that they deme not ne deſpiſe othere / the whiche perauenture done not ſo manye vertuouſe dedes as to mannis ſiſte as thei done ⁊ for they mowe not knowe the priue domes of oure lorde Jefu that accepted more pleaſyngly and preferred the priue contemplacioun of Marie / that ſatte at his fete in ſilence / as ſche hadde Iſbe ydel / byfore alle the grete beſy ſeruice of Martha ⁊ and that was for the feruent loue that ſche hadde in contemplacioun of hym ⁊ and jit was the ſeruice and the beſyneſſe of Martha full pleaſyng to Jefu and medeful to hir / as actyf is good but contemplatyf is better.

¶ Secundum notabile.

¶ And ſo furthermore it is to note that / notwithſtondyng the grete commendacioun of oure lorde Jefu touchyng Marye and the preferrynge of hir parte / Martha gruced not of hir parte / but contynued forthe in her manere of luyng / ſeruyng cuſtomably to Jefu and his diſciples / as John witneſſith after in his goſpelle : in token that he that is called to god and ſtandeth in the ſtate of actyf lyffe holdeth hym paied and gruced not thouꝝ contemplatyf lyff be commended byfore his aſtate. For hou ſo euere it ſtande of thiſe tweyne eſtates and degrees of leuyng / god woot all onely who ſchal be bifore othere in the bliſſe of heuene of the perſones in thiſe aſtates. And thus moche be ſeide as touchyng the parte of Martha and of actyf lyfe tokened by hir.

¶ Tertium notabile actiuis.

¶ Furthermore touchyng contemplatyf lyffe : he that is in that aſtate hathe enſauple in Marie of thre thinges that nedeth fouereynly to that aſtate ⁊ that bene mekenes / pacience / and ſcilence. Firſte mekenes is tokened in

¶ Notabilia contemplatoribus.

¶ Primum

notabile :
Humilitas.

¶ Secun-
dum
notabile :
Paciencia.

¶ Tercium
notabile
de contem-
placione :
Silencium.

the lowe fittyng of Marie at the feete of oure lorde Jesu ⁊
and bot this gronde be truely sette in the herte of hym
that is in this degre of contemplacioun / that is to saye that
he presume not of his owne holynesse / bot that he despise
hym self trewely in his owne sȳt / as it is seide bifore in
dyuerse places what longeth to mekenesse ⁊ sothely elles
alle his byldyng of contemplacioun be it neuere so hȳze
wole not stonde stedfaste / bot sone at a litell wynde of
aduersite falle to noȳt. The secoude vertue acordyng
herto is pacience in suffryng false demynges / scornes /
and reproues of the worlde that he schal suffre that fully
forfaketh and despiseth the worlde as it nedeth to the trewe
contemplatyf / commyttyng all way by pacience in herte
his cause to his aduoket Jesu / withouten answere re-
prouyng aȳeyne / as Marye didde whan the pharisee
demed and reproued hir. Also hir sistre playned vpon
hir / and the disciples hadde indignacioun and gruced
aȳenst hir ⁊ but in alle thise sche kepte scilence / that is the
thridde vertue nedefull to the contemplatyfe. And so
ferthere forth sche ȳaf ensauple of silence / that we fynde
not in all the gospell that sche spake byfore the resurrec-
cioun of oure lorde / faue ones by a schort worde at the
reisyng of hir brother / lazar / notwithstandinge the grete
loue that oure lorde Jesu schewed to hir / and the grete
likyng that sche had in the wordes and the holy doctrine
of hym that schulde stire hire by resoun the more boldely
to speke. And whofo coueiteth to knowe the fruyte of
vertuose silence / ȳif he haue affeccoun and wille to trewe
contemplatyf lyuyng / withouten doute he schal be bettre
tauzte by experience than by wrytynge or techyng of man :
and neuertheles seynt Bernarde and manye othere holy
fadres and doctoures commenden hȳzely this vertuous
fylence / as it is worthy. Where of and othere vertuose

exercife that longeth to contemplatyf lyuyng / and fpecially to a reclufe ⁊ and alfo of medled lyf / that is to faye fomtyme actyfe and fomtyme contemplatyf as it longeth to dyuerfe perfones that in worldely aftate hauen grace of gooftly loue / who fo wole more pleynely be enformed and tauzt in Engliffhe tonge lete hym loke the tretys that the worthy clerke and holy lyuere maifter Walter hyltoun / the chanoun of thurgartun / wrote in englifche by grace and hije difcrecioun ⁊ and he fchal fynde there / as I leue / a fufficient fcole and a trewe of alle thife : whose foule reſte in euere laſtyng bliffe and pees / as I hope he be ful hije in bliffe / ioyned and knytte with outen departyng to his ſpouſe Jefu by parfite vſe of the beſte parte that he chaſe here with marye / of the which parte he graunt vs felawſchippe / Jefu oure lorde god. Amen.

¶ Magiſter
W. de
hiltoun.

¶ Of the reyſyng of lazare and othere tweyne dede bodies.

¶ Ca.
xxxiiij.

AMonge alle the myracles that oure lorde Jefu criſt wrozt here in erthe the reiſyng of lazare principally is commended and fouereynly is to be conſidered / not onely for the fouerayne myracle it ſelfe / bot alfo for manye notable thinges that byfelle in that myracle / and dyuerſe myſteries ⁊ the which feynt Auſtyn clerghally treteth by longe proceſſe vpon the ſelfe goſpell ⁊ of the which ſumwhat I ſchal touche in partie / and moreouere as the grace of oure lorde Jefu wil ſende witte perteynyng to the purpoſe. And for alfo myche as the goſpell maketh mynde of thre dede bodies reiſed by oure lorde Jefu fro deth to lyue / of the which tweyne the firſte ben not ſpoken of fpecially in this trete bifore / therfore it ſemeth conuenient to this purpoſe ſomewhat to touche of hem nowe

in this place / as the forfeide feynt Austyne dothe. And firste we schulle vnderstonde and haue in mynde that as the dedes of oure lorde Jesu after his manhede ben enfaumple 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 : bot we schulle worfchippe hym as all my³ty god in that partie : and more ouer coueite forto vnderstonde the goostly menyng of hem / how thoo myracles done thanne bodily and in bodyes ben now done ofte sithes goostly in mennis soules. And so / as feynt Austyne seith / by thoo thre bodyes / the whiche oure lord god Jesu reysed fro deth to lyue bodily / ben vnderstande thre manere of dede soules / the whiche thoruz his special grace he reyseth euery daye to euere³ lastyng lyf goostly. For as the gospels maketh mynde he reised the douster of the maister of the temple that lay dede in the house : by whom is vnderstonde dedely synne onely in assent withouten the fulfillyng 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 performed in dede. And the thridde dede body he reised that was lazar / beried and foure dayes dede : by whome is tokened dedly synne in custome.

¶ Prima
mors.

¶ For 3if we take hede and vnderstonde that synne is dethe of the soule / we mowe fynde that the soule is dede goostly and flayn thoruz synne in thise thre maneres : Firste / by ful assent of wille to doo that is forbeden of god onely withynneforth in the soule with outen dede therof with outeforthe / as by enfaumple of leccherye that is forbeden / what tyme as oure lorde seithe in the gospels / that a man seeth a womman lustily to that ende forto haue to doo

with hir fleſchely and fully aſſenteth therto in his wille / thou; the dede folowe not after / he is acounted as a lecchour in his herte / and ſo is his ſoule ſlayne gooftly thoru; that aſſent and dede in goddes ſi;t. And this manere of gooftly dethe is vndirſtande by that firſte dede body that oure lorde Jeſu reyled in the hous / that was the dou;ter of the prince of the ſynagoge / or the mayſtre of the temple / as it is ſeide bifore. Of whome the goſpell telleth that he came to oure lorde Jeſu / prayenge hym that he wolde come to his hous and hele his dou;ter 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 trewely / was goynge with hym towarde his houſe there came worde to the forſeide prince that his dou;ter was dede / and therefore they beden hym that he ſchulde not make the maifter / that is Jeſu / trauaille in vayne : for they trowed wele that he was of my;t to hele the ſeeke / bot not to reyle the dede. And neuertheles oure lorde Jeſu letted not for her my;bileue and for hir ſcornynge to doo his grace / bot badde the fader that he ſchulde not drede bot onely byleue. And whan he came to his houſe / and fonde there / after her cuſtome / many wepinge and morneful mynſtralcie and othere array for the exequies / he ſeide to hem : Wepeth not : for the wenche is not dede / bot ſlepeth. And than thei ſkorned hym for thei vndirſtood not what he mened. For thou; ſche was dede as to hem : neuertheles to hym that was of my;t to reiſe hir and make hir leue ſche didde bot ſlepe. And thanne puttynge oute alle that were in the houſe / ſaffe the fader and the moder and the thre apoſteles / Petre and James and John / oure lorde Jeſu bad the wenche riſe : and anone ſche roſe vp fro deth to lyue / and after ete and was all hoole.

¶ *Historia
de filia
archi-
ſynagogi
Matt. ix.
Marc. v.
Luc. viij.*

¶ Spiritu-
alis in-
tellectus.

¶ This is the proceſſe of the goſpell after the vnderſtandinge of the lettre : in the whiche we mowe gooftly vnderſtonde firſt / that as oure lorde god than reiſed bodily the douſter at the prayer and by the feith of the fader / ſo he reiſeth now ofte ſithes gooftely dede ſoules by ſynne to lyfe of grace thoru; the prechyng and preyenge of holy men / and the feithe of holy chirche : and as oure lorde Jeſu 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 whan it longeth to her office and to reiſynge of dede ſoules to gooftly lyffe : thouze ſome men ſkorne hem and reprove hem therfore. For as ſeynt Auſtyn ſeithe / it falleth all day that a man that is gooftly dede by fulle aſſent in his herte to dedely ſynne / by the prechyng of goddes worde is compuncte in his herte therof thoru; grace as thei he herde oure lorde bidde hym riſe : and ſo is he reiſed in his ſoule by repentance fro deth to lyf : as it were in the houſe or that he be borne with oute by the dede more ouer of that ſynne. And this is the firſte manere of dedly ſynne and liꝛteſt forto riſe oute therof thoru; grace / that is bytokened by the firſte dede body reiſed of Jeſu in the houſe / as it is ſeide. But neuertheles this manere of dedly ſynne that is onely in aſſent is moſt perilous ʒif it longe abyde / and ſpecially ʒif it be gooftly / as hiꝛe pryde or envye : for as ſeynt gregor ſeithe / that ſomtyme it is more grevous ſynne in goddes ſiꝛte pride by deliberacioun in herte / than is the dede of leccherie : bot the tothere ſeldene or litel / and therefore ben many men diſceyued. But now paſſe we here ouer.

¶ Of the reiſynge of the ſecounde dede body is writen in the goſpell of ſeynt luke : how what tyme oure lorde Jeſu came to a citee that was cleped Naym / and his

disciples with hym and mykel peple / he mette at the gate 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 oure lorde hauynge pite of the grete forwe of the wydowe / and meued thoru; his endeles mercy / badde hir that sche schulde not wepe : and thanne nei;ynge and touchynge the bere / and therwith they that beren it stondynge stille / he spake to the dede body in thees wordes : Thow songe 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 forseide gospell.

¶ A lorde Jesu / mykel is thy mercy schewed to synneful men : thoru; the whiche as thou reifedest the dede body born out towarde berienge with oute prayer made to the byfore / onely sterynge the thyne endeles goodnesse and pytee : so thou reifest all day gostely hem that ben dede in foule by grete fynnes perfourmed in dede / as by the dede of leccherie / glotenye / and othere grete fynnes fleschely and goostly : 3euyngge thi grace ofte sithes byfore or thou be preied or sou;te by eny differtes / thoru; the whiche synfull men ben stired to repentaunce and forsakinge of synne : and so by schrifte and penaunce doynge / after the lawes of holy chirche / they ben reifed goostly to lyf of grace that firste were dede by synne performed in dede. And 3if it so be that this synne be openly knowen in to yuel ensauple of othere and sclaundre / then is it nede of open penaunce : as holy chirche hath ordeyned after that oure lorde Jesu 3af ensauple in that opoun reifynge of the forseide dede body / that was openly borne dede on the bere with oute forth in s;jt of the peple.

¶ Of the reifynge of the thridde, that is lazarus. Jo. xj^o.

¶ But nowe as to oure principal purpose forto speke of the reifynge of the thridde 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 / therfore 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 / bot also with that blessed and deuoute meyne / that is to saye Martha / Marie / and Lazare that weren specially byloued of oure lorde Jesu / as the gospell wittenessith. And firste / we schullen vndirstonden and haue in mynde the processe of the nexte chapitre bifore this : hou vppon a tyme whan oure lorde Jesu walked in the temple / that is to saye in that place that was cleped Salamonis porche / in the feste of the dedicacioun of the temple / the Jewes comen aboute hym as rauyschynges wolffes or wode dogges / with grete ire grennynges vppon hym / and sayenge in this manere wordes : Hou longe wilt thou make vs in suspens and in dwere in oure hertes what thou art ? 3if thou be criste / telle vs openly. This thei seiden by false and malicious entente to that ende that 3if he hadde openliche knowlecched that he was crist / that is to saye anoynte kyng / than forto han taken hym and accused hym as traytour to Cesar / the Emperour of Rome : but therefore oure lorde Jesu / knowyng her false ymaginacioun / tempered wysely his answere : and als an innocent lombe amonge so manye trecchoures wolffes / soburly and mekely seide to hem a3eyne : I speke to 3ow and 3e leue me not : bot the werkes that I doo in the name of the fader / tho beren witnesse 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 stoned hym as blaffeme / makynge hym self god. And ferther

more whan oure lorde hadde concluded hem in that partie by refoun and auctorite of holy writte / that they myzt not azeine feie: and thei / not with stondynge his resonable and meke anfwere and so goodly wordes / contynueden and encrefeden in her malice. For also myche as the tyme of his passioun was not 3it comen / and forto zeue enfaumple of pacience and of zeuyngge stede to renninge woodnesse / he withdrowe hym oute of her hondes and went with his disciples by3onde Jordane in to that place where John Baptiste first baptised / aboute xvij mile fro Jerusalem: and there he dwelled awhile with his disciples.

¶ And in that tyme sone after / as the gospell telleth now to oure purpos / lazar / the brother of Martha and marye byfore seide / waxed sore feke: and anone the two sistres senden worde to Jesu where he was in that for seide place by3onde Jordane / seyinge to hym in this manere: Lo lorde / he that thou louest / that is lazar / is sore like. And they seiden no more for also myche as hem thouzte that that suffysed to hym that loued and wiste what they menede: and also perauenture 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 infirmyte is not to deth: but for the louynge of god / that goddes sone be glorified therby. The gospell telleth that he seide these wordes to hem / bot it specifieth not to whome: for the sistres that senden to hym were not that tyme present / but a grete wey fro hym / as it is seide. Neuertheles we mowe vndirstonde / as by the processe / that he answered to hem in thise wordes by the messagere: or elles seide so to his disciples / or to bothe / as it is moste likkely.

¶ A lorde / what comferte was this to the sistres whan they herden of the messager thise wordes that Jesu seide : This infirmyte is not to dethe : vnderftondynge it perauenture by hem that her brother schulde not deye bodily by that infirmyte. But what discomferte was it to hem after / whan he was dede and buried / noȝt vnderftondynge that oure lorde mened of that gloriouse reyfyng that folowed after / nor trowynge than that it schulde haue falle. Neuertheles that discomferte for the tyme was after torned to more comferte than thei desired first / by that they wolde haue hadde hym preferued fro the dethe and heled of his infirmyte by oure lorde Jesu. Thus it falleth ofte sithes with hem that god loueth and bene in tribulacioun or difese : oure lorde graunteth hem not that comferte that thei asken and desiren / but suffreth hem as for the tyme to be in despeyre of her desire : and after / whan his wille is / he fulfilleth her desire better than they wolde firste / and torneth her discomferte in to more comferte than they wolde haue ymagyned or thouȝt.

¶ Ferthermore as to the proceffe of the gospell. After oure lorde Jesu was certified of the seke lazar / and had answered as it is seide / he dwelled stille in the forseide place tweyne dayes : and after he seide to his disciples : Go we aȝen in to Jury. And they aferde of this worde seiden to hym : Maister / riȝt now the Jewes wolden haue stoned the there / and now wilt thou go thider aȝeyn ? And than Jesu answered : Be there not xij houres of the day ? Als who seithe / why be ȝe afferde ? supposynge that the Jewes contynuen in her malice / wete ȝe not wele that as ofte sithes as the houres chaungen in the day / so often mannis herte purposeth / varieth / and chaungeth ? But the goostly menyng of thise wordes / as seynt Auſtyn expowneth / is this : Oure lorde vnderftondynge

hym self as the day / and his xij disciples as the xij houres of the day / reprehendith hir myſbyleue / and her vnreſonable drede of his deth that was in his wille : and that they wolde 3eue counſeile to hym as men to god / diſciples to the maifter / the ſeruauntes to her lorde / and they feble and feke to hym that was fouereyne leche. Wherefore in manere blamyng hem oure lorde ſeide to hem in this manere ſentence : Arne there not xij houres of the day ? Who ſo walketh in the day / he offendeth noȝt / nor erreth noȝt. Foloweth 3e me 3if 3e wole not erre. And wole 3e not 3eue counſeile to me / ſithen it is nede to 3ow to take counſeile of me. And therefore ſithen it is ſo that I am the day and 3e the houres : and by kynde reſoun the houres folowen the day / and not the day the houres / foloweth 3e me : and that 3if 3e wille not offende or erre. And after this oure lorde Jeſu / knowynge in ſpिरite that lazare was dede / ſeide to hem thus : Lazare oure frende ſlepeth : but I wole goo for to wake hym and reyſe hym fro ſlepe. And than the diſciples / vnderſtondyng ſleſchely thoo wordes of kyndely ſlepe / ſeiden : Sire / 3if he ſlepe / it is a token that he ſchal be hole and fauf of his ſikneſſe. For comounly by wey of kynde ſlepe of feke men is token of hele after folowyng : but Jeſu mened of his deth. And ſo here we mowe ſee the grete homelyneſſe of oure lorde with his diſciples / that as in manere of bourdyng ſpake with hem here. But after / declaryng to hem openly that he ſpake firſt myſtely / ſeide : Lazar is deed / and I am glad for 3ow : that thereby 3oure byleue may ben encreſed and ſtrengthed / knowynge that I was not there in tyme of his deth : and ſo the rather byleuyng that I am goddes ſone.

¶ Ferthermore / leuyng many wordes of the goſpell / and takynge that ſemeth moſt notable to oure edificacioun.

After whan oure lorde Jesu with his disciples torned aȝen towarde bethanye / and the tweyne sistres had worde of his comynge / Martha anon wente aȝenst hym : but Mary fatte stille at home til after that sche was cleped forth by the biddynge of Jesu. And so it semeth by these wordes / so specially after the lettre tellynge how these tweyne sistres / Martha and Maria / dyuerfly hadden hem as anenst Jesu / that the holy euangeliste John mened goostly here / as he doth in othere places / the dyuerse condiciouns that longen to hem that ben in thise tweyne astates / that is to say of actyf lyf and contemplatyf lyf. For it is no dowte but that Marie loued Jesu als mykel as her syster Martha / or more : and was also glad of his comynge : and also sory was of hir brother deth and as feruently desirede his lyf. Why than went sche not anone with her syster out aȝenst Jesu / but in figure and for ensauple 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 prifoun / or to fede the hungry or clothe the naked / and so forth of othere : or elles forto preche or teche or to mynystre the sacramentis of holy chirche / bot it so be that they ben cleped owte therto by the byddyng and the auctorite of holy chirche in Jesu name gostely as Marie was bodily. Sittyng than Marie at home / as it is seide / and Martha goynge oute what tyme sche mette with Jesu sche felle down at his feete and seide : Lorde / ȝif thou haddest ben here / my brothere hadde not ben deed : neuertheles and now I wote wele that what so euere thou askest of god / god wole ȝeue the. Sche durste not say vtterly that sche desired inwardely / feyenge as thus : Now reise my brother fro deth to lyue : for sche wiste not whether it were expedient that hir brother schulde be

¶ Augusti-
nus.

reified / or whether it were Jesu wille: and therefore sche sette hir wordes discretely in this manere of menyngē: Lorde / I wote wele that thou myzt reyfe hym / and therefore ȝif 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 Jesu to hir that hir brother schulde rise fro deth to lyue: so in general wordes that myzte be taken in tweyne maneres forto prouen hir byleue of the fynal resurreccioun: not specifiēge whether he wolde reyfen hym at that tyme or none. And therefore Martha / takynge that parte that sche was siker of after the byleue / seide that sche wiste wele that he schulde rise in the generall resurreccioun at the laste day of dome. And ferthermore at the askynge of oure lorde / whether sche byleued that he seide of hym selfe / that he was resurreccioun and lyfe / and of euere lastynge lyffe of alle hem that trowed or byleued sothefastly in hym / sche answered fynally thus: I byleued that thou art criste / goddes sone / that art icomen in to this worlde for mannis sauacioun. And thanne at the byddyngē of Jesu sche went home / and cleped Marie hir sistre in silence / that is to say in softe spekyngē / seiēge to hir: Oure meistre is comen and clepeth the to hym. And anone sche rose vppe and went to hym.

☉ Loo hou expressely here also is tokened gostly what longeth to the contemplatyf / that is to seeye firste in pees and reste / silence and softe spekyngē: and not lowde criēge or grete noyse / as the world vseth. And ferthermore what tyme that oure lorde clepeth hym oute by obedience to cure and gouernaille of othere / as in the office of prelatie: that then by ensauple of Marie anone he ryfe by appliēge of his wille to goddes wille / loue he neuere so mykel reste / or haue he neuere so mykel likyngē

in fwete contemplacioun : that is to vnderfonde / what tyme that he is cleped so vtterly that 3if he withstood it schulde synne dedely by inobediencie. Ferthermore we mowe see by the proceffe of the gofpell the special loue and homelyneffe that oure lorde Jesu had fouerenly to Marye / in that he abode stille there as Martha first mette with hym / and wolde not doo as to the reifynge of lazare in to tyme that Marie was comen / and than whan sche was comen and fallynge doun at Jesu feete and with fore wepyngge teres feide / as hir sifter dide bifore / that 3if he hadde be there here brother hadde not ben dede. Oure lorde Jesu seyngge hir wepe that he loued so specially / and also the Jewes wepyngge that there were at that tyme and were comen to comferte Marye / he wepte also and that for thre causes : firste / for the loue that he hadde to Marye specially and to hir sifter and to lazare : also / to schewe the greuouste of synne in custome and of the goostly deth there thoruz that is tokened in lazare / foure dayes dede and buried : and the thridde / for the myfbyleue of hem that there were / the whiche byleued that he myzt haue kepte hym fro deth / bot not that he myzte than reyse hym to lyue a3eyne.

¶ Who so wole than here ynwardely take hede and byholde how oure lorde Jesu wepeth / the sistres wepen / the Jewes wepen / 3e and as refoun telleth the disciples wepen / skilfully he may be stired to compassioun and wepyngge / at the lestē ynwardely in herte : namely for synne in custome / that is so harde to ouercome and ryse oute of / as oure lorde Jesu schewed in goostly vnderfondeyngge by the grete difficulte that he made as in wepyngge and in manere of trobelyngge hym self / wrothe and grucchyngge in spirite / and that tweyne tymes byfore that he reysed lazare : by whom is vnderfonde synne in

custome / as it is ofte seide / 3euynge enfaumple / as seynt Austyne seithe / that thou that art ouerleyde with the heuy stone of dedly synne / be wrothe and grucche in thy spirite and turble thy self / in this manere demynge thy self guilty : and thenkyng how ofte thou hast synned worthy euere lastyng deth / and god of his endeles mercy hath spared the and suffred the : how ofte thou hast herde the gospell forbedyng synne / and thou hast take none rewarde / but art contynuely contrarye and false to thy firste baptisme : and than so thinkyng with compunccioun for thy synne / and as in this manere askyng in thy herte : What schal I doo ? Whider schal I goo ? In what manere schal I skape this grete synne and dredeful perile of euere lastyng deth ? Whan thou seiest thus in thy herte / than crist gruccheth in the : for feith gruccheth / and 3if feith be in vs than is crist in vs : and so in this manere of grucchyng is hope of vprisyng. For after this wepyng and troubylyng / as the processe of the gospell telleth / oure lorde Jesu asked where they hadden putte lazare : not for vnknowyng / bot spekyng in manere of man / and in tokenyng gostely of a straungenesse of his grace to hem that ben ouerleyde with dedly synne for the tyme. Neuertheles he hath all way compassioun of the synful / and of his mercy is redy to alle tho that wole truely aske it : for after he hadde asked whether thei had put hym / and thei seide a3en : Lorde / come and see. Than he wepte : and the Jewes that there weren seide : Lo / how he loued hym. And so he schewed the affecciou that he hath to the synfull / as he seith in the gospell : I came not to clepe the r33twis / but the synneres to penaunce.

¶ But nowe goo we to the berielles or graue of lazare / folowyng oure lorde Jesu with alle that meyne / that is to fayen the tweyne sustres / Martha and Marie / and the

N

apostels / and the Jewes / many that weren there that tyme to comforte the sistres / and / as oure lorde wolde / forto see and bere witnesse of that solempne and worthy myracle. And so we mowe see by deuouzte ymaginacioun hou oure lorde Jesu gothe bifore bytwixe thoo tweyne sustres / talkynge homely with hem and they with hym : schewynge to hym the grete discomforte and sorwe that they hadde of her brother dethe / and specially for also mykel as they dorste 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 hizely comforted than of his bliffed presence : but neuertheles therewith they hadde grete drede of hym by cause of the Jewes. And than how oure lorde benignely comforted hem azeyn 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 berielles / that was keuered with a grete stone abouen. Than bad oure lorde Jesu that they schulde take away the stone : and they abasshed for the grete tendre loue that they hadde to hym / dredynge the horribilite and the stynke of that careyne that it schulde ouzt offende hym / seiden : Lorde / now he stynketh / for he is foure dayes dede : schewynge therby that they hadde none hope of his lyuynge azen. But oure lorde azeynwarde confortynge her byleue and makynge the stone to ben taken away / afterwarde lifynge vppe his eizen to heuene / seide : Fader / I thonke the for thou hast herd me / and fothely I wote wele that thou herest me euer : but I feie this for the peple that here stant that they byleue that thou hast sent me. And whan he hadde seide thus / he cried with a grete voyce : Lazar / come out of thy graue.

¶ A lorde Jesu / what nede was the to crye? Sothely / as feynt Austyn seithe / to schewe in goostly vnderstondynge how harde it is to hym forto rise to lyf of the soule that is ouerleide with the stone of dedly synne in custome. How many ben there / seith feynt Austyne / 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 3e not be drunken with wyne / in the whiche is leccherye. And they seyenge a3en: We mowe not. And so forth of othere grete mysdedes and wickednesses that god forbedeth and holy chirche: whan it is seide to hem: Dothe none of thise / lest 3e perisshe: they answeren and seien: We mowe not leue oure custome. A lorde Jesu / reyse these folk as thou reysed lazare: for thou art sothely as thou seiest / Resurreccioun or vpreysynge and lyf. How heuylly 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 wole speke a3enst her wicked customes / he schal knowe sothely by experience and that there is no remedie but onely Jesu. A lorde Jesu / crie to alle these men with a grete voys / that is to seie schewe thy grete my3t / and reise hem to lyf of grace / puttynge away that heuy stone of wicked custome / as thou reisedest lazare: for after thy cry and att thy biddingynge he rose vp and went oute of his graue / bot 3it bounden hondes and feet til he was lowfed and vnbounden by the disciples at thy biddingynge. This is a grete wonder / as feynt Austyne seithe / to many men: hou he my3te goo out of the graue with his feete bounden: bot it is myche more wonder / hou he rose fro deth to lyue / that was foure dayes buryed / and with that body of a stynkynge kareyne.

¶ Augustinus.

¶ Nolite inebriari vino.

¶ Huc usque Augustinus in sententiis.

¶ But what tokeneth all this? feith seynt Austyne. Sothely / this it tokeneth : whan thou doost a grete synne by contempte / thou ert goostly dede : and 3if thou consynuest customably thereynne / then art thou dede and buried : and whan thou forthinkest with inneforthe and schryuest the and knowlechest thy synne with outeforth / than reyfest thou and goost out of thy graue : for it is not elles to fay / go forth oute / but schewe and make knowen outewarde that is priue with ynneforthe. And this knowlechyng and schewyng of synne maketh oneliche god / crienge with a grete voyce / that is to fay with his grete grace clepyng. But 3it thou3 he that was dede be reyfed and gone oute of his graue : neuertheles he dwelleth bounden / that is to fay guilty / into the tyme that he be lowfed and vnbounden by goddes mynistres / to whom onely he 3af that power / feyng thus to hem : Alle that 3e vnbynde in erthe schal be vnbounde in heuen.

¶ Nota de confessione et absolutione contra lollardos.

¶ Augustinus.

¶ Alle this feith seynt Austyne in sentence / in the whiche we mowe see opounly a sufficient auctorite a3enst hem that reprocen confessioun ordeyned by holy chirche / and also the assoillyng of curates / feyng falsely that it is inowh generally for euery man forto schryue hym onely in his herte to god / and that preostes or curates of holy chirche haue no more power to assoille of synnes than an othere commune man / but that god all onely assoilleth and none other in his name.

¶ But now leuyng thise false opiniouns / and goyng to the ende of oure forseide processe. What tyme that lazar was reyfed to lyue by oure lorde Jesu / as it is feide / and after vnbounden by his disciples / he and his sistres with grete ioye lowely thonkeden Jesu of that souereyn benefete and ladden hym with hem home to her hous / making mykel myrthe. And than the Jewes that there

weren / wonderynge hizely of that grete myracle / some torneden in byleue to Jesu / and some 3eden and tolde the pharifees that that Jesu hadde done. And so was it publiffhed and openly knowen : in so moche that grete multitude of Jerusalem and the cuntrey there aboute comen to see lazar that was reifed. And than were the princes of the Jewes and the pharifees all confused / and thou3te and casten forto flee lazar / by cause that thoru3 hym many were conuerted to Jesu.

¶ Now thanne forto make a conclucioun of all the proceffe byfore seide of thre deed bodyes reifed by oure lorde Jesu / seynt Austyne seithe in this sentence : Alle thise forseide thinges we haue herde / bretheren / to that ende that they that lyuen goostly kepe hem in lyf of grace : and they that ben dede rise vppe in this manere : first / he that hath synned dedly by assente in herte and is not gone oute by perfourmynge therof in dede / amende hym of that thou3t by repentaunce : 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 thou3te / be he not in despeyre / bot thou3 he rose not with ynneforth / rise he with outeforthe : so that he be not ouerleide with the heuy stone of wicked custome. But ferthermore / peraenture I speke to hym the which is ouerleide with that hard stone of his wicked maneres / and combred with the heuyneffe of custome / and so is as soure dayes dede and stynketh : 3it dispeyre he not / for thou3 he be dede dede and beryed / crist Jesu is hize of my3t and kan breke all erthely byrthenes / cryyng thoru3 his grete grace and makynge hym to lyue / first by hym self with ynneforth / and after takynge hym to his disciples forto vnbynde hym / and so fully restore hym to goostly lyf : so that there schal leue no stenke of synne in his soule goostly / no more

¶ Augustinus in sententiis. than did in lazar reysed bodily. *Hec Augustinus in sententiis.*

¶ Ca^m.
xxxv^m.

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

¶ N. B.

After the reysinge of lazar byforeseide / whan the tyme neijede in the whiche oure lorde Jesu disposed to wirke oure redempcion thoruz the schedynge of his precieuse bloode / the deuel / fader of envie / armed his knyghtes and his mynistres / and whetted her hertes azenst oure lorde Jesu fynally into his deth ⁊ and specially by occasioun of his good and vertuose wirkynges / bot souereynly for the reysinge of lazar envye kyndeled in her hertes more and more / in so mykel that they myzte no lenger bere her woodnesse withouten excusioun therof azenst Jesu. Wherefore the princes and the pharisees gadered a counseil azenst hym ⁊ in the whiche counseille Cayphas / bisshop of that zere / all thouz he mened wikkedly / prophesied sothely that Jesu schulde dye for saluacioun of mankynde. And so haue we here open ensauple that wikked men and reproued of god hauen somtyme the zifte of prophecie. And so by comoun assent thoo false princes and pharisees in that counseille ordeyned vtterly to sle that innocent lombe Jesu / in to that ende leste alle the peple schulde byleue and trowe in to hym ⁊ and than the Romayns as settyng her lawe at nozt schulde come and destroye bothe her temple and peple. A foolles and folye counsele ⁊ haue ze not writen of the wise man / that there is no wisdome ne counseill azenst god? And therefore it schall besalle in contrarie manere to zoure wicked entent / as it is now performed in dede. For there as ze slown Jesu lest the Romaynes scholde destroye zoure

place and peple / after byfell a;enwarde that for 3e flouen ¶ Nota-
 Jesu 3oure place and peple was destroyed by the Ro; bile.
 maynes / as the storie telleth of destruccioun of Jerufalem
 by Tytus and Vaspafyan. In the same manere it falleth
 ofte sithes in worldes wifdome / that is contrarie to the
 wifdome of god : for ofte sithes oure lorde god torneth
 into the beste that the world demeth as worste and to the
 worste / and specially there as envie is grounde of that
 entente of worldes wifdome : as it is schewed opounly by a
 notable enfaumple in Joseph whom his bretheren by envie
 after worldes wifdome folden in to Egipte / as to his
 vndoynge : for they wolde not worschippe hym after his
 sweuene : bot after it torned into the contrarye effecte by
 goddes grace : for that fellynge of hym was occasioun
 and cause of his hi;e avaunfyng and her lowe submissioun
 to hym and worschippyng. And so it byfalleth all day as
 men mowe see proued by experience in the worldes
 chaungynge.

¶ But nowe leuyng this matere and turnyng to oure
 purpose of the forseide false and envious counseillyng.
 Oure lorde Jesu / euerlastyng wifdome of the fader of
 heuene / to whom may no thing be hidde / knowyng
 this malicious conspyryng of the Jewes a;enst hym : for
 also moche as his tyme was not fully comen / in the whiche
 he disposed to suffre deth for mannis saluacioun / and also
 to 3euene enfaumple / as it is seide in the next chapitre by
 fore / to flee malice that it encrefed not by dwellyng / he
 withdrowe hym for the tyme fro the Jewes and wente
 in to a cuntre byside desert in to a cite that was cleped
 Effrem / where he dwelled with his disciples a litel whyle /
 that is to saie aboute an feuenny;t. For as some clerkes
 feien / he reifed lazare the friday byfore the passioun sonday /
 whan the same gospels is radde in holy chirche : and the

faterday feuennyȝt after he was comen aȝeyne in to Bethanye / as the proceſſe folowyng declareth.

¶ Ca^m.
xxxvj^m.
¶ Matt. 26
et Joh. 12.

¶ How oure lorde Jefu came aȝeyne to bethanye the Satirday bifore palme ſonday: and of the ſoper made to him there / and of tho thinges done therat.

¶ N.

Oure lorde Jefu / fouereyn doctoure and maifter of alle vertues / not only by worde techyng bot alſo by enſauple ȝeuyng / riȝt as in the proceſſe byfore ſeide / to oure edificacioun he

¶ Pru-
dencia.
¶ B.

uſed the vertue of prudence in ſleyng fro his enemyes / and therby ſchewyng that we alſo ſchullen wiſely withdrawen vs fro the wodeneſſe of hem that purfewen vs maliciously /

¶ Forti-
tudo.

that is to ſaye whan the tyme and the place asketh. So now he uſed the vertue of gooftly ſtrengthe in this turnyng aȝeyn to his enemyes whan the dewe tyme was come / in the whiche he wolde by his fre wille offre hym to the paſſioun / and ſtrongely and myȝtily ſuffre the malice of his purfueres in to the vtterefte ende / that was the harde

¶ Temper-
ancia.

deth. Thus alſo an othere tyme he uſed temperaunce what tyme he flewe / eſchewyng worldes worſchippe /

¶ Juſticia.

whan the peple wolde haue made hym her kyng. And aȝeynwarde he uſed riȝtwiſneſſe whan he wolde be worſchipped as a kyng: as it foloweth here after what tyme the peple comen aȝenſt hym with braunches of trees / and othere manere of grete reuerence doynge to hym in the citee of Jeruſalem. And furthermore ſouerenly he uſed this riȝtwiſneſſe after whan he entred in to the temple / and there ſcharpely reproued the falſe couetiſe of preoſtes of the lawe and phariſees: and with a ſcourge drof out the biggeres and the felleres of goddes temple. And ſo uſed the lorde of vertues thiſe foure principall vertues / that is to ſeie prudence and temperaunce / ſtrengthe and riȝtwiſneſſe /

for oure doctrine and informacioun in vertues. Wherefore as he schal not be supposed or demed as variant or inconstaunt : no more schal none othere that vsfeth thife forfeide vertues after discrecioun / as dyuerse cafes asken.

¶ Bot leuyng this matere. Whan oure lorde Jesu / as it is seide / forto offre hym to the passioun in tyme ordeyned of hym bifore the worlde / come aȝeyne to Bethanye / that is to faye the fabott next byfore palme sonday : the whiche place is nyȝe Jerusalem as aboute the space of two myle : there they maden hym a soper his trewe byloued frendes that weren ful gladde of his aȝeyne comynge / and that in the house of Symounde leprose / that hadde that name for that he was somtyme byfore leprose / bot not at that tyme : for he was heled of oure lorde byfore. And there at that soper were these homely gestes with Jesu / that is to faye lazar / Martha / and Marie hir sifter : and as John noteth specially / Martha serued and lazare satte at the borde with othere that seten also with oure lorde. But Marye / fulle of brennyng loue to Jesu / and tauȝt with ynnesforth of the holy goost / toke a ful precioufe oignement and schedde vpon his hede : and also anoynted his feete : of the whiche precioufe oignement the swete fauour filled all the house.

¶ Now lete vs abide here awhile and take hede ¶ N. inwardely of the forfeide notable poyntes. And first / hou oure lorde Jesu wolde haue this soper specially in that house of the forfeyde Symounde / that was a pharisee / as it is seide byfore / and yn whose house that selfe Marye firste anoynted hym with precioufe oignement and with ynwarde sorwe and bitter teres of contricioun : but nowe more perfiztly with vnspekeable ioye and full swete teres of deuocioun / and that knewe wele oure lorde byfore. And for that oon skile he chafe that place at that tyme

pecially for Maries sake / as we mowe reſonably ſuppoſe ⁊ for no dowte that ſche loued ſpecially that place in the whiche ſche fonde firſt that grete grace of forzeuyng of hir grete fynnes / as it is ſeide: and ſo it was more likyng to hir there to doo that excellent dede of deuocioun / ſchewyng hir feruent loue to Jeſu. Alſo he wolde haue that ſoper in Symounde hous / knowyng his charite and his trewe affeccioun contynuede to hym and to his diſciples / not withſtandyng the frendely reprehencioun before by cauſe of Marye ⁊ and alſo for the more opoun witneſſe of the trewe reyſyng of lazar / that ete and dranke as othere didde in that houſe of the phariſee opounly and in preſence of many Jewes that comen at that tyme thidder to ſee not onely hym ſelf / Jeſu / bot alſo lazar / as John ſpecially telleth.

¶ And ſoo we mowe ſee at that ſoper and in that hous thiſe ſoure perſones doynge to oure lorde Jeſu trewe ſeruice in dyuers maneres / that is to ſaye the mayſter of the hous by charitable hoſpitalite ⁊ lazar by opoun witneſſyng of his godhede ⁊ Martha by beſy myniſtryng / as longeth to trewe actiſ lyffe ⁊ and marye by feruent loue and deuoute worſchippyng / as longeth to hyꝛe conſtemplatyf lyffe. Bot on the other ſide we mowe ſee in contrarye manere othere zeuyng occaſioun of offence to oure lorde Jeſu by enuie / falſe couetiſe / and wrongfull demyng ⁊ as enuious Judas / that forto colour his falſe couetiſe / grucchyng as of the loſſe of ſo moche money ſpended in that precious oignement / pretendeth falſely the releuyng of pore men there by ⁊ and ſeyde that it myꝛte better haue ben ſolde for thre hondred pens and zeuen to hem that neded. And othere alſo / meued by his wordes / but othere weies and in good entente as it ſemed for pore men / gruced and were greetly fired

ʒenst marie as for so grete losse of that preciouſe oigement. But ſche keypyng ſilence / oure lorde answered for hir / as he didde tweyne tymes byfore ⁊ now reprehendyng hem and declaryng that goode dede euer to be hadde in mynde / as in anoyntyng byfore of his body in to the buryenge that folowed after.

¶ A lorde Jezu / how ſorwful and diſcomforyng was this worde that ſo openly declared thy deth to marie ſpecially and to alle othere trewe frendes that there weren / but ſouereynly to thy bleſſid moder ⁊ for as we mowe ſothely byleue that worde perſid her herte more ſcharpely than eny ſwerde. And ſo than was al the myrthe of that feſte torned in to ſorwe ⁊ and namely for alſo myche as they knewen that the Jewes hadde vtterly conſpired in to his deth. But neuertheles that falſe traytour Judas continued in his envious indignacioun ⁊ and hereof he toke occaſioun to bytraye him and ſelle hym / as he didde the Wedneſday next folowyng / for xxx^{ti} pens / where of we ſchulle ſpeke here after.

¶ Here mowe we ſerthermore note ſpecially to purpoſe that they are of Judas parte that reprehenden almes dedes / offrynges / and othere deuociouns of the peple done to holy chirche / holdinge alle ſuche ziftes of deuocioun but folie / and ſeienge that it were more medefull and better to be ʒeuen to pore men. O Judas ! that thus pretendſt with thy mowthe the releuyng of pore men / there as ſothely in the entent of thy herte / that is grounded in envye ʒenſt men of holy chirche / it perteyneth not to the of pore men but rather thyne owne falſe couetiſe in excuſacioun of thyne nygunrye / that haſt none deuocioun and noʒt wilt ʒeue 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 ſothely in dede

¶ Nota
contra
lollardos.

who so hath to done with hem in one manere or other. We reden in the goſpell of oure lorde Jefu in dyuerſe places / and ſpecially now here after aʒenſt his paſſioun / that he reprehended ſcharpely the ſcribes and the phariſees ofte ſithes / namely of couetiſe: but we fynde not therfore that euere he badde the puple to withdrawe outhere dymes or offrynges or othere ʒiſtes of deuocioun done to hem: but aʒenwarde badde hem alway doo her dewete after the lawe / and commended her fre deuocioun in offrynges / as it is opounly ſchewed in the goſpell of marke and of luke. Whan oure lorde Jefu byhelde hou riche men puttene hire ʒiſtes or offrynges to the temple into the arche that was cleped treforie / or a coffre hauynge a hole abouen in manere of ſtokkes that ben now vſed in chirches / the whiche arche was cleped gazophilacium / and among hem he ſawe a pore wydowe offerynge tweyne mytes / the ferthe parte of a ſicle / and that was the ſubſtaunce of hir lyflode: and than oure lorde / not reprehendynge one or other / bot rather commendynge fouerenly / preyſede the pore wydowe for hir grete deuocioun / and ſeide that hir litel ʒiſte in goddes ſiʒt paſſed alle the grete ʒiſtes of the riche men. Here mowe we ſee / ʒif we take heede to alle the circumſtaunces / that by this onely proceſſe and ſentence of oure lorde Jefu / Judas and his felawes ben ſufficiently reproued and founded in her falſe opinioun and doctrine aʒenſt holy chirche / ſeide byfore.

¶ Nota bene.

¶ Marc. 12 et Luc. 21.

¶ Proceſſus.

¶ But now leuynge this proceſſe turne we aʒen to Bethanye / ymagynynge hou oure lorde Jefu after the forſeide ſopere in the houſe of ſymounde went with lazar and his ſiſtres to her hous / the whiche was her comoun hoſterye / and namely thoo ſewe dayes folowynge in to his paſſioun: for there he ete on dayes and ſlepte in nyʒtes with his diſciples: and alſo his bliſſed moder with

hir sistres: 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 Jesu / that they schulde not be to myche abasshed or destourbled with that vnkouthe dede to come / tolde hem that he wolde on the morwe goo opounly into Jerufalem. And thanne were they alle fouereynly afferde / and preyeden hym hertely / and his moder namely / that he wolde not putte hym self so vtterly in to his enemyes hondes / and semely ferthermore into the deth that was conspired with oute faille azenst hym of the Jewes. But oure gode lorde / comforynge hem azenwarde / bad hem drede noyt and seide: It is the sadres wille that I take this iorney: and he schal kepe vs and so ordeyne for vs at this tyme that ze schulle see me among alle myn enemyes in the grettest worschippe that euere ze seie me: and they schulle haue no power nowe azenst me: but after that I haue done al that I wole / to morwe at euen we schul come hider azeyne sauf and founde. And than thoruz thise wordes they were all wele comforted / but neuertheles all wey dredynge.

¶ Hou Jesu come to Jerufalem vppon palme fonday.

¶ Cam.
xxxvij^m.
¶ B.

THe fonday after / erly vppon the morwe / oure lorde Jesu disposed hym / as he had seide / to goo into Jerufalem in a newe manere and an vnkouthe / other weies than euere he did byfore: but to fulfillle the prophecie of zacharie the prophete seide to that purpose. And whan he with that litel but blifed companye come to a place in mydde way / that was cleped Bethfage / he sent tweyne of his disciples in to Jerufalem / and bad hem brynge to hym an asse and her sole that were tyzed 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 disciples hadde leide her clothes vpon hem / oure lorde mekely sette him first a litel while on the asse and after on the foole / ridynge in that sypple array toke his way forth in to Jerusaleme. A lorde Jesu / what sȝt was this to see the / king of kynges and lorde of all the wolde / ride in suche arraye / namely in to that solempne citee of Jerusaleme ! But fothely this thow dedist / as alle thyne othere dedes / to oure informacioun and enfaumple : for we mowe see and vndirstonde that in this manere of worldes worschippe takynge thou despisedest fully alle the pompe of veyne worldes worschippe / hauynge in stede of goldene harneys and curiouse fadeles and brideles / sypple clothes and hempen halteres.

¶ And whan the peple herde of his comynge / by cause of the grete myracle that was publisched byfore of the reysynge of lazare / they wenten aȝenst hym and rescyeued hym as kyng with ympnes and songes and grete ioie / strawynge in his weie her clothes and braunches of trees. But with this ioie oure lorde Jesu meynede forwe and wepinge : for whan he come nyȝe the citee he wepte there vpon / seyng bifore the destruccioun therof that came after / and forwynge for here goostly blyndenesse.

¶ Nota
Jesum
quater
fleuisse.

¶ For we schulle vndirstande that / as holy writt maketh mynde / oure lorde wepte notably thre tymes : one tyme / in the deth of lazare / the wrecchednesse of mankynde wherby he is nedede to deye for the firste synne. An other tyme he wepte for the goostly blyndenesse and vnkunning of man : as now at this tyme of hem that dwelled in that citee of Jerusaleme that wolde not knowe the tyme of her gracious visitacioun / and therefore 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 crosse: for he sawh that his passioun was sufficient for sauacioun of alle men: but neuertheles it took not effecte of profizte in alle / for not in reprod and harde hertes and obstynate to doo penaunce / that wole not forthinke hem and amende hem of her synnes. And of this wepyng spekethe the apostle poule / where he seith that Jesu in tyme of his passioun with a grete crie and wepyng teres was herde of the fader for his reuerence. And of thise three wepyng tymes spekethe holy writte. Also holy chirche maketh mynde that he wepte the ferthe tyme / and that was whan he was a 3ong childe: and that wepyng was forto hyde to the deuele the mysterie of his Incarnacioun. Byholde we now oure lorde Jesu so wepyng / and that not feynngly bot effectuelly and largely / with a forwful herte / specially for her dampnacioun with outen ende / with destruccioun temperel of hem and of her citee. And as we mowe sothefastly trowe / his dere moder and all that bleffid companye seenge hym wepe so / my3te not conteyne hem fro wepyng at that tyme: and no more schulde we whan we seen losse of foules.

¶ Thus oure lorde Jesu / ridynge on the asse / and hauynge in stede 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 worfchippe / as it is seide bifore. Of the whiche comynge all the citee was greetly stired. And so wente he firste in to the temple and kest out therof biggeres and filleres a3enst goddes lawe / as it is seide here bifore the xxxij chapitre. And there was he standynge opounly in the temple / prechynge

and anfwerynge to the princes and pharifees all the day til it drowe towarde euene. And fo he and his / ftondyng al the day faftyng after the grete worfchippe byfore / there was not one that wolde ones bidde him drynke : wherfore at euen he went with his difciples to his homely hofterye / Bethanye : goynge fo fymply thoru; the citee with that litel companye that come on the morwe with fo grete worfchippe.

¶ Nota.

¶ And here mowe we confidre that it is litel to charge and litel force of worldes worfchippe / that is fo fone done and lityly paffeth away. But what ioye trowe we that his moder and Mawdeleyne and othere trewe frendes hadden whan they feien hym fo worfchipped of the peple / and namely at nyzt whan he was comen with hife / fauf and in prosperite to Bethanye? Sothely he all onely knoweth / oure lord Jefu that is euere bliffed with outen ende. Amen.

¶ Cam.
xxxviiij^m.

¶ What oure lorde Jefu dide from palme fondaſday in to the thorfday after next fewyng.

¶ N.
totum.

OUre lorde Jefu / full of charite and welle of charite / wilyng to fchewe bothe in worde and in dede his fouereyn charite as wele to his foes as to his frendes / and defiryng that no man ſchulde be loſt / bot alle faue : whan it drowe to the ende of his dedly lyf here / and his paſſioun tyme was nyh at honde / he trauailed befily in prechyng and techyng opounly to the peple / and ſpecially in theſe thre dayes : that is to ſay firſte on the fondaſday / as it was now laſt treted / and after on the monday and the tueſday togedir fewyng. In the whiche dayes he come erly on the morwe in to the temple / and there contynuede in prechyng and techyng to the peple and deſputyng

with the scribes and the pharisees / and anfwerynge to her desceyuable questiouns and many subtile temptynges. And so he was occupied fro the morwe in to the euen-tyde / whan he went with his disciples to his reste at his homely hoftrie with lazar and his sistres in Bethanye / as it is seide bifore. But for also myche as it were longe processe to trete in speciale of alle the materes that tyme bytwixe oure lorde Jesu and the Jewes / and lettynge fro the purpos that we ben now ynne of the passioun : therfore passyng ouer all the parables and ensaumples 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 sauour of the peple to Jesu and therefore dredynge to performe her malice azenst hym opounly / casten fotelly and felly to taken hym in worde / outhere azenst her lawe or elles azenst the tribute payed to the Emperoure of Rome : wherby they myzte 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 wyfely to alle her questiouns / and so couertly in trewthethe his wordes that they were sufficiently answered / and 3it they myzte not haue her entente in eny parte. But at the laste they were so confounded that they dorste no more aske eny questioun of hym. And than after oure lorde Jesu scharpely reprehended the pryde / the ypocrisie / the couetise / and othere wicked condiciouns of hem / and specially of the scribes and the pharisees / seyenge to hem in these wordes : Woo to 3ow scribes and pharisees / that louen worldely worschippes in many maneres : and so forth of othere vices. Neuertheles there with he badde the peple that they schulde kepen and fulfille alle her

o

¶ Nota
contra
lollardos.

techyngē: but that they schulde not folwe her werkes and yuel lyuyngē. At the laste reherfyngē the vnkynde- nesse of the Jewes aʒenst god in generale / by name of the citee of Jerusalem: for also moche as he was so ofte besy to gedre hem to gidre / as a henne doth her chekenes / in to the wey of her sauacioun: and they wolde not. And therfore tellyngē hem byfore here destruccioun folowynge / temperle and euerelastyngē / he laste hem and with- drowe him out of the temple: and with his disciples and othere manye of the Jewes that beleued in hym / he wente in to the mounte of olyuete / where he tauʒte hem more ouer by enfaumples how they schulde dispose hem and make hem redy into her laste ende: and fynally tolde hem of the day of dome: in the whiche goode men that schulde be founden on the riʒt half of god schulde haue euer- lastyngē lyf / and wicked men on the lyst halfe euerelastyngē forwe and endeles deth.

¶ Thus made oure lorde Jesu an ende of his open prechyngē to the peple of Jewes on the tuesday to fore euen: and after in priuete seide to his disciples: Wite ʒe wele that after thise tweyne dayes paske schal be made / and than mannis sone schal be bitraied forto be crucified.

¶ A forwefull worde was this to alle his trewe disciples: bot the false traytour Judas was glad therof / thenkyngē anone by instigacioun of Sathanas that was entred in to his herte / hou he myʒte be occasioun of his deth fulfille his false couetise. And herevpon he slepte not: but anone on the morwe / that was the Wednesday / whan the princes of preostes with the Aldermen and scribes weren gadered in Cayphas hous / the bisskop / forto coun- seile how they myʒte be fleiʒte take Jesu and flee hym / bot not in the feste day for drede of the peple / Judas aspienge and knowyngē this counseil went to hem and

¶ Tradicio
domini fe-
ria quarta.

proferede to take hym to hem at her wille / so that they wolde mede hym and done hym why. And they / gladd of this profre / graunted and ordeyned to paye hym thretty grete pens / of the whiche euery peny was worthy ten comune pens / as now oure grote is worthe foure comune pens. And so falskede and couetise / malice and treccherye / were accorded in to the deth of Innocens. And than hadde that false traytoure his couetouse desire of the prife of that forsaide oignement that he gruced fore as lofte / that is to feie thre hondred pens. And fro that tyme he souzte oportunyte how he myzte betraye Jesu with oute the presence of the peple. And for this betrayenge of oure lorde vppon the Wednesday is that day resonably ordeyned most of penaunce doyng and abstinence in the weke after friday. This was the processe of the cursed parte / Judas and the Jewes / on that Weddenesday.

¶ Quare
ieiunatur
feria
quarta

¶ But on that othir parte / what didde oure lorde Jesu and his bliffed companye that daye we fynde not writen expresse in the gospelle. For sothe it is that he went not in to Jerusalem ne appered opounly to the Jewes that day. Me thinketh it resonably to be trowed that he was than for the moste parte occupied in prayere for the perfourmyng of redempcioun of mankynde that he come fore : and not only for his frendes that trowed in hym and loued hym / but also for his cruele enemyes : fulfillynge the perfeccioun of charite that he hadde tauzt byfore to his disciples in prayere for here enemyes and hem that schulde pursewen hem : and therwith knowynge and seenge in spirite the forseide malice of Judas the traytour and the Jewes in that day vtterly kaste azenst hym and into his deth. And so skilfully men mowe suppose that in that prayere to the fader specially he seide the psalme *Deus laudem* / that dauid seyde in prophecie of hym and of

Judas and his othere enemyes longe tyme bifore. But than most properly it was seide of hym self: not desiryng by the wordes of that psalme veniaunce of his enemyes / as it semeth after the sentence of the lettre: bot conformyng his wille rytwisly to the wille of the fader / and prophecience the rytwis punyschyng and vengeaunce deseruyng of hem that so maliciously conspired azenst hym and after obstynatly contynuede in her synne.

¶ Also for also moche as that was the laste day that he thougt to dwelle in that manere of bodily conuersacioun with that good and byloued meyne / Iazar and his sistres / he occupied hym that day the more specially with hem in goftly comforte 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 sorwe that was to come after by cause of his passioun. And souereynly / as we mowe trowe / in homely comunyng with his blifed moder to hir special comforte: and also with Magdeleyn specially / that euere was thrusty to drynke of his swete gooftly wordes: of the whiche he zeue vs inwarde taste and fauour / Jesu crist / blifed with outen ende. Amen.

¶ Cam.
xxxix^m.

¶ Of that worthy soper that oure lord Jesu made the nyzt byfore his passioun / and of the noble circumstauncis that bifel therwith.

WHan 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 soper with his disciples as fore a mynde euere lastyng of his grete loue to hem and all mankynde: and forto fulfill the figure of the olde

lawe and bygyne the trewthe of the newe lawe / and performe the mysteries that were to come of his preciouſe paſſioun. This ſoper was fouereynly worthy and wonderfull / and grete and wonderful thinges weren done theratte. Wherefore ʒif we here take good entente with inward deuocioun therto and to tho thinges that oure lorde Jefu didde theratte / that curtayſe lorde wole not ſuffre vs goo faſtynge therefroꝝ but he ſchal feden vs of his grace / as we triſtely hope / with myche gooſtly comforte thereof. We ſchulle vnderſtonde that foure thinges ſpecially byfelle at this ſopereꝝ of the whiche inwarde meditacioun ſchal by refoun ſtire oure loue to oure lorde Jefu / and kynde the goſtly fyre of oure deuocioun. The firſte is that bodily ſoper and the manere therof in fulfillynge of the lawe. The ſecounde is the waſchyng of the fete of the diſciples by oure lorde Jefu. The thridde is the ordinaunce and the conſecracioun of that preciouſe ſacrament of his bleſſed body. And the ferthe is that noble and fructuouſe ſermoun that he made to his diſciples. Of the whiche foure we ſchulle ſpeke and ſee by proceſſe and in ordre. As to the firſte / that is the bodily ſoper / we ſchulle haue in mynde that petir and John / at the biddyng of oure lorde Jefu / ʒeden in to the citee of Jeruſalem to a frende of theires / that dwelled in that parte of the citee that was cleped mount ſyon / where there was a large houſe on loſte ſtrawed and able forto make this ſoper inne. And ſo after / oure lorde Jefu with the othere diſciples entrede in to the citee and came to the forſeide place on the thorſday towarde euen.

¶ Nota
quattuor
meditanda.

¶ Primum
De cena.

¶ Now take hede and byholde with all thy mynde / thou that redest or hereſt this / all that ſolowen that ben tolde / ſpoken / or doonꝝ for they ben ful likynge and ſteryng to grete deuocioun. For in this proceſſe is the moſte

strengthe and goostly fruyte of alle the meditaciouns that ben of the blifed lyf of oure lorde Jesu : principally for the passyng tokenes and schewynges in dede of his loue to mankynde : wherfore here we schulle not abregge as we haue in othere places / but rather lengthe it in proceffe.

¶ Nota de
Johanne
euangelista.

¶ Now than byholde oure lorde Jesu / after he was comen to the forseide place / hou he stant in some parte bynethen / spekyng with his disciples of edificacioun / and abydinge til it was made redy for hem in the forseide hous alofte. And whanne alle thinges weren redy / seint John / that was moste homely and famylier with oure lorde Jesu / and that besily went too and fro to see that all that neded were ordeyned and done / came to hym and seide : Sire / 3e mowe goo to soper whan 3e wole : for alle thinges ben redy. And than anon oure lorde Jesu with the xij apostles went vppe : bot John allgate next hym and by his side with oute departyng : for there was none that so truely and famyliarly 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 crucifienge and at his deth : and after he laste him nou3t til al was done and he was buried : and so at this soper he fatte next hym / thou3 he was 3onger than othere. What tyme thanne oure lorde Jesu with the xij apostles came vppe to the borde where vppon thei schulde ete : first stondyng there aboute they deuoutely seiden graces / and after he hadde blifed they seten downe alle aboute that borde / but John next Jesu / and that vppon the grounde / as the manere was of olde men byfore.

¶ Nota de
tabula in
cena.

¶ But here we schulle vnderstonde also that that borde was square / as men supposen / made of dyuerse bordes ioyned to gidre : and / as men seien that han seen it at Rome in the chirche of lateranensis / it conteyneth in

euery parte of the foure square the space of tweye armes lengthe and fomwhat more : so that in euery side of the square borde thre disciples feten / as men supposen / thou3 it were streijtely / and oure lorde Jesu in some angule : fo that they alle myzte reche in to the myddes and ete of one disshē : and therefore they vnderstode hym not what tyme he seide : He that with me putteth his honde in to the dische or dobelor / he schal betraye mee. Thus we mowe ymagyne and suppose of the manere of her fittyngē at the borde.

¶ Also we mowe vnderstode in the etyngē of the paske lombe that in that tyme they stoden aboute the borde vpper rjzt / haldyngē staffes in her hondes / after the biddyngē of moyfes lawe / that oure lorde come to fulfille : so that thou3 they stoden in that tyme / neuertheles they feten also in other tyme / as the gospell telleth in dyuers places : and elles myzte nou3t John haue leide his heued and rested hym in manere of liggingē vppon the brest of Jesu.

¶ What tyme the paske lombe was brou3t to the borde / roasted after the lawe / oure lorde Jesu / that was sothefaste lombe of god with outen weme of synne / and that was in myddes of hem / as he that serueth and mynystreth / toke the lombe in his blissed hondes and kutte it and departed it and 3af to the disciples / biddyngē hem eten gladly and confortyngē hem with louely chere. Bot thou3 it so was that they eten as he badde : neuertheles comferte they myzte none haue / for also moche as they dredde all wey left there schulde falle ou3t a3enst her lorde in that nouelte. And so as they eten he tolde hem the sorwful dede more opounly and seide : I haue desired forto ete with 3ow this pask lambe byfore I suffre the deth / for sothely on of 3ow shal betray me. This speche went to her hertes as an scharpe swerde. Wherefore they cesseden of etyngē and

¶ Agnus
paschalis.

lokedn eche on othere / and feiden to hym: Lorde / whether I be he?

¶ Here 3if we take good hede we oweth to haue ynward compaffioun / bothe of oure lorde Jefu / and alfo 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 betrayenge fchulde not feme as perteynyng to hym.

¶ Than John at the instaunce of Petir asked of oure lorde and feide: Lorde / who is he that fchal betraye the? And oure lorde Jefu priuely tolde hym / and / as to hym that he loued more fpecially / fpecified who was that traytour. And John thereof gretly aftonyed / and wounded with grete forwe to the herte / nou3t wolde telle Petir / but turned him to Jefu and foftely leide down his heued vppon his bliffed breest. And / as feynt Auftyn feith / oure lorde wolde not telle Petir who was the traytoure: for and he hadde wifte / he wolde haue al to toren hym with his teeth.

¶ Auguftinus in Omelia dixit Jefus Petro.

¶ Nota de contemplativis.

¶ And as the fame feint Auftyn feith / by petre ben figured and vnderftande thei that ben in actyfe lyffe: and by John they that ben in contemplatyf. Wherefore we haue here doctrine and figure that he that is contemplatyf meddeleth hym not with foreyn worldely dedes: and alfo he fecheth not vengeance with outeforthe of the offences done to god / but is fory with ynneforth in his herte: and torneth hym onely to god by deuoute prayeres / and the more faddely tornyng hym and drawyng hym to god committeth alle thing to his difpoficioun and ordynaunce. Thou3 it fo be that he that is contemplatyf fomme tyme goth oute by 3ele of god and profite of mannis foule / as whan he is cleped therto. Also in that that John wolde not telle peter that he badde hym afke of the traytour / we mowe vnderftonde that the contemplatyf fchal not reuele

the priuete of his lorde : as it is writen of feynt Fraunceys : **¶** Nota de
 that priue reuelacions he reueled not with oute forthe / **¶** sancto
 bot what tyme that nede made hym fore hele of mannis **¶** Francisco.
 soule / or the sterynge of god by reuelacioun meued him
 therto.

¶ Now forthe in oure processe / byholde we the grete
 benignte of oure lorde Jesu that so homely suffereth his
 derlynge John encline and reſte vppon his blifſed breest.
 Lorde / hou tenderly and trewely they loueden to gidre !
 This was a ſwete reſte to John / and a profitable to alle **¶** N.
 criſten ſoules : in the whiche / as clerkes feyn / he drank
 of that welle of euerelaſtynge wiſdome the preciouſe drynk
 of his holy goſpell / with the whiche after he comforted
 all holy chirche and ʒaſ it as triacle aʒenſt the venyme of
 dyuerſe heretikes. Byholde we ferthermore othere diſ-
 ciples ful fory of the forſeide worde of betrayenge of oure
 lorde Jesu / not etynge bot lokynge echone on othere / as
 they that wiſte not what counſeile or comforte they myʒte
 haue in this caas. And thus moche at this tyme ſuffiſeth
 touchynge the firſte article of that bodily ſoper / and of the
 etynge of the Paſke lombe in fulfillynge of the lawe and
 endynge of the figure that oure lorde Jesu didde it fore.
 And as clerkes ſeien / we ſynde not that oure lorde ete **¶** N.
 fleſche in all his lyf / bot onely at this tyme in etynge of
 that lambe / more for myſterie than for bodily fode.

¶ Touchynge the ſecounde poynt / that is the waſch- **¶** Secun-
 ynge of the diſciples feet. We ſchulle vnderſtande that **¶** dum :
 after the forſeide processe oure lorde Jesu roſe vppe fro the **¶** Pedum
 forſeide ſopere / and alſo his diſciples anon with hym / vn- **¶** ablucio.
 wetynge what he wolde doo ferthermore / or whider he
 wolde goo : and than went he with hem downe in to the
 neither hous / vnder the forſeide loſte / as they ſeien that
 han ſeen that place. And there he badde alle the diſciples

fytte adowne / and made water be brouȝt to hym ⁊ and than he caſte of his ouerclothes / that weren peraunter cumbroſe and lettynge to that he thouȝt doo / and girde hym with a lynnene clothe / and putte hym ſelf water in to the baſyne that was of ſtone / as men ſayen / and bare it and ſette it byfore Petres feete / and kneled down forto waſche hem. But Petir gretly abaſched and aſtonyed of that dede / as no wonder was / firſte forſoke to haue that ſeruiſe 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.

¶ Medita-
cio.

¶ Now ȝif we ȝeue here good entent to the dedes of oure lorde Jeſu and all that foloweth in this tyme / ſothely we mowe with grete wonder be ſtired ſpecially bothe to the loue and drede of hym. For what was that to ſee the kyng of bliſſe and that hiȝe lorde of maieſtie knele down and bowe hym to the feete of a pore fiſſhere / and ſo forthe to alle othere that there ſeten aboute ⁊ and ſo with thoo bliſſed handes waſche her ſoule feete and after tendirly wipe hem / and more ouer deuoutly kiſſe hem. Sothely he that was ſouereyne mayſter of mekenefſe ſchewed vs in this dede and tauȝt vs a perfyȝt leſſoun thereof ⁊ and ȝit more ouer in that he didde the ſame lowe ſeruiſe to his treytour commendeth ſouereynly his paſſynge mekenefſe. But wo to that harde herte / ȝe harder than the adamaunde or eny othir thing hardeſte ⁊ that melteth not or ſofteth not with the hete of ſo grete fire of charite and profounde mekenefſe / and that dredeth not that lorde of maieſte in that dede ⁊ but aȝeynewarde frowardely thenketh and procureth dethe and deſtruccion of hym that euere was ſo innocent and ſo trewe louynge. Wherefore it is bothe wonderfull and dredfull the grete benygnite and meke

¶ Nota
humili-
tatem
domini
Jeſu.

neffe of oure lorde Jesu / and the grete obstynasie and malice of that traytour Judas azeynwarde.

¶ Whan this waschyng was done in mysterie / as it is feide / he went azen vppe to the place of the forseide fopere : and whan he was fette with hem / he tolde hem the cause of the forseide dede : and that was that they schulde folowe hym in mekenesse eche to other / as he 3af hem ensauple that was her lorde and maistre : and that they schulde not onely wasche othere feete / but also forzeue trespases done to othere : and wille and doo good to othere / as it is vndirstande by his wordes that folowen after whan he seide to hem : 3if 3e knowe thise that I haue done to 3ow / 3e schulle be bliffed 3if 3e fulfille hem in dede. Here also astir the firste messe that was the paske lombe / as it is feide bifore / whan they were wasshen and made clene / he serued hem withe the secoude messe of his owne precious body / that was deynthe of alle deynthees : as men vsen in bodily fedyng and festes / first to be serued with boystous and homely metes / and after with more delicate and deynthees. Where of foloweth here after touchyng the thridde article.

¶ As anemptes the thridde article of that highest sacrament of Jesu preciouise body / lyfte we here vppe oure hertes souereynely / and bythenk we inwardly / wonderyng of that moste worthy dignacioun and vnspeakeable incomprehensible charitee / thorugh the whiche he bytoke hym self to vs / and laste to vs in to mete and goostly fode / makyng and ordeignyng that preciouise sacrament in this manere. Whan he hadde wasche his disciples sete and was gone vppe azeyn with hem there he byfore satte at the fopere / as it is feide / as for an ende of the sacrifices of the olde lawe and bygynnyng of the newe testament / makyng hym self oure sacrifice / he toke brede in his

¶ Pro-
cessus.

¶ N.

¶ Tercius
articulus.

¶ B. N.

holy handes and lifte vp his eizen to his fader / al myȝty god / and blessed the brede and feide the wordes of confecracioun there ouere : by vertue of the whiche wordes brede was turned into his body : and than he ȝaf it to his disciples / and feide : Taketh and eteth / for sothe this is my body that schal be taken and ȝeuen for ȝowe. And after in the same manere takynge the chalys with wyne / feide : Taketh and drinketh alle here of / for this is my blood that schal be outschedde for ȝow and manye in remissioun of synnes. And after he ȝaf hem power of that confecracioun and alle preostes in hem / and feide : This doth ȝe as ofte as ȝe take it in mynde and commemoracioun of me.

- ☪ Take now good hede here thou cristen man / but specially thou preost / how deuoutly / how dyligently and trewely thy lorde Jesu criste firste made this precioufe sacrament : and after with his bliffed handes mynstred it and communed that bliffed and his byloued meigne.
- ☪ N. And on the tother side take hede with what deuoute wondre firste they seie hym make that wonderfulle and excellent sacrament : and after with what drede and reuerence they toke it and resceyued it of hym. Sothely at this tyme they lefte al their kyndely resoun of man / and onely rested in trewe byleue to alle that he feide and didde / byleuyng with oute eny dowte that he was god and myȝt not erre. And so moſte thou doo that wolt fele and haue the vertue and the goſtly ſwetneſſe of this bliffed sacrament.
- ☪ B. This is that ſwete and precioufe memoriale that ſouereynly makith mannis ſoule worthy and pleyng to god also ofte as it is dewely resceyued / other by trewe deuoute meditacioun of his paſſioun / or elles / and that more ſpecially / in ſacramentale etynge there of. Wherefore by resoun this excellent ȝiſte of loue ſchulde kynde mannis ſoule and enflawme it all holy

in to the 3euer therof / oure lorde Jesu crist : for there is no thing that he myzt 3eue and leue to vs more der worthē / more fwete / or more profitable than hym self. For with outen eny dowte he that we reseceyuen in the sacrament of the au3ter 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 crosse for vs / and roos the thridde day to lyffe : and after steyhe vp into heuene / and sitteth on the fadres ri3t side : and that schal 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 faue vs or dampne vs euer with outen ende. And so he that self god and man is conteyned in that litel ooste that thou seest in forme of brede : and euery day is offred vp to the fader of heuene for oure goftly hele and euer lastyngē saluacioun. This is the trewe byleue that holy chirche ¶ N. hath tau3t vs of this bliffed sacrament.

¶ But 3it more ouer lete vs fitte a litel lenger at this worthy lordes borde / Jesu : and take we hede ynwardely to oure goftly fode and comfote / more specially of that preciouse and most deynteth mete that is there sette by fore vs / that is the bliffed body of oure lorde Jesu in this holy sacrament bifore seide. And so by inward consideracioun taste we the swetnesse of this heuently foode / hauyngē firste in mynde the gracious and resonable makynge and ordynaunce of that bliffed sacrament : and after the grete worthynesse and merveillous worchyngē there of in chosē soules to comfote and strengthingē of oure feithe. As anemptes the firste poynte / we schulle ¶ Primum. vndirstonde that all myzty goddes sone / the secounde persone in trinite / wyllyngē of his souereyn 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 ferthermore that he toke of oure kynde that was flesche and blode: al he gaf to vs for oure hele and oure saluacioun: for he offred to his fader of heuene vpon the auzter of the crosse his blifed body for oure reconfilynge: and he schedde his precious blode in to prife forto bygge vs oute of oure wrecched thraldome / and to wasshe vs and make vs clene of all synne. And for also mykel as he wolde that the mynde of that hize grete benefice schulde dwelle in vs euerlastyngly / he gaf to alle trewe cristen 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 bifore in the firste makyng of this blifed sacrament.

¶ But now here byholde we inwardely and take we gode hede what wonder thing it was to the apostles than to see oure lord Jesu / verray man as they were / fittyng with hem bodily: and there with holdyng in his hondes that self body in that that semed to hir bodily sifit nouzt elles bot brede: affermyng thus fothely: This is my body that schal be zeuen for 3ow: and also of that that in the Chalice semed onely verray wyne: This is my blood that schal be schedde for remiffioun of 3oure synnes. And so that selfe body that they seizen with hir bodily eyze byfore 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 semed / and as it was byfore the wordes of consecracioun: ne wyne as it semed in selue manere: but only the liknes or the forme of brede and wyne / conteynyng verrey cristes flesche and blode / as it is seide. But what mannis resoun or witte myzt comprehend this at that tyme? Sothely / none. And therefore

the trewe apostles at that tyme laften alle her bodily refoun and witte / and rested only in trewe byleue to her lordes wordes / as it is seide bifore / saue Judas that was reprovod for his falskede and mysbyleue / and therefore he refceyued that blifed Sacrament in to his dampnacioun. And so done alle thoo that bene nowe of his parte: the whiche falsely byleuen and seien that the holy Sacrament of the auzter is in his kynde brede or wyne / as it was bifore the consecracioun / bycause that it semeth so to alle her bodily felynge / as in sijte / taste / and touchyng. The whiche ben more reprouable as in that parte than Judas: for they seen not Jesu bodily byside that sacrament as he didde: and therefore it is lijter to hem forto byleue / and more to here dampnacioun 3if they byleued not / as god hym self and holy chirche hathe tauzte: namely / sithe that trewe techynges of this blifed sacrament hath be holden stedfastly so manye hundred 3ere / and of so many holy men / martires and confessoures / and othere trewe cristen men: the whiche in to her laste dayes stoden with outen doute in this feithe and deizeden therynne. The whiche feith is this in schorte **¶ Fides sacramenti.** wordes: that the sacrament of the auzter 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 seme as to alle the bodily wittes of man brede and wyne in his kynde as it was bifore: neuertheles it is not so in sothenesse / bot onely goddes flesche and blode in substaunce. So that the accidentes of brede and wyne wonderfully and myraculously / a3enst mannis refoun and the comoun ordre of kynde / ben there in that holy sacrament with oute her kyndely subiecte: and verray cristes body that suffred deth vppon the crosse is there in that sacrament bodily

vndir the fourme and lickeneffe of brede / and his verray blode vndir likneffe of wyne substanciallye and holly with outen eny feynynge or disceyte / and not onely in figure as the false heretike feithe.

¶ Nota.

¶ These termes I touche here so specially by cause of the lewed lollardes that medlen hem aʒenst the feith falsely. And more ouer this feith of this excellent sacrament / tauʒt by holy doctoures and worthy clerkes / is confirmed by many maneres of myracles / as we reden in many bookes and heren all day preched and tauʒt. But here lawheth the lollarde and skorneth holy chirche in allegeaunce of suche myracles / haldynge hem bot magge tales and feyned illufiouns: and by cause that he tasteth nouʒt the swettenesse of this precious sacrament / ne feleth the gracious worchyng thereof in hym self / therefore he leueth nouʒt that eny othir dothe. But here in confusioun of alle false lollardes / and in comforte of alle trewe loueres and worfchipperes of this holy sacrament / and principally to the louynge and honour of the hize auctor and makere there of / oure lorde Jesu / I schal seie more ouer somwhat in speciale that I knowe sothely of the gracious worchyng in sensible felyng of this blifed sacrament: the whiche marveyulous worchyng and felyng abouen comoun kynde of man scheweth and proeueth fouereynely the bleffid bodyly presence of Jesu in that sacrament.

¶ There is one persone that I knowe now lyuynge / and perauenture there ben many that I knowe not in the self degre or hizere / the whiche persone often tymes / whan oure lord Jesu voucheth saufe to touche hym of his grace / in trefynge of that blifed sacrament with the ynwarde sight of his soule and deuowte meditacioun of his preciousse passioun / sodeynly feleth also sched in to the self body

a ioye and a likynge that passith with oute comparifoun the hyzeste likynge that eny creature may haue or fele as by way of kynde in this lyf: thoru; the whiche ioye and likynge alle the membres of the body ben enflawmed of so delectable and ioyfulle an hete / that hym thinketh sensibly all the body as it were meltyng for ioye / as wax dothe anentes the hote fyre: so ferforth that the body myzt not bere that excellent likynge / bot that it scholde vtterly faille / nere the graciouse kepyng and susteynyng of the toucher / oure lorde Jesu / abouen kynde.

¶ A lorde Jesu / in what delectable paradyse is he for that tyme that thus feleth that blessed bodily presence of the in that preciouſe sacrament: thoru; the whiche he feleth him sensibly / with vnspekeable ioye / as he were ioyned body to body? Sothely I trowe that there may no man telle it or speke it: and I am fiker that there may no man fully and sothefastly knowe it / but onely he that in experience feleth it: for with outen doute this is specially that hidde manna / that is to say aungelles mete / that no man knoweth bot he that feleth it / as seynt John therof witneſſith in his apocalipſe: and he that sothefastly feleth it may wele saye with Daudid the prophete / souereynly reioyfyng 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 multitude of thy swettenesse / that thou hast hidde to hem that in trewe loue dreden the.

¶ Thus haue I vnderſtonden of the forſeide graciouse / wonderfule / and myraculouse worchyng of oure lorde Jesu / schewyng sensibly his bliffed / dilectable bodily presence in that most excellent sacrament of the auzter / in manere as the forſaide perfone that feled it myzte telle it so in partye / and as I kouthe ſchortely and inperſytlly

write it. The whiche myraculouſe worchyng to myn vnderſtondyng / hauyng conſideracioun to alle the circumſtaunces therof / paſſeth many grete myracles that we reden ſchewed in this holy ſacrament : in alſo myche as the witte of that bodily ſelyng paſſeth in certeyne the witte of ſyzt / and hath leſſe of ſtraunge likneſſe and more of the ſelf ſothefaſtneſſe. For what tyme that oure lorde Jeſu criſt appereth in that bliſſed ſacrament to ſtrengthinge of byleue / or to comforte of his choſen derlynges / outhere in likneſſe of a litel childe / as we reden that he didde to feynt Edward / kyng and confeſſour / or elles in a quantite of fleſche al bloody / as it is writen in the lyf of feynt gregore and in othere places : ſothe it is that that bodily likneſſe / feyen in that quantite / accordeth nouȝt with the verray bodily quantite and ſchappe of oure lorde that heng on the croſſe / and that is ſothely in that ſacrament hidde fro the bodily ſyzt. Bot he that feleth that graciouſe ȝiſte byfore ſeide hath none ſtraunge bodily ſyzt of eny likneſſe othere than the ſacrament in trewe byleue : but in his ſoule / liȝtened thoruȝ ſpecial grace / he ſeeth inwardly with ſouereyne ioye that bliſſed body of Jeſu / riȝt as he henge on the croſſe / with outhere eny diſceyte : and therwith alſo in body he feleth ſenſibly the bodily preſence of oure lorde Jeſu / in manere as it is ſeide bifore / with ſo grete ioye and likyng that there can no tonge tellen it fully / ne herte vnderſtonde it / bot only he that feleth it. And as it ſemeth / that ioyeful ſelyng in the body is like to that that holy chirche ſingeth of the apoſtles and diſciples at the feſte of Pentecoſte / whan the holy gooſt was ſent to hem ſodenly in the likneſſe of fire with outhere and vnſpeakeable ioye in her bodyes with ynneſſe forthe : that is that her bowelles filled with the holy gooſt ioyede ſouereynly in god : and ſo may he that hath that

¶ Impleta
gaudent
viscera.

forfaide gracious 3ifte sothely feie in that tyme with dauid in special manere and hi3e graciouse felynge: *Cor meum et caro mea exultauerunt in deum uiuum* / My herte and my fleische reioyfedede hem fouerenly in to the presence of god alyfe / Jesu / that blessed be euer and fouereynly for this hi3e 3ifte of grace. Amen.

¶ Ferthermore touchynge the serthe article. Take hede / thou cristen soule that hast eny lizt withyn the of the fire of loue / how this fouerayne scole mayster / Jesu criste / made to his disciples a noble sermoun fulle of gostly swetnesse and brennyng coles of loue and charitee. For whan he hadde 3euen that blissed sacrament to his disciples and / amonge othere / of his hi3e charitee to his enemye / that wicked Judas / he seide to hym: *Quod facis* / that thou purporest to do / *fac cicius* / do it anone: als who seithe: I wote where aboute thou ert / and therefore delyuere the by tyme: vnderstondynge his bytrayenge. But there was none of his othere disciples that wiste to what ende that Jesu seide thoo wordes. And anone this curfed treytour wente forthe to the princes of preostes / to whom he had solde hym the Wednesday byfore / as it is seide / and asked of hem companye to take hym.

¶ And in the mene tyme oure lorde Jesu made this forseide longe and worthy sermoun to his disciples. Of the whiche profitable sentence / firste commendynge pees to his disciples / we mowe vnderstonde alle the effecte comprehended schortly that he enfourmed hem specially and betau3te to hem with pees thre principal vertues / that is to feie: feithe / hope / and charite. Firste he bytau3t to hem charite ofte sithes and most besily whan he seide: *Mandatum nouum do vobis* / I 3eue 3ow a newe maundement / and that is that 3e loue to gidre / *ut diligatis inuicem. In hoc cognoscent omnes* / and also in this one thing soue

reynly alle men schulle knowe / *quia mei discipuli estis* / that 3e ben my disciples / *si dileccionem habueritis ad inuicem* / 3if 3e 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 / mandata mea seruate* / 3if 3e loue me / kepeth myn hestes. And also after : *Qui diligit me / sermonem meum seruabit* / whofo loueth me / he schal kepe my worde / *et pater meus diliget eum* / and than schal my fader loue hym / *et ad eum veniemus et mansionem apud eum faciemus* / and we schulle come to hym and dwelle with hym. And in other dyuerse places specially he commendeth to hem charite and pees as a principall byquest in his testament at this tyme / as the proceffe of the gospel telleth.

☞ Fides.

☞ In feithe also he enformed hem and stabled hem more perfityly in byleue of his godhede / seienge in these wordes : *Non turbetur cor vestrum neque formidet* / be not 3oure hert troubled and drede it not : *Creditis in deum et in me credite* / for as 3e byleuen in god / so 3e mošte byleuen in me. And after he tau3t hem in this byleue / that the fader and he ben one god / and thou3 he be lesse than the fader after the manhede / neuertheles he is euere euene with the fader after the godhede : and therefore he reprehendith Philippe that badde hym schewe hem the fader / 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 disciples : *Non creditis quia ego in patre et pater in me est?* leue 3e not that I am in the fader and the fader is in me? *Alioquin propter opera ipsa credite* / elles for tho werkes that 3e seen byleueth.

☞ Spes.

☞ In hope also he comforted hem in many maneres : and firste touchynge the effecte of preyere / seyenge to

☞ Primum.

hem in these wordes : *Si manseritis in me / et verba mea in*

vobis manserint : quodcumque volueritis petetis et fiet vobis / zif 3e dwelle in me and my wordes abyden stedfastly in 3ow / what so euere 3e wole aske it schal be 3ouen 3owe. Also he comfortede her hope a3enst tribulaciouns and hate of the worlde / seyenge thus: *Si mundus vos odit / scitote quia me priorem vobis odio habuit /* zif the world hate 3ow / witeth wele that it hated me firste byfore 3owe. And so forthe as the tixt telleth / comfortyng her hope in pacience of perfecucioun by ensaumple of hym selfe that was her lorde. In the thridde manere he comforted hem to hope with oute despeyre by cause of the withdrawyng fro hem of his bodily presence / tellinge hem bifore that they schulde haue grete forwe for the absence of hym thoruz his harde deth / but afterwarde that forwe schulde be torned into endeles ioye by his glorious resurreccioun and ascencioun to the fader / and sendyng of the holy goost to hem : the whiche souereynly scholde comforte hem in alle difese and teche hem alle sothefastnesse. And than he concluded in thise wordes: *Hec locutus sum vobis / ut in me pacem habeatis /* alle thise wordes forseide I haue spoken to 3ow / vnto that ende that 3e haue pees in me. *In mundo pressuram habebitis : sed confidite / ego vici mundum /* in the worlde 3e schulle haue sorowe and angwisch : but tristeth wele by sadde hope : for I haue ouercomen the worlde : als who seye : And so schulle 3e.

¶ And after this oure lorde Jesu turned his speche to the fader / lifyng vppe his louely eizen to heuene / and commendyng firste hym self after the manhede / and after prayenge tenderly for his disciples : and ferthermore preyenge not only for hem / bot also for all hem that schulde byleue on hym after thoruz her worde : and into that ende at the laste that alle my3te be oned to gidre in trewe loue and charite / as the fader in the sone and the sone in the

¶ Secundum.

¶ Tercium.

fader / and so they alle in one : god / fader / and sone / and holy goost.

¶ B. N. ¶ A lorde Jesu / how wonderfully perceden these forseide wordes the hertes of thy disciples : for sothely they loueden the so feruentlye that they myzt nouzt haue boren hem / ne had ben the special preferuynge of thy grace. And so who so hath grace inwardely to bythenke and diligently to discusse alle the proceffe of this bliffed and worthy sermoun / skilfully he schalbe stered in to the brennyng loue of Jesu / and likyngly reste in the swetnesse of his bliffed doctrine. And on that other side / who so taketh hede to his disciples how they stonden forwfully hangyng doun her heuedes and wepyng and hijely sijnhyng / resonably he may be stired to grete compassioun / and specially for John / that was moste familiar with Jesu / and that toke goode hede specially bifore othere to alle that Jesu spake / as he was chosyn by special grace onely to write sothely thoo forseide swete wordes of Jesu to edifieng of all holy chirche and oure hije comferte.

¶ N. ¶ Ferthermore amonge othere wordes of Jesu we reden that he seide to his disciples : Risen vp and go we hens. A dere god / what drede then entered in to hem / not knowyng whider they schulde goo / and gretely dredene of his departyng fro hem. Neuertheles he spake to hem afterwarde / fulfillyng the proceffe of his sermoun goyng by the weye / and they befily takyng hede to it. Now byholde how the disciples folowen hym in the manere of chykenes that folowen the henne / and putten hir hyderwarde and thiderwarde forto come vnder hir wynges : and so they desireden hem now one and now an othere to here and to be nexte hym / and that he suffrede and liked wele. At the laste whan this sermoun was done / and alle misteries fulfilled / he went with hem in to a 3erde or a

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

¶ Here now haue in mynde that oure lord Jesu 3af vs enfaumple in this euentide and ny3t of fyue grete vertues : that is to say / firste / of profounde mekenesse as it is seide in the wasshyng of his disciples fete : after / of souereyne charitee in the excellent sacrament of his bliffed body / and in that swete fermoun fulle of brennyng coles of charitee : and the thridde / of passyng pacience in so benigne suffringe of his traytour and alle the despite done to hym after : the ferthe / of perfite obedience in takyng wilfully that harde passioun and bitter dethe after the fader wille : and the fiste / of deuoute prayer contynuede thre tymes in longe and feruent prayenge / and his precieuse blood schedyng. In the whiche fyue vertues he graunte vs grace to folowe hym / Jesu / that bliffed be eue with outen ende. Amen.

¶ Nota bene : quinque notabilia.

¶ Thus endeth the contemplacioun for Thursday : and after foloweth the passioun that longeth specially to Friday. Tho thinges that now folowen perteynen to cristes passioun. Thenke therefore wele on alle this thinges and enforce the to folwe thy lorde. Holy fadres weren fulfilled with ioye in his comyng and alle manere of myslikyng was putte away / and they thanked god and seide bliffed be oure lorde god of Israel : for he hath visited and made redempcioun of his puple / that reigneth with the fader and the holy goft be alle worldes of worldes : the whiche thorugh his mercifull grace brynge vs to his grace. Amen.

¶ Ca^m.
xl^m.

¶ Of the passioun of oure lorde Jesu criste / and first of his prayer and takynge at matyn tyme.

¶ N.

AT the bygynnyng thou that desirest to haue forwefull compassioun / thorow feruent inward affection / of the peynfull passioun of Jesu / thou mooste in thy mynde depart in manere for the tyme the myzt 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 blynded gostly by vnresonable ymaginacioun of the myzt of the godhede in Jesu / that thei trowe not that eny thing myzte be peynfull or sorwful to hym as to another comune man that hath only the kynde of man : and therefore haue they non compassioun of the peynes that he suffrede / supposynge that for also moche as he was god there myzt no thing be azenst his wille or dere hym. But therefore here azenst forto haue trewe ymaginacioun and ynward compassioun of the peynes and the passioun of oure lorde Jesu / verrey god and man / we schal vnderstande that as his wille was to suffre the hardest deth and most sorwful peynes for the redempcioun of mankynde / so by the self wille he suspendet in all his passioun the vse of the myzt of the godhede fro the infirmyte of the manhede : no more takynge of that myzt for the tyme than hath another tendre and delicate man / only after the kynde of man. Wherefore thou schalt ymagyne and ynwardely thinke of hym in his passioun as of a faire yonge man of the age of xxxiiij yere / that were the faireste / the wiseste / and the mooste ryztwyffe in his leuinge : and moost goodly and innocent that euere was or myzt be in this world : fo

falsely accused / so enviously purfewed / so wrongfully demede / and so despitouſly ſlayne / as the proceſſe of this paſſioun afterward telleth / and all for thy loue. Alſo vnderſtonde / as clerkes ſeyne and refoun techith / that in his bodily kynde of man he was of the clenneſt complexioun that euere was man or myzte be: wherefore hauynge this in mynde he was the more tendre in the body / and ſo ſoloweth that the peynes in the body were the more fore and bittre and the harder to ſuffre. Than ſethen he toke no ſocour of the godhede / but onely ſuffrede after the kynde of the manhede / the leſte payne that he hadde was more peyneful to hym than it myzte be to eny other man. Wherefore hauinge this in mynde / firſte to ſteryng of the more compaſſioun: ferthermore / **C B.** after the proceſſe of Bonaventure / who ſo deſireth with the apoſtle poule to be ioyeful in the croſſe of oure lord Jeſu criſt and in his bliſſed paſſioun / he moſte with beſy meditacioun abide there ynne. For the grete myſteries and all the proceſſe therof / jif they were inwardely conſiderede with all the ynwarde mynde and byholdynge of mannis ſoule / as I fully trowe / they ſchulde bryng that byholder in to a newe ſtate of grace: for to hym that wolde ferche the paſſioun of oure lorde with all his herte and all his ynward affeccioun there ſchulde come meny deuoute ſelynges and ſterynges that he neuere ſuppoſed byfore. Of the whiche he ſchulde ſele a newe compaſſioun and a newe loue and haue newe gooftly confortes / thoru; the whiche he ſchulde perceyue hym ſelf turnede / as it were / in to a newe aſtate of ſoule: in the whiche aſtate thoo forſaide gooftly ſelynges ſchulde ſeme to hym as an ernest and partye of the bliſſe and ioye to come. And ſorto gete this aſtate of the ſoule I trowe / as he that is vnkunynge and blaberinge / that it byhoueth to ſette therto all the ſcharp

nessē of mynde / with wakyng eyzen of herte / putting away and leuyngē alle othere cures and besynesse for the tyme / and makynge hym self as present in all that byfelle aboute the passioun and crucifixioun effectuously / befily / auisely / and perfeuerantly : and nouȝt passynge listly or with tediouse heuynesse / but with al the herte and goostly gladnesse. Wherefore if thou that redest or herest this book hast here byfore befily taken hede to thoo thinges that hauen ben writen and spoken of the blessid lyf of oure lord Jesu crist in to this tyme / moche more now thou schalt gedre alle thy mynde and al the strengthe of thi soule to thoo thinges that folowen of his blessid passioun : for here speciali is schewed his hize charite : the whiche resonably schulde all holily enflawme and brenne oure hertes in his loue.

¶ Pro-
cessus
passionis.

¶ Nota hic premittitur processus passionis in generali qui postea inferitur / scilicet in fine hore tercię / quia videtur magis conueniens ibidem.

¶ B. N.

¶ Go we than to the processe of his passioun / takynge hede and makynge vs in mynde as in presence to all that folweth. And first byholdynge how / after the processe of the gospel of seint John / oure lord Jesu after that worthy soper was done and that noble and fructuouse sermoun ended / wherof it is spoken in the nexte chapitre biforn / he wente with his disciples ouer the water of Cedron in to a ȝerde or a gardyn / in to the whiche he was wont ofte sithe to come with his disciples : and there he bad hem abyde and praye. And ferthermore takynge with him his thre special secretaries / that is to say / Peter and James and John / and tellynge hem that his herte was heuy and sorwful vnto the deth / bad hem there abyde and wake with hym in prayeres. And so a litel ferther fro hem / as aboute the space of a stoness cast / vpon a litel hulle /

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 Jesu / fothely worthy to be had in inward forwful compaffioun: for loo now he prayeth mekely to the fader / and that for hym self: as we reden that he hath ofte byfore prayed / but than for vs as oure aduokett. Wherefore skilfully we schulde be stired to inward compaffioun and wondre here of the lowest mekenesse / of the moſte perfecteste obediens / and of the vnſpekable charite of god ſchewed to vs: and firſte of this moſte profounde mekenesse / conſideringe hym that is verrey god / euene with the fader all myſty and euerelaſtynge / ſo as it were forſetynge hym ſelf as god / and ſo lowely prayenge as another comune man of the peple. Also take hede of his moſte perfecteste obedience. For what is that he prayeth? Sothely he prayeth the fader / 3if it be his wille that he be nou3t flayn and putte to that hard deth: and 3it with the fader he hath ordeyned to take that deth for man. And ſo he prayeth the fader / and 3it he is nou3t 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 gruced and dredde and wolde nou3t gladly ſuffre deth: alſo the wille of refoun / and that was obeiffaunt and affentaunt / as the prophete yſaie of hym ſeith: 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 3af the ſentence of his paſſioun and bad in all manere to be done. Wherefore / in alſo myche as he was verrey man / he dredde as man aftir the firſte wille / and

¶ Nota profundifſimam humilitatem.

¶ Nota 2^o perfectifſimam obedientiam.

¶ Nota triplicem voluntatem in Chriſto.

¶ Oblatus eſt quia ipſe voluit.

was than in greet angwische. And therefore inwardly haue compassioun of hym / in also mochel as thou may / with all thyn herte. For loo / the fader wille vtterly that he be flayne and dede : and nouzt withstondynge that he is his owne dere loued sone / zit he spareth hym nouzt / but zeueth hym to the deth for vs alle. And oure lord Jesu takith mekeliche that obedience and fulfilleth after in dede / as the processe of his passioun witnessith fully. In the thridde poynt byholde the vnspekable charite of the fader and the sone schewed to vs / that oweth worthely to be had in inward compassioun and hie wonder and worshippe : for only for oure saluacioun this harde deth is bidden of the fader and taken of the sone.

¶ Proprio filio suo non percipit, sed pro nobis omnibus tradidit illum.

¶ Nota tercio indicibilem caritatem patris et filii.

¶ Nota orationem domini Jesu.

¶ Psalmus Exaudi deus orationem meam.

¶ Veritatem tuam et salutem tuam dixi.

¶ Of the prayer of oure lorde Jesu / swetyng blood. Byholde now how he prayeth / longe tyme knelinge vppon the grounde he speket to the fader and feith in thise manere wordes : My dere fader / all myzty and fulle of pitee and of mercy / I besече the that thow here my prayer and despise nouzt my bede : byhalde to me and here me : for I am made sory in myn exercise of vertue / schewynge to myn enemyes pacience and charite and thay nouzt amende it. And so my spirit is in angwische within me / and myn herte greuouly destourblede : wherefore bowe thin ere to me and take hede to the voys of my bede. It likede the / fader / to sende me in to the worlde forto make aseeth for the wrong that was done of man to 3ow : and anone at 3our wille and biddinge I was redy and seide / Lo I go. And so thy soothfastnesse and thy hele I haue declared and schewed : and I / euere pouere and in dyuers trauailles fro my 3outhe / doynge thy wille and all that thou hast boden me / am now redy to fulfille vtterly tho thinges that bene zit to be done and full ended. Thow seeft / fader / the malice that myn enemyes hauen

conspired aʒenst me / and how I haue euere done tho
 thinges that bene plesaunt to the / and done good and
 benefetes to hem that haten me : and thay aʒenward
 haue rewarded me euel for good / and hate for my loue :
 and so they haue corrupte my disciple and made hym here
 ledere to destroye me / and hauen folde me and sette my
 prise on thritty penyes. Gode fader / I besече 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 fulfilled. But / my dere fader / rise vp into my
 helpe and hafte the to focoure me at my nede. For be
 it so / fader / that thay knowe me nouʒt thi sothfast sone :
 neuertheles sithen I haue lad amonges hem a riʒtwis and
 ynnocent lyf / and also done to hem many goode dedes /
 thay schulde nouʒt be so cruel and so malicious aʒenst me.
 Haue in mynde / good fader / how I haue stonden in thy
 sʒt forto speke euere the goode for ham / and to turne
 away thyn indignacioun fro ham. But now loo / they
 ʒilden euel for good / and hauen ordeyned the vilest dethe
 for me : wherfore / thou lorde that seest all thing / rise
 in to my helpe and leue me nouʒt : for greet tribulacioun
 is now nygh / and there is none that wille and may helpe /
 but thou allone.

☞ Transfer
calicem
istum a me.

☞ Re-
cordare.

☞ And after this prayer oure lorde Jesu tornede aʒeyn
 to his disciples / and woke ham / and comforted ham ʒit
 to praye. And est the secounde tyme / and the thridde
 tyme turnede aʒeyne to his prayere in diuerse places a
 litel fro other / as in the space of a stons cast listly with
 oute grete strengthe : and contened the forfaide prayer
 to the fader / addynge to and faienge : My fader riʒtwis /
 if it so be that thou hast ordeynede and wilt in all manere
 that I suffre the deth vppon the crosse / thy wille be ful-
 filled. But I recomende to the / fader / my fwete moder

and my disciples / the whiche I haue i-keptē in to this tyme all the while I haue be dwellynge with ham. And with this prayer that preciouſe and holyeſte blood of his bliſſed body / brekyngē oute in manere of a ſwete / droppede doun vnto the erthe habundauntly in that grete agonye and harde bataille.

☪ Sothely here is grete mater of forwe and compaſſioun / that ouſt to ſtere the hardeſt herte that is in this world to haue ynward compaſſioun of that grete and ſoueraigne angwiſſhe that oure lorde Jeſu ſuffrede in that tyme and for oure ſake : for by the godhede he ſawe the hardeſt and ſoueraign paynes that were to come in his body : and therefore after the manhode his tendre body for fere and anguiſh brak out violently of blode.

☪ B. Nota
contra in-
pacienciam
noſtram.

☪ Take hede alſo here that is ſpecially to be noted azenſt oure impacience : how oure lord Jeſu prayeth thre tymes or he haue anſwere fro the fader. But than at the thridde tyme / whan oure lorde Jeſu was in ſo grete angwiſſhe of ſpिरite / as it is ſeide / loo the prince of goddes aungelles / Michael by name / ſtondyngē by hym comforted hym and ſeide : Haile / my lorde Jeſu / ʒoure deuoute prayer and ʒoure bloody ſwote I haue offred and ſchewed to ʒoure fader of heuene in ſiʒt of all his bleſſid courte : and we alle fallyngē doun byfore hym / haue byfouʒt hym to putte away fro ʒow this bitter drynk of ʒoure paſſioun. But the fader anſwerde and ſeide : My dere loued ſone knoweth wel that the redempcioun of mankynde / the whiche we deſiren ſo of oure hiʒe charite / may not be fulfilled and done ſo conueniently and reſonably with outen ſchedinge of his blood : wherfore if he wole the hele of ſoules / it byhoueth hym to die for ham. And therefore / my lorde / what deme ʒe now in this mater ? Oure lorde Jeſu anſwered than to the aungel :

☪ Nota
confort-
acionem
angeli.

I will in all manere the hele and saluacioun of foules ⁊ and therefore I chese rather to suffre the deth / wherthorw the foules that the fader hath made vnto his liknesse mowen be faued / than I wolde nouzt die and the foules be nouzt azeyn bouzt ⁊ wherfor my faderis wille be fulfilled. And than faide the aungel to hym : Beth now of good comfort / my lord / and worcheth manfully ⁊ for it is femely to hym that is in hijs degre 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 paynesful schal sone passe / and thoo thinges that ben ioyful and gloriouse schal come after. The fader feith that he is and schal be euer with 3ow ⁊ and that he schal kepe 3oure dere moder and 3our disciples at 3our wille / and schal 3eue hem safe azeyne vnto 3ow. And soo the good meke lorde toke benignly this manere of comfort and that of his creature / takynge hede or consideringe hym self after the kynde of man / lasse in worthynesse than aungels for the tyme of the dedly lyf in this world : and so he was forwful as man / and so he was comforted of the aungelles wordes as man. And so he toke his leue of hym / prayeng hym to recomende 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 myzt byholde with ynward compassioun how he wypeth his body / or elles perauenture wassheth hym priueliche in the ryuer ⁊ and so greetly peyned in his body / and that is reuerently to be had in mynde and in forwful compassioun ⁊ for with oute grete bitternesse of sorwe this myzt nouzt byfalle to hym. And neuertheles doctoures and wise clerkes feien that oure lorde Jesu prayed in that manere the fader nouzt only for drede of his passioun / but also for his grete pitee and mercy that he hadde of his firste peple the Jewes / forw

¶ Nota
verba
angeli.

¶ Minora-
tus ab
angelis.

¶ Nota de
oratione
Jesu.

ynge that thei schulde be loſt by occaſioun of his deth : for they ſchulde not haue flayne hym / namely ſithe he was of hir kynde / and was alſo conteyned and writen in her lawe as criſt to come ⁊ and therwith ſchewed hem ſo many grete benefetes. Wherefore he prayed the fader to this entent thus : My fader / if it may be with the hele and the ſauacioun of Jewes that the multitude of other folk be turned to byleue / I forfake the paſſioun and the deth ⁊ but if it be nedful that the Jewes be blendid in hir malice ſo that other folk mowe haue ſijt in trewe byleue / noujt my wille but thyne be done and fulfilled. That is to ſaie after the firſte manere of wille in hym / as it is iſeide bifore. After this he cam to his diſciples and ſaide to hem : Now ſlepeth and reſteth ⁊ for they hadde iſlepte a litel bifore there. Sothely he / as a good herde / was ful wakkerly and beſy vppon the kepyng of that litell flok / his byloued diſciples.

¶ Of the takyng of oure lorde Jeſu.

¶ O trewe loue / ſothely he loued hem in to the vtteſt that in ſo grete anguyſſhe and ſo bittre agonye was ſo beſy to procure hir hele and her reſte. Than ſawh oure lord after his aduerſaries comyng with torches and armes / and jit he wolde not wake and raiſe his diſciples til thai come nyh ham / and than he ſeide to hem : It ſufficeth now that ze haue ſlepte ynowe. Loo / he that ſchal betraye me is nyh at hande. And therwith come that wicked Judas / the falſe traytour / the worſte chapman that euere was / byfore hem all and boldely keſſid that innocent lambe / his lord Jeſu. For as it is writen / the maner of cuſtume that our lord vſede of his grete benignite was what tyme his diſciples were ſent forth / when they come azeyn forto reſceyue hem in louely cuſſe. And therefore that traitour went bifore and kuſſede hym ⁊

as who seith : I am nouȝt come with thise armed men /
 but in manere as here bifore I was wont at myn aȝen
 comynge / I kusse the and saie / haile maistre ! Oo verray ¶ Aue
 traytour ! Take now good hede to oure lorde Jesu / how Raby.
 patiently and benignely he resceyuede that false feyned
 clippyng and traitoures cusse of that vnfely disciple / whos
 feete he wesche a litel byfore of his foueraigne mekenesse /
 and fedde hym with that preciouſe mete of his owne
 precious body thoruȝ his vnſpekable charite. And also
 byholde how patiently he suffred hym self to be taken /
 bownden / smytten / and wodely lad forth as thogh he
 were a theof 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
 fleyng fro hym and errynge : and also thou maist se here
 grete forwe of hem / how as aȝenst hir wille / by freelte
 of mannis drede / thay gone fro hym / makynge greet
 mornynge and with hiȝe sighynge as faderles children /
 nouȝt wetyng what to done : and ȝit was hir forwe moche
 more / feynge hir maister and lorde so vileynſly ferde
 with / and the helle houndes drawyng hym as a beste
 to sacrifice / and hym as a meke lombe with oute re-
 sistence solowyng.

¶ Now ferthermore byholde how he is ladde of thoo
 vileſt wrecches fro that ryuer vpward toward the citee of
 Jerusaleme : and that hastely and with grete pyne / hau-
 ynge his hondes bounden behynde hym as a theef / gird
 aboute his cote / but nouȝt curioſſiche / and his mantel
 drawen fro hym / and bare heued / and stoupyng for the
 grete haste and trauaille 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
 abidyng his comynge / glad were they than : examyn-

ynge hym and appofynge fotelly in meny queftiouns / and
 procuringe false witneffe azenft hym / and fpyttyng on his
 holi face / and hidynge his eizen / thay buffetede hym /
 fkorning and faienge: Prophecie now and telle vs who
 fmote the lafte. And fo in meny maneres they vexede
 hym and tormentede hym: and he in alle fchewydde hijs
 paciencie: wherfore here we owe to haue inward com-
 paffioun of alle that he fuffrede fo for vs. At the lafte the
 grete maiftres went her way / puttinge hym into a manere
 of prifoun there vndir a lofte: and there thay bounden
 hym to a ftoon piler / as men feien that haue fene it. And
 alfo there they lafte with hym fom armed men to kepe
 hym for more fikerneffe: the whiche all that nyzt vexed
 hym in fkornynges and fchrewed wordes / abreydinge
 hym and reprovinge in this manere wordes / as we mowe
 refonably fuppose: Wendeft thou forto haue ben ftronger /
 better / and wifer than oure princes and maiftres of the
 lawe? What vnwitt and folie was that in thee to repre-
 hende hem. Thow fchuldeft nouzt haue bene fo hardy
 ones to haue oponed thy mouthe azenft hem. But now
 fcheweth thyn lewed witte: for now thou standeft / as it
 byfemeth / to thy comperes / fuche as thou art. With
 outen dowte thou art worthy the deth / and therefore thou
 fchalt haue it. And fo all that nyzt now one and now
 another by wordes and dedes fkornd hym and reproued
 hym. Take hede alfo on that other fide of oure lorde /
 as fchamefaft / paciently in filence / haldynge his pees
 to alle that thay putte vppon hym / caftynge down
 toward the erthe his chere as thouz he were gilty and
 taken in blame: and here haue ynward compaffioun. A
 lorde Jefu / into whos handes art thou now comen!
 How mykel is thy paciencie! Sothely this is the houre
 and the power of derkneffe. And fo ftood he bounden
 vnto that piler til the morwe.

In the mene tyme John / that hadde folwede oure lord / went to oure lady and Magdeleyn and other of hir felawes that were that tyme gadered in Magdeleyns hous where he had made the soper byfore / and tolde hem all that was byfalle of oure lord and his disciples ⁊ and than was there vnspekable forwe / crienge / and wepyng. Take now entent to hem and haue compaffioun of hem ⁊ for they ben in the gretteft difese and hijeft forwe for here lorde ⁊ for they see now wel and fully trowen that he schal be dede. At the lafte oure lady drowe here by hir self and turned hir to the praier / and faide: Most worſchipful fader / most pitouſe fader / and most merciabe fader / I recomende to ʒow ʒoure owne and myn dereſte loued ſone. Gode fader / beth not to hym cruel / ſethen ʒe ben to alle othere benigne. Fader euerlaſtyng / whether my dere ſone ſchal be dede? Sothely he dede neuere euil. But riʒtwis fader / if ʒe wil the redempcioun of mankynde / I byſeche ʒow / if it may be / that it be fulfilled by another manere / and that my ſone be nouʒt dede if it be ʒour wille ⁊ for alle thing is poſſible to ʒow. He helpeth nouʒt hym ſelf by cauſe of ʒour obedience and reuerence / but hath in manere forfake hym ſelf and made hym as feble and vnmyʒty amonges his enemyes. Wherefore / merciful fader / helpe ʒe hym and delyuere ʒe hym fro her handes and ʒeue hym me aʒeyne. By ſuche manere wordes prayed oure lady for hir ſone / with all her myʒt of foule and in grete forwe: and therefore haue here pitee of hire / whom thou ſeeſt in ſo grete affliccioun.

¶ Ca^m.
xij^m.

¶ Of the bryngeng of oure lord Jesu bifore pilate at prime.

THe friday / erly on the morwe / the princes and foueraynes of the peple come azen to the forsaide place where they hadde leste oure lorde Jesu / and made his handes be bounde byhynde hym / and faiden 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 women of her cumpanye / that wente out erly to here and see of hym / metten with hym at a crosse way / and seien hym with so grete a multitude of peple / lad as a theef and fo foule and despitously ferde with / with how grete forwe they were than fulfilled it myzt nouzt be spoken. And so in that metynge to gidre of oure lorde Jesu and hem and sibt 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 thouz the foule schulde be departed fro the body. Wherefore also we owen in alle thise to haue grete compassioun.

¶ Than / as it is saide / oure lord was ladde to pylate : and they folwede aferre / for they myzt not come nyh for peple. He was there accused of meny thinges / the whiche thay myzt nouzt proue : and therefore pilate sent hym to herode / as the goppell of luke telleth. And for also moche as herode myzt neuere haue worde of hym ne myracle done / as he defirede / he hylde hym as a foole : wherfore as in skorne he lete clothe him in whizte

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 sole. Thus / as seynt gregory seith / ¶ N.
done holy prechoures / folwyng eoure lord Jesu / when they seen the hereres only desire and loke after curiouse / and profiten nouȝt in amendement of euel lyuyng : thai chesen rather in scilence to be holde as soles than to schewe hem self in prechynges with outen frute of soules.

¶ Byholde now ferthermore the grete pacience of oure ¶ B.
lord in all that is done to hym : for they leden hym thoruȝ the citee toward and froward as a sole / hangyng doun his heued in schameful manere and paciently hering reproues / skornynges / crienges / and suffringe meny despites / as peraunte in castyng of stones at hym and of fenne and vnclenneſſe vppon hym. And also byholde his moder and his othere frendes with vnſpekable forwe aſerre after folowyng.

¶ When he was than aȝeyn iȝbrouȝt to pilate / and thoo curſed houndes befily and ſtifly ſtoden in hir falſe accuſaciouns / pilate / knowyng hir envie / wolde haue delyuered hym / and faide : I fynde no cauſe of deth in this man : wherfore I ſchal vndername hym and chaſtice hym and amende hym. O pilat / pilat ! wolt thou reprehende and chaſtice thy lorde god ? Thou woſt not what thou doest : for he neuere diſſeruede betyng ne deth : but thou ſchuldeſt doo bettre and more riȝtwiſly if thou woldeſt chaſtice and amende thy ſelf at his wille. And than at the biddinge of Pylat that he ſchulde be ſcourged and beten oure lord was deſpoylede / bounden to a piler / and harde and ſore ſcourged. And ſo ſtant he naked byfore hem alle / that faireſt ȝong man of alle children that euere were borne / takyng paciently of tho ſouleſt wrecches the hardeſte and moſte byttre ſtrokes of ſcorges. And ſo is

that moſte innocent / faireſt / and clenneſt fleſch / 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 vppon wounde and brifour vppon brifour til bothe the lokeres and the ſmytters were wery: and than was he beden to be vnbounde. Sothely the piler that he was bounde to ʒit ſcheweth the ſteppes of his blood / as it is contened in ſtories.

¶ Vidimus
eum et non
erat aſpe-
ctus, etc.

¶ Take now here good hede by inward meditacioun of alle his paynes abidyngly: and but thou fynde thyn herte melte in to ſorwful compaſſioun ſuppoſe fully and halde that thou haſte to harde a ſtonye herte. Than was fulfilled in dede that the prophete yſai ſaide of hym longe tyme bifore: We ſe hym in that tyme / and there was no ſemelyneſſe nor beaute in hym. And we helde hym as foule as a leprouſe man / that were ſmyten doun and made lowe of god: wherfore we ſette no reward of hym. O lord Jefu / who was he ſo foole hardy that durſte deſpoille the? But who were they moche more hardy that durſte bynde the? But ʒit who were they altherworſt and mooſt foole hardy that dorſte ſo bitterly bete the and ſkourge the? But ſothely thou ſonne of riʒtwiſneſſe at that tyme withdreweſt thy bemes of liʒt / and therefore all was in derkenefſe / and in the nyʒt of wickedneſſe. Alle thyne enemyes ben more myʒty than thou / and that made thy loue and oure malice. Curſede be that malice and wickedneſſe of ſynne wherfore thou were ſo tormented and peyned.

¶ After he was vnbounden fro that piler thay ladde hym ſo beten and nakede aboute the houſe / ſekyng after his clothes that were caſten in dyuers places of hem that deſpoylede hym. And here haue compaſſioun of hym in

fo grete colde quakinge and tremblynge / for as the gospel witneffith / it was than harde colde. And whan he wolde haue done on his clothes / fomme of thoo most wickede withftoden / 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 filken mantel of reede and caſte vppon hym : and made a gerland of ſcharpe thornes and thruſte vppon 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 / ſayenge : Haile / kyng of Jewes ! he helde his pees and ſpake noujt. Now byholde hym with ſorwe of herte / namely when thay ſmyſten hym greuouſly ofte tymes vppon the heuede / fulle of ſcharpe thornes / the whiche perfid greuouſly 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 myjte noujt : but all he ſuffrede as her ſeruaunt or knaue. O wrecches / how dredeful ſchal that hede appere at the laſte to 3ow / the whiche 3e ſmyſten now ſo boldely ! And 3it this ſufficeth noujt to hir malice : but to more reproof and ſkorne of hym they gadrede all hir wicked companyes : firſt / to wondre vppon hym in the hous : and after / thai broujt hym out byfore pilat and all the peple in that manere illuded with the corowne of thornes and that olde purpur veſtment. See now / for goddes loue / how he ſtant in that manere / hangynge the face downe toward the erthe / bifore alle that grete multitude crienge and aſkyng of pilat : Crucifie / crucifie hym ! and ſcornynge hym that he wolde make hym wiſer than the princes and the phariſees and the doctours of the lawe / and how his wiſdom was turned in to ſo greet folye / as it ſchewede in that tyme. And ſo noujt only he ſuffrede grete peynes

and forwe in his body with ynneforth / but also meny and foule obreydynges and reprocues with outeforth.

¶ Ca^m.
xlij^m.

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

¶ B. N.

After that oure lorde Jesu was longe tyme so turredid and illuded / as it is faide: and the princes of the Jewes with grete instaunce continually askedden and maden all the multitude with hem to crie and aske that he schulde be crucified: at the laste the wrecched Justice Pilate / dredynge more to offende hem than to condampne the innocent / wrongewelly 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 phariseies and the aldermen ioyful and gladdde that they hadde thaire entente fulfilled. They haue noujt in mynde the grete benefices and the wonderful dedes that he hath schewed hem: and also they be noujt meved to pitee for his innocence: and that is more cruelte in hem / they be noujt flaked ne withdrawnen fro her malice by the grete despites and peynes 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 euerlasting deth. And so they now besien hem in alle that they may to brynge hym hastely to his deth. Wherefore he is ladde in a3eyne into the house where he was bifore scourged and illuded: and there was drawe fro hym that olde purple mantel: and so he all naked was beden to clothe hym self a3eyne.

¶ Now with ynward compassioun byholde hym here in manere as I faide bifore / only after the manhode / so passyng a faire and 3ong man / most innocent and most louely / in that manere alto rente and woundede / and all

blody / nakede / with a manere of schamefastnesse geder-
 ynge his clothes in diuerse places of that house as they
 were discatered by tho harlottes / doynge hem on in honest
 manere byfore hem that euere lowhen hym to skorne / as
 thou; he were the moſte wrecche of alle othere / forſaken
 of god and with oute all manere focour or helpe. Wher-
 fore now take hede diligently to hym and haue wonder of
 that grete profunde mekenesse of hym / and in alſo 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 haſte / and leide
 vppon hym that worſchipful tree of the croſſe / that was ful
 heuy and ful long / that is to ſay / as it is writen in ſto-
 ries / xv feet of lengthe : the whiche he as a meke and moſt
 pacient lambe taketh vppon his ſchuldres and bereth forth.
 And ſo was he ladde forth with his two felawes / that were
 theues and dampned to the ſelf deeth : and this is his
 felawſchippe at this tyme. O gode lord Jefu / what ſchame
 do thay to 3ow / thay that ſchulde be 3oure frendes / they
 maken 3ow felawe to theues. 3e and 3it they do worſe
 for they maken 3ow to beren 3oure croſſe / that is not
 writen ne rad of hem. Wherfore nouzt only / as the
 prophete yſaie faith / 3e ben putte with wicked doers and
 theues / but alſo with worſe than theues : ſothely lorde thi
 pacience may nouzt be ſpoken.

¶ Nota de
 paciencia
 imitanda.

¶ Cum
 iniquis de-
 putatus eſt.

¶ Ferthermore as to the proceſſe: ſeinge his dere
 moder that ſche myzt nouzt ſolwe hym nyh for the grete
 multitude of peple aboute hym / ſche toke another way
 more ſchort in haſte with John and othere of here felaw-
 ſchippe / ſo that ſche myzte mete with him bifore other
 by that waie : and when ſche mette with hym with oute
 the 3ates of the citee / there as two waies metten to

¶ Filie
Jerusalem
nolite flere
super me.

gider and sawe hym charged and ouerleide with so grete a tree of the crosse / the whiche sचे sawh not bifore / sचे was all oute of hir self and half dede for forwe / so that neither sचे myzt 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 wepyng / and saide to hem : 3e dou3tres of Jerufalem / wepeth nou3t on me / but on 3oure self : and so forth after the gospel. And in these two places were after made chirches in mynde of these thinges / as they fayn that haue sene hem. Ferthermore by cause that the mount of caluarie / where he was crucified / was a grete space fro the 3ate of the citee / and he was after so ouercome with trauel and wery that he my3te no lenger bere that heuy crosse / he leide it down : but the curfed tormentoures and thay ful of malice dredynge forto deferre his deth / leste that pilate wolde haue cleped 3en his sentence and dome / for he schewed bifore a wille to haue delyuered hym / they made another man that was cleped Symond to bere the crosse with hym : and ladden hym so descharged of the crosse / but than bounden thair 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 be done to oure lorde Jesu / and all that he hath suffrede at matyne tyme and pryme and terce vnto this tyme / schal it nou3t be sene 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

fuffed 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 nyzt vnto this tyme of his crucifienge was in continuel bataille / in grete reprocues / despites and forwes / illufiouns and tormentis : for there was zeuen hym no reffe / but euere trauaile in peynes and forwe. And if thou wolde knowe in what conflicte and bataile he was / byholde and see. Firft / oon dispitioufly leieth hond vppon hym and taketh hym : another is redy and hard byndeth hym : another / crienge / putteth vppon hym blaspHEME : another fpitteth in his face : another sotelly asketh of hym meny questiouns in desceyte forto accuse hym : another is besy to brynge false witnesse azenst hym : another draweth hym forth bifore the Justice : another stifly accuseth hym : another buffeteth hym : another hydeth his eizen : another skorneth hym : another after despoilleth 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 vppon his heued : another putteth into his hande a reede : another takith it woodly fro hym / and smyteth his fore heued ful of thornes : another in skorne kneleth byfore hym : and so forth / now one and now another / and dyuerse and meny with all hir wittes and myzte besien hem to turment hym in the worste manere. Thay leden hym as a theef now to the bisskop Anne and now to Cayphas : now to Pilat and now to herode : now hiderward and now thiderward : now ynne and now oute. Oo my lord god / what is all this ! Loo thenke ze nouzt here a full harde and contynuel bitter bataille ? 3it abide a litel while and thou schalt see harder. Thay stonde stiffely azenst hym alle one : the princes and

¶ Hora
matutinali.

the pharisees and the scribes / with thowfandes of the peple / crienge alle with one voys that he be crucified : and at the laste the Justice pilate 3af the dome that he be crucifiede : and anone that heuy crosse was laide on his schuldres that were alto rent and broken with woundes of his scourgyng. Now ferthermore byholde thy lorde Jesu fo goynge forth with his crosse on his bakke : and how than rennen oute of the citee at alle 3ates bothe citezeynes and straungers of alle degrees / nou3t only gentiles bot also the foulest rybaudes and wyne drynkers : nou3t to haue compassioun of hym / but to wonder vppon hym and skorne hym. There is none that wil knowe hym by pitous affecciou / but rather with fenne and other vnclenneffe alle thay despisen and reprouen hym. And so / as the prophete seith / is he now as in a parable in alle her mouthes : And tho that sitten in the 3ates as Judges speken a3enst hym : and thoo that drunken the wyne in her luste maden her songes of hym. Thus was he drawen and hasted by grete violence / with oute reste / til he came to that foule stinkyng place of Caluerie / where was sette the ende and the reste of his harde bataille that we speken of. But what manere reste is that wherof we now schal trete ? Sothely that harde tree and deth scharper than the bataile. Loo what reste / certeyne the bedde of forwe. Thus my3t thou see 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 blifed passioun.

¶ Factus
sum illis in
parabolam.
Aduersum
me loque-
bantur qui
sedebant
in porta.

☉ Of the crucifieng of oure lorde Jesu at the sexte hour. ☉ Ca^m.
xliij^m.

Now ferthermore myzt thou see whan our lorde Jesu was comen to that stinkyng hulle of Caluerie how wickedly thoo curfed werkmⁿ bygonne to worche on alle sides that cruel werk. Take hede now diligently with all thyn hert alle thoo thinges that be now to come and make the there presente in thy mynde / byholdyng all that schal be done azenst thy lord Jesu and that be spoken or done of hym : and so with the ynn^r y^e of thy soule byholde som settinge and ficching the crosse fast into the erthe / somme makynge redy the nayles and the hameres to dryue hem with : other makinge redy ladders / and settinge vp and ordeynyng othere instrumentis that hem thouzt nedfulle : and othere faste aboute to spoyle hym and drawe of his clothes. And so is he now the thridde tyme spoyled and stondeth naked in sight of all that peple / and so be now renewed the thridde tyme the brofures of the woundes in his scourgyng by the cleuyng of his clothes to his flesche. Now also first his moder seeth how he is so taken and ordeyned to the deth : wherfore sche forwful out of mesure and hauyng schame to see hym so standyng al nakede / for they leste hym nouzt so moche as his priue clothes / sche wente in haste to her dere sone and clipped hym and girt hym aboute the lendes with the keuerchief of her heued. A lorde / in what sorwe is her soule now! Sothely I trowe that sche myzt nouzt speke a worde to hym for sorwe / but sche myzte doo no more to hym nor helpe hym : for if sche myzte with outen dowte sche wolde. Than was hir sone anone taken oute of her handes in wode manere / and ladde to the foote of the crosse.

¶ Nota
verba filii
ad patrem.

¶ Now take hede diligently to the manere of crucifixioun. There ben sette vpppe tweie ledders / one byhynde and another bifore / at the lifte arme of the croys / vppon the whiche tho wicked mynistres gone vpppe with nayles and hameres : and another schort ladder is sette bifore the crosse that lasteth 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 ouermest ende of that schorte laddre / he torned his bakke toward the crosse / and straght oute on brede tho kynges armes / and his fairest handes 3af vp to hem that crucifiede hym. And than / lifyng vpppe his louely eijen to heuene / saide to the fader in thise manere wordes : Loo / here I am / my dere fader. As thou woldest that I schulde lowe my self vnto the deth of the crosse for saluacioun of mankynde / and that is plesyng and acceptable to me : and for hem I offre my self / the whiche thou woldest schulde be my bretheren. Wherfore also / thou fader / take gladly this sacrifice for hem of me. And now he then forward be plesed and wel willed to ham for my loue / and all olde offence and trespas forzeue 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 crosse taketh his ri3t hande and nayleth it faste to the cros : and after he that was on the left side draweth with all his my3t the leste arme and hande and dryueth there thorw another grete nayle. After thay comen downe and taken away alle the laddres. And so hongeth oure lorde onely by thoo two nayles smyten thorw his handes / with outen sustenance of the body / drawyng downward pyne

fully thoru3 the weijt therof. Herwith also another harlot
renneth to and draweth downe his feete with all his
my3te ⁊ and another anone dryueth a grete longe nayle
thoru3 bothe his feet ioyned to other.

¶ This is one manere of his crucifienge after the
opinioun of somme men. Other ther bene that troweth
nou3t that he was crucified on this manere / but that first
liggyng the crosse on the grounde thay nayled hym
theron ⁊ and after / with hym so hongynge / thay listen
vppe the crosse and fasteneth it downe in to the erthe.
And if it were done in this manere / than my3t thou
see how vileynsly they taken hym as a ribaude / and
caste hym down vppon the crosse ⁊ and than as wode
theefes drowen on bothe sides first his handes and
after his feet ⁊ and so nailed hym faste on the crosse ⁊ and after
with all hir my3t liste vppe the crosse / with hym hongynge/
also hye as thay my3t / and than lete hym falle down in to
the morteyes. In the whiche falle / as thou my3t vnder-
stonde / all the synowes to broken to his souereyne peyne.
But whether that it be in oo manere or in other / fothe it

¶ B. N.

is that oure lorde Jesu was naylede harde vppon the
crosse / hande and foote / and so streynede and drawn
that / as he hym self feith by the prophete Dauid : That
they my3te telle and nombre all his bones.

¶ Than rennen oute of his bleffid body stremes of that
holiest blood on all sides habundantly fro tho grete
woundes ⁊ and so is he constreyned and arted that he
may nou3t meue but his heuede. Wherefore hongynge the
body only by thoo thre nayles / no doute but that he
suffrede so bittre forwes and peynes that there may none
herte thynke ne tonge telle. And 3it more ouer he hongeth
bytwene two theefes ⁊ of the whiche that oon blasphemeth
and tempteth him to inpacience ⁊ and therwith other

¶ Dinumerauerunt
omnia ossa
mea.

blasphemen and skornynge seyne: What / this is he that destroyeth the temple of god and makith it vppe azeine in thre dayes! And othere seide: He made another saaf / but he may nouzt now saue hym self: and many other reprocues and skornynge thai saiden to hym / as the gossell telleth. And alle these reprocues / blasphememes / and despites bene done / seynge and heryng his most forwful moder whos compassioun and forwe made here sone to haue the more bittre peyne: and / on that other half / sche henge in soule with hir sone vppon the crosse / and desired inwardly rather to haue deide that tyme with hym than to haue lyued lenger. And so stood the moder besides the crosse of her sone / bytwene his crosse and the theefes crosse / and tornede neuere her eizen fro hym. Sche was fulle of angwische / as he was also. And sche prayed to the fader at that tyme with all her herte / seienge thus: Fader and God with outen ende / it was plesynge to 3ow that my sone schulde be crucified / and it is done: it is nouzt now tyme to aske hym of 3ow azeine / but 3e see now in what angwische is his soule. I beseke 3ow that 3e wil ese his peynes: god fader / I recomende to 3ow / in all that I may / my dere sone. And also here sone prayde for hir priuely hym self / sayenge: My fader / 3e knoweth how my moder is turmentid for me: I schulde onely be crucified and nouzt sche: but loo now sche hongeth on the crosse with me. Myne owne crucifienge sufficeth / for I bere the synnes of all the peple: sche hath nouzt deseruede eny suche thing: wherfore I recomende here to 3ow that 3e make her peynes lasse. Than was with oure lady John and Maudeleyne / the byloued desciples / and othere of his frendes / by the crosse of oure lorde Jesu: the whiche alle maden greet forwe and wepten / and myzt nouzt be confortd in no manere of

¶ Nota
orationem
matris pro
filio.

¶ Oratio
filii pro
matre.

here byloued maystre / but euere was hir forwe renouede
with his forwe / outhere in reprove other in dedes / as it
foloweth after.

¶ How oure lorde Jesu zelde vp the spirit at None.

¶ Ca^m.
xliiij^m.

Now hangeth our lord Jesu on the crosse in grete
peyne / and 3it is he not ydel becaufe of that
peyne : but he wrou3t all waie and spak that
was prophitable for vs. Wherefore so honginge
he spake seuen notable wordes that ben folowynge /
writen in the gospels. The firste was in the tyme that
they crucified hym / whan he prayed for hem / sayenge
thus : Fader / for3eue hem : for they woot nou3t what thay
done. The whiche word was a word of grete pacience /
of grete loue / and of vnspekable benignyte. The secoude
was to his moder / sayenge thus : Womman / loo thy sone.
And also to John : Loo thy moder. He cleped her nou3t
at that tyme moder lest she schulde thor3 seruent ten-
drenesse of loue haue ben more fory. The thridde was
to the bleffid theef / seienge : This day thou schalt be with
me in paradys. Wher ynne his moste large mercy openly
is schewed. The ferthe was whan he seide : Hely ! hely !
lama 3abatany / that is to saie / My god ! my god ! Why
haft thou forsaken me ? As thowh he saide in this sentence :
My god / fader of heuene / thou haft so moche loued the
redempcioun of the worlde that thou haft 3euen me ther-
fore / and as it semeth forsaken.

¶ Nota
septem
verba
domini in
cruce.

¶ Verbum
primum :
Pater,
ignosce, etc.

¶ Secun-
dum :
Mulier,
ecce
filius tuus,
etc.

¶ Tercium:
Hodie
mecum
eris, etc.

¶ Quartum:
Hely, hely,
etc.

¶ Lorde Jesu / what conforte was that forsaide worde
to alle thyn enemyes : and what disconfort to alle thy
frendes. Sothely / as it semeth / there was neuere worde
that oure lord Jesu spak that 3af so moche boldenesse to his
enemyes / and so moche occasioun to his frendes to dis-
peyre that he was god / as that worde : for they vnderstood

¶ N.

it that tyme but nakedly after the lettre sowneth. But oure lord wolde schewe in to the laste 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 veray man / suspendynge for the tyme the vse of al the myzt of the godhede.

¶ B. N.

¶ Quintum : Sitio.

¶ The fiftē worde was *Scicio* / I am athryft. The whiche worde also was occasioun to his moder and John and other frendes of grete compassioun / and to his wicked enemyes of grete reioysynge and gladnesse. For thouȝ it so be that it may be vnderstande that worde *scicio* / I thurstē / goftly to that entent that he threstede aȝeyne the hele of foules : neuerthelesse also in sothenesse he thurstede bodely by cause of the grete passynge out of blood / wherthoruȝ he was al drye withynneforthe and thursty. And than tho wicked dyueles lymes that euere casten hou thay myzt most noye hym / token eyfel and galle and profrede hym vp to drynke. O the curfed wodeneffe of hem that beeth euere filled of malice / but in all tyme noyen also moche as thay konne or mowen. The sixte worde was when he seide : *Consummatum est* / It is al ended : as thai he sayde thus : Fader / the obedience that thou hast ȝouen me I haue perfiztly and fully done in dede : and ȝit I am redy to done what thow biddest me : but all that is writen of me is fulfilled : wherfore if it be thy wille clepe me now aȝeyne to thee. And than saide the fader aȝeyne to hym : Come now / my fwete loued sone : thou hast wel done alle thinges / and I wil not that thou be mor turred : therefore come now / and I schal clippe the with myn armes and take the into my bosome. And after that tyme bygan oure lorde Jesu to faille in sȝt in manere of deynge men / and wex al pale : now stekynge the eizen and now oponynge : and bowed his hede / now in to

¶ Sextum : Consummatum est.

¶ Nota de modo moriendi.

that oon fide and now in to that other: faillynge alle the strengthes / and alle the veynes than voyde. And so at the laste he put the feuenthe worde with a strong crie and wepyng teres / sayenge thus: Fader / I comaunde my spirite in to thyn handes. And there with he zelde the spirite / enclynyng his heued vppon his brest toward the fader / as in manere of thonkyng that he cleped hym to hym and zeuyng hym his spirite. At this crie than was conuerted Centurio there beyng / and saide: Sothely / this man was goddes sone: by cause that he sawe hym fo crienge dye: for othere men when they deien mowe not crie: wherefore he byleued in hym. Sothely that crye was fo grete / as holy men seyne / that it was herde in to helle.

¶ Septimum
verbum:
Pater, in
manus tuas
commendo
spiritum
meum.

¶ Vere
filius dei
erat iste.

¶ O lorde god / in what state was that tyme his moders foule when sche sawe hym so pynefully faille / wepe / and dye? Sothely / I trowe / that for the multitude of angwishes sche was all out of hir self and vnfelable made / as half dede / and that now moche more than what tyme sche mette with hym beryng the crosse / as it is saide. What trowe we dede than Maudeleyn / the trewe loued disciplesse? what John / his owne derlyng / and othere two sistres of oure lady? But what myzt 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 forsaide felawes / sette her downe byside the crosse / and byholdeth pitously her dere sone so ferde with / and abideth helpe fro god that sche myzt haue hym to her and burie hym. Than also if thou byholde wel thy lorde thou myzte haue here mater inow of hyze compassioun / seying hym so turmented that fro the sole of the foote in to the hizeste parte of his heued

¶ N.

there was in hym none hole place ne membre withoute passiou. This is a pyteful sȳt and a ioyful sȳt: a pyteuouse sȳt in hym for that harde passiou that he suffrede for oure sauacioun: but it is a likyng sȳt to vs for the matere and the effecte that we haue therby of oure redempcioun. Sothely this sȳt of oure lorde Jesu hangyng so on the croffe / by deuoute ymaginacioun of the soule is so deuoute to some creatures that after longe exercise of forwefull compassioun thay felen some tyme so grete likyng / nouȳt 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: *Michi autem absit gloriari nisi in cruce* / Betide me neuere forto be ioyful but in the croffe of oure lorde Jesu. Amen.

¶ Cam.
xlv^m.

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

¶ B. N.

WHat tyme that the worfchipful moder of oure lorde Jesu / as it is seide next bifore / abode and dwelled byside the croffe / with othere trewe loueres of hym byfore nempned / byholdyng oure lorde Jesu continually so pitoufly hongyng dede on the croffe bytwixe two theefes: loo than comen meny armede 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 nouȳt hyng on croffe in that grete sabbot day. Than rose vp oure lady and alle tho with hire / and besily lokeden and seyne hem come: but what to done they woot nouȳt / wherfore they fellen in to grete forwe and drede / and namely oure lady / spekyng to hir sone in this manere: My dere sone / what

may be cause that alle thife armed men comen aȝen? What wil thay doo more to the? Haue they nouȝt flayne the / my fwete sone? I hadde hope that thei hadde ben filled with that they haue done to the: but / as it semeth to me / ȝit thay purfewe 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 fee / and praye thy fader that he make hem softe and esy to the. And therwith they alle fyue ȝeden and stoden bifore the croffe of oure lorde. Than come the forsaide armed men to hem with greet woodnesse and grete noyse: and feynge the theues ȝit leuyng / 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 torded hem aȝen and comen toward oure lord Jesu. Wherefore oure lady dredynge leste they wolde done in the self manere to her sone / and therthoruȝ smyten with sorwe of herte with ynneforth / sche kouthe nouȝt elles but goo to here beste armur / that is to say her kyndely mekenesse: and knelynge doun byfore hem / and spredynge her handes / with an hie voys sche spak to hem in this manere: Gode bretheren / I besече ȝow for almyȝty goddis loue that ȝe tormente me no more in my dere sone: for sothely I am his moste forwful moder / and as ȝe knoweth wel / bretheren / I neuere offended ȝow ne dede eny wrong to ȝow: but thogh it so be that my sone semede contrarious to ȝow / ȝe haue flayne hym: and I forȝeue ȝow all wrong and offence / ȝe and the deth of my sone. Wherefore now dooth me that mercye that ȝe breke hym nouȝt as ȝe haue done the theues / so that I may burye his bodye al hole: for it nedeth nouȝt / seeth thereas ȝe see / that he is fully dede and was long tyme now passed. And therwith John and Mawdeleyn and hei

other sustres / knelynge with oure lady / bysfouzt the fame with here fore wepynge.

¶ A lady / what doo 3e? 3e lowen 3ow to the feete of hem that bene moſte wickede ⁊ and prayen hem that hauen no reward to eny good prayer. Suppoſe 3e to bowe by 3oure pitee hem that bene moſt cruel and moſt wicked / with oute pitee? or to ouercome hem that bene alther proudeſt with mekenesse? Nay / for proude men haue abhominacioun of mekenesse: wherfore 3e trauaile in veyne.

¶ And therwith one that was cleped longyne / and was that tyme wicked and proude but after a trewe leuer and martir / deſpifynge her wepynge and prayeres / with a ſcharpe ſpere openede the ſide of oure lorde Jefu and made a grete wounde / oute of the whiche anone ranne to gidre bothe blood and water. And therwith oure lady felle adoun in ſwowne / half dede / bytwene the armes of Maudeleyn. And than John nouzt mowyng bere that grete ſorwe / toke to hym mannis herte and rifynge a3enſt hem faide: 3e wicked men / why do 3e this cruelte? See 3e nouzt that he is dede? Why wil 3e 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 excited and roſe as it hadde bene fro flepe / askyng what was done more to hir ſone ⁊ and thay faide: No newe thing more a3enſt hym. And after ſche hadde kauzt ſpirite and byhelde hir ſone ſo greuouſly wounded / was alſo wounded in hert with a newe wounde of ſorwe.

¶ Seeſt thou now how ofte ſithes oure lady is this day dede ⁊ fothely as ofte ſithes as ſche ſeih doo a3enſt her ſone eny newe peyne. Wherfore now is fulfilled in her that fymeon faide to her / prophecience longe tyme

bifore: *Tuam ipsius animam pertransibit gladius* / His fwerde schal perce thoruz thyn herte: that is to fay the fwerde of his passioun and sorwe: and that byfelle ofte sithes on this day. But now sothely the fwerde of his spere hath perfede bothe the body of the sone and the foule of the moder.

¶ After this thai sitten downe all byside the crosse: but what they schulde doo thai woot nouzt / for they mowe not take down the body and burie it bycause that they haue neither strengthe ne instrumentis apte therfore: and for to goo away fro hym so hongynge thay dar not / and longe abiden there thai mowe nouzt bycause that the nyzt was comynge on hem. Here myzt thou see in what sorwe and perplexite thai bene. O benigne lorde Jesu / how is this that ze suffren youre dere moder / chosen bifore all othere / that is the merour of the worlde and youre special resting place / so to be tourmented and trobled that vnnethes hath sche eny spirite to lyue: and tyme it were that sche had som manere of reste and relefyng of hir sorwe.

¶ Of the taking down fro the crosse oure lordes body
Jesu at euefong tyme. ¶ Ca^m.
xlvi^m.

IN the mene tyme that oure lady and John and othere biforefaide were in grete perplexite and desolacioun / as it is isaide: they lokeden toward the citee as thay ofte sithes deden for drede / and than sawh thay many other comynge toward hem by the way: the whiche were Joseph of Armethie and Nycodeme / bryngynge with hem othere mistermen that brouzten with hem dyuers instrumentis with the whiche they schulde take down the body of Jesu fram the crosse: and also they brouzte an hundred ponde of mirre and aloes forto anoynte his body / and so burie it. And thanne alle they risen 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 / faide to oure
 lady: Sothely / I fee comynge there Joseph and Nichodeme.
 And than oure lady kauzt spirit and was gretly comforted
 and faide: Bleffid be oure lorde god that hath sent vs
 helpe at oure nede / and hath mynde of oure forwe / and
 that hath nouzt forsaken vs in oure tribulacioun. Gode
 sone John / goo azenst hym and welcome hem : for I woot
 wel thai come to oure socour. And anone John wente
 azenste hem : and when they metten thai clipten other /
 with wepyng teres / and myzt nouzt speke to othere a grete
 while for tenderesse of compassioun and forwe. After
 that they hadde walked forth a litel while and drowe nyh
 toward the crosse / Joseph askede 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 kouthe not telle : for he faide there
 was none of hem sene there al that day. And ferthermore
 at her askynge he tolde hem al that was done azenst oure
 lorde / and all the proceffe of his passioun. And when they
 come nyhe the place / knelynge doun and wepynge / thay
 honourede oure lord Jesu. And after metyng to gidre /
 oure lady and hir sustres and Maudeleyn resceyued hem
 worschipfully / with knelynge and lowe bowynge to the
 erthe : and thay a3aynward knelynge and worschippyng
 with grete wepyng stoden so to gidre a greet while or
 thai speken. But at the laste oure lady bygan to speke to
 hem and faide: Sothely frendes / 3e haue done wel that
 3e haue mynde so of 3our maister / for he loued 3ow wel :
 and as I knowleche to 3ow pleynely it femed to me that
 there was a newe list risen at 3our comynge : for bifore
 we wist nouzt what we myzt done / and therefore god quyte

30w. And thay saiden aȝenward: We bene forie with all oure herte for alle these wronges and malices done aȝenst hym: for as we sene wel the wicked men hauen the maistrye aȝenst the riȝtwisnesse: and we wolde ful gladly haue delyuered hym fro so grete injurie if we hadde myst / bot at the leste we schal doo this seruice to oure lorde and mayster that we ben comen fore. And than they made hem redy forto take hym downe.

☉ Take now good hede in manere as I haue saide bifore to the manere of takyng downe. There are sette two ledres on the side of the crosse / one aȝenst another: and Joseph gooth vppe on the laddre stondyng on the riȝt half and besieth hym to drawe oute 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 thruftyng doun of oure lordes hande it may nouȝt be done: but that is no force / for oure lorde knoweth wel that he doth al trewely and with good entent / and therefore he axcepteth his dede. And when the nayle was drawe oute / John maketh signe to Nichodeme forto take it to hym priuely so that oure lady see it nouȝt for discomfortyng. And after in the same manere Nichodeme drowe oute the nayle of the lifte hande and taketh it priuely to John. And thanne Nichodeme cometh downe forto drawe oute the thridde naile of the feet: and in the mene tyme Joseph sustened the body. Sothely / wel is hym that so may sustene and clippe that holyest body of oure lord Jesu. Therwith oure lady taketh in to her handes reuerently oure lordes riȝt hand and byholdeth it and leieth it to hir yȝen and deuoutly kuffeth it / fore wepyng and fighyng. And when the nayle of the feete was drawn oute 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 schuldres and leide it on hir barme: and Maudeleyne was redy to take and kusse the feete / at the whiche sche fond so moche grace bifore in his lyf. Other of the companye stoden aboute byholdyng / and alle maken greet lamentacioun vpon hym after the prophecie / that than was fulfilled / seying: that thei schulde make forwe vpon hym as vpon the one bygeten childe: and namely his blessed moder alle tymes fore wepyng / and than forwfully byholdyng the woundes of hondes and feet / and specially that horrible wounde of his side: now takyng hede to one and now to another / and seyng his heuede so 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 away fro his chekes / as the prophecie seith of ysaie in his persone thus: I 3af my body to hem that smytten it and my chekes to hem that drowen the heer away.

¶ Plangent
super eum
quasi super
vniogeni-
tum.

¶ Corpus
meum dedi
percusi-
entibus et
genas meas
vellentibus.

¶ Cam.
xlvijm.

¶ Of the burienge of oure lord Jesu at complyn tyme.

After a litel while / liggyng the body of oure lorde Jesu bytwene his moders armes / as it is saide / whan it drewe toward nyzt Joseph prayed oure lady that sche wolde suffre the body to be dight after the manere of the Jewes and buried. Bot sche was loth therto and seide: Goode bretheren / taketh nouzt so sone my child fro me: rather burie me with hym. Than seide John: My dere moder / lat vs assente to Joseph and Nichodemus / and suffre oure lordes body to be buried: for elles by occasioun of to moche tarienge thay myzt litzliche falle in daunger and sclaundre of the Jewes. And at this suggestioun of John oure lady / as wise and discrete / thank

ynghe that s^che was committed to hym by oure lorde / wolde no lenger lette his buryenge / bot blessed the body and lete hem dizte it as thay wolde. And than John / Nichodeme / Joseph and othere / bygonne to ennoynte the body and to wrappe it in linnen cloth / as it was the manere of Jewes berienge. Neuertheles oure lady kepte all way the heuede in her barme forto dizt that hir self / and Maudeleyne the feete. And when thai dizten the legges and comen nyh to the feete Maudeleyn saide: I pray 3ow suffre me dizte these feete / at the whiche I fonde so moche grace. And thay suffrynge her askyng / s^che helde the feet and loked vpon hem wepyng and almost faillyng for forwe: and ryzt as s^che byfore in his lif wische hem with teres of compunccioun / now moche more s^che wascheth hem with teres of grete forwe and inward compassioun: for as he verray sothfastnesse witnessith of her / s^che louede mykel and therefore s^che wepte mykel / and namely in this laste seruise doynge to her mayster and lorde so pitously dede: vnnetes for forwe myzte her herte abyde in her body / for s^che wolde ful gladly haue bene dede ther at her lordes feet. Sche sawh non other remedye / but s^che besith hir with al her myzt now at the laste seruise to hym / the whiche was ful vnkouthe to her / forto dizt his body in the best manere that s^che may / but nozt as s^che wolde: for s^che hath neither mater therof ne tyme therto. But neuertheles in manere as s^che may s^che wischeth the feet with teres: and after deuoutly wypeth hem / and keffeth hem / and wrappeth hem in clothes in the beste manere s^che can. When they haue thus done and dressed the body in to the hede / thay loken to oure lady that s^che schulde performe her part: and than bygan they alle newly to wepe and make forwe. Than s^che seyng that s^che may no lenger differ / setteth

her fist vppon the face of hir sone and speketh to hym in this manere : My fwete sone / I holde the now dede here in my barme ⁊ and / as I see / we moste departe bodily / but hard is the departynge of deeth. Here byfore there was a liking conuerfacioun bitwene vs / and we were leuyng among othere men euer with oute pleynt or offence ⁊ thogh it so be that thou art flayne now as a wicked man. And I haue serued the trewely and thou me ⁊ but in this sorwful bataille thy fader wolde nouzt helpe the / and I myzt nouzt ⁊ wherfore thou sorfoke thy lyf for the loue of mankynde / that thou woldest azen begge and faue : but ful hard / peynful / and dere is this bigginge ⁊ wherof neuertheles I am glad for the hele and sauacioun of men ⁊ but in thy passiou and deth I am ful harde tormented ⁊ for I woot wel that thou neuere dedest synne / and that thou art flayne with outen desert thoruz that foulest horrible deth. Wherfore now / my dere sone / our bodily felauschip is twynned / and now moste I nedes be departed fro the ⁊ and so I schal berye the. But whider schal I / thy moste sorwful moder / after gone? And where schal I dwelle / my dere sone? Hou may I lyue withoute the? Sothely / I wolde gladly be buried with the / so that I myzte be with the ⁊ but sithen I may not be buried with the bodily / at the leste I schal be buried with the goostly in my sowle. Wherfore I schal bury with thy body in thy graue my soule / and therefore that I comaunde and leue to the. O fwete sone / how sorwful is this departynge! And therwith of the grete habundaunce of teres sche wisse moche better his heed than Maudeleyne dede bifore his feete. Than sche wipeth his face and kisseth it / and after wonde his hede in a sudarye / and so signede and blessed hym. And than alle to gedres honourynge and kiffynge his feet toke hym vp and bere hym to the

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

¶ There was nihe that place of the crosse / the space of a stons caste / a newe sepulture wher ynne no body was buried bifore / and therynne with reuerence knelynge thay leyde hym with greet fighyng / fobbyng / and wepyng. And after he was so buried / and his moder had 3euen 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 felawshippe: oure lady 3it abidyng with hir felawshippe. But Joseph at his goyng spak to oure lady and saide: My lady / I pray 3ow for goddes loue and for the loue of 3our fone / oure maister / that 3e vouche saaf to come and take 3oure herberwe in myn house: for I woot wel that 3e haue none house of 3oure owne: wherfore taketh myne as 3oure owne: for alle myne ben 3oures. And in the self manere Nichodeme prayde on his side. And sche louely enclynge to hem and thonking hem anwerde and said / that sche was committed to the gouernaunce of John. Wherfore than thay prayde John the same: and he anwerde and saide / that he wolde lede hir to mount syon / where her maister soupede on the day biforne at euen with his disciples / and there wolde he abide with her. And so thay louely saluyng oure lady / and worschippyng the sepulcre / 3eden forth on hir waye.

¶ Cam.
xlvij^m.

¶ What was done of oure lady and of othere after the burienge of Jesu.

WHen it drowe to nyzt John spak to oure 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 a3eyne. And therwith oure lady riseth vp / and with all hem knelynge / blessedde and kiffede the sepulcre / and saide: My sone / I may no lenger stonde here with the / but I commende the to thy fader. And than lifyng vp her eizen to heuene with teres and ynward affectioun seide: Euerlastyng 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 thai comen to the crosse / there sche knelede downe and honourede the crosse / and saide: Here made my sone his ende / and here is his precious blood. And so deden alle that othere. For thou myzte thinke and vndirstande that sche was the firste that honoured the crosse / as sche was the firste that honoured her sone born. And after fro thens they toke hir waye towarde the citee: and ofte by the waie sche lokede a3eyn towarde her sone: and whan thay comen there as thay myzte no more se the crosse oure lady and alle othere knelede and honoured it / wepyng. And when thay comen nyhe the citee oure lady sustres hiled her face in manere of a mournyng wydowe: and thai 3eden bifore / and oure lady folwede after bytwixe Maudeleyn and John / so keuered the face. Than Maudeleyn at the entre of the citee / desiryng to haue oure lady to her house / byfore the takyng of the way that ladde thiderward sche spak to oure lady and saide: My lady / I pray 3ow for the loue of my maister /

3oure sone / that 3e wil late vs go to oure houe in Bethanye where we mowe best abide: for as 3e knowe wel my maister loueth wel that place / and cam gladly ofte sithes 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 anfwere / and Maudeleyne prayeng hym for the self mater / he anwerde and faide: It is more semely that we go to the Mount syon: namely for so we anwerede and faide to oure frendes: wherfore come thou rathir with hir in to that place. Than faide Maudeleyne to John: Thou wost wel that I wil goo with hir whider foeuere sche gooth / and that I schal euer loue hir. After when thai come in to the citee there come on al sides maydenes and goode matrones / goynge with her and forwynge and comfortynge in here manere: and also gode men that thay went by had greet compassioun of her / and were stired to wepyng / and faiden: Sothely / this day is done grete wrong by oure princes to the sone of this lady: and god hath schewed grete tokenes and wondres by hym: avise hem what they haue done. And when they comen nyh the place there thay wolde reste / oure lady bowynge lowely to the ladyes that comen with hir and thonkyng hem / and they a3eynward to hire / token here leue of other / makynng greet lamentacioun and forwe. And than oure lady and Maudeleyne and the othere sistres of oure lady 3eden in to that houe: and John after he hadde congeed the othere wommen and thonked hem schette the dore after hem. Than thay beyng fo al hem self to gidre / oure lady / lokenge aboute the houe and myssynge her loued sone Jesu / with grete forwe of herte compleynede her and faide: O John / wher is now my sone that fo hi3e special affecciou hadde

in thee? O Maudeleyne / where is thy maistre that so tenderly loued the / and thou so gladly seruedest hym? O my dere sustres / 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 eizen. See sothely / he is gone / and that with so grete angwisshe and peyne as 3e alle haue feyne : and that is that encrefeth my sorwe that in alle his peynes we myzt nouzt helpe hym. His disciples forfook him : his fader all myzty wolde nouzt focour hym. And hou sone alle thise thinges were done a3enst hym / 3e knowen and feyne. Was there euere eny thief or worfe odyus man so sone dampned and putte to so spitoufe deth? For lo / the laste nyzt he was taken as a thief / and erly on the morwe brouzt bifore the Justice : at tierce dampned : at sexte on the crosse 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 stynte of suche forwful wordes and to cesse of wepynge : and comforted hir in the beste manere that he myzte. And thou also by deuoute ymaginacioun as thou were there bodily present comfort oure lady and that other selau- schippe / prayenge hem to ete somewhat / for 3it they ben fastinge / and after slepe : but that I trowe was ful litell : and so takynge hir blessynge / goo thy waye as at this tyme.

¶ What oure lady and othir with her diden on the faterday. ¶ Ca^m. xlix^m.

ERly on the morwe / vppon the faturday / stoden in the forsaide hous / the 3ates spered / oure lady / John / and othere wommen byfore nempned in greet mornynge and forwe / hauynge in mynde the grete tribulacioun and anguiffhe of the day to fore : nouzt spekyng but by tymes lokynge on othir in manere as thay done that bene ouerleide with grete meschief and forwe / and knowen no comfort ne no focour : and therwith they herde one knocke at the 3ate / and than thay dredden fore : for all thing in that tyme thai dredden bycaufe that here sikernesse and comfort was awaye. Neuertheles John 3ede to the dore / and vndirstandyng that it was Petre / tolde hem so : and oure lady bad vndo the dore and lete hym ynne : and Petre comynge yn with grete schame / wepyng and sobbynge / saluede oure lady and othere bot nouzt spak : and therwith they all bygan to wepe and myzt nouzt speke for forwe. A litel while after come othere disciples oon after another on the self manere / at the bygynnyng makyng forwe and wepyng. But at the laste whan they cessede of wepyng and bygonne forto speke of her lorde / Petre first saide in this wise : I am aschamed and confounded in my self / and I schulde nouzt by resoun speke in 3oure presence or apere in the s3yt of men / for also moche as I leste so kowardly and forfoke so vntrewely my lorde that louede me so mykel. And in the self manere all the othere / smytyng her hondes and fore weping / accusen and reprehenden hem self that thei hadde so leste her lorde. Than oure lady comforynge

s

hem faide : Oure gode maiftre and oure trewe herdeman is gone fro vs / and we bene lefte now as faderles children : but I hope truely that we fchal fone haue hym azen : and ze knoweth wel that my fone is benigne and merciful / bliffed mote he be / for he louede zow wel : and therefore dowlth nouzt but that he fchal be wel reconciled to zow and gladly he fchal forzeue all trefpace and alle offenses. For sothely / by fuffraunce of the fader / the malice azenft hym was fo grete / and the woodneffe of his enemyes fo ftrong and myzty / that ze myzt nouzt haue focoured hym thogh ze hadden abiden ftille with hym : and therefore dredeth nouzt all fchal be wel. Than anwerde petre and faide : Sothely as ze feien / fo it is : for I that fawe but a litel of the byginninge was with fo grete drede fmyten in the porche of Cayphas hous that vnnethes wende I forto haue fcapede the deth : and therefore forfoke hym / and hadde no more mynde at that tyme of the wordes that he hadde feide to me to fore til he lokede on me. And Maudeleyn asked what tho wordes were. And he faide hou he tolde hym bifore that he fchulde forfake hym and what tyme / and fo forth he tolde alle his wordes fspoken to hem : and fpecially that he tolde bifore meny thinges to hem of his paffioun in that foper tyme that he made with hem the thorsday at euen. Than oure lady faide fche wolde gladly here of that proceffe that bifelle at that foper. And petre made figne to John that he fchulde telle that proceffe : and John tellith all that was done and feide. And after to petre he tolde all the proceffe of his paffioun / as he defirede. And fo what of thife thinges and what of othere done by oure lorde Jefu amonge hem / they tellen to other now oon and now another / as it come to her mynde / dryuyng away all that day in fuche manere talkynges of oure lorde Jefu.

¶ A lorde / how attentely and besily Maudeleyne listnede to thoo wordes: but moche more oure lady / sayenge ofte sithes at the ende of a processe: Blessed be my sone Jesu: namely whan sचे and Maudeleyn herde of the makynge 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 ¶ N. with fouerayne meruaile here hertes meltede into likynge sorwe and sorowful likynge / brekyng oute on wepyng and schedyng swete teres for that hi3e brynnynge loue that he schewede to man foueraynly in that excellent and passyng dede of charite.

¶ But now passing ouer so sचortly in this meditacioun at this tyme: more ouer take hede and byholde hem this day in grete sorwe and drede / and haue compassioun of hem if thou konne. For what is it to see how that the lady of all the worlde / and princes of holy chirche / and cheunteynes of goddes peple / bene now so in drede and sorowe stoken and hidde in that litel hous / nou3t 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 stode all waie sadly in a restful and pesible herte: for sचे hadde euere a certayn hope of the resurreccioun of her sone. And therefore holy chirche maketh specially mynde of hire euery saturday / bycause that in that day stode onely in her the feith of oure lorde Jesu that he was verray god. Neuertheles sचे my3t nou3t haue full ioie bycause of the mynde of his harde deth and his bitter passioun. ¶ B. N.

¶ When the sonne was gone doun and it was leeful to worche / Mary Magdalen and another marie with hir 3eden forth in to the citee forto bigge materes able to make oynement3 of / as they hadde fomwhat done bifore /

in to the sonne settinge: for by the lawe they were bounden to kepe the sabbath day / fro the sonne rest of the day bifore vnto the sonne rest of the self day. Now take hede and byholde hem / how they gone with sorwful chere / in maner of desolate widowes / to some apothecarie or spicer / the whiche thei hadde knowleche of that was a good deuoute man / and that wolde gladly fulfille her wille and desire in that partie. And when they haue chofen the beste oynement; that thay couthe fynde / and paide therfore / they jeden home ajen / worchyng hem in the beste manere that thai kouthe. And so may thou see how diligent and trewely thay worchen and trauailen for her lorde / with wepyng and sighynges amonge : and hou oure lady and the apostles stonden and byholden and paraenture helpen among. And when it was nyzt thay cesseden and jeden to reste / suche as it was. And so this may be the meditacioun for saturday / touchyng oure lady and othere women and the apostles.

¶ Quid
fecit
dominus in
die sabbati?

¶ But what dede oure lorde Jesu that day? Sothely / anone as he was dede he wente in soule down to helle thereas the holy fadres weren / and than were they in ioye and blisse by vertu of his bleffid presence: for the sight of god is perfizt ioye. And here mowe we see hou grete was his benignyte / in that he wolde hym self go down in to helle. How grete charite and mekenesse that was: for he myzt haue sent an aungel / and haue deliuered hem oute of the deueles bondes and brouzte hem to hym where hym had lest: but his loue and his mekenesse wolde nouzt haue suffrede that / and therefore he went hym self down in to helle and visitede his chofen soules there: and that nouzt as seruauntes / but frendes of hym that was lorde of alle. And than all the holy fadres / in his comyng filled with ioye and blisse / and

alle forwe and myflikynge awaie passed / fto den bifore hym in louynges and fonges of prophecies and pfalmes / that were biforefaide and than fulfilled as thay beeth writen in holy writte / into the tyme that he wolde take his body aʒeyne 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 gloriouse refurrexioun of oure lord Jefu / and ¶ Ca^m. 1^m.
of the firfte apperynge of him to his bliffed moder / as it may reſonably be trowed.

After that the worthyest prince and myztieft conquerour Jefu / thoruz his bittre paſſioun and hardeſt deth hadde venquyſhed and vtterly ouercome that fouereyne tyraunte / mannis enemy and his aduerſarie / Sathanas with all his wicked hoſte : alfo ſone as the ſoule was departed fro the body he wente downe to that tirauntz priſoun / helle : and riʒt as in ſothe he was lorde of vertues and kyng of bliſſe / ſo be his fouereyn myzt and riʒtwiſſeneſſe he brak the ʒate of that priſoun and entred with vnſpecable ioye and blis to his choſen peple / that there had bene in diſtreſſe meny thowſand ʒere bifore. And than was that priſoun turned in to a bleſſid paradys thoruz his preſence : and al that bleſſid ſelawſchippe with myrthe and ioye that may nouʒt be ſpoken or thouʒt honoured and worſchipped and thonked foueraynly hir lord / that ſo gracioſly deliuered hem oute of that thraldome of the fende / and reſtored

hem to that blisse that thay hadde forfeled worthily by fynne. And so in ympnes and ioyful songes of the propheticie fulfilled / first Adam and his progenie / and after Noe / and Abraham / and Moyse / and Daud / with alle othere holy fadres and prophetes / louynge and thankynge oure lorde Jesu / continued ther with hym and his blessed aungelles vnto the tyme that him likede to take hem thens with grete ioye and blisse / and sette hem in paradys terrestre / where that Enok and Helie lyuen in bodies abiden the tyme of Antecrifte / the whiche also were foueraynly comfortede of his gloriouse presence with that bliffed companye.

¶ And when it drewe toward day vppon the foday / that was the thridde day fro his passiou / oure lorde Jesu spake to hem alle and seide in thise manere wordes : Now it is tyme that I reise my body fro deth to lyf / and therefore now I schal goo and take my body a3eyne. And therwith they alle fallyng doun and worshippinge hym faide : Gooth oure lorde / kyng of blisse / and sone after 3if it be 3oure wille cometh a3eyne : for we desiren souerely to see 3oure moste gloriouse body to oure fouerayn comfort. Comynge than oure lorde Jesu in soule with a worshipping multitude of aungeles to the graue / where his bleffid body lay / on the foday full erly to fore the ful springe of day : and takynge a3en that body mooft holy rose vp thoruz his owne vertue and myzte / and wente oute of that graue closede as he wente first oute of his moderes wombe / clene virgyne in his natiuite / withoute forwe or wemme of fynne.

¶ And than aboute the self tyme / that is to feyne erly amorwe / marie Maudeleyne / marie / Jacobe and falome / takynge here leue first at oure lady / token the way towarde the graue with precieuse oignementis :

dwellynge stille at home oure lady and making hir prayer in this manere: All myȝty god / fader moſte mercifulle and moſte pitoufe / as ȝe wel knowe / my dere ſone Jeſu is dede and buried ⁊ for ſothely he was nailed to the croſſe and hongede bytwene two thefes ⁊ and after he was dede I halpe to burye hym with myn owne hondes / whom I conceyuede 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 comforte of my ſoule: but at the laſte he paſſed away fro me alto beten / alto wounded / and alto rente. And alle his enemyes riſen aȝenſt hym / ſcorned hym / and dampned hym: and his owne diſciples forfook hym and fley fro hym ⁊ and I / his forwfull moder / myȝt nouȝt helpe hym. And as ȝe knoweth wel / fader of pitee and of mercye / that haue al power and myȝt / ȝe wolde nouȝt than delyuere hym fro the harde deth: but now ȝe mowe reſtore hym aȝeyne to me alyf / and that I byſeche ȝoure hyȝe maieſte. Lorde / where is he now / and why tarieth he ſo longe fro me? Gode fader / ſende hym / I pray ȝow / to me ⁊ for my ſoule may not be in reſte vnto the tyme that I ſee hym. And my ſwete ſone / what dooſt thou now? and why abideſt thou ſo longe or thou come to me? Sothely / thou ſaideſt that thou ſchuldeſt aȝeyne vpriſe the thridde day ⁊ and is nouȝt this the thridde day / my dere ſone? Ariſe vp therfore now al my ioye / and comforte me with thyn aȝeyn comyng / whom thou ſo diſcomforteſt thoruȝ thyn awaie paſſyng.

¶ And with that / ſche ſo prayenge and ſwete teres ſchedyng / loo / ſodeynly oure lord Jeſu came and aperede to hir / and in alther whiteſt clothes / with a glad and louely chere / gretynge hir on ſide half in thiſe wordes: *Salve / ſancta parens* / that is to ſay Haile / holy

¶ Oracio
Marie.

moder. And anone sche tornynge her faide: Art thou
 Jesu / my blessed sone? And therwith sche knelynge
 doun honourede hym: and he also azeynwarde knelynge
 faide: My dere moder / I am. *Ego sum: resurrexi et
 adhuc tecum sum* / I haue vprisen / and loo 3it I am with
 the. And after bothe risynge vp kisseden louely other:
 and sche with vnspicable ioye clippede hym fadly / rest-
 ynge all vppon hym / and he gladly bare her vppe and
 sustened hire. Afterward bothe sittynge to gidre / oure
 lady besily and curiously byhelde hym in femblaunt and in
 handes and feet and all the body where he hadde the
 signes of the woundes to fore / askyng hym whether all
 the forwe or the peyne were awaye. And he answerde
 and feide: 3e sothely / worschipful moder / all forwe is
 awaie fro me: and deth and forwe and alle peynes and
 angwische I haue ouercome / so that I schall neuere
 hethen forwarde fele ouzt of hem. And than sche faide:
 Bleffid be thy holy fader / that hath a3en 3euen the to
 me: and his holy name be exaltid / loued / and magnified
 euere with outen ende. And so thai bothe louely and
 likyngly talkynge togidre maden a grete ioyful feste. And
 oure lorde Jesu tolde hir thoo worthy thinges that he
 dede in thoo thre dayes after his passioun: and how
 he delyuerede his chosfen peple fro helle / and fro the
 deuel. Loo / this is a fouereyn pasch / and this is the
 ioyful day that dauid speketh of specially / sayenge:
*Hec est dies quam fecit dominus: exultemus et letemur
 in ea.*

¶ How Magdeleyne and othere Maries come to the Ca^m. Ij^m. graue.

AS I faide bifore / Marie Mawdeleyne and here two felawes token her waye toward the graue of oure lorde Jesu with preciouſe 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 maiftre : and therefore in alle places where eny thing was notably done aʒenſt hym or by hym thai ſomwhat ſtoden and abiden / knelinge doun and cuſſede the erthe / ſighynge and wepyng / and in thiſe manere wordes feienge to othere : Loo / here we mette hym with the grete heuy croſs on his bakke / when his dere moder ſwownede and was half dede : and after : Here he tornd hym to the wommen of Jeruſalem / that maden forwe for hym : and ferthermore : Here for weryneſſe ouer myzt he laide doun the croſſe : and here it was that the wicked tourmentours violently and cruelly putte hym forth / and conſtreyned hym to goo faſtere : and here at the laſte thai ſpoylede hym of his clothis / and made him all naked : and ſo cruelly nailed hym vppon the croſſe. And than with grete ſorwe and ſchedyng of teres / fallynge doun vppon hir faces / thai worſchipede inwardly and kiſſed deuoutly the croſſe of oure lorde / that was than ſpreyned with his preciouſe freſche reed blood. And ferthermore / thai rifynge vp and gooyng toward the graue ſaiden to othere : Who ſchal ouertorne to vs that grete ſtone from the dore of the ſepulture ? And therwith thay neihyng therto / and inwardly byholdyng / ſeien the ſtone ouer tornede and an aungel ſittyng there vppon and ſaienge to ham : Dredeth nouzt ! ʒe ſecheth Jesu ! and ſo forthe as the goſpell telleth. But thay for alſo myche as they fonde

nouȝt the body of her maiftre there / as they hopeden / were fo deftourblede in her wittes and abafchede / that thai toke none reward to the aungelles wordes ⁊ but with grete forwe and drede anone tornede aȝen to the difciples / and tolde hem that her lordes body was taken away and whider thay wifte nat. And than petre and John ronne towarde the fepulture / and with hem alfo the forfaide wommen ⁊ and alle they ronne with feruent loue to feche her herte and her lyf. But after the proceffe of the gofpelle / Petre and John / entrynge the graue and nouȝt fyndyng the body / but onely the clothes that he was wrapped ynne and the fudarie of his heede / with grete heuynesse they tornede home aȝen.

¶ And here we oweth to haue ynward compaffioun of hem ⁊ for fothely at this tyme thei were in ful greet diffolacioun and forwe: whan they fouȝte fo oure lorde and founde hym nouȝte / ne wifte where they fchulde feke hym more. Alfo here we haue enfample that ofte fithes bifore grete ioye cometh grete difcomfort and forwe ⁊ the whiche is to be borne patiently for the tyme / and euer Jefu to be fouȝt and called on by deuoute prayer and feruent defire vnto the tyme that he be founde: as this proceffe after folowyng fcheweth.

¶ N.

¶ For after the two difciples were gone aȝeyne / as it is faide / in manere of defpeire / the forfaid maries abiden and lokeden efte in the fepulcre ⁊ and than thei feien two aungelles fittyng in white clothes and feienge to hem: What feche ȝe hym that lyueth with hem that ben dede? But thay ȝit toke no rewarde to here wordes / ne toke comfort of the fiȝt of aungelles: for thay fouȝt nouȝt aungelles / but the lorde of aungelles. And for thei fonde hym nouȝt / therefore the two felawes of Maudeleyne / all heuy and difcomforted / withdrewe hem and fitten down

a litel bysides / makynge her mone to other. But Marie Maudeleyne wetyng neuer what sche myzte doo / for with oute her maister sche kouthe not leue / and for sche fond hym not there / ne wiste where sche schulde feche hym elles / sche stode stille there with oute the graue wepynges : and eft sche loked yn / for sche hoped euere to fynde hym there / as sche halpe to burye hym. And than saide the aungelles to her : Womman / why wepest ? whom sekest ? And sche saide : They haue take away my lorde / and I wote nouȝt where they haue putte hym.

¶ Byholde here the wonderful worchyng of loue. A litel bifore sche herde of an aungel that he was risen / and after of tweyne that he leuede : and ȝit sche hadde it nouȝt in mynde / but saide : I woot nouȝt. And all that made loue. For as origene seith / here herte and her mynde was not there sche was in body / but it was there as her loue was / that is to seie her maister Jesu : and therefore sche kouthe not speke nor here but of hym. And therefore it bifel that what tyme sche wepte so / and toke no rewarde to the aungelles / bycause of the feruent loue that sche hadde to hym that was lorde of aungelles / her merciful maister myzte no lenger holde hym fro hir / but apperede to hir as it foloweth.

¶ How oure lorde Jesu apperede after his resurrexioun ¶ Ca^m. liij^m. to Magdeleyne.

OUre lorde Jesu / spekyng with his blifed moder ¶ B. at his firste apperyng to hir / as it was tolde bifore amonges othir louely comunynges / tolde hir of the grete besynesse and feruent fechyng of Magdeleyne : and seide that he wolde goo schewe hym bodily to her to comfort hir. And oure lady / glad therof / saide : My bleffid sone / gooth in pees and

¶ Luc.
xvj^o.
Joh. xx^o.

¶ N.

¶ Gre-
gorius.

comforteth hir: for sche loueth 3ow ful moche and ful
trewely / and was ful sory of 3oure deth: but I pray 3ow /
thinketh to come a3eyne to comforte me. And so sche
louely clipped hym and kissed 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
wepest? Oure lorde asked hir that he wiste wel to that
ende / as seynt gregorie feith / that by her anfwere in
the nempnyng of hym / the fire of loue schulde be the
more feruently kyndeled in her herte. Neuertheles sche /
nouzt knowing hym / but al destracte and oute of hir self /
supposing that he hadde be a gardyner saide: Sir / if 3ow
haueth taken hym away / telle me where thou hast done
hym / that I may take hym to me. And thou3 oure lorde
was not bodily / as sche supposed / a gardyner: neuer-
theles / as the same clerk feint Gregory feith / 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 here grete sorwe and wepyng chere / clepede her by
her homely name and saide: Marie: the whiche worde
fodeynly heled al her sorwe. And sche than knowyng
hym / with vnspekable ioye seide: *Raboni* / a maister / 3e
beth he that I haue so longe souzt: and why haue 3e so
longe hid 3ow fro me? And anon sche ran to hym / and
fallynge doun to the erthe wolde haue kissed his feet / as
sche was wonte bifore by vnperfite affeccioun to his man-
hode that than was dedly / but nouzt so now after his
refurrexioun. Wherefore oure lord / 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 bifore whan he was dedly /
saide: Touche me nouzt in that manere erthely: for I

haue nouzt stien vp to my fader / that is to seyne I am nouzt 3it lifte vp in thy soule by trewe and perfite bileue that I am euen with the fader / verray god : and therfore touche me nouzt in that manere inperfiteley : but goo and say to my bretheren : I stie vp to my fader and 3oure fader / to my god and 3oure god.

¶ And ferthermore oure lorde / homely comunynge with hir / spake to hir in this manere : Wofte nouzt wel / douzter / ¶ B. that I tolde the byfore my passiou that I schulde rise the thridde day fro deth to lyf? And why woldest thou then so besily seke me in the sepulcre? And sche saide : Sothely / maister / I seih 3ow that my herte was filled with so grete sorwe of the bitternesse of 3oure harde passiou and deeth that I for3ete all other thing / and onely thouzt on 3oure body / dede and beried / and on the place that it was buried ynne : and therfore I brouzt now this oynement forto haue anoyned therwith 3our gloriouse body : blessed be 3our all myzty godhede wherthoru 3e wolde arise vp fro deth and come a3en to vs. And so thoo two trewe loueres standen and speken to gidre with grete likynge and ioye. And sche curiously byhelde his glorious body / and askede what her liketh : and he in alle thinges anwerde plesyngly to here paie.

¶ And ferthermore thou 3oure lord so straungely / as it semeth / anwerede her at the bygynnyng / biddynge hir that sche schulde not touche hym : neuertheles I may nouzt trowe but that afterwarde he suffred her to touche hym and to kisse bothe hondes and feet or they departeden. For we mowe suppose and godliche trowe that sithe he wolde so affectuosly and specially / after his owne moder / first bifore alle othere visite and appere to hir : that he wolde nouzt therby in eny manere destrourble her or heuy her / but rather in alle poyntes

comforten her. And therefore the good lorde that is so benigne and ful of swetnesse / namely to alle thoo that truely louen him / spake nouzt to her the forsaide wordes in straunge manere and boystoufly / but in mysterie : schewyng hir inperfizt affeccion / as it is saide / and wilnyng lyften vppe her herte holy to god and to heuenly thinges / as seith feynt Bernarde.

¶ Than feide oure lorde that he wolde goo fro hir and visite and comforte othere. And Mawdeleyne than torded fumwhat in to forwe / for sche wolde neuere haue be departed fro hym / and saide : A good lorde / I fee wel now that youre conuerfacion wil not be with vs in manere as it hath be here byfore : but / goode maistre / haueth euere mynde of me / and the grete godenesse / and the homelynesse / and the special loue that ye had to me : and so thinketh euere on me / my dere lorde god. And he answered : Drede nouzt / but be stedfast and truste wel that I schal euere be with the. And so sche takynge deuoutely his blessynge / and he vanisshynge awaie fro her / sche come to her felawes and tolde hem al the forsaide processe : wherof thei were glad as touchynge his resurreccion : but that they seyhe hym nouzt with here they were heuy and fory. But the good lorde suffrede nouzt her forw longe laste / but sone comforted hem / as it after folweth.

¶ Ca^m.
liij^m.

¶ Hou oure lorde Jesu appered to the thre maries.

FErthermore as thise thre maries wente toward the citee / oure curtaise lorde Jesu metynge with hem by the waie / mekely grette hem / saienge : *Aue te* / hail to you. And they / so ioyful of his presence that it may nouzt be saide / felle down at his feete and clipped hem and kissed hem / with ioyful teres : and

ſpeken alſo with hym / and he with hem / homely wordes of gooftly comfort / byholdynge therwith his glorious body with vnſpekable ioye ⁊ the whiche thay byhelde the thridde day bifore with fouerayne forwe. And than oure lorde Jefu faide to hem : Gooth and ſeieth to my bretheren that thay goo to galile ⁊ for there ſothely they ſchulle me ſee / as I tolde hem bifore.

¶ Loo how the maiſtre of mekenefſe clepeth his diſciples bretheren : he leſte neuere this vertue / the whiche he fouereynly loueth. And who ſo wil haue ſwete vnderſtondyng and goftly comfort in the forſaide proceſſe and alſo in that ſoloweth here after / hym byhoueth to make hym ſelf by deuoute meditacioun as he were bodily preſent in alle places and dedes / as I faide here bifore. ¶ Nota.

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

¶ How oure lorde apperede to Petre.

¶ Ca.
liij^m.

WHen Maudeleyne and here felawes were comen home / and tolde the diſciples that oure lord was vprifen ⁊ Petre / that was moſt feruent in loue / inwardly forwyng that he ſawh not his lorde / and noujt mowynge reſte for his grete loue / toke his waie allone toward the ſepulcre ⁊ for he wiſte noujt where he myzte feke hym elles. And ſone after oure benigne lorde Jefu / hauynge compaſſioun 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 fallyng down on the grounde / with fore wepyng teres / faide : Lorde / I knowleche my grete trefpace in that I kowardly forſoke

the / and ofte sithes falsely denyed the: and therwith he kissed his feete. And oure lorde / benignely listyng hym vppe / kissed hym and saide: Be in pees / and drede nouȝt: for alle thy synnes bene forȝeue the. I knewe thyn infirmyte better than thy self / and therefore I tolde the bifore: but now goo and stable and comferte thyn bretheren / and trusteth sadly that I haue ouercome alle ȝoure aduerfaries and enemyes. And so thay stoden and speken homely to gidre: and petre ful befily byholdeth hym / and taketh hede of alle thinges. And after his blessinge taken / he wente home aȝeyne: with grete ioye tellynge oure lady and the disciples what he hadde sene and herde.

¶ Of this proceffe of apperynge to petre is nouȝt expresse in the gospelle / but thus by deuoute ymaginacioun I haue sette it here byfore other apperynges that folwen: for so it semeth that holy chirche holdeth / as it is conſented more pleynly in the legende of the resurreccioun.

¶ *Ca^m.lv^m.* ¶ Of the comyng aȝeyne of oure lorde Jesu to the fadres / and of her ioyful songe.

Oure lorde Jesu / after that he departed fro petre / wilnyng visite and comferte the fadres of the olde lawe and othere / the whiche he hadde anone after his deth delyuerede oute of the deueles thraldome and sette in paradys of delices: he come to hem al gloriouse / in white schynyng clothes / with a grete multitude of aungeles. And thai feyng hym aferre comyng with so grete blisse / with vnſpekeable ioye and louyng / with songes of myrthe thay rescyeuede hym / sayenge: Loo / oure kyng of blisse! Cometh alle and mete we with oure faueour. For now the holy day schyneth vppon vs: and therefore cometh alle and honoure

we / as worthy is / oure lorde. And than all thay fallynge doun to the erthe / deuoutely honoured hym ⁊ and after / rifynge vp and standynge byfore hym / reuerently and merily singinge the psalmes of dauid that specially pertyne to his louynge at this tyme. And when it drewe fomwhat towarde the even tyde / oure lorde Jesu faide to ham : I haue compassioun of my bretheren / the whiche ben wonder sorie for my deth / and for drede ben disparkled as schepe that aren with oute gouernour ⁊ and fore thay desiren to see me : wherfore now I wil goo and schewe me to hem and comforte hem / and sone after I schal come azeine to 3ow. And thay alle fallynge doun and honouryng hym / faiden : Lorde / so be it at 3our wille.

¶ How oure lorde Jesu apperede to the two disciples goyng toward the castel of Emaws. ¶ *Cam. lviij^m.*

THe self day of the resurrexioun / as tweyne disciples of Jesu 3eden toward the castell of Emaws mornynge / and in manere of despayre talkeden togidre by the waie of that byfelle the friday bifore / oure lorde Jesu came in manere of a pilgryme and selauschipped with hem / askynge hem questiouns and answerynge and tellynge hem swete wordes of edificacioun / as the processe of the gospell of seynt luke pleynerly makith mynde. And at the laste he / bedene drawn and constreyned to entre and dwelle with hem / schewed hym to hem and was knowen in the brede brekyng.

¶ Here may we vndirstonde and see the grete goodnesse and the benigynite of oure lorde Jesu in many maneres. Firste / he schewed his goodnesse in that his feruent loue wolde nouzt suffre his byloued disciples

T

longe erre and be fory. 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 sorwe and heuynesse godely : and he expowreth the scriptures to hem wisely / and enflawmeth her hertes goostly / consumynge al the rouste of mysbyleue. Thus he dooth with vs euery 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 listnyng our hertes and enflaumynge into the loue of hym : for the beste medycyne azenst suche goostly siknesse is forto speke of god / as the prophete dauid saith : Lorde / how fwete ben thy speches and thy wordes to my chekes : 3e / fothely / passynge hony to my mouth. And in another place : Thy speche is greetly enflawmed as fire thoruz the worching of the holy goost : and I / thy seruaunt / loued it. Also to thenke on god and the grete goodnesse of Jesu helpeth moche in temptacioun and diffese / as the self prophete seith : My herte is verraily i-heted with the fire of cristes loue : and in my meditacioun of Jesu schal brenne fire of perfizte loue. Also we mowe see here the goodnesse of our lorde Jesu / nouzt only in loue / as it is saide / but also in his profunde mekenesse : as if we take hede how lowely and mekely he goth with hem / that is to saie the hize lorde of lordes with his symple seruautes / as one of hem / kepyng now the mekenesse in his body glorifiede that he schewed bifore in his body dedly : and zeuyng vs enfaumple to folwe hym in that vertue. 3it also here we mowe vnderstonde the mekenesse of our lorde Jesu / in that he made hym self so homely with the two symple disciples / the whiche were of lower degree than the apostles. But thus do nouzt proude men : for

¶ Quam
dulcia fau-
cibus meis
eloquia
tua, super
mel ori
meo.

¶ Con-
caluit cor
meum intra
me, etc.

they 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 3it ferthermore here is schewed his mekenesse in the thridde poynt azenst proude men. For as we may see / they wil nou3t gladly schewe here wifdomes and her curiouse wordes amonge fewe folk. But oure souerayn maister of al wifdome hath none disdeigne of fewe: for he scheweth his priue wifdome and hie miseries not only to tweyne / as now at this tyme / but also to one / as he dede bifore with the womman samaritan. More ouer we may consider the grete goodnesse of oure lord Jesu in all this processe of the gospell aforesaide: that is to say / how he enformeth his disciples in maneres: also fedeth and comforteth. And specially take hede how he feyneth hym to goo ferthere / vnto that ende forto kynde and encrese her desire and affeccion to hym / and to be the more feruently bedene and withhalden of hem. And ferthermore how benignely he entreth and gooth in with hem: after taketh brede and bliffeth it / and with his holy handes breketh it and 3eueth it to hem: and than scheweth hym self to ham.

¶ Thus he dooth euery day with vs goostly: for he wolde be beden of vs to dwelle with vs and drawen with feruent desires / deuoute prayeres / and holy meditaciouns. And therefore / as he hath tau3t vs / it byhoueth euere to praye and nou3t faille: but that we take in mynde the werkes of pitee and hospitalite: and how it sufficeth nou3t to here or rede the wordes and the biddinges of god but thay bene perfourmed in dede / as we may hereof more pleynty be enformed in the Omelye of seynt Gregorie vpon this gospell.

¶ At the laste oure lorde Jesu / wilnynge visite also and comforte othere / dwelled nou3t longe with these

disciples / but also sone as he had spoken and ʒeuē hern
the bred / he vanyfched away fro her eyzen.

¶ Cam.
lvij^m.

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

WHen the forsaide two disciples were thus
comforted / as it is saide / by the presence
of oure lorde / anon for ioye they torned
aʒen to Jerufalem and comen to the apostles
and other disciples there priuely gadered / but thomas
absente / and tolde hem the forsaide processe / and herden
aʒeynward of hem that sothely oure lorde is risen and
hath appered to Petre. And therwith sodeynly oure lord
Jesu / entrynge in to hem and the ʒates closed / stode
in the myddes of hem / and saide: Pees to ʒow. And
anon they / fallynge doun to the erthe and knowlechyng
her gilt in that that they hadde so leste hym and forsaken /
resceyued hym with grete ioye. And than saide he to
hem: Riseth vp bretheren / and beeth of good comfort:
for alle ʒoure fynnes beeth forʒeue ʒow. And so standeth
Jesu amonge his disciples / speking homely with hem /
and schewynge hem bothe his handes and his side: and
oponeth her wittes to vnderstonde clerely holy scriptures.
And forto knowe sothfastly his resurreccioun he asketh
whether they haueth ouzt that is to be eten. And he
eteth homely byfore hem a part of a rosted fiffhe and
of a hony combe to preue his verray body present and
risen: and after he brethed on ham and ʒaf ham the holy
goost.

¶ Loo if we take ynwardly hede / alle thise forseide
thinges bene ful swete and ful of gostly likynge. Forthi

than were the disciples ioyful in that sight of oure lorde : the whiche were bifore heuy and dredeful. Lorde god / how gladly thay zeuen hym that he askede : how trewely thay mynyftrede and feruede hym : and how merily thay ftoden aboute hym. But here with also byholde we oure lady / his bleffid moder / that was there present in that tyme : for to hire were the disciples gadered : how fche taketh hede to alle tho thinges done of her fwete fone / with vnspekable ioye / fittyng by hym homely and feruyng hym full gladly. And oure lorde taketh blethely her feruice / and worschippeth her therwith to fore the disciples. And 3it more ouer forzete we nouzt here Magdeleyne / the byloued discipleffe / and of the apoftles apoftleffe : how fche after her olde manere fitteth at the feet of her maiftre and befily hereth his wordes : and in all that fche may gladly and with good wille mynyftreth. A lorde Jefu / how worthy is that litel hous : and how likyng and gracious it is to dwelle therynne. Sothely whofo hath eny deuocioun and gooftly taste / he may fee and fele that here is now a grete pafch.

¶ Nota de
Magda-
lena.

¶ Oure lorde Jefu ftode but litel whyle there with hem / for it was nyh the even : and neuertheles we may fuppose that thay / with all the instaunce that thay kouthe / helde hym there as longe as thay myzte / and namely Magdaleyn / looth to departe fro hym : and perauenture with a reuerent boldenefse fche helde hym by the clothes / for oure lorde was clothed with altherwhitefte clothes of his bliffe. And sothely if it fo were that Magdeleyne fo helde hym / it is no dowte fche dede nouzt that prefumptuoufly / but truely and mekely : in alfo moche as fche was fo trewely louyng hym and fo trewely byloued of hym. And that displefede nouzt oure lorde : for it is his wille to be holden and drawn by feruent

desire / as it is schewed in the forsaide ij disciples the next chapitre beforne.

¶ At the lasteoure lorde / doynge reuerence to his moder and takynge aȝenwarde of her / bleffynge hem alle / passede away fro hem. And thai / fallynge doun / byfoȝt hym of his sone aȝeyne comynge: for thay dwelleden euere in his absence hongry and thursty of her fwete lorde / of whom byfore thai were wonte to haue so grete copie: and therefore no wonder thogh thai ofte sithes with feruent desires clepede hym aȝeyne.

¶ In alle these forsaide apperynges of oure lorde / the whiche were done on the self day of his resurrexioun / is grete mater of goostly ioye and solempne paske who so ynwardely tasteth hem: but the more harme is there ben menye that heren hem with bodily eres / but fewe that tasteth hem with goostly sauour. And the cause is that they haue nouȝt trewe compassioun in his passioun: and therefore they fele nouȝt goostly ioye in his resurrexioun. For sothely I bileue that who so kouthe haue ynward compassioun of the peynes that oure lorde suffrede for man / he schulde haue a ioyeful paske in alle the forsaide processe of his resurrexioun: and that schulde falle euery sonday to hym that the friday and the saturday wolde dispoſe hym in hole mynde to withdrawen fro worldly and fleſchely likynges and veyne and curiouse thinges / [and] haue trewe compassioun of the passioun of oure lorde Jesu / as the apostle witneſsith / sayenge: That if we be selawes and partyners of the passiouns / we schul be partyners of the conſolaciouns and comfortes.

¶ Pro-
cessus Ber-
nardi.

¶ Seynt Bernard / in a fermoun of this feste of paske / accordynge to this purpos seith 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 feie : the friday / in the whiche he suffrede penance and hyng on the crosse til the tyme that he was taken down with other mennis hondes : also the saturday / in the whiche his body rested and lay in the sepulcre : and the thridde day / that was the sonday / when he rose fro deth to lyf. Ryzt so alle cristen men schulde folowe hym that is her lorde first on the friday / that is vnderstande all the tyme of oure bodily leuyng in this worlde / hongyng on the crosse by penance doynge and mortefienge hem self to alle lustes and likynges 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 myzt rise in body and soule to lyf euerlastinge. But now / the more pitee is / the mooste partie of hem that beren vntrewely the name of cristene men practisen and vfen a ferthe daye / that was neuere made of oure lorde Jesu / but of the fende : in the whiche at this holy tyme they turnen azeyn to alle the lustes of the flesche and synnes that they vsede bifore lente : the whiche is as the friday. And so thay goon down wilfully fro the crosse or thay be taken down by god and by his aungelles : nouzt folowyng Jesu / neyther in that day / neyther in this day / that is paske / that is also moche to say as passyng forth : for also moche as oure lorde passed forth fro deth to lyf with oute turnyng azeyne / for he schall neuere more die. Thay passen nouzt forth / but turnen azen to goostly deth : and so maken hem the ferthe day falsely / as it is faide : in the whiche they torne azeyn to her vices and synnes that thay vsede bifore : and herfore is all her ioye in this holy tyme of paske fleschely and bodily / and nouzt goostly / as it schulde be / with trewe ynward ioye of cristes resurrexioun / that

¶ Nota de
tribus
diebus
spiritualiter
obser-
uandis.

is fothfast ensauple and ernest of oure resurreccioun to come : when we schal rise in body and soule to lyf euere-
lastyng. And thus moche be faide at this tyme touchinge
this holy pask day.

¶ *Ca^m.
lvij^m.*

¶ 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 est to his
disciples in the forsaide place and the 3ates
closed / wher thomas was than present with
hem that was nouzt so the firste day biforefaide. And
after his felowes hadde tolde hym hou they hadde sene
her lorde / and he nouzt byleuyng but if he myzte touche
hym / as the processe of the gospell plenerly telleth : than
the good heerdman of his erryng schepe besie and hauing
compassioun / fodeynly stondyng in myddes of hem /
saluede hem and faide : Pees to 3ow. And therwith
turnyng hym specially to Thomas / faide : Putte in thyn
fynge hider / and see and touche my handes : and bryng
forth thyn honde / and putte into my side : and be na
more of mysbileue / but hens forwarde trewely byleuyng.
And than Thomas / reuerently knelyng doun / with
bothe ioye and drede touchede his woundes as he bad /
and faide : My lorde and my god. He sawe hym man /
and byleuede hym god. And than also he knowlechede
his gilte in that he hadde forfaken hym / as othere also
deden. And oure lorde godely takyng hym vp faide :
Drede nouzt : alle thy synnes beeth for3eue the.

¶ *Dominus
meus et
deus meus.*

¶ And this longe doute and mysbileue of thomas was
of the grete godeness of oure lorde in that manere suffrede
for oure profyt to the more open proof and certayne
of his verray resurreccioun. And so we may see here the

grete benignyte / mekenesse / and feruent loue of oure lorde Jesu : in that that he scheweth to Thomas and his othere disciples so openly his woundes forto putte away fro her hertes al manere of derkenesse of mysbileue to bothe here and oure greet profyt. And specially oure lorde referuede in his glorious body the steppes of his woundes for thre skilles : that is to fay / first to consermyng of the feithe of his resurrexioun to his disciples : and the secounde / forto schewe hem to the fader when he wil pray for vs and make hym plesed to vs : for he is oure special and souerayn aduocat in that partye : and the thridde skille is forto schewe hem at the day of dome to the reprodoued peple vnto hir confusioun. ¶ Nota.

¶ And so standeth oure lorde with his blessing moder and Magdeleyne and his disciples as longe as hym liste / commynge homely with hem / in manere as it is saide in the nexte chapitre bifore to be had in contemplacioun. And than at the laste he bad hem goo in to galile to the Mount Tabor / as it is saide : for there he seide he wolde speke more with hem.

¶ How oure lorde Jesu apperede to the disciples in Galile. ¶ Can.

After the disciples were goo into Galilee as oure lord badde / there he apperede este to hem and saide : There is zeuen to me al the power in heuene and in erthe. Goth now and techeth all manere peple / baptifyng hem in the name of the fader and sone and holy goost : 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 ioyful and gladde. ¶ lix.

¶ Nota-
bilia
quattuor.

¶ Now take we good hede to the forsaide 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 maundement to preche: the thridde / he 3eueth hem the forme of baptisyng: and at the laste / the strengest hold and comfort that thay myzt haue when he seith that he schal euere be with hem. Loo / what ioye and comfort he 3eueth hem / and how many grete tokenes of charite he scheweth to hem. And so 3euynge hem his blessyng / he passede away fro hem.

¶ Cam.
lx^m.

¶ How oure lorde apperede to the disciples at the see Tyberiadis.

DWellynge 3it the disciples in Galile / vppon a tyme feuene of hem wente forto fisse in the see of Tyberiadis / as the gospell telleth in processe / the whiche I passe ouer. But 3if we take hede to alle the thinges that were there spoken and done / we may fynde moche goostly merthe and comforte in hem: and namely in that folempne feste that oure lorde made there to hem. In the whiche he / homely etyng with hem and / as his manere all way was / mekely feruyng hem / ful likyngly fedde hem nou3t only bodily but moche more goostly: wherof he 3eue vs parte and goostly taste / Jesu / for his mercy. Amen.

¶ De
Petro.

After the forsaide feste complete / oure lorde Jesu askede of petre whether he loued hym more than othere: and este and the thridde tyme askyng whether he loued hym: at euery 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 Jesu / and specially his hize charite / and the grete loue that he hath to oure soules. And after he tolde bifore

to petre the deth that he schulde suffre for his loue. And petre wilnyng to wite also of John / that folwede with hem / in what manere he schulde dye / was answered thus of oure lorde: I wil that he dwelle so til I come: as who seith: I wil nouzt that he folwe me / as thou / by the passiou suffringe / but that in his ful elde and contemplacioun he ende this lyf in pees. Neuertheles other disciples myfnderstood by that worde that he schulde nouzt haue deyde. And 3it hadde nouzt that bene a grete 3ifte / sithen it is bettere to be bodily dede and dwelle euere with criste / as the apostle seith. After this oure lorde Jesu passede away fro hem and wente a3eyne / as he was wonte / to the holy fadres in paradys. And the disciples with grete ioye turnede a3eyne vnto Jerusaleme.

¶ Also oure lorde appered another tyme to mo than v^o disciples and bretheren gadered to gidre / as the apostle poule witnessith: 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 ascencioun.

¶ Of alle the apperynges of oure lorde Jesu in general. ¶ *Cam.*

THogh it so be that oure lorde Jesu apperede in dyuers maneres after his resurrexioun fourtene sithes / as it is saide: neuertheles the gospel specifieth not but only of ten: for how he apperede to his moder it is nouzt writen in any place / but we mowe resonably and deuoutly trowe it / as it is seide bifore. Also of othere thre apperynges / that is to seie to Joseph / to James / and to mo than fyue

¶ *lxj^{ma}.*

hundred bretheren is specified bifore where they ben writen / but not in the gospelle. Also we mowe wel suppose of many moo : for it is lickely that he / the moste benigne lorde / ofte sithes visited bothe his moder and his disciples and Mawdeleyn / his special byloued / conforting and gladyng hem specially that weren in his passioun moste dredful and fory : and that semeth that seynt Austyne felte where he feith thus of oure lordes bodily apperynge after his resurrexioun : Alle thinges ben not writen : for his conuerfacioun with hem was ofte sithes. And perauen-
 ture also the holy fadres / namely Abraham and Dauid / to whom was made of god the special byhefte of the Incarnacioun of goddis sone / comen ofte sithes with hym to see that moste excellent virgyne / here dou3tere 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 likyngly they byhelde hir / how reuerently they enclynede to hir / and with alle the deuocioun that thei kowthe thei bliffed hir and honoured hir / thogh it so were that they were not sene of hir. Also in al these we mowe confidre the grete benignyte / the hi3e charite / and the profounde mekenesse of oure lord Jesu / as we be wonte : of the whiche ofte sithes we haue made mynde / and the whiche schewen in alle his dedes / and specially here in that he wolde after his resurrexioun and glorious victorie not steize vp anone to his blisse / but / in manere of a pilgrym / fourty dayes abide here in erthe to conferme and strengthe his disciples and vs in hem : and that not by his aungellis / as he my3te haue liztly done / but compellynge hym his hi3e 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 3it we konne not see it. He hath loued vs / and 3it he loueth vs so feruentlye ⁊ and we loue not hym a3enward : and that is a grete reprobable vnkyndeneffe 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 leuyng this goo we to his gloriouse ascencioun.

¶ Of the ascencioun of oure lorde Jesu.

Touchynge the wonderfull ascencioun of oure lord Jesu / thou that hereft or redest this / if thou wilt fele the fwetneffe therof / I wole that thou be wakerly and quikke in thy soule ⁊ so ferforth that if euere here bifore / as it was beden the / thou madeft 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 clerely schewe the withynneforth in proceffe ⁊ and namely this one thing schulde stirre and herte thyn entencioun and quikene thyn affeccioun / that thy lorde now is passynge away fro the as by his bodily presence / the tyme of his pilgrimage here in erthe with the fully complete and ended. Wherefore his wordes and his dedes now ben the more attentily and befily to be considered. For sothely euery trewe cristen soule schulde here spouse / here lorde / and her god in his away passynge mooste wakkerly and befily take tente to / and tho thinges that bene by hym spoken and done mooste ynwardly sette in mynde / and mooste deuou3tely and mekely recomende her to hym / and vtterly withdrawe all here mynde in this tyme fro alle othere thinges and sette it holy vppon hir spouse.

¶ Forto goo than to the proceffe of the ascencioun of oure lorde Jesu / we schulde haue in mynde that on the

¶ Cam.
lxij^m.

¶ Marc.
xvj^o.
Luc.xxiiij^o.
Act. primo.

¶ Pro.
cessus.

xl day fro his refurrexioun oure lorde Jefu / knowynge that his tyme was come forto passe fro this worlde to the fader / takynge out of paradys tereftre the holy fadres and alle othere blessed foules / and bleffynge Enok and hely that there abiden stille 3it lyuynge / he came to his disciples : the whiche were that tyme to gidre in mounte Syon and in the place where he made that worthy fopere the ni3t bifore his passioun : there beyng than with hem his bleffid moder and othere diffipleffes. And fo apperynge to hem / he wolde ete with hem or he passed fro hem in a fpecial tokene and a memorial of loue and ioye to hem : wherfore alle etyng to gidere with grete ioye and merthe in this lafte feftre of oure lorde Jefu / than feide he to hem : Tyme is come now that I torne a3eyne to hym that sent me : but 3e fchulle dwelle and abide in the citee til 3e bene newe clothede gooftly thoruz vertu that fchal come fro abouen : for fothely with ynne fewe dayes here after 3e fchulle be filled with the holy gooft / as I behi3t 3ow : and after 3e fchulle goo and preche my gofpell thoruz all the worlde / baptizynge hem that wole byleue in me : and fo 3e fchulle be myn witneffes in to the vtterft ende of erthe. Also he reprehended or obreyded hem now fpecially when he biddeth hem preche of here myfbileue : in that that thei trowed not to hem that feie hym haue vprisene / and that were the aungelles. As thei he feide to hem in this manere fentence to make hem vnderftande : Miche more 3e fchulde haue trowed and byleued to the aungeles or 3e feien me / than the peple fchal trowe to 3owre prechyng / the whiche fchulle not fee me. Also he repropuede and obreidede than her myfbileue : for thei fchulde knowe firft here owne defautes / and thereby be the more meke : fchewynge hem now in his departynge how moche it plesed hym mekenesse /

and therefore he specially recomendeth hit at the lasste to hem. Than they askeden 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 referued and fette in his owne power to fulfille whan hym likede.

¶ Thus standen they to gidre / etyng and spekyng / with grete ioye to hem of the blessed prefence of her lorde : but neuertheles with grete drede and turbulaunce of his aweie passyng : and no wonder : for thei louede hym so tenderly that they myzte not with esy herte bere the wordes of his bodily departyng fro hem : and namely oure lady / his blessed moder / that louede him passyng alle othere. We mowe wel suppose that sche / touchede and stired fouereynly with the fwetnesse of moder loue / as sche satte nexte hym at the mete leyde down here hede fwetely and restede vppon his blessid breste : as feynt John dide bifore in that forseide and moste worthy soper. And so with fwete teres sighyng / sche spak to hym in this manere preienge : My dere sone / if thou wilt alway go to thy fader / I preie the lede me with the. And oure lorde confortyng hir seide : I pray the / dere moder / take not heuily my goyng fro the : for I goo to the fader for thy beste : and it is spedeful that thou dwelle here ȝit awhile to conferme hem that schulle trewely byleue in me : and after I schal come and take the with me into euerelastyng blisse. And than sche seide : My fwete sone / thy wille be done : for not onely I am redy to abide at thi wille / but also to suffre deeth for tho soules that thou suffrest deeth for : but euere / I beseeche the / haue mynde on me. And than oure lorde counforted more ouer hire and Magdeleyne and othere / seienge thus to hem : Be not ȝoure herte troubled and drede not : for I schal not

leue 3ow defolate as faderles: for I schal goo and come and euere be with 3ow. And at the laste he bad hem goo in to the Mount of olyuete / for thennes he wolde styze vp. And so passede he at that tyme away fro hem. And anone ri3t his moder and alle othere with oute tarienge 3eden in to the forseide 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 apperynges. Than clipped he and kiffed his moder / takynge his leue: and sche a3eynewarde clipped and kiffed hym ful tenderly. And the disciples and Magdeleyne and alle othere fallynge down to grounde and wepynge / kiffeden his feet deuoutly: and he takenge hem vp kessede alle his apostles benignely.

¶ Now take hede inwardlye of hem and of alle that beth now here done: and therwith byholde the holy fadres / there beynge invisible / how gladly and reuerently they beholden and ynwardly blessen hir by whom they hauen receyued so grete a benefice of here sauacioun: and also how they byholden the worthy champions and lederes of goddes hoste / the whiche amonges all othere peple oure lorde Jesu specially hath chosē forto conqueere alle the worlde.

¶ Pro-
cessus af-
cencionis.

¶ At the laste when alle the mysteries weren complete and fulfilled / oure lorde Jesu bygan to be lifte vp fro hem / and to stye vp by his owne vertue: and than oure lady and alle othere felle down to the erthe worshippyng hym. And oure lady seide: My bleffid sone Jesu / thynke on me: and therwith sche my3te nou3t withholden here fro wepyng by cause of his goynge: neuertheles sche was ful ioyful that sche say here sone so glorioufely styenge vppe to heuen. Also the disciples this seyng feyden: Lorde / we haue forsake alle worldes goodes for

the ⁊ haue mynde on vs. And so he / hauynge his handes lifte vp and bliffynge ham / with a brijt ioyful face / coroned worthily as a kyng and gloriously araied / styenge vp to heuene / seide : Beeth stedfaste and worcheth manfully ⁊ for I schal be euere with 3ow. And so oure lorde Jesu / al gloriouse 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 bifore of his ascencioun. And they also / with vnspekable ioye / solwynge hym songen merily the psalmes and ympnes of his louynge as pertynede to that blifful tyme of here delyueraunce fro alle forwe / and entre into alle bliffe with oute ende.

¶ And in that tyme the Archaengel Mychael / prouoste of paradys / goynge bifore / tolde the bleffid court of heuene that oure lorde Jesu was comynge and vpsstienge ⁊ and anone alle the bleffid spirites after her ordres 3eden a3eyn her lorde / none laste byhynde / and metynge with hym and worschipping hym with alle the reuerence that they kowthe / ladden hym with ympnes and songes of ioye that may not be spoken nor thou3t ⁊ and so metynge to gidre the holy fadres and the blessed spirites / and fyingynge Alleluya and most ioyful songes with reuerence bifore hym / maden a grete solempnite and a worschipfull feste. 3e lorde / who my3te telle what feste that was ? and what ioye they hadde whan they mette to gidere ? And whan they hadde done dewe reuerence to oure lorde / and fulfilled here merye songes that pertynede to his gloriouse ascencioun / thei torned hem to othere / bothe the bleffid spirites and the holy fadres / reioysynge and singynge. And first the holy spirites in this manere seienge : 3e princes of peples beeth wel come ⁊ and ioyfull we be of

¶ De
Michaele
nuncio.

¶ Prin-
cipes popu-
lorum, etc.

3oure comynge. Alleluya! 3e are now here gedered / and wonderfully lift vp with 3oure god / alleluya / therefore maketh merthe and singeth now to hym that so gloriously styeth vp aboue heuene and heuene. Alleluya / alleluya ! And the holy fadres ioyfully answered: 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 sauour. Alleluya / alleluya / alleluya! And ferthermore alle to gidere songen and seyden: Now we gone myrilye in to the hous of oure lorde / alleluya / and that wor^schipful citee of god schal resceyue vs alle to gidre / alleluya / in ympnes and songes of myrthe and ioye. Alleluya / alleluya !

¶ Prin-
cipes
populi
domini, etc.

¶ In
domum
domini.

¶ Loo here was moche myrthe and ioye: alle they songen and souereynly ioyeden. As the prophete dauid seith: God styeth vppe into heuene in most wonderfull ioye of the apostles that seie hym that tyme: and in voys of trumpe / that is in voys of aungelles that appered than and spake to the apostles. Sothely oure lord Jesu styeth than opounly / to the comforte of his moder and the apostles as longe as here bodily sight wolde suffice to see hym. And after a bryt clowde toke hym fro her eizen: and anone in a moment / that is in an vnperceyuable short tyme / he was with alle his aungeles and the forsaide holy fadres in the hyeste heuene. A lorde / what ioye was that than to see that bleffede lorde so gloriously vp stienge. Sothely / I trowe / who so myzte haue seyne that as the apostles diden / and therwith herde that ioyful song of aungeles and holy soules with hym vp stienge / for that passynge ioye his foule schulde haue be departed fro the body and gone vp to heuene also with hem / and no wondre. Wherfore oure lorde / knowynge the infirmyte

¶ Ascendit
deus in
iubilacione,
etc.

¶ N. B.

of mankynde in bodily lyf here / wolde schewe fumme of his blisse to his moder and othere disciples / in as moche as they myzte bere that was in that blifful sȳt of hym vpstienge and hidde fro hem that they myzt nouzt bere fo in fleschely lyuynge. And therefore also he sent to hem tweyne aungeles in mennis liknesse that they schulde not ouer myzt be trauailed in that standynge and lokynge vp after hym to heuene : for they were so rauysched by that blifful sȳt of hym that they hadde forȳete hem self : and also he sende the aungeles to comforte hem in that they herde the aungelles witnesse acordynge with hem of the ascencioun of oure lorde. And whan the aungeles had beden hem that they schulde no lenger loke after Jesu bodily present in that forme that they feie hym than stȳe 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 aȳen in to the citee and there abyde the holy goost / as he hadde seide hem byfore. Than oure lady mekely ¶ B. prayde the aungelles to recomende hir to hir blifful sone. And they / lowely enclynge to hir / gladdely toke her byddyng. And also the apostles and Magdeleyn recomended hem in the self manere. And after / the aungeles passyng fro hem / they turnede aȳen into the citee / as they were beden / to mount fyon / there abidynge the beheste of oure lord Jesu.

¶ Now goo we vp by deuoute contemplacioun to oure lord Jesu / byholdynge in ymaginacioun of heuenly thinges by liknesse of erthely thinges how he / with all that forȳeide worthy and bliffeful multitude of holy foules / openynge heuene ȳates / that were bifore that tyme spered aȳenst mankynde / as a worthy conquerour ioyfully entred and gladly knelyng byfore the fader / seide : Fader / I thonke the / that haste ȳeuen me the victorie of alle oure

enemyes and aduerfaries ⁊ and loo / fader / here I presente
 to the oure frendes that were halden in thraldom : and for
 also moche as I haue behyt to my bretheren and disciples /
 the whiche I lafte in the worlde / to fende to hem the holy
 gooste / I pray the / fader / fulfille my byhefte ⁊ and I
 recomende hem also to the. Than the fader / takyng
 hym vp / made hym fitte on his riȝt honde / and seide : My
 blessed sone / alle power and dome I haue ȝeuen to the ⁊
 and therefore of that thou askest difpofe and doo as the
 liketh. After that alle the holy fadres and the bleffid
 spirites / the whiche hadde in worſchippyng of the holy
 trinite falle down lowely with alle reuerence / rifyng
 vp bygunne aȝeyne to ſyng her ſonges of myrthe and vn-
 ſpekable ioye byfore the trone of god. For ſithen Moyſes
 and the children of Iſrael ſongen in thonkynges and
 louynges of god whan they were paſſed the rede ſee / and
 here enemyes thereynne drowned ⁊ and also the ſelf tyme
 Marie / Aaron ſiſtre / with othere wymmyn folowyng hir
 in tympanes and othere meladye / dawnſeden and ſongen
 to goddis louyng ⁊ also dauid with his peple ledyng
 the arke of god in to Jeruſalem harpede and daunſede
 byfore the arke for ioye / and chaunteres ſongen / and in
 othere dyuerſe mynſtralcye thei honourede and wor-
 ſchippede god ⁊ and also ſeynt John ſeith in the apocalipſe /
 that he herde a voyſe in heuene of an hondred and foure
 and fourty thouſand harperes harpyng and ſyngyng
 a newe ſonge bifore the throne and the fete of the verray
 lambe Jeſu : miche more we mowe reſonably trowe that
 now in this ioyful tyme whan Jeſu with his cumpanye
 were paſſed alle ſorowe / and alle aduerfaries were ſo
 graciously ouercome / and he that was tokened by the
 arke / Jeſu / was ſo gloriously come into the citee of
 heuently Jeruſalem / alle that bleſſed felawſchippe of

spirates and soules withoute noumbre songen and maden ioye and mirthe that no tonge maye telle nor herte thenke. Sothely now in that blessed citee of heuenly Jerufalem is songen and herde that fouereyne songe of ioye ⁊ and / after the prophecie of Thobie / by alle the stretes therof is songen / Alleluya! that is as moche to seie as / the louyng of oure lorde.

¶ Neuere fro the bygynnyng of the world was there so solempne and so ioyeful a feste / ne neuere perauentre schal be / but at the laste after the day of dome / when alle the chofen soules schole be presented there with here bodyes glorified. And therefore / as I seide at the bygynnyng of this chapitre / this sollempnite / alle thinges considered / passeth alle othere. Take hede of eche of hem / and see whether it be sooth that I seie : Firft / the Incarnacion of oure lorde Jesu is a solempne feste and worthi ⁊ for that was the bygynnyng of alle oure gode and oure sauacioun : but that was oure ioye and not his / for he was thanne closede in his moder wombe. Also the Natiuite of hym is a solempne and hiȝe feste / and worthily merthe to be made therynne : but that is also as on oure side / for as on his side we oweth to haue compaffioun of hym that was for vs borne in so greet pouert / hardnesse of weder / and other abiecioun. Also / as to vs his passioun is a grete feste / thoruz the whiche we bene brouȝt out of the fendes thraldom / and alle oure synnes ben forȝeuen and done aweie ⁊ and / as seynt Gregor seith / hit hadde nouȝt availed vs to be born / but hit hadde also profited vs forto be bouȝt. Neuertheles for the grete tormentis of hym / and that hardest and moſte despitous deth that he suffrede for oure redempcioun and bieng / there was thanne no mater of ioye / but rather of forwe ⁊ bothe to hym in that peynfull suffryng / and to vs for

¶ Nota excellenciam festi ascensionis.

¶ Incarnacio.

¶ Natiuitas.

¶ Passio.

☞ Refur-
rexiō.

oure synfull deseruyng. Ferthermore jit / the resur-
rexioun of our lorde Jesu is a gloriouse / solemne / and
ioyful 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 earnest and ensauple withouten
dowte also of oure laste vprisyng in body and soule. And
therefore of this worschipful and ioyful day specially
syngeth holy chirche by the wordes of the prophete

☞ Hec est
dies quam
fecit domi-
nus.

dauid: This is the day that oure lorde made: be we
mery theryn and glad. And as seynt Austyne seith in
a fermoun: This day is holyeste of alle othere. But that
may be vnderstonde of alle othere bifore that day: for
this day of the Ascencioun by resoun is grettere and
holyere: and that touchyng 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 soule vprisen
fro deth to euerelastyng lyfe: neuertheles he was bodily
jit as a pilgryme in erthe / fro his owne kynde heritage

☞ Nota
tria ex-
cellentiae.

☞ Prima.

☞ Secunda.

☞ Tercia.

and rewme. Also as to the secounde: jit seie not the
aungeles here felawship encrefede by seysone taking of
mankynde with hem in blisse. And as anentis the thridde:
jit was clofed and stoken the gate of heuently paradys:
and jit were not the holy fadres and soules presented to
the fader of heuene. The whiche all thre were complete
and fulfilled in this holy ascencioun. And if we take
good hede we mowe see that all that god wrouzte and
dide / he didde 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 blisse of heuene: and
therto myzt no man come after he hadde synned in to
this day / were he neuere so good and rjtwys. And so

we mowe see how worthy this holy day is. 3it more ouer the feste of Pentecost is hy3e and holy / and worthily holi chirche maketh it solempne: for than was 3euen therto that hy3e worthyeste 3iste / that is the holy goste: but this is to vs and nou3t to hym. But this ascencioun day is properly the moſte ſollempne feste of oure lorde Jesu: for this day first in his manhede he bygan to fitte on the faderes ri3t hande in blisse / and toke ful reste of all his pilgrymage bifore. Also this is properly the feste of alle the blessed spirites in heuene: for this day they hadde a newe ioye of her lorde / whom they seie neuere bifore there in his manhede. And also for this day bygan first to be restored the fallynge down of her felawes / and that in so grete multitude and noumbre of bleſſid soules of patriarkes and prophetes and alle tho holy soules that this day first entrede in to that bliffed citee of heuenly Jeruſalem / here kynde heritage aboue. Wherfore sithen we maken ſollempne the feste of one seynte that is passed out of this worlde to heuene / miche more we oweth to do of so many thowſandes / and 3it passyngly of hym that is seynte of alle seyntes. Also this is specially the feste of oure lady: for also moche as this day sche seye hir bliffed sone Jesu / verrey god and man / so gloriously crowned as kyng / stey vp to heuene. 3it also this is properly oure feste: for this day was firste oure kynde exalted and list vp aboue the heuenes. And also for but if crist hadde so steye vppe / that worthy 3iste of the holy goost / wherof we maken solempnyte / we my3te not haue receyued: as he seide to his disciples: Hit is spedeful to 3ow that I goo vp to the fader: for but I goo so fro 3ow / the holy goſt comfortour schal not come to 3ow. And therefore seith feynt Bernard in a sermoun of this feste of the ascencioun / *Sermone iiii* / in confirmacione of my forseide sentence /

☩ Pentecoste.

☩ Ascencio festum Jesus.

☩ Ascencio festum Angelorum.

☩ Ascencio festum domine.

☩ Ascencio festum nostrum.

¶ Nota
bene.

¶ Si dili-
geretis me,
etc.

¶ Hora
sexta ascen-
dit Jesus.

that this gloriose feste of the ascencioun of oure lorde Jesu is an ende and fulfillynge of alle othere solemnitees and festes / and a blessed conclusioun of all the iourney of oure lorde Jesu after his manhede. Thus mowe we opounly see that this day and this feste is moste hize and solemne of alle othere. And that soule that loueth trewely oure lorde Jesu schulde this day be more rauisched to heuene and more goostly ioye haue in herte thanne yn any day of the 3ere. For thus seide oure lorde Jesu to his disciples : If 3e loueden me / sothely 3e schulde be glad and ioyful that I goo to the Fader. Wherfore I leue that I seide truely bifore / that there was neuere in heuene a day so ioyful and so solemne as this day. And so this ioye and this sollempnyte durede in to the day of pentecoste / wherof we mowe deuoutely ymagyne and haue meditacioun in this manere.

¶ The Ascencioun of oure lorde was at the sixte houre : for byfore he ete with his disciples at terce. Thanne mowe we thus ymagyne that thoo ten dayes fro that houre that he ascended in to the houre of the holy goft sende / the nyne ordres of aungelles with the holy fadres and soules that he toke vp with hym made hym ten festes : and he a3eynwarde rewarded hem specially in som singuler coumforte euery day. And so though alle that were thanne in heuene generally were of his ascencioun ioyeful / and made so murye a feste that no tonge can telle : neuertheles specially the firste day fro the houre of his ascencioun in to sexte of the next day folowynge aungelles made her feste. The secounde day in the self manere maden her feste archaungeles : the thridde day / vertues : the ferthe day / potestates : the fyuethe day / principates : the sixte day / dominaciones : the seuenthe day / thrones : the eighthe day / Cherubyn : the nynthe day / Seraphyn.

And fo these nyne ordres of aungeles contynuede here feestes in to the sixte houre of the vigile of pentecost : and fro thennes in to terce of the day folwyng / that is of the sonday in pentecost / the holy fadres with here felawshippe made her feste to Jesu / blessed with oute ende. Amen.

¶ Of the sendyng down and the comyng of the holy goost. ¶ *Ca^m. lxiij^m.*

After that oure lorde Jesu was gone vp to his blisse / and the aungeles hadde beden the disciples to torne aȝen in to the citee / as hit is seide next bifore : they with his blissed moder worfchepyng hym and kiffyng deuoutly the steppes of his feete / where he laste touched the erthe / as the gospell of luke telleth / they went aȝeyne in to Jerusalem with grete ioye / and there they abiden the comyng of the holy goost / contynuely in deuoute prayeres louyng god and bleffyng oure lorde. And whan the tenthe day was comen fro his ascencioun / that was the fift day fro his resurrexioun / oure lorde Jesu ioynyng the figure of the olde testament with the newe / for also moche as the tyme of grace was in that day come / he seide to the fader thus : My fader / haueth now in mynde the byheste that I made to my bretheren of the holy goost. ¶ *N. B.* And the fader answerde : My dere sone / I am wel apayde of that byheste : and now is tyme that hit be fulfilled. And more ouer he seide to the holy gooste : We preye the that thou goo down to oure disciples / and that thou fille hem of thy grace : coumforte hem / strengthe hem / teche hem / and ȝeue hem habundaunce of vertues and ioye. And anon the holy goft came down 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 strengthed / tauzte / listned / and enflawmed / 3eden after by alle partes of the worlde and made it fuget to hem in greet partie.

¶ N.
Totum
sequens.

¶ Ber-
nardus.

¶ 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 seynt Gregorie seith / that the holy goost is loue. Wherfore he that loueth god schulde in this feste specially be enflawmed with loue or / at the leste / with a brennyng desire to loue. But thus wole not bee with fleschely or worldly loue medled / as seynt Bernard seith in a fermoun of the ascencioun in this manere sentence : He erreth gretely what so he is that weneth forto medle to gidre that heuenly ioye with these bitter askes of fleschely likynge ⁊ or that swete goostly bawme with this venyme ⁊ or thoo graciouse 3istes of the holy goste with these soule stynkyng lustes. And no wonder / for as the self Bernard seith : The apostles for the tyme that they hadde oure lorde bodily present with hem for the loue that they hadde to his body / though it was holy and good / 3it for that tyme they were vnable to rescueye parfytly the holy goost / as he seide hym self : *Nisi ego abiero / paraclitus non veniet ad vos* / But I goo fro 3ow / the holy goost schal not come to 3ow. Miche more than he that is knitte with loue to roten mukke / or to a stynkyng kareyne / is in all manere vnable to that clenest and swetest loue of the holy gooste ⁊ for there is non accorde nor knettyng to gidre of sothfastnesse and vanyte / of list and derknesse / of the spirite and the flesch / of fire and of colde water. But parauntre thou that felest not the swetestnesse and coumfort of that goostly likynge and loue seist to me : With oute coumfort of loue and likynge I may not be :

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 likyng / and abyde awhile in deuout prayeres / 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 forsaketh worldly comfort for god / the same seynt Bernarde concludeth in these wordes: The apostles in this abydyng feten perfeueraunt with one wille to gidre in preyer with the wommen and Marie / Jesu modre. And in the self manere lerne thou to preye / lerne to seke / 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 bifore and coumforte thy desolate soule: and so preyeng in his blesynges of goostly swetnesse / so that thou schalt haue so grete likyng in his mynde and in thoo goostly drynkes that he schal make the drunken ofte in soule / that thou schalt be ioyful and glad that euere thou forfoke the false coumfortes of the worlde.

¶ Nota bene.

¶ Nota bene.

¶ Loo / by this forseide 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 gifte of the holy gooste and his coumforte / and after come to that blisse that oure lorde Jesu is now steye vp to and hath made oure wey bifore vs / leue we and hate we all false loue and likyng of this

wrecched worlde: and sette we not oure loue on the stynkyng fleſche / and noriſſhe we it not in deſires: but deſire we contynuelly forto be departed therfro: ſo that thoru; the grace of the holy gooſt helpynge vs / we mowe folowe ſumwhat 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 gloriouſe 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 bleſſid lyf of oure lorde Jeſu: the which proceſſe for alſo moche as it is here thus writen in Engliſſhe tonge lengere in manye partes and in other manere than is the latyne of Bonauenture: therefore hit ſemeth not conuenient to folowe the proceſſe therof by the dayes of the wike / after the entent of the forſaide Bonauenture: for it were to tedious / as me thinketh / and alſo it ſchulde ſo ſone be fulſome and not in comfortable deyntethe by cauſe of the freelte of man kynde / that hath likynge to here and knowe newe thinges / and tho that bene ſeldene herde ben ofte in the more deyntethe. Wherefore it ſemeth to me beſt that euery deuoute creatour that loueth to rede or to here this book take the partes therof as it ſemeth moſte coumfortable and ſtiryng 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 alſo moche as that bleſſed and worthy feſte of the preciouſe ſacrament of Jeſu bodye / in the whiche he is euery day bodily preſent with vs / to oure moſte comfort that we mowe haue here in erthe / is the ende and the concluſioun of alle othere feſtes of hym graciouſly and reſonably ordeyned by holy chirche /

as it was seide bifore : therefore with the grace of the holy goost and of hym of whom that feste is / we schulle speke sumwhat more to coumfort of hem that treweli byleue / and to confusioun of alle false lollardes and heretikes. Blessed be the name of oure lorde Jesu and his moder Marie / now and euere with oute ende. Amen.

¶ Explicit Speculum vite Christi.

A fhort tretys of the hijeste and moſte worthy ſacrament of criſtes bleſſed body and the merueyles there of.

¶ *Memoriam fecit mirabilium ſuorum miſericors et miſerator dominus : eſcam dedit timentibus ſe.* Theſe wordes of Daud in the ſawtere / ſeide in prophecie longe tyme bifore the incarnacioun of oure lorde Jesu / ſpecially of the worſchipful ſacrament of his preciouſe body / hauen this ſentence and vnderſtandyng in engliſche tonge : Oure lorde / merciful and mercy ʒeuere / hath made a mynde of hiſe merueyles / in that he hath ʒeuene mete to hem that dreden hym. This mete is that preciouſe goſtly mete of the bleſſed body of oure lorde Jesu in the ſacramente of the auʒtere / that he of his ſouereyn mercye ʒeueth euery day in forme of brede to alle thoo that truly dreden hym as here lorde god : by the whiche drede thei kepen hem out of dedly ſynne / and mekely ſtandene in the ſtidfaſt bileue of holy chirche. And this goſtly mete he ʒeueth : and hath made therby a ſpecial mynde of his merueilles : that is to ſeie / as the preoſt reherſeth in the canone of the meſſe / in mynde of his merueylouſe and bleſſed paſſioun / and of his merueillous reſurrexioun / and of his merueylouſe and gloriouſe aſcencioun / and generally in mynde of alle the merueylous werkes and dedes

of hym in his blessed lyf here in this worlde : the **whiche** is tretim in all this book bifore written.

¶ Forto bygynne first at his merueyloufe incarnation. Loo / hou expresse mynde therof is this mete that he 3eueth to vs in the sacramente of the awtere : for thereynne is he verreily / and in that self body that was so merueylosly conceyuede by the holy goost aboue kynde / and also merueylofely born of his blifsed moder **Marye** with oute sorwe or weme of synne : and so forth of alle the merueylose werkes and dedis of hym in this goftly mete we haue that special 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 spirit and in herte / so that thereby we haue not the bodily presence of hem. But in this goftly mete and sacramentale commemoracioun of oure lord Jesu he is verreily and bodily present with vs vndir another forme / but sothely in his owne propre substance verrey 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 worldes ende : coumfortynge hem by this benigne promisse that he schulde dwelle with hem / not onely by the goftly 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 / most specially in mynde of that blessed passioun that he suffrede for vs. For what tyme he schulde passe out of this worlde to the fader / the nyzt bifore his passioun / at that worthy soper with his disciples / as hit is seide bifore / he made and ordeynede this fouereyne and most worfchipful sacrament of his flesche and blood / 3euynge his body in to mete and his blode in to drynke for a special mynde of his

passioun and deth. For thus seith he to his apostles in that firste makinge of this heleful sacrament: This dothe 3e in my mynde. So that the souereyne and moſte worthy mynde of his passioun and passyng loue to vs schulde be euermore this hi3e worſchippful sacrament. This is that precious goſtly mete and ſpecial mynde of oure lorde Jesu / in the whiche is hadde all goſtly likyng and the faouere and taſte of all ſwetneſſe. And alſo this is that ſwete memorial / wherthoru3 we bene with drawen and kepte fro wickedneſſe / and coumforted and ſtrengthed in godeneſſe / and profiten euery day in encreſe of vertues and of grace. In ſothfaſtnes this is that hi3e 3iſte and moſte noble memoriale that oweth worthily to be prentede euere in oure mynde and to be beſily i3kept in the ynwarde affectioun of the herte / in to contynuele mynde of hym that 3eueth vs this ſwete memoriale and preciouſe 3iſte: for whos 3iſte is ofte tyme ſene / his mynde is likyngly prented in the herte. Thus oure lord Jesu of his greet mercye hath made a likyng mynde of his merueyles in this goſtly mete / 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 dreden god: and there after he 3eueth this mete dyuerſly to hem. For ſome dreden god as ſeruauntes dreden her lorde / leuynge and eſchewynge to ſynne onely for drede of peyne. And to theſe manere of men / if they ben oute of dedly ſynne and in grace / oure lorde 3eueth this forſeide mete as to here goſtly ſuſtenaunce / but alſo to here ſouereyn likyng: ſo that by the vertue thereof they ben ſuſteyned in lyf of ſoule and kepte fro euere laſtyng deth. But othere ben that dreden god as trewe children dreden to offende here

fader for loue of hym. And to this manere men oure lorde god ʒeueþ this preciouſe mete / not onely to here goſtely ſuſtenaunce / but alſo to here ſouereyn likynge and wonderful comfort in ſoule. And of this manere of dredynge folke ſpeketh the ſelf prophete Dauid / 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 haſt hidde to hem that dreden the. But they that dreden not god hauen neyther goſtly ſuſtenaunce nor heleful likynge of this preciouſe mete / but thorouȝ her owne wickedneſſe and vndeſpoſynge in ſoule taken hit and eten hit to here goſtly deth and euere laſtynge dampnacioun. And that bene tweyne manere of peple : one is of hem that drede not to reſceyue this holyeſte ſacrament in dedely ſynne / or elles by defaute of drede contynuen in her ſynne : for as the wiſe man ſeith : The drede of god caſteth oute ſynne : and therefore who ſo contynueth in dedely ſynne hit is an opoun preſe that he dredeth nouȝt god : and than is he vnable to reſceyue and helefully ete this worthy ſacrament. Another manere peple that lakken the drede of god ben heretikes : the whiche in defauȝte of boxum drede to god and holy chirche / preſumptuouſly lenynge vppon hir owne bodily wittes and kyndely reſoun / leuen not that holy doctoures hauen tauȝt and holy chirche determynede of this bleſſid ſacrament / but falſely trowen and obſtynately ſeien that it is brede in his kynde as it was byfore the confeſſacioun : 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 hereſye / and alle othere of this holyeſte ſacrament / 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 thoo merueyles abouen the comune course of kynde / as holy chirche techeth in this holy sacrament / or nouzt: and jif thei leue not that he may / thanne dreden they hym nouzt as god all myzti: and so ben they worse than Jewes or farecenes: for bothe byleueth that god is almyzty. And on the tother side if thei feien and leuen that god for he is all myzty may worche tho meruayles / but they leue not that he doth so for also moche as here kyndely refoun telleth hem the contrarie / thanne drede they not forto aʒeyn 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 thouʒ 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 nouzt / or elles also fette case that hit were not sothe: ʒit the siker 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 also we withdrawen not in oure byleue of the myzt 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 lital perel or rather none / but mede to vs in alle partes for oure good wille to god and holy chirche. And also in that byleue there is none perile of ydolatrie / as the false heretikes feith that we honouren and maken brede oure god: for we feien and byleue that in that holy sacrament brede is turned into goddis body by vertu of cristes wordes: and so we honoure not brede but all holely god

¶ Nota
racionem.

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

¶ Thus we hauinge loue drede of god / and standynge stedfastly in the byleue that holy chirche hath tauzt vs specially of this holyeste sacrament / we schulle confidre and ynwardly byholde to kyndelynge and norischyng of oure loue to oure lorde Jesu / that zeueth vs of his hize grace this precioufe mete of his bleffid body / the merueyles that he maketh and worcheth therynne / specially in tweyne maneres : that is to seie / in one manere euery day priuely / wherof we haue knowynge onely by beleue with ynneforthe : and also in another manere somtyme openly / wherof we haue knowynge by trewe tellynge of myracles with outeforth schewed.

¶ Touchynge the firste manere 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 self myzt of his worde made all the world of nouzt : and of the ribbe of Adam made Eue in flesche and blood : and turnede the wyf of loth in to an ymage of salte : and moyfes zerde tornede in to a serpente : and the welles and wateres of Egipte turnede in to blode. Wherfore sithen god all myzty wrouzte alle these merueyles and many moo aboute the resoun of man and the comune curse of kynde : why may he not also by the self myzt turne brede in to his body? There is non resoun to preue the contraire but if we wolde seie that god were not all myzti / that god forbede.

¶ Also hit is a grete merueyle that the self body of oure lord Jesu / that sitteth in heuene vppon the fader riht half /

is verreyly and holely in alle places of the worlde where this holy sacrament is treted / fothely contynede in that sacrament in that self flesche and blode / that was conceyuede of the holy goost / and borne of the blessed virgyne Marye / and henge vppon the croffe for oure sauacioun. This may not be comprehended fully by mannis resoun / but onely stondesth 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 also in alle tho that heren hit / be they neuere so manye. Hit is also a greet merueyle that so grete a body of oure lorde Jesu is fully and holy comprehended in so litel a quantite of the hoste : and therewith also if that hoste be departed in to many smale partes hit is as fully in euery parte as hit was in all the hole. Hereto also is a manere likkenesse that we fene in kynde : how the ymage of a mannis grete face and of a grete body is fene in a litel myrour : and if it be broken and departed / zit in euery 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 myzty worcheth in this precioufe sacrament / of his endeles mercy / to oure goostly comfort and hele of soule : the whiche we mowe not comprehende by kyndely resoun and oure bodily wittes / but onely by trewe byleue. And therefore hit is greet folie and gostely perile to seke curiously in ymaginacioun of resoun the merueyles of this worthy sacrament. But hit is moſte siker / namely to a symple soule / and suffiseth to sauacioun touchynge the forseide merueyles and alle othere of this blessed sacrament to thynke and fele in this manere. Thus hauen holy doctours tauzt and holy chirche determynede : and therefore thus I trowe and fully byleue that it is in sothenesse / thouz my

¶ Gregorius.

kyndely refoun aʒeyn feie it. For as feint Gregory techith / that feith hath no merite to the which mannes refoun ʒeueth experience.

¶ Nota tres causas miraculorum in sacramento.

¶ Touchynge the fecounde manere of merueyles and meracles fchewed with outeforth by vertue of this holy sacrament and in this holy sacrament / as we fynden wreten. For thre skilles oure lorde fchewed in dyuerse maneres tho myracles and merveiles in this precious sacrament : that is to fay / somtyme to comforte hem that bene in trewe beleue of this bleffid sacrament / and to kynde her loue therby more feruently to god and to worfchippyng of that sacrament : also somtyme be fpecial grace forto conuerte and turne to trewe beleue hem that bene out therof : and also somtyme to open preef of grete vertu therof in deueraunce of peynes and fauyng fro bodily mesccheef and goostly. And of yche of these thre I schall telle fchortly some merueyles and myracles that I fynde wreten : the whiche ben of fo grete auctorite / as to my felynge / that ther may no man aʒenftonde nor agaynfay hem but he bewers than a Jewe or a paynym.

¶ Prima causa.

¶ Touching the firfte / that is to feie how oure loord somtyme fcheweth openly myracles and merueyles of this bleffid sacrament to comforte hem that leuen in trewe byleue / and to kynde her hertis to the more feruent loue of god. We fynde witen in the lyf of the holy confessoure feint Edward / kyng / whoos body lythe in fchryne at Westmynstre : the whiche lyfe as for the more auctorite in foothneffe wrote the worthi clerk and holy Abbott of Ryuaws / feint Alrede / thus feyeng touching this matere : In that worthi monasteri of feint petir / that is clepid Westemynstre / and atte awter edified there in the worfchippe of the holy trynyte / as the forseide holy kyng Edward herde messe on a day with the worthi Erle

¶ Narracio de sancto Edwardo confessore.

cleped leueriche / the whiche with his noble wyf Godeꝛue the Countesse was foundour of many worthi howfis of Religioun / what tyme it come to the consecracioun and goddes body in forme of brede was holden vp to the peple syght betwixe the preeftis handes aftir the vse of holy chirche / he that is fairest in schap before alle mennes sones / oure loord Jesu / appered bodily in that hoste to bothe her siztes / lefying vp his right hond and makyng a crosse toward the kyng / blesfyng hym. And than the kyng / with loutyng of his heed honouryng the presence of goddes mageste / mekely with all the body dede Reuerence to so worthy a blesfyng. But the Erle that sawe that self sight / noght knowyng what was in the kynges herte / and also desiryng that the kyng scholde be partynor or parceyuer of that grete and so worthi a sight / bygan to goo toward the kyng fro his place / that was perauenture aside benethe / as longid for his astate. But the kyng / vnderstonding what was his entente / feide to hym in this manere: Stonde / lyveryche / stonde! for that thou feest / I see also. After this they bothe / of foioyfull a sight goostly comforted and turned all in to devoute prayer and fwete wepyng teres / weren made goostly dronken of the plente of goddis hous / and fedde with the ryver of his souereyne ioie and goostly likyng. And after the ende of the messe they that weren so bliffly refetid with that goostly mete comuned to gedre of that forseide heuenly sizzt / with fwete teris and ynward fyghynges ofte sithes brekyng her speches. And than feide feynt Edward: My dere lyveriche / I preye the and charge the / by the hye maieste of hym that we haue fo graciously sene / that neuere whiles we lyuen thise thinges be broght forth into comune knowyng / leste we therby falle in to vayneglorie and pryde thorgh the opynyoun

of the comune peple / to oure goostly deeth : or lest the envie of mybelevynge men lette and destroye trewe beleue to the wordis hereof. Wherefore 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 so that he kepte the biddynge and the heste of his lorde. And jit 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 Worcestre / and there in confessioun to a religious man he tolde the forseide myracle / chargyng hym as the kyng hadde chargid hym / and preyeng that he wolde write the privite of that worthi visioun / and putte it in suche a place that it myghte be vnknownen to hem that than were lyuyng / and that it my3te be knownen to hem that were after to come.

¶ And so dede that holy man after the Erlis prayere / and wrote all the ordre and manere of the forseide vision 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 / befily fechyng the relykes / founden the forseide bille and redden it : and after / for also moche as they wolde nocht that so grete a tresour and worthy myracle schulde be hidde / thei publischid it openly in the eres of the peple.

¶ And so as the kyng wolde it was for the tyme hydde / but aftir by ordenaunce of god it was publiffhed and knownen to that ende that the kynges mekenes ther by as hidde schulde be preved / and neuerthelese therwith by open knowynge of that grete myracle the feith of true beleuyng men schal be confermed and strengthed to the worschippe of oure loord god Jesu : that of his special

grace worchith fuche myracles and merveilles in that bleffid sacrament of his precious body in fpecial comfortynge of trewe lyueres and more feruent ftiryng to his loue.

¶ *Miraculum de corpore Christi per sanctum hugonem ostensum.*

¶ Also acordynge to the felfe purpos / I fynde writen in the longe lyfe of feint hughe / biffhop of lyncolne and the firfte monke of the ordre of charterhouse and priour of Wytteham / the whiche lyf wroot a chapleyn of his and monke of the felfe ordre / that herde and fawe that he wrote / and amonges othere in this manere fentence feieng: It befyl vppon a faterday the forfeide biffhope / feynt hughe / dwellynge atte a manere of his / clepid Bukedene / as he fong a melle of oure lady / aftir his comune custome in that day / there herde his melle with othere a devoute Clerk that was fent to hym by fpecial reuelacioun of god / wherof there is wreten a faire proceffe touchinge another matier the whiche we paffen ouer here. And as to oure purpos: what tyme it was comen to the fakerynge / as the Biffhop helde vp goddis body in forme of brede / there apperid to the fizt of the forfeide clerke / bytwene the preeftis holy hondis / oure loord god Jefu bodily in liknes of a paffyng fayre litel childe. Of the whiche fight he that faw it inwardly compuncted / as no wonder / and hyely ftired into hye deuocioun and feruent / contened all the tyme of that melle in fwete teris and devoute preyeris til it come to that place where the hooftē ſchulde be lyfte vp aboue the chalice and be departid in thre: at the whiche tyme he faw eft in the felf liknes the forfeide Jefu / goddes ſone of heuene / offerynge hym felf in ſacrifice to the fadir for mannis helthe and ſaluacioun. After the melle was ful endid the felf clerk / ſpekyng with

the holy Biffhop in previte / tolde hym firfte the reuela-
cioun bifore nemened / and aftir that faire vifion of goddis
body here declared. And therwith at the ende / with
fchedynge teres / in this manere concludynge feide thus :
I faw / my holy fadir / with myne vnworthy yen that
bleffid fight : the whiche it is no dowte but that 3e faw it
alfo moche more cleerly for lenger and nerre and more
worthily. And therwith bothe the biffhop and he / with
fwete teris / comunynge a grete while gooftely to gedere /
after the counfeil of the Biffhop and biddynge forto kepe
the forfeide vifion prevy / the clerk become a religious
man : and aftir holy lyvynge here went to bliffe euere-
laftyng. Amen.

¶ *Miraculum de corpore Christi per beatum Gregorium
expositum.*

¶ Touchynge the fecounde cause of myracles and
merveyles fchewid in this bleffid facrament of goddis
body / that is to feie forto conuerte hem that bene of
myfbeleue in to the newe byleue. Firft we reden in the
lyf of feynt Gregory / pope and worthi doctour / in this
manere fentence : There was a matrone of Rome / the
whiche euery foday offerid to feint Gregory certeyne
looves of breed wherof was made goddis body. And
vppon a day when feynt Gregory wolde haue comuned
the forfeide womman with oon of hem that was confecrate
and made goddis body / feyenge / after the comune vfe of
holy chirche / in thife manere wordes : The body of oure
lord Jefu crifte kepe the in to euere laftyng lyfe : fche
breft out in to a diffolute laughter / and than feint Gregory
withdrowe the facrament fro hire and kepte it in to the
ende of the melle : and after before the peple he askede
the matrone whi fhe lowh : and then fche feide : Bicaufe
that thou clepedeft goddis bodi the brede that I made

with myn handes. And than seynt Gregory fel down in to his preyers to God for the myfbeleue of the womman : and aftir that he rofe vp he fonde the forfeide facrament turned in to liknes of a fynger in flefthe and blood : wher thorgh the womman was fro her myfbileue turned in to trewe byleue. And fo after with the felf facrament / be preyere of seynt Gregory turned in to the liknes of brede as it was byfore / fche was comuned and more ftlyly fette in truthe and true byleue of this bleffid facrament : and alfo othere thorgh her / to the worfchippe of the hie gracious auctor and worchere here of / oure loord Jefu crift. Amen.

¶ To this felf purpos acordynge alfo I fynde wreten in the forfeide lyf of feint hughe : That vppon a tyme that seynt hughe goyng thoru; Fraunce was ynned for the tyme in a towne / that is cleped Joye / there come to hym the pariffhe preeft of the town / the whiche was an olde man and a reuerent in fight and clere / and wonder lene for grete penaunce doynge for his fynne / as it was fupposid and where of it foloweth after in proceffe / the whiche I take as in fchorte wordes to oure purpos : and the felfe preeft tolde of hym felf in this manere : When I was 3ong / he feide / and was made preeft but neyther 3eres nor maneres acordynge to that worthy degree / thorgh temptacioun and fteryng of the feend I fel in to a greet deedly fynne : in the whiche fynne I contened with oute contricioun and confeffioun / that is horryble to here : fo as I was pollute in body and foule / and gooftly blynd and feke in the feith / I vfed to fynge my melle boldely and dredde not to trete and receyue that worthi facrament of criftes precious flefthe and blode. And vppon a day / as I was at my melle in tyme of confecracioun / fel to my mynde the grete horrible fynne that I

hadde so longe tyme contened inne: and amonges othere wrecchid thouȝtis of my blynde herte / I thouȝt in this manere: Loord / whether that precious body in flesche and blood of my lord Jesu / that is clepid bryȝtnes of euerlastyng lyf / and that goostly mirrour of the godshede with oute wemme / is now made / treted / and receyued verreyly of me / so foule and abhomynable synner. And so hauyng in mynde sweche vnthriftly thouȝtis / when it come to the tyme of the fraccioun / and as the vse is I hadde broken the hooſte in two / anone fresche 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 / seyng al this / was al aſtonyed and abaschid and wel nere oute of my witte and / so as forloste the counsele of al resoun / alle that I helde in myne handes I lete falle downe in to the chalice. There was than to see / and ȝit now is / a wonderful myracle: that is to seyne wyne turned openly to mannis sight in to blood / and brede in to flesche / declaryng expressely the foorme and the soothnesse of that bleſsid sacrament. Furthmore / he feide / whan I fawe these manere of liknesse abyde stille / with oute anye turnynges or chaungynges / I durste no more touche hem / but priuely I hiled the chalice with the patene and the patene with the corporale. And after the messe was done and the peple away passede / I sette the chalice with the holy relyques / that ȝit in to this daye beeth contenede therynne / in a convenient place beſyde the awtere / with due reuerence to be kept. After this I went to the pope and made to hym myne confessioun: with sothfast tellyng of al the case byfore feide / and of al my synne. And after he hadde enioyned me penaunce and dewe fatiffaccioun / he assoillede me / and let me goo. And so aftir the myracle publischid and

knownen there comen fro dyuers contrees mykel folk to see tho preciouſe relikes : with grete reuerence magnyfieng oure loord Jefu / that alone wurcheth fuche hye merueyles.

¶ And than at the ende / the forſeide preeſt preyde the clerkes of feynt hughe / to the whiche he tolde all the forſeide tale / that they wolde alſo telle it to hym / ſo that he myzte be holpen as anentes god thoru; his holy prayers. And whanne they hadde ſo done / ſuppoſynge that he wolde with a grete deſire haue gone forto ſee the forſeide merueyles / he anſwerde in this manere ſentence that is worthely to be noted touchynge the feith of this holy ſacrament : Wele / he ſeide / in the name / lete hem haue to hem ſelf tho tokenes of her myſbileue. What is that to vs of theſe thinges : whether we / that euery day ſeen with the treweſt ynnere ſight of oure ſoule alle holy and fully this heuently ſacrifice / hauen in merueyle the partyculers ymages of this 3iſte of god / as who ſeith nay? But lette hym goo ſee tho litel ſmale porciouns therof with his bodily eyze / that ſeeth not alle the hole with his ynnere goſtely eyze. And whan he hadde thus ſeide / 3euyng his bleſſynge to the preoſt at his goyng / afterward he reprehended his meyne of here curioſite : and not only ſtabled hem in byleue / but alſo declared opynly that thoo thinges that oure feith techith vs ſchulde be vnderſtonde and holde more certeynly of trewe byleuyng men than thoo thinges that this erthely light by reſoun ſcheweth to bodily ſight. Thus oure loord of his ſpecial grace by opoun myracles and merueyles / ſchewed in this bleſſid ſacrament / draweth ſom folk out of here myſbyleue and ſtableth hem and ſtrengtheth in trewe bileue / as hit is now ſchewed in tweyne maneres.

¶ Touchynge the thridde cauſe of ſchewyng myracles ¶ Tercia

causa miraculorum in sacramento.

¶ Gregorius.

¶ De quodam a vinculis absoluto virtute sacre hostie.

and merveyles in this bleffid sacramento / that is to opyn preef of the grete vertu therof in delyueraunce of peynes and sauynge fro bodily meschief and goostly / Seint Gregory tellith in his dyaloges and also in a Omeleye vppon that gospel of luke *Si quis venit ad me / &c.* how there was not longe bifore his tyme a man taken by enemyes and lad in to fer contreyes / and there leyde in prifoun and sette in hard bondes longe tyme ⁊ and after many dayes his wyf / that herde na more of hym and fupposed that he had be dede / lette synge euery wyke ones a messe / and offred the sacred hooft for his soule ⁊ and also ofte as tho messes were so done for his foule / fo ofte tymes his fetres and bondes were loofed in that prifoun. For longe tyme after / whan he was delyuered out of prifoun and come home in to his owne contrey / he tolde his wyf with grete merueylle / how that certeyn dayes euery wyke his bondes were loofed and vndone. And his wyf / befily acountynge and notynge thoo self dayes / vnderstood wele and hadde knowleche that as ofte as sche lete offre the sacrede hooft for hym / fo ofte was he loofed and his bondes vndone. And thanne the forseide feynt Gregor concludith in this sentence : Wherefore / dere bretheren / herof in certeyn consideracioun taketh and gadreth in to your mynde of the sacrede hooft / that is offred of vs : how moche hit may in oure self vnbynde the goostly bonde of oure herte / sithen that hit offrede of oon man was of fo grete vertue that hit myghte loofe in another the bonde of his bodye. Wherefore moche oweth euery preest to loue forto synge his masse ofte fithes / and forto difpose hym therto by clene lyf and contricioun and confessioun.

¶ De quodam in mari sal.

¶ To the self purpos also the forseide feynt Gregor telleth in that book cleped *Dyalogus* / how vppon a tyme

whan a bischope was in the see toward Rome / and there came vppon hym so grete a tempest that he was in despeyre euere to scape and come to lande / the schipman 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 / sodenly with the self boote he was so cast amonges the wawes of the see that the bisshop sawe no more of hym. And afterward whan the bissoppes schippe after many periles was dryue to lande in a certeyne Ile / the thridde day he wente by the see side besily lokyng whether he myzte haue seyn of the bote or of the schipman byfore seide. But whan he myzte nouzt see of hem in any partie of the see / supposyng that the schipman was drowned and deed / hauyng greet sorwe for hym he lette fyng a masse and offre the helesfulle sacrifice of goddes body for the assoillyng 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 ioyfulle / he asked hym in what manere he myzte lyue so many dayes in so grete perile of the see. And he answerde and tolde how ofte sithes in the floodes of that tempeste he was cast vp and downe / now aboue the bote ful of water and now vnder : and at the laste / what for trauaylle and what for fastyng / whan he was so ouercome and nere dede that he wiste neyther forsothe whether he flepte or woke / sodeynly hym thouzt that one appered to hym in myddes of the see and 3af hym brede to ete : the whiche also sone as he hadde eten he toke strengthe : and sone after in a schippe that came therby he was taken and brouzt to lande saaf. And whan the bisshop hadde asked of hym and vnderstande the day in

uato virtute
sacre hoitie.

the whiche he hadde receyued the forfeide brede and was refreshed / than knewe he well that it was the self day in the whiche he lete the preest synge for hym and offred the sacred hooſte in the forfeide yle for his soule.

¶ Thus ſcheweth oure loord openly by myracles and merveyles the fouereigne vertu of this bleſſid ſacrament : and that not only in helpynge and ſauynge of men alyue / as it is now here byforefeide / but alſo / that is more to charge / in looſyng and vnbyndynge of ſoules hens paſſid out of the fyre and the peynes of purgatorie / as the ſelf ſeint Gregor telleth in the forfeide book pleynty of a monke that for the ſynne of proprete was in the peyne of purgatorie : and after that the ſacrede hoſte was offrede for hym thritty dayes / he was relefed and delyuered out of peyne. And alſo how another ſoule was delyuered out of peyne by vertu of that bleſſid ſacrament offred for it alle the dayes of a wyke.

¶ And here mowe we ſeen open preef of the paſſynge profite and vertu of ſpecial meſſes done and ſongen bothe for quyke and for dede. For as the ſelf ſeint Gregor ſeith / the holy ſacrede hoſte ſyngulerly and fouereignly helpeth to vnbynde oure ſoules fro ſynne / and moſt principally pleſeth the kyng of heuene and maketh hym ſawht to vs whanne he cometh to deme vs : ſo that it be offred with teris of compunccioun / and clanneſſe of herte. For he that in hym ſelf ryſynge fro deeth ſchal neuer dye : jit by this bleſſid hooſte in his myſterie ſuffreth oft for vs. For as ofte as we offren to hym the hooſte of his paſſioun / ſo ofte we maken newe to vs his paſſioun to oure vnbyndynge fro ſynne. Thus oure lorde Jeſu / fulle of mercye / and ſchewyng to vs fouereynly his endeles mercye in makynge and 3euynge of this moſt preciouſe gooftly mete of his bleſſid body / worcheth in dyuers maneres / as it is

feide / his merveyles and myracles openly schewed in this excellente sacrament and 3it 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 vppon 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 sacrament : and therefore they fele not the sothfast comfortable effecte of the merveyulous myracles byforefeide / neyther opoun nor pryue / touching this holy sacramente. Wherfore mychel folk is deceyued in that partie that rather 3euen credence to that a grete clerk techeth acordynge to kyndely refoun / than to that holy chirche techeth here of onely in byleue aboue refoun. For there may no man sonnere erre in byleue of the sacramentis of holy chirche / and specially in this hye wonderfulle sacrament of cristes 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 these laste dayes that bene / as hit semeth / nygh to the comynge of antecrist and his disciples : the whiche schulle principally fonde to destroye the trewe feith of his bleffid sacrament : and that by grete clergie of mannis cunnyng / and by merueyles and myracles worchyng / as feint Gregor in his morales vppon that word of Crist in the gospel / spekyng of antecrist and his disciples / feith in this sentence : There schole rise vp false cristen men and false prophetes / and thei schole schewe and worche grete signes and wondres : in to so

¶ Mor.
xxxij^o
et Job. xl^o.
¶ Surgent
pseudo-
christi et
pseudo-
prophete.

muche that they that beeth goddis chofen folk / if it may be / schole be broujt in to errour. Sothely / feith feint Gregor / now oure trewe martires worchene merueyles what tyme they suffren turmentis and peynes / but thanne / that is to feie at the comynge of antecrist his disciples / whanne they 3eue turmentis and peynes they schole also therwith worche merueyles. Lete vs thanne thinke and haue in mynde what temptacioun of mannis thoujt that schal be / whan the meke martir submytteth his body to tormentis / and neuertheles the tormentor byfore his eyzen worcheth myracles. Whos vertu schal than be so fadly grounded in byleue that ne he schal be meued in his thoujt what tyme he seeth that he that tormentith also therwith by signes and tokenes opunly schyneth? For thanne schal antecrist be hye in worfchippe by merueyles worchyng / and harde and fcharpe by cruelte of turmentyng.

¶ These ben the wordes of that holy doctour feint Gregor / and many mo / spekyng of the wonderful myght of antecrist and his disciples: 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 stant in the most excellent sacrament of cristes body / so antecrist and his disciples scholen principaly worche in to destruccioun first of the trewe byleue of this bleffid sacrament in the forseide tweyne maneres / that is to feie: by clergie and euydence of worldes kunnyng acordyng to naturel refoun / and by merueyles and myracles worchyng in false decepcioun. And of the firste manere worchyng / we haue seyn in oure dayes how the disciples of Antecrist / that ben cleped lollardes / hauen made moche diffencioun and diuifioun in holy chirche / and putte many men in to errour of this bleffid sacrament by

the false doctryne of her mayster: the whiche thorow his grete clergie and kunnyng of philosophie was deceyued in that he gaf more credence to the doctryne of Aristotil / that stant only in naturel refoun of man / than he dide to the doctryne of holy chirche and the trewe doctoures therof touchyng this precioufe sacrament. For Aristotel techeth / as kyndely refoun 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 substaunce of breed or wyne after her kynde. But the doctryne of holy chirche is: that in this bleffid 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 substaunce of breed and wyne that was byfore the consecracioun. And for as meche as this doctryne of holy chirche is azenst the principles of philosophie / that is naturel science: therefore the forseide maister of lollardes reprouede hit and scornede hit: and so he errede hym self and made many othere to erre touchyng the byleue of this holyest sacrament / the whiche 3eue more credence to hym for the opynyoun of his grete clergie / than to the trewe doctryne of holy chirche. And thus 3it in oure dayes hath antecrist wrou3t in the firste manere byforeseide by this false maister of lollardes / and many othere of his disciples / into destruccioun of trewe cristen byleue touchyng this bleffid sacrament of cristes body / and many other poyntis azenst holy chirche / with oute the secoude manere / that is to seie worching of merueyles and myracles. For and antecrist had in hem hadde so grete power that they hadde with here refouns also wrou3t merueyles and myracles / hit hadde be likly that holy chirche / and the trewe byleue specially of this bleffid

Y

sacrament / in grete partie hadde be destroyed for the
 vnstabilenes of the moſte partie of the peple : notwith-
 ſtandyng the grete merueyles and myracles / many and
 fele / that oure lord hath ſchewed here bifore in this holy
 ſacrament / as it is ſeide / to ſtrengthe vs and ſtable vs in
 trewe byleue that holy chirche hath tauꝝt vs thereof. In
 the whiche bileue by refoun we ſchulde be ſo ſadly ſette
 that after the ſentence of the apoſtle poule : Thogh ther
 cam down an aungel fro heuene and tauꝝte the contrarie /
 we ſcholde not ȝeue credence to hym / but holde hym as
 curſed. But ſooth it is that there may none trewe aungel
 teche the contrarye of the byleue of holy chirche : and
 therefore he that ſo dooth is the aungel 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 Jezu : and therefore they fele not the gooftly
 ſwetnes of this heuently mete of his precious body in the
 likyng mynde of his merueyles ſchewed in that bleſſid
 ſacrament. But we that thoruz grace ſtanden in trewe
 byleue / as holy chirche hath tauꝝt vs / of this ſouereyn
 holyeſt ſacrament / with gooftly likyng of ſoule haue we
 in mynde not only the merueyles and myracles wryten
 and preched of that holy ſacrament in dyuers maneres
 ſchewed / as it is bifore ſeide : but alſo confidre we how
 that oure loord Jezu of his vnſpekable goodneſſe ſchewed
 to mankynde / he ȝeueh hym ſelf to vs euery day bodily
 in that precious ſacrament / as in a concluſioun and moſt
 ſpecial mynde of all his bleſſid lyfe to ſouereigne confort
 and help of oure wrecchid lyfe : the whiche is fulle of
 temptaciouns and ouer ſette with manye enemyes. Where-
 fore hit is ſpedefull to vs contynuely to crye after help
 of the ſoueryn vertu of this bleſſid ſacrament by the
 wordes that holy chirche ſyngeth in the ympne of this

facrament / thus : O thou helesful hooste / that openest the dore of heuene / the batayles of oure enemyes oppresen and ouerfetten vs : wherfore zeue vs strengthe of withstandyng and bryng vs thi helpe to here ouercomynge / also to withstandyng of temptaciouns and ouercomynge of vices / to getyng of vertues and encrees of feruent affeccions in the loue of oure loord Jesu.

¶ O salutaris hostia, etc.

¶ As for a full ende of alle his bleffid lyf byfore writen / here foloweth a schort deuote preyer to hym / and his bleffid body in the sacrament of the awtere : the whiche oweth to be seide in presence of that holy sacrament at the masse with inward deuocioun.

HEyle / holyest body of oure lord Jesu crist / that art now sothfastly conteyned here in this most excellent sacramente ! I knowe leche the myne lord god with my mowth : I loue the with all my herte : and I desire the with all the ynward affeccion of my soule. I beseke the / swete Jesu / that thou vouche fauf of thyne souereyn goodnesse this day so benignely and graciously to visite my feke soule / desiryng to receyue the goostly / oure helesful sacrifice and welle of alle graces / that I may with gladnes fynde medicine and hele in body and soule by vertue of thi bleffid presence. Beholde not / lord Jesu / to myne wickednes and manyfolde negligences and myn grete vnkyndenesse / but rather to thyne souereyn mercy and endeles godenesse. Sothely thou art that holy lambe with oute wemme of synne / that this day art offred to the euerlastyng fader of heuene for the redempcion of all the world. O thou swetest manna / aungels mete ! O thou most likyng goostly drink / bryng in to my inward mowth that hony swete taste of thyne helesful presence. Kynde in me the feruour of thyne charite : quenche in

me all manere vices : schede into me the plente of vertues :
 encrese in me the giftes of grace : and zeue me hele of
 body and soule to thi plesynge. My god / I beseke the
 that thow wille 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
 worschipfulle sacrament / I beseke the that alle myne
 enemyes be putte away fro me by the strengthe of the /
 and alle my synnes forzeuen / and alle wickednesse be
 excluded by the blessid presence of the. Goode purpos /
 loord / thou zeue me : myne maneres thou correcte and
 amende : and alle myne werkes and dedes thou dispose
 in thy wille. My witte and vnderstandynge by the /
 fwete Jesu / be made here clere with a newe light of
 grace : myn affeccoun be enflawmed with fyre of thi
 loue / and myn hope confortd and strengthed with this
 blessid sacrament : so that my lyf here profite euer in
 amendement to bettir : and at the laste fro this wrecchid
 world with a blessid departynge that I may come with the
 to lyf euerlastynge. Jesu lorde by vertu and grace of thy
 lyf blessid with owte endyng. Amen. Amen. Amen.

EXPLICIT SPECULUM VITE CHRISTI COMPLETE.

☉ Jesu lorde thy blessid lyf helpe and conforte oure
 wrecchid lyf.

☉ Iste 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.
 Affectuosly, *affectionately*, 269.
 Azeynseye, *to gainsay, oppose*, 15.
 Algate, *always*, 20.
 Allone, *only*, 169.
 Alther, *of all*, 14.
 Altherhizest, *highest of all*, 28.
 Anemptes, *anent, 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.
 Arette, *to attribute or ascribe to*, 30, 104.
 Arte, *to constrain or cramp*, 239.
 Aseeth, *satisfaction, reparation*, 220.
 Askes, *ashes*, 298.
 Aspie, *to espy, look after, watch*, 76, 129.
 Assoille, *to absolve*, 180.
 Astonyed, *astomished, surprised*, 26.
 Attentely, *attentively*, 259.
 Auter, *altar*, 61.
 Avisement, *thought, consideration*, 30.
 Avoutrie, *adultery*, 41.
 Awmenere, *almoner*, 57.
B Anker, *a covering or rug for a bench or chair*, 98.

Bapteme, *baptism*, 54.
 Barme, *bosom*, 21.
 Bede, *to bid, ask*, 117.
 Benefice, *benefit*, 43, 55.
 Bigge, *to buy*, 58.
 Bihight, *promised*.
 Blabering, *speaking foolishly*, 217.
 Blowyng, *boasting*, 101.
 Boistous, *hard, harsh*, 106.
 Borde, *board, table*, 105.
 Bostousnesse, *roughness*, 133.
 Bourdyng, *jesting*, 173.
 Brent, *burnt*, 114.
 Brisour, *bruise*, 230.
 Brosure, *bruise*, 237.
 Bustous, *rough, hard*, 25, 69.
 Buxome, *obedient*, 28.
 Buxumnesse, *obedience*, 64.
 Byheste, *a promise*, 149.
 Byhizt, *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.
 Chese, *to choose*.
 Cheueteyn, *chieftain*, 103.
 Circumsided, *circumcised*.
 Circumspecte, *watchful*, 134.
 Clepen, *to call, name*.

- Clergially, *learnedly*, 128, 165.
 Clergie, *learning*, 320.
 Clippe, *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.
 Contenance, *content, satisfaction*, 63.
 Contrariete, *contrariness, opposition*, 108.
 Contrarious, *contrary*, 16.
 Corone, *a crown; to crown*, 35.
 Couenable, *proper, fitting*, 84.
 Couetise, *greed, cupidity*, 7.
 Cracche, *manger*, 46.
 Cure, *care, (spiritual) charge*, 103, 156.
 Curiosity, *daintiness, fineness*, 68, 69.
 Curious, *dainty, fine, rich*, 69.
 Customable, *customary, usual, regular*, 11.
 Customably, *according to custom, usually, commonly*, 101, 163, 180.
- D** Efaute, *defect; lack*, 105.
 Delices, *delights*, 272.
 Deme, *to judge*, 120.
 Demere, *a judge*, 93.
 Demynge, *judgement*, 164.
 Departe, *to divide, separate, part*, 12, 25.
 Derworthe, *dear, beloved*, 23.
 Derworthely, *dearly, lovingly*, 37.
 Despite, *injury*, 81.
 Despoyle, *to despoil, deprive*, 139.
 Deynte, *delicate*, 149.
 Deyntethe, *agreeableness*, 300.
 Dizte, *to prepare, make ready, to dress (food, etc.)*, 39, 96, 251.
- Discater, *to scatter*, 233.
 Disese, *to trouble*, 41.
 Disesy, *troublesome*, 37.
 Disparkle, *to disperse, scatter*, 273.
 Dobeler, *a platter or dish*, 199.
 Dome, *judgement*, 13, 163.
 Domesman, *a judge*, 82, 104.
 Drenche, *to drown*, 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.
 Este, *again*, 95.
 Eleuate, *exalted, raised*, 58.
 Elles, *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.
 Eyled (*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.
 Forleder, *leader*, 56.

Forthinke, *to repent*, 191.
 Forthy, *for this reason*, 59.
 Foundement, *foundation*, 82.
 Frote, *to rub*, 129.
 Fructuous, *fruitful, instructive*,
 100, 115.
 Fulfill, *to fill to the full*, 38.

GAn, *began*, 94.
 Gladed, *made glad*, 38, 63.
 Gloteny, *gluttony*, 132.
 Glottery, *gluttony*, 131.
 Gnarre, *a snare*, 137.
 Gouvernayle, *government, guidance*,
 159.
 Greuouste, *grievousness, heinous-
 ness*, 176.
 Ground, *foundation*, 34, 104.
 Grounde, *to establish, found*, 9,
 33.

Half, *halue, 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.
 Hize, *to raise or exalt*, 81.
 Hile, *to cover* (cf. Hele), 254.
 Hirdemen *herdsmen*, 54.
 Homely, *familiarly*, 120.
 Hope, *to think, believe, expect*, 75,
 82.
 Horribilite, *horribleness*, 178.
 Hospitale, *a hostelry*, 77.
 Hosterye, *a hostel*, 188.

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

JActaunce, *a boast*, 42.
 Jangelere, *a talker, wrangler*,
 27, 48.

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

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

MAgge (tales), *worthless (stories)*,
 208.
 Maundement, *command, command-
 ment*, 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.

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

NAmeliche, *chiefly, especially*,
 48.
 Nedy, *bound, obliged*, 60.
 Nemened, *mentioned*, 312.
 Nempned, *named*, 11, 100.
 Nere, *were not*, 209.
 Nerre, *nearer*, 91.
 Nese, *nose*, 47.
 Newly, *anew*, 251.
 Neyzhebore, *neighbour*, 161.
 Norisshe, *to nourish*, 132.
 Notability, *a notable thing*, 151.
 Nouzt, *not*, 41.
 Noye, *to annoy, harm*, 242.
 Noyous, *harmful, troublesome*, 49,
 65.
 Nygunrye, *niggardliness*, 187.
 Nyh(e), *nigh, near*, 46, 72.

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

PAie, *comfort, satisfaction*, 269.
 Paletike, *paralysed*, 116.
 Partyner, *partaker*, 278.
 Pasch, *paske, Passover*, 278-80.

Passyng, *surpassing, pre-eminent*,
 259.
 Pilche, *a coat or robe made of skin
 dressed with the hair*, 49.
 Pistle, *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.
 Priuete, *privacy; secret counsel*, 10,
 287.
 Proper, *(one's) own*.
 Properly, *properly*, 11.
 Puple, *people*, 55, 188.
 Pure, *very; mere*, 60, 66.
 Purveye, *to provide, supply*, 96.
 Pynefulle, *hard, painful*.
 Pytte, *a pool*, 126.

RAble, *to say rapidly, to gabble*,
 113.
 Rebelle, *rebellious*, 133.
 Recluse, *religious, monks or nuns*,
 92.
 Recluse, *shut up*, 42, 43.
 Reclusion, *the fact of being shut up*,
 43.
 Refete, *to refresh*, 309.
 Refourm, *to restore (peace)*, 121.
 Refreyn, *to restrain*, 94.
 Refute, *refuge*, 118.
 Rehete, *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.

SAd, *firm, serious*, 86.
 Sadly, *stedfastly, firmly*, 80, 272.
 Sakerynge, *consecration*, 311.
 Salue, *to salute, greet*, 97.
 Say, *saw*, 26.
 Schrewe, *an evil-liver, sinner*, 28.
 Schrifte, *confession*, 114.
 Schylde; God schylde! *God forbid!* 78.
 Schypherd, *shepherd*, 49.
 Scripture, *writing*, 8.
 Secretary, *an intimate friend*, 218.
 Sely, *holy, blessed; simple*, 75.
 Semblaunt, *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, *seizin, 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.
 Spere, *to fasten, close*, 257, 291.
 Spices, *species, kinds*, 132, 133.
 Spitouse, *despiteful*, 256.
 Sprang, *shed*, 50.
 Spreyne, *to sprinkle*, 265.
 Squeymous, *squeamish, fastidious*, 48.

Stable, *to establish, rest; to strengthen*, 11, 142, 272.
 Stede, *place; preference*, 101.
 Steke, *to close, shut*, 242.
 Stene, *a stone jar or pitcher*, 106.
 Step (a mistranslation of *L. vestigium, mark*), 281, 297.
 Steryng, *stirring, incentive, instigation*, 134, 313.
 Stie, *to ascend* (cf. *Upstije*), 269.
 Stoken, *closed, shut*, 26.
 Stonen, *stone*, 52.
 Stynte, *to cease*, 256.
 Subdyte, *subject*, 45.
 Sudarye, *a napkin*, 252.
 Sufferable, *liable to suffer*, 52.
 Sugette, *subject*, 45.
 Superflue, *superfluous*, 53.
 Suppoayle, *support*, 47.
 Sweuene, *a dream*, 183.
 Syhe, *saw*, 23.

TApite, *a carpet*, 57.
 Temerarie, *bold*, 93.
 Tente, *heed, attention*, 77.
 Tentinge, *purposing*, 159.
 Terme, *space or period of time*, 38.
 Terme, *limit*, 132.
 Termyne, *to determine, settle*, 17, 19.
 Thankes (her), *of their own will or desire*, 140.
 They, *though*, 98.
 Tother, *the other*, 125.
 Trauailous, *troublesome, difficult*, 65, 143.
 Trecchour, *a traitor*, 139.
 Tresorie, *a coffer*, 58.
 Trete, *a treatise*, 165.
 Triacle (*treacle*), *medicine*, 201.
 Trillynge, *shaking, twirling*, 112.
 Tristily, *trustfully, confidently*, 42, 149.
 Trone, *a throne*, 14.
 Trowed, *believed, supposed*, 100.
 Turblyng, *turmoil, noise*, 92.
 Turtle, *a dove*, 58.

Twynne, *to separate, part*, 252.
 Tyraunterie, *tyranny*, 161.

UNderfonge, *to take, receive*,
 62.

Unhiled, *uncovered*, 103.

Unkede, *uncouth, strange*, 120.

Unkouth, *unknown, strange*, 46, 68.

Unkunning, *ignorance*, 190.

Unmyzte, *weakness*, 135.

Unnethe(s), *scarcely*, 67, 75.

Unsely, *wicked, wretched*, 225.

Untrowynge, *misbelief*, 40.

Untyme, *wrong time*, 133.

Unwetynge, *unaware*.

Unwitte, *want of wit; folly*, 19.

Upstize, *to ascend*.

VIker, *representative, vicar*, 122.
 Vileynsly, *villainously*, 225.

WAke, *to watch*, 141.

Wakkerly, *watchful*, 224.

Wakyng, *watching, watch*, 143.

Wem(m)e, *blemish, mark*, 199, 262.

Wende, *supposed*, 74.

Werne, *to turn away, refuse*, 46.

Weryede, *worried, torn*, 114.

Wische, *wissh, washed*, 119.

Wiste, *knew*.

Withinforth, *within, inwardly*.

Withoutforth, *without, outwardly*.

Wodenes, *madness*, 41.

Wrizte, *a carpenter, wright*, 81.

YMpne, *a hymn*, 190.

Ynne, *to lodge*, 313.

3Ede, *went*.

3erde (*yard*), *a garden*, 218.

THE END

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