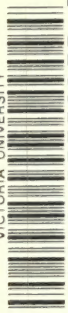


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☉ THE MIRROR OF THE BLESSED LYF OF JESU
CHRIST / A TRANSLATION OF THE LATIN WORK
ENTITLED MEDITATIONES VITÆ CHRISTI / ATTRI-
BUTED TO CARDINAL BONAVENTURA ☉ MADE
BEFORE THE YEAR 1410 BY NICHOLAS LOVE /
PRIOR OF THE CARTHUSIAN MONASTERY OF
MOUNT GRACE ☉ EDITED BY LAWRENCE
F. POWELL AND PRINTED AT OXFORD AT THE
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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, ð 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.

- ¶ 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 counfaile in heuene for the restorynge of man and his saluacioun. Cap^m. i^m.
- ¶ Of the manere of lyuyng 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 Josefph thou3te to leue priuely oure lady feynt Marie Cap^m. v^m.
- ¶ Of the Natiuitie of oure lorde Jefu Christe. 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 feynt Marie. Cap^m. ix^m.

The fecounde part for the Twesday.

- ¶ Of the fleyng of oure lorde Jefu in to Egipte. Cap^m. x^m.
- ¶ Of the turnyng a3eyne of oure lord Jefu fro Egipte. Cap^m. xj^m.
- ¶ How the childe Jefu lafte alone in Jerufalem. Cap^m. xij^m.

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

The thride part for the Wennesday.

- ¶ Of the fastyngē of oure lorde Jefu / and his temptaciouns in deferte Cap^m. xv^m.
- ¶ How oure lorde Jefu 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 Jefu in the hille Cap^m. xvij^m.
- ¶ Of the feruaunt of Centurio / and the sone of the litel kyngē heled of oure lorde Jefu Cap^m. xix^m.
- ¶ Of the Paletyke man let doun in his bedde by the houe helyngē / heled of oure lorde Jefu thoru 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 Jefu with the womman Samaritane at the pytte of water Cap^m. xxiiij^m.
- ¶ How the disciples of Jefu plukked the eres of corne / and eten hit for hunger on the sabbot day. Cap^m. xxiiij^m.

The fourte part for the Thurrefday.

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

- ¶ Of the fleyng of oure lorde Jefu whan the peple wolde haue made hym her kyng Cap^m. xxvij^m.
- ¶ Of the prayer of oure lorde Jefu in the hill ⁊ and hou after he came to his difciples Cap^m. xxvij^m.
- ¶ Hou the Pharifees and othere token occaſioun of ſclaundre of the wordes and dedes of Jefu.
Cap^m. xxvij^m.
- ¶ Of the ſpecial rewarde of oure lorde Jefu byhoten to alle thoo that forfaken the world for his loue.
Cap^m. xxix^m.
- ¶ Of the transfiguracioun of oure lorde Jefu in the hille.
Cap^m. xxx^m.
- ¶ Of the fike man heled at the water in Jeruſalem cleped probatica pifcina Cap^m. xxxij^m.
- ¶ Hou oure lorde Jefu caſte oute of the temple the biggis and the ſelleres aʒenſt goddis lawe.
Cap^m. xxxij^m.
- ¶ Of the refceyuyng of oure lorde Jefu by the tweyne fiſtres / Martha and Marie. And of the two manere of lyuyng / that ben actiſ and contemplatyf / in holy chirche Cap^m. xxxiiij^m.
- ¶ Of the reysyng of Lazare and othere tweyne dede bodies Cap^m. xxxiiij^m.
- ¶ How the Jewes token her counſaile and conſpired aʒenſt Jefu in to his deth Cap^m. xxxv^m.
- ¶ Hou oure lorde Jefu came aʒeyne to bethanye the Saterday bifore palm ſonday / and of the ſoper made to him there / and of tho thinges done therat.
Cap^m. xxxvj^m.
- ¶ Hou oure lorde Jefu come to Jeruſalem vppon palme ſonday Cap^m. xxxvij^m.

- ¶ What oure lorde Jefu didde from palm fonday in to the thorfday after next fewyng. Cap^m.xxxviiij^m.
- ¶ Of that worthy fopere that oure lorde Jefu made the nyzt bifore his paffioun / and of the noble circumſtaunces that befel therwith Cap^m.xxxix^m.

The fifte part for the Fridaie.

- ¶ Of the paffioun of oure lorde Jefu Crift : and firft of his prayer and takyng at matyne time. Cap^m.xl^m.
- ¶ Of the bryngyng of oure lorde Jefu bifore pilate at prime Cap^m.xli^m.
- ¶ How oure lorde Jefu was dampned to the deth of the croffe aboute tierce of the day Cap^m.xliij^m.
- ¶ Of the crucifieng of oure lorde Jefu at the fext houre. Cap^m.xliij^m.
- ¶ How oure lorde Jefu ſalde vp the ſpirit at none. Cap^m.xliiiij^m.
- ¶ Of tho thinges that byfel after the deth of oure lorde Jefu at after none Cap^m.xlv^m.
- ¶ Of the takyng doun of the croffe oure lordes body Jefu at euefong tyme Cap^m.xlvj^m.
- ¶ Of the burieng of oure lorde Jefu at complen tyme. Cap^m.xlvij^m.
- ¶ What was done of oure lady and othere after the burieng of Jefu Cap^m.xlviiij^m.

The fixte part for the Saturday.

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

The feuenthe part for the fonendaye.

- ☞ Of the glorious refurrexioun of oure lorde Jefu / and of the firfte apperynge of hym to his bliffed moder / as it may be refonably trowed Cap^m. l^m.
- ☞ How that Mawdeleyne and other maries come to the graue Cap^m. l^j^m.
- ☞ How oure lorde Jefu apperede after his refurrexioun to Mawdeleyne Cap^m. li^j^m.
- ☞ How oure lorde Jefu 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 Jefu to the fadres / and of here ioyful fonge Cap^m. l^v^m.
- ☞ How oure lorde Jefu apperede to the two difciples goynge toward the caftel of Emaws Cap^m. l^v^j^m.
- ☞ How oure lorde Jefu aperede to his apoftles and difciples that were reclufed for drede on the felf day of his refurrexioun Cap^m. l^vⁱ^j^m.
- ☞ How oure lorde Jefu apperede the viij day after to his difciples / Thomas prefente Cap^m. l^vⁱⁱ^j^m.
- ☞ How oure lorde Jefu aperede to the difciples in Galile. Cap^m. lix^m.
- ☞ How oure lorde Jefu apperede to the difciples at the fee tyberiadef Cap^m. lx^m.
- ☞ Of alle the apperynges of oure lorde Jefu in general. Cap^m. lx^j^m.
- ☞ Of the Afcencioun of oure lord Jefu Cap^m. lxⁱ^j^m.
- ☞ Of the fendynge down and comynge of the holy goft. Cap^m. lxⁱⁱ^j^m.
- ☞ Of that excellent and worthyef sacrament of Cristes bleffed body Cap^m. lxⁱⁱⁱ^j^m.

Attende lector huius libri prout sequitur in anglico scripti quod vbicunque in margine ponitur litera .N : verba sunt transfatoris siue compilatoris in anglico praeter illa que inferuntur in libro scripto / fecundum communem opinionem / a venerabili doctore Bonauentura 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 pacienciam / 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. Confiderynge 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 norissen 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 comforte vs in this hope spekith the apostil the wordes aforseide to this entent: scienge / 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 comforte of holy scriptures we haue hope / that is to faye of the lyf and blisse that is to come in an other world.

¶ Here to 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 thouzt. For there is no pride / but that it may be iheled thoruz the mekenes of goddis sone: there is no couetise / bot that it may be heled thoruz his pouerte: ne wraththe / but that it may be heled thoruz his pacience: nor malice / but that hit may be heled thoruz his charitie: and more ouer there is no synne or wicked-

¶ Augu-
stinus de
agone
chrittiano.

nesse / 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
 ʒaf hym self to vs in to enfample of good luyunge. Wher
 fore 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 tretrees of
 deuouʒt men ⁊ not onliche to clerkes in latyn / but also in
 english to lewed men and wommen and hem that ben of
 symple vnderstondynge. Among the whiche both writen
 deuout meditaciouns of cristes lyf / more pleyne in certeyn
 parties than is expressed in the gospelle of the foure
 euangelistes. And / as it is seide / the devout man and
 worthy clerk / Bonauenture / wroot hem to a religious wom
 man in latyn. The whiche scripture and wrytynge / for
 the fructuouse mater ther of sterynge specially to the loue
 of Jesu / and also for the pleyne sentence to comune vnder
 stondynge / semeth amonge othere fouereynly edifienge
 to symple creatures ⁊ the whiche as children hauen nede to
 be fedde with mylke of lyʒte doctrine / and not with sadde
 mete of grete clergie and of hiʒe contemplacioun. Wher
 fore / at the instaunce and the prayer of somme deuoute
 soules / to edificacioun of fuche men or wommen is this
 drawynge out of the forseide book of cristes lyf wryten in
 english / with more putte to in certeyn parties and also
 with drawynge of dyuerse auctoritees and materes as it
 semeth to the writere here of most spedeful and edifienge
 to hem that ben of symple vnderstondynge. To the whiche
 symple soules / as seint Bernard seith / contemplacioun of
 the manhede of criste is more lykyng / more spedeful / and
 more siker than is hiʒe contemplacioun of the godhede.
 And therefore to hem is principally to be sette in mynde

¶ Bernar
 dus ad
 fratres
 cartusien
 ses de
 monte dei.

the ymage of cristes incarnacioun / passioun / and refurrecc^o
 cioun: so that a fymple foule that kan not thenke bot
 bodies or bodily thinges mowe haue fomwhat accordynge
 vnto his affecc^ocioun wherwith he may fede and stire his deu^o
 cioun. Wherfore it is to vndirstonde at the bygynnyng
 as for a principal and general rule of dyuers ymagna^o
 ciouns 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 seie as deuoute ymaginaciouns
 and liknesses stiryngge fymple foules to the loue of god and
 desire of heuently thinges. For / as feint gregory seith /
 therefore is the kyngdom of heuene likened to erthely
 thinges: that by tho thinges that ben visibile / and that
 man kyndely knoweth / he be stired and rauysched to loue
 and desire gostly invisible thinges that he kyndely knoweth
 not. Also feint John seith / that alle tho thinges that Jesu
 dide ben not writen in the gospell. Wherfore we mowen
 to steryngge of deuocioun ymagine and thynke dyuerse
 wordes and dedes of hym and othere that we fynde not
 writen / so that it be not a^ozenst the byleue / as feynt gregor
 and other doctoures seyne: that holy writt may be expowned
 and vndirstonden in dyuers maneres and to dyuerse pur^o
 poses / so that it be not a^ozenst 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 feinge 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 fano
 intellectu
 huius
 libri.

¶ Gregor^o
 ius in ora
 tione.
 Simile est
 regnum
 celorum
 thesauro.

¶ Nota
 bene.

outen fynne / passyngc alle lyues of alle othere seyntes / 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.

¶ Bona-
uentura
incipit.

¶ Beata
Cecilia.

¶ Furthermore forto speke of the profitable mater of this book. The forsaide clerk bonauenture / spekyngc to the womman forsaide / in his proheme byginneth in this manere sentence. Among other vertues commendynges of the holy virgyne Cecile it is writen that sche bare alwey the gospell of crist hyd in hir breste : that may be vnderstonde that of the blessed lyf of oure lord Jesu crist writen in the gospell sche ches certeyne parties moste deuoute / in the whiche sche sette hir meditacioun and hir thouȝt nyȝt and day with a clene and hole herte. And whan sche had so fully al the manere of his lyf ouer gone / sche bygan aȝeyne : and so with a likyngc and swete tast goostly schewyngc 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 goftly exercises I leue that this is most necessarye and most profitable : and that may bryngc to the hijest degre of good lyuyngc / that stant specially in perfite despisyngc of the world / in pacience suffryngc of aduersitees / and in ences and in getyng of vertues. For sothely thou schalt neuere fynde where man may so perfyȝtly be tauȝt : First forto stable his herte aȝenst vanytees and disceyuable likynges of the world : also to strengthe hym amonge tribulaciouns and aduersitees : and furthermore to be kept fro vices and to getyngc of vertues / as in the blifed lyf of oure lord Jesu / the whiche was euere with oute de

¶ Nota tria
utilia ex
vita christi.

fauzte moſte perfyte. Firſt / I feie that beſy meditacioun and cuſtomable of the bleſſid lyf of Jeſu ſtableth the foule and the herte aʒenſt vanitees and deſceyuable likynges of the world. This is opounly ſchewed in the bleſſid virgyne Cecile / bifore nempned / whan ſche filled ſo fully hir herte of the lyf of Criſt / that vanytees of the world myzt 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 / ſeienge 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 ſecounde. Wherof han martires her ſtrengthe aʒenſt dyuerce tourmentis / bot / as feynt Bernard 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 peyne: where troweſt is than his foule 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 fele the hard yren and not mowe bere the peyne and the forwe / bot ſone faile and denye god. And not onliche martires / bot alſo confeſſours / virgynes / and alle that lyuen riʒtwiſly / deſpifynge the worlde in many tribulaciouns / infirmytees / and dedes of penaunce: bothe kepen pacience / and alſo more ouer therewith ben ioyful and glad in foule / as we mowe ſeen alday: and why ſo bot for her hertes ben more properly 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 22^o.

and doctrine of souereyn charite / of perfite pouerte / of profounde mekenes / of pacience and other vertues as in the blessed lyf of Jesu crist? Herfore seith 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 mirrour of temperaunce and alle othere vertues. Lo here grete comferte and goostly profyfte in deuoust 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 besily / likyngly / and abidyng : as theyh thou herdest hem with thy bodily eeres / or seie hem with thync eizen done : pyttyng away for the tyme and leuyng alle othere occupaciouns and besynesses.

¶ N.

¶ 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 fire 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 Englisse
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 fiue 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 sauacioun.

After the tyme that man was exiled oute of the
hise Citee of heuene by the ri3twis dome of all
my3ty god / fouereyne kyng thereof / for his
trefpas and his synne : and so wrecchedly lay
in prefoun / 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 specially and with more instaunce

¶ N. B.

whan the tyme of grace was comen. What tyme / as we mowen deuoutly ymagyne / alle that bleffid companye of aungels gedered to gidre with one wille and fouereyne deuocioun fellen down prostrate to fore the trone of almysty god / kyng of heuenc. And gabriel / to whom / as feint Bernard feith / was made fpecial reuelacioun of cristes incarnacioun / in her alther name feide in this manere: Almysty lord / it liked in youre hiȝe maieſte / of youre 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 bliffed place with vs / louyng 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 noȝt reſtored / but the priſoun of helle continuallye filled. Wherto / lorde / be they borne to ſo greet meſchief? For though it be done after youre riȝtwiſneſſe : neuertheleſſe / lord / it is now tyme of mercy. Haueth in mynde that ȝe made hem after youre owne likneſſe : and though her forme fadres folily and wrecchedly breken youre maundement or heſte : neuertheles youre mercye is aboue alle thinges. Wherfore 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 accordyng to the aungels prayer forſeide weren fauorable to mannis reſtorynge : but

¶ Ber-
nardus.¶ Pro-
positio
Gabrielis.

the tother tweyne sistres / sothefastnes and ri3twisnesse / a3
 3eyne seiden : als seint Bernard be deuou3t ymaginacioun
 maketh herof a faire processe and a long. But forto take
 therof schortly / 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 for3eten to doo mercye ? And
 this often and longe tyme they reherfeden. Thanne seide
 oure lorde : Lete clepe forth 3oure othere tweyne sustres /
 the whiche 3e seen redy a3enst 3ow / and lete vs here also
 what they wole seie herto.

¶ Ber-
 nardus
 in fermone
 de annun-
 ciatione.

¶ Num-
 quid in
 eternum
 proiciet
 deus.

¶ And whan they were cleped / and comen alle togidre /
 mercy bygan and seide in this wise : My fader of mercy /
 it was 3oure wille euere with outen ende amonge 3oure
 othere dou3tres / my sustres / to 3eue me that prerogatyf
 abouen alle 3oure werkes / that not onliche I schulde
 specially regne here with 3ow in heuene / bot also that the
 erthe schulde be replenyfched and filled with me to so
 mykel vertu that who so wolde trewely and bifely aske
 my help in any meschief or nede / he schulde with outen
 fayle fynde 3oure focour and helpe thor3 the mediacioun
 of me. But loo now / my dere fader / that worthy party of
 erthe and 3oure noble creature man / in his grete wrecched-
 nesse and meschief so longe tyme liggyng / cryeth con-
 tynuellyche and asketh after myn helpe : and now tyme
 is comen in the whiche but 3e helpe and faue hym I
 perisshe and lese my name.

¶ Miseri-
 cordia.

¶ Miseri-
 cordia
 eius super
 omnia
 opera eius.

¶ Miseri-
 cordia
 domini
 plena est
 terra.

¶ Here a3enst the other sifter / sothefastnesse / seide :
 And 3e knowen wele my fader / sothfast god / that I am
 the bygynnyng of 3oure wordes / and after 3e made man
 in so grete worthynesse / 3e wedded me to hym in that

¶ Veritas.

¶ Prin-
 cipium
 verborum
 tuorum /
 veritas.

condicioun that what tyme he breke ʒour 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 ʒoure enemye and myne / the fader of lesynge / witnessynge my sifstre riʒtwisnesse / I perifche and lese my name but he hath the dethe that he hath deserued.

¶ *Iusticia.*

¶ Thanne spake ryʒtwisnesse and seide : Riʒtwyfe lorde / my fader / thou hast ordeyned me gouernour of thy dome / lastynge with outen ende : and my sifstre truthe techer of thy lawe : and al though it so be that oure sifster mercye be stired of pitee and a gode ʒele for mannis fauacioun : neuertheles in that sche wolde faue hym that hath so greetly forfeget aʒenst ʒow and vs also with outen dewe satisfaccioun / sche wolde destroye vs bothe hir sifstren / that is to seie trewthe and riʒtwisnesse / and fordone oure name.

¶ *Iusticia tua / iusticia in eternum : et lex tua veritas.*

¶ *Pax.*

¶ Herwith the ferthe sustir / Pees / came forth / and first soberlly blamyng hir sustres for here contrarious wordes and her stryf / seide to hem thus : Knowe ʒe 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 noʒt femely / bot fully aʒenst kynde to be amonge vertues. Wherefore but ʒe cefe of stryf and be accorded / I moſte forsake ʒow and my fader also. Lo here a grete contrauerſy bitwix these foure dousters of oure lorde : and so grete refones that it was noʒt feyn how that in mannis fauacioun / mercy and sothfastnesse / pees and riʒtwisnesse / myʒt fully be kept and accorded.

¶ *In pace factus est locus eius.*

¶ *Pater dedit omne iudicium filio.*

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

in one godhede / that thise foure dou3tres schulde goo to hym / he to termyned this queſtioun and 3eue a dome thereon. And than the kyng / fouereyn wiſdom / 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 periſſheth and leſeth her name / but man haue the deth that he hath differued ⁊ and with her accordeth her fuſter ri3twiſneſſe : and on the othere ſide mercy ſeith / that ſche periſſheth and leſeth hir name / bot man haue mercy and be ſaued ⁊ and with her accordeth the ferthe fuſtre Pees. [Wherefore to accorde 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 fynne 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 fynne 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 wiſdam / aſſenteden 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 fou3te 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 fou3te fro heuene to the clowdes bynethen / whether there were eny creature that my3te perſourme it ⁊ and they weren alle vnable.

¶ Ri3twiſneſſe went doun to Erthe and fou3te 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
a3en vppe to hir fustres tellynge / that alle men had for=
feted and weren vnable: and there was non that my3te
do that good dede. Wherefore they weren alle full fory
and heuy that they my3te not fynde that one that they
desireden. Than seide pees: Wete 3e 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 3af the sentence
forfaide of mannis sauacioun. Wherefore preie we hym
that he wole helpe and fulfill it in dede. For to hym
speketh the prophete after in the foreseide psalme / faienge:
Lord / thou schalt faue man and bestes after thymykel mercy.
Bot thanne was a questioun amonge the fustres committed
to Refoun forto determyne which persone of thre / fader
and sone and holy goost / one god / schulde become man
and doo this merciful dede. Thanne seide refoun: That for
als mykel as the persone of the fader is properly dredeful
and my3ty: the persone of the sone al wyfe and witty: and
the persone of holy goft mošte benigne and goodly: the
secound persone semeth most conuenient as to the
fulle acorde of the forseide fustres to the skilful remedie
of man and to the mošte resonable victorie of the enemye.
For as anemptis the firste: 3if the persone of the fader
schulde doo this dede / for his drede and my3t mercy and
pees my3te 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
ri3twisnesse my3t drede of nou3t 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 thoru3 his fouereyn wit and

wisdome. Also it semeth most skilful remedye to man : for also mykel as he forfeted 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 a;en 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 fleiste and false wisdome : so he be ouercome and venquysshed by good fleiste and trewe wisdome. And whanne refoun 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 down alle the holy spirites of heuene and fouereynly thonkyng the holy trinite / the foure sustres afor seide weren kessid and made acorde. And so was fulfilled that the prophete dauid seide : Mercye and sothefastnesse metten louely to gidere : Ri;twifnes and pees hauen kiffed.

¶ Misericordia et veritas obuiauerunt sibi &c.

¶ And thus was termyned and ended the grete counseille in heuene for the restorynge of man and his fauacioun. ¶ The whiche proceffe schal be taken as in liknesse and oneliche as a manere of a parable and deuou;te ymagynacioun / stiryng man to loue god fouereynly for his grete mercye to man and his endeles godenesse : ¶ also / to honour and worschippe the bliffed aungelis of heuene for hir good wille to man and for his fauacioun makynge continuele besynesse : and also / to loue vertues and hate synne that brou;zt man to so grete wrecchednesse. And thus mykel and in this manere may be saide and thou;zt by deuou;zt 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.

¶ *Cam. 2^m.* ¶ Of the manere of luyunge 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 lyuede there in that tyme / we mowen knowe by the reuelaciouns made of hir to a deuou3t 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 thou3t what I my3t doo plesynge to god : so that he wolde vouche sauf to fende me his grace : and here with I was tau3t and I lerned the lawe of my lord god. In the whiche lawe / of alle the 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 my3t : the secound : Thou schalt loue thy nei3hebore 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 foule 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 nou3t in the soule / bot renneth out as water bot it so be that he hate his enemyes / that is to faie vices and fynnes. 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 mydny3t and

¶ *Nota tria precepta.*

¶ *Nota odium inimicorum.*

went forth byfore the auſter of the temple / and there with alfo grete defire and wille and affeccioun as I kowthe and myſte / I asked grace of all myſty god to kepe tho thre heſtes and alle othere biddyngeſ of the lawe ⁊ and ſo ſtondyng to fore the auſter I made vij peticiounſ to god / the whiche ben theſe. Firſt / I asked grace of all myſty god / thoruſ the whiche I myſt fulfill the heſte of loue / that is to ſay / forto loue hym with al my herte / &c. : the ſecounde / I asked that I myſt loue myn neigheboure after his wil and his likynge / and that he wolde make me to loue alle that he loueth : the thridde / that he wolde make me to hate and eſchewe alle thing that he hateth : the ferthe / I asked mekenes / paciencie / benignyte / and ſwetteneſſe / and alle othere vertues by the whiche I myſt be gracioſe and pleſynge to goddeſ ſiſte : the fiſte peticioun I made to god / that he wolde lete me ſe the tyme in the whiche that bleſſid mayden ſchulde be born that ſchulde conceiue and bere goddeſ ſone ⁊ and that he wolde kepe myne eyzen that I myſt ſee hire / myne eris that I myſt here hir ſpeke / my tunge that I myſt preiſe hir / myne hondes that I myſt ſerue hir with / my feete that I myſte goo to hir ſeruife and myne knees with the whiche I myſte honoure and worſchippe goddeſ ſone in hir barme. In the fixte peticioun I asked grace to be obeſiaunt to the biddyngeſ and the ordenaunceſ of the biſſhop of the temple. And in the ſeuente I prayde god to kepe all the peple to his ſeruife.

¶ And whan the forſeide womman / criſtes ſeruauant / had herd theſe wordes ſche ſeide aȝeyn : A / ſwete ladye / were not ȝe ful of grace and of alle vertues? And the bleſſed mayden marye anſwerde : 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 / douȝter / 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 my³te that was plesing to god: that is to fay outake the holy grace thoru³ the whiche I was halowed in my moder wombe. And furthermore oure lady feide: Wite thou wele in certeyne that there cometh none grace in to a mannis foule but by prayer and bodily affliccioun: and after that we haue zeuen to god tho thinges that we mowen / though they ben litel and fewe / than cometh he in to the foule / bryngyng with hym so grete and so hise giftes of grace that it semeth to the foule that sche failleth in her self and leseth mynde / and thenketh not that euere sche feide or dede eny thing plesyng to god / and than sche semeth in hir owne s³t more foule and more wrecched than sche was euere byfore.

¶ Nota bene.

¶ All this sentence is conteyned in the forscide reuelaciouns. Also seynt Jerome / wrytynge of hir lyfe / feide 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 bettre and bettre in the werk and in the loue of god. And so it byfel that sche was founden in wakyng the firste / in the wifdome 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 clenness^e most clene / and in all manere vertue

¶ Jeronimus.

moſt perſite. Sche was fad and invariable: fo ferforth that as ſche profited better and better / fo was there none that euere ſyhe or herde hir wrooth. Alle hir ſpeche 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 beſy aboute hir felawes that none of hem ſchulde trespace or ſynne in any word / and that none ſchulde lawhe diffolutely / and alſo that none of hem ſchulde offende other thoru; pryde or any wrong. And euere with oute faillynge ſche bleſſid god. And leſt perchaunce by eny gretynge or preyſynge ſche ſchulde be letted fro the louynges of god / what tyme eny man grette hir / ſche answered aȝen *Deo gracias* / that is to ſay / thonked be god: wherfore of hir ſprong firſt that what tyme holy men ben gret they ſeien aȝeyn *Deo gracias* / as ſche dide. Sche was fedde of the mete that ſche toke of the aungels hande: and that mete that ſche toke of the biſſhop of the temple ſche ȝaf to pore men. Euery day goddes aungelle ſpake with hir / and als he ſchulde to his derworthe fuſtre or moder / fo he ſerued and was obeifaunt to hir. Thus moche ſeith ſeynt Jerome of hir lyf. Furthermore in hir fourtenthe ȝere that bleſſed mayden marye was wedded to Joſeph by the reuelacioun of god: and thanne wente ſche home aȝen in to nazareth: als it is writen by proces in the ſtorie of hir natiuitie.

¶ Nota
deo
gracias.

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

¶ Luca
primo
capitulo.

¶ Cap^m. 3^m.

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

¶ Of the Incarnacioun of Jefu / and the feſte of the
annunciacioun ⁊ and of the gretynge *Aue maria.*

WHan the plente of tyme and of grace was
come in the whiche the hiȝe trinite ordeyned
to faue mankynde / that was dampned thoruȝ
the ſynne of Adam / for the grete charite
that he hadde to mankynde ſtiryng hym his grete mercy /
and alſo the prayer and the iſtaunce of alle the bleſſed
ſpirites of heuene ⁊ after that the bleſſed mayden marie /
wedde to Joſeph / 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 douȝter marye /
the ſpouſe of Joſeph / 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 foreȝete and
forȝeue the wrong that hath be done to me of hym here
byfore.

¶ Petrus
Rauenienſis.

¶ Now take hede and ymagyne of gooftly thing as it
were bodily / and thinke in thyn herte / as thou were preſent
in the ſiȝt 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 / vppon
his knees knelynge and with drede reuerently bowynge /
reſceyueth this meſſage of his lorde.

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

here prayeres or in here meditaciouns / perauenture redyng
 the prophecie of ysaie touchyng the Incarnacioun ⁊ and
 3it also swiftly as he flewh his lord was come byfore / and
 there he fonde alle the holy trinite comen or his messagere.
 For thou schalt vnderstonde that this blessed incarnacioun
 was the hi3e 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 nou3t in ymagyꝝ ¶ Nota.
 nacioun of god and of the holy trynyte / supposyng that
 thise thre persones / the fader / the sone / and the holy goost
 ben as thre erthely men that thou seeft with thy bodily
 e3e : the whiche ben thre dyuerse substaunces / eche de-
 parted fro other / so that none of hem is other. Nay / it
 is not so in this goostly substaunce of the holy trinite ⁊ for
 tho thre persones ben one substaunce and oon god / and
 3it is there none of thise persones othere : but this mayst
 thou no3t vnderstonde by mannis resoun ne conceyue with
 thy bodily witt. And therefore take here a general doctrine ¶ Nota
 in this matere now for all gate. What tyme thou hereft bene.
 or thynkest of the trynyte / or of the godhede / or of goostly
 creatures as aungeles and foules / the whiche thou maist nat
 see with thy bodily ey3e in her propre kynde / ne fele with
 thy bodily witt / studie not to ser 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 / lyuynge here in erthe. And therefore whan
 thou hereft 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 fle3che and blood of the blessed virgynne Marye /

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 maift thenke and vnderftonde that he is there in a more fpecial 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 meffage in thefe wordes : Heile / ful of grace / oure lord is with the ! Bleffed be thou in wommen and aboue alle wymmen !

¶ Nota bene.

¶ Marye than / herynge this meffage and this newe gretynge that fche neuere herde bifore / was afonyed and abaffhed / and no3t answered / but thou3t what this gretynge my3te be ⁊ fche was not abafched or diftourbled by any vicious or fynful diftourblynge / ne agafte of his prefence / for fche was wont to aungels prefence and the fi3t of hem ⁊ bot as the gofpel 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 fche fay hir felf commended and preifed fpecially of thre grete thinges ⁊ in that fche was perfy3tly meke / fche mofte nede be abaffhed in that hi3e gretynge ⁊ for fche was commended that fche was ful of grace / and that oure lord was with hir / and that fche was bleffid aboue alle wommen. And for alfo meche as the perfy3t meke may not here his preifynge with oute abaffhement and flame

fastnesse / therefore sche was abashed and astonyd 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 perfiztly meke han that properte that they rewarde not here owne vertues / but rather taken hede to her owne defauztes: wherthoru3 they mowen algate profizte vertuoufly / haldynge in hem self a grete vertue lytel and a litel defeaute grete. And so as wise and warre / as shamefast and dredful / sche hild hir pees and answered not.

¶ Here than myztest thou take enfaumple 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 a3en: 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 / byholdynge her semblaunt / and knowynge the cause of hir abaschement and drede / answered to hir thou3t and spake more homeliche / callynge hir by name and seide: Drede thou no3t marye / and be thou no3t abashed or aschamed of the preisyng that I haue grette the with: for so is the trewthe: and no3t 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 foucreynes / 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 bleffed peple.

¶ But here now furthermore what the aungel fpeketh in preifynge 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 worchyng / grete doctour in fothfaft preching / and grete conquerour in myztily the deuel ouercomynge : and fo worthely he fchal be cleded the fone of the altherhigheft 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 houle 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 fclaunders of fynne fro thy rewme / that is

my foule / so that thou mowe reigne thereynne as the oweth to doo : for couetise cometh and chalangeth his rewme in me : presumpcioun coueyteth to ben my lord : pride wole be my quene : lecherie seith / I wole reigne : detraccioun / envye / wrathe / and glotonye stryuen whiche of hem schal principally regne in me : and I / in as moche as I may / aseyntonde hem : bot thou my lord Jesu / destroye hem in thy vertu / and take thou thy rewme and thy kyngdome in me : for I haue none trewe kyng but the / my lord Jesu.

¶ And whan the aungel had tolde these condiciouns / and the worthynes of this bleffid child Jesu / to that meke mayden marie / that was chofen to his moder : than sche spak first to the aungel / not dredynge of his wordes or of her conceyvyng / nor knowynge / nor forsakinge the preisynges byfore seide of his gretynge / bot willynge to be certified more pleynly of that sche dredde moste / that was that sche schulde not lese hir maydenhode / asked of the aungel the manere of hir conceyuyng in thise wordes : How and in what manere schal this be done : sithen I knowe no man fleschely / and I haue made a vow to kepe me chaste to my lorde god with oute fayle / and I schal neuere dele with man fleschely ? And than the aungel anwerde and seide to hir : It schal be done by the worchyng of the holy goost / that schal listen in to the in a singlar manere : and thoru; his vertu / that is altherhigest / thou schalt conceyue / favyng thy maydenhode : and therefore that holy thing that schal be borne of the schal be named goddes sone : and in confort furthermore here of / loo ! Elizabeth / thy cofyne / that is olde and was bareyne / hath conceyued a childe now sixe monthes passed : for there schal no thing be impossible to god.

¶ Now take here good hede and haue in mynde how first all the holy trinityc is there abidyng a fynal anwere

and affent of his bleffid dou;ter marye / takyng hede and byholdyng lykyngliche hir fchamefaft femblaunt / hir fad maneres / and her wife wordes : and furthermore how alle the bleffid fpirites of heuene / and alle the rijtwis lyuyng men in erthe / and alle the chofen foules that weren that tyme in helle / as adam / abraham / dauid / and alle othere defireden hir affent : in the whiche ftood the fauacioun of all mankynde : and alfo how the aungel gabriel ftondyng with reuerence byfore his lady / enclynyng / and with mylde femblant abideth the aunfwere of his meffage. And on the tother fide take hede how mary ftondeth / fadly with drede and mekenes / in grete avifement / hauinge none pride ne veynglorie for alle the hize preifynge bifore feide : but tho fouereyn ;iftes of grace that fche hath herde ;euen to hir / that neuere weren ;euen to creature byfore / alle fche arette only to the grace of god. Lerne thou thenne by enfample of hir to be fchamefaft vertuoufly and meke : for with oute thefe two vertues maydenhode or virgynyte is litell worth. For as feint Bernard feith : Virgynyte is a faire vertue / but mekenes is a more neceffarie : for thou mayft be fauf with outen the firfte / but with oute that othere / that is mekenes / thou maift not. In fo moche that I dar hardely faie that with oute mekenes the virgynyte of marie had not ben pleyng to god : for bot marie had ben meke the holy goft had not refted vppon hir / feithe feynt bernarde. At the lafte / as the ende of the gofpel feith / the mylde mayden marye / whan fche had herd and wifly vnderftonden the aungels wordes / by good avifement ;af hir affent in this manere / as it is wrien in her reuelaciouns : fche kneled doun with fouereyn deuocioun / and holdyng vp bothe hir hondes / and liftyng vp hir eizen to heuen / feide thefe wordes : Loo here the handmayden and the feruaunt of my lorde : be it done to

¶ Bernardus.

me and fulfilled after thy worde. And so in thise meke and lowe wordes of marye at the ende thou haft 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 **¶** Bernardus. feith / mekenes is euere wont to be felawe with the grace of god : but this mekenes was not litel : for / as he feith / **¶** Nota. it is not moche to preise mekenes in abieccioun / but it is a grete vertue and felden feyn / mekenes in worfchippe.

¶ Also sone thenne as sche had zeuen hir answere and affented in the wordes forseide / anone with oute dwellynge goddis sone entred into hir wombe : and thoruz worchyng of the holy goost was made man in verray flesche and blood taken of hir body : and not as othere children / conceyed 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 wife and as myzty as he is now. And whan this was done / Gabriel / knelynge doun with oure lady / and sone aftir with hir risynge vp / toke curteifly his leue of hir with a deuouzt and lowe bowynge to the erthe : and so vanyfchyng away fro hir with a swift flijt 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 folempnyte. Afterward oure lady / fulfilled and enflawmed with the holy goft and in the loue of god more brennyng then sche was bifore / felyng that sche had conceyed

kneled down and thonked god of that grete ȝifte / mekeliche byfechyngē hym and deuoutliche preiengē 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 fulfillē hem and doo hem withoute defauȝte. And thus moche touchyngē the gospel and the proceſſe of the Incarnacioun of Jēſu 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 thonkyngē god ynwardely: for ſuche was neuere herde bifore. For this is the ſolempnite of all the holy trinite / fader / and ſone / and holy goſt / by whom this ſouereyn dede of the Incarnacioun was wrouȝt and fulfilled / as it is ſeide byfore. This alſo is a ſpecial feſte of oure lady ſeynt marye / the whiche as this day was choſen of the fader of heuene in to his dere douȝter: and of the ſone in to his mylde moder: and of the holy goſt in to his ſpecial ſpouſe. This day alſo is a ſpecial ſolempnyte of alle the bleſſed ſpirites of heuene: for this day was bygonne the reſtoringe of her companye and felawſchippe that felle down by fynne of lucifer. But ſouereynliche this day is an hiȝe feſte and a ſpecial ſolempnytee of al mankynde: for this day was mankynde ſoueraynliche worſchipped / in that it was oned and knetted to the godhede in criſt withoute departyngē. And this day bygan the hele and the redempcioun of mankynde / and the reconſilyngē to the fader of heuene. For in to this tyme god was wrooth to mankynde for the fynne and the trefpas of oure forme fadres: but fro this

tyme forth he maye no lenger be wrothe feynge his dere fone bycome man : and therfore is this day skilfully called the plente of tyme to man. And so this day ou3te 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 fette 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 losse that ioyful place of paradyse / and was dampned to deth with outen endyngge. But this day the secoude Adam / crist god and man / reformed this ymage in his Incarnacioun / and after / by vertu of the blessed fruyt of his body hangyngge on the tree of the crosse / restored man to blisse and lyf euerlastyngge. Also this day the firste womman / Eue / thoru3 pride assentyngge to the serpent / the deuel of helle / was cause of mannis dampnacioun. And this day the blessed mayden Marye / thoru3 mekenesse trowyng to the aungel Gabriel / was cause of mannis saluacioun. And so this day hath man mater of grete ioye and of grete forwe : firste of grete ioye for the fouereyne godenesse / worschippe / and grace of gode done to hym : and also of grete forwe for his grete synne and vnkyndnesse done to god a3eynward. And thus my3t 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 gretyngge of the aungel gabriel / wherwith we honouren and greten oure lady every 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 feiengge of that gretyngge / *Aue maria*. As I conceyue this gretyngge in manere as holy chirche hath ordeyned it to be

¶ Tercia
pars.

☩ Aue
Maria an-
nunciatio.

☩ Humili-
tas.

☩ Gratia
plena.
Natiuitas.

☩ Castitas.

☩ Deus
tecum.
Refurrec-
cio.

☩ Fides.

seide hath fyue parties: in the whiche mowen be vnder-
stande specially the fyue ioyes of oure lady / and in the
fyue ioyes / fyue vertues that sche had in hem foueraynly
about alle erthely creatures: the whiche ben mekenesse /
chastite / feith / hope / and charite. In the firste partie of
this gretynge that standeth in these two wordes / Heyle
marye / thow 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 by-
gynnyng 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 / skil-
fully 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 fouereynly the vertue of chastite and
of clenness: and therefore than was sche specially ful of
grace / in that that sche / clene mayden and moder / bare
with outen forwe 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 mysbileue / and despeyre that he was god: and therefore

the feith of holy chirche tho thre dayes flood al only in hir: so that in that tyme it myȝte 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 fiȝt of hir ſone Jeſu myȝtily to heuene vp ſtienge: in the whiche fiȝt the hope that ſche hadde in his godhede was fulliche ſtrengthened and confermed / ſeinge that othere wommen neuere did / whan that parte that he toke of hir in fleſche and blood was bodely thoruz myȝt of the godhede borne vp to heuene: and ſo hopynge with outen drede that ſche ſchulde ſolwe after. Wele than myȝt it be ſeide that tyme and now may to hir: Bleſſid be thou ſouereynly in wommen / ſeynge thi ſone Jeſu myȝtily 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 bliſſed ſone Jeſu / whan he toke hir vp with hym to bliſſe and there worſchipfully coroned hir quene of heuene euerlaſtinge. Than was hire deſire of loue fulfilled whan ſche was endeſſy 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 fiſthe partie of this gretynge / *Aue maria* / mowen be vnderſtonde the fyue ioyes of bliſſed marie / with fyue vertues that ſche had ſoueraynly in hem / as I haue now ſeide. The whiche greting after the comone vnderſtondyng may be thus ſeide in Engliſche tonge: Heyle marye / ful of grace / oure lord is with the. Bleſſid 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 ʒif 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 conceyunge : Ful of grace / as moder chaft 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 myʒtily vp styenge. And blessed be the fruyte of thi wombe / Jesu / in euere laftyng 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 forʒeide gretynge *Aue maria* &c. than was bifore writen to the Ankereffe as it fcheweth here. Chese he that lifte to rede or write this proceffe as hym femeth best / or in other better manere ʒif he kan / fo that be it one be it othere that the ende and the entent be to the worschippe 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 grounde of saluacioun of mankynde is conteyned in this gospel / as it is feide and thou haft herd bifore / with grete deuocioun and gooffly desire ouʒttest thou and euery cristen creature to here this gospel and worschippe therynne Jesu that fo bycome man for oure sake and his blessed moder marie / to whos worschippe and profite of thy soule and myn this fchorte tretys be writen. Amen.

¶ *Miffus*
eit.

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

After the proceffe of the Incarnacioun of Jefu bifore feide / the bliffed mayden marie hauynge in mynde the wordes of the aungele touchynge hir cofyne Elizabeth / fche purpofed to vifite hir forto thonke god with her / and alfo to mynyftre and to ferue hir : and fo with hir houfebonde and fpoufe / Jofeph / fche wente fro nazareth to hir houfe by fide Jerufalem / that is the fpace of fixty myle and fourtene or there aboute. Sche taried not and letted not for the longe and difefy way / but anone with hafte fche wente : for fche wolde not longe be feyen in the open amonge folk : and fo fche was not heuyed or charged by the conceyunge of hir fone as comounly beeth othere wymmen : for oure lord Jefu was not chargeant to his moder.

¶ Now take hede how this bleffed lady / quene of heuene and of erthe / gothe allone with hir fpoufe / and that not vppon horfe / bot on foote. Sche ledeth nojt with hir many kny3tes and barouns / ne grete companye of bouremaydens and damyfeles : but fothely there gooth with hir a wel better companye / and that is pouert / mekenes / and honefte fchamefaftnes / 3e and plente of alle vertues : and the befte of alle / that is oure lord god is with hir. Sche hath a grete and worfchipfull companye / bot not of the vanyte and pompe of the world.

¶ Nota humilitatem marie contra pompam faeculi.

¶ And what tyme fche come and entred in to the hous of 3akarie fche gret his wyf Elizabeth in this manere : Al heile / my dere fuffter / Elizabeth. And anone here with Elizabeth / glad and ioyful and liztened thoruz the holy gooft / rofe vp and clipped hir derworthely and tendirly / crienge for ioye and feienge thus : Bleffid be thou amonge wymmen / and bleffid be the fruyte of thy wombe ! And

wherfore / or / of what deferte is this byfalle me that the moder of my lord schulde come to me? And fo ferforth in the wordes of the gofpel. And fo what tyme that oure bleffid lady grette Elizabeth / John in his moder wombe was fulfilled with the holy gooft / and alfo his moder : and not firft the moder than the fone / bot the fone fulfilled / fillede the moder thoru; his defert in alfo moche as in hym was more fully the grace of the holy gooft : and firfte he felte and refceyued grace : for as fche felte the comynge and prefence of oure lady / fo he felte the comynge of oure lord : and therefore he withynneforth ioyed / and fche fpake 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 pronounfyng of hem is 3euen the holy gooft : for fche was fo fully replenyffhed with hym that thoru; her merites and desertes the fame holy goft alfo filled othere. Thanne to the wordes of Elizabeth / Marie anwerde and feide : My foule magnifieth our lord / and my fpirit is gladed and reioyfed in god my faueour / etc. And fo forth feieng and fulfillynge that Canticle of goftly ioyenge and louynge / that is *Magnificat* as it is conteyned in the gofpel. And whan fche had done they wenten to fitte to gidere : and oure ladye of hir fouereyn mekenes fette hir downe in the lower place at Elizabeth feete. But fche anone rifyng vp fuffred not / but toke hir vppe : and fo they feten down to gidre. And than asked oure lady of Elizabeth the manere of hir conceyunge : and fche a3eyn the manere of hir conceyunge : and fo they tolden either to othir gladdely the grete goodnesse of oure lord and loueden and worfchippeden god of either concepcioun. And fo in thonkyng god and goftly 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 ſche myȝte / mekely / reuerently and deuoutly / as a feruaunt / forȝetyngē that ſche was goddis modir and quene of al the worlde. A lord god / what houſe was that / or what chambre / and what bedde in the whiche 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 / ȝacharie and Joſeph. This was a bliffed companie of men and wymmen and of children.

¶ Nota humilitatem Marie.

¶ In this forſeide proceſſe of the viſitacioun of oure lady we haue enſauple that it is leueful and ofte ſpedefulle deuoute men and wymmen to viſite othere for edificacioun and gooftly recreacioun / and nameliche 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 magnifiengē 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. Forthermore 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 eizen ſadly vpon 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 loucly clipped and kiſſed him. And here mowe

¶ B.

we see the grete worthynes of this child: for there was neuere none othere byforn that hadde so worthy a berere. After in the viij day / as the lawe wolde / the child was circumcided / and nempned John by myracle of god / as the gospel telleth: and the mowthe and the tunge of the fader / zacharie / byfore closed for vntrowynge / was than opened: and so he prophecied feienge: Bleffid 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 fayen *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 bleffid the child John: and so wente home a;eyn to hir owne hous in Nazareth.

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

¶ *Nota
paupertas-
tem 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 posseffiounis 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 vertuoufe pouerte by enfaumple of hir: bleffid mote sche euere be. Amen.

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

WHat tyme that oure lady and Ioseph hir
spoufe dwelleden to gidre / and hir bleffid
sone Jesu day by day encreffed bodily in his
modir wombe. At the laste Ioseph / seyng
hir grete with childe / and byholdyng hir not ones bot
ofte fithes / was wonder fory and greetly deffourbled / made
hir heuy chere and turned away his eijen ofte fithe fro
hir / and as in a perplexite thouȝte what he myȝte best
doo. For on the tone side he fawh hir lyf so holy and no ¶ *N.*
tokene of fynne 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 feide of hym that is writen in the gospel to his
preisyng / that is to feie / that he was a rȝtwys man / that
schewede wele this dede of grete vertue. For sithen com
ounly avoutrie of the womman is to the man occasioun of ¶ *B.*
moſte schame / moſt forwe / and as a manere of wodeness :
neuwertheles he vertuouſly tempered hym self and wolde
nouȝt accuſen hir / nor venge hym self : but patiently
ſuffring that ſemyng 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 Ioseph 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 diſeſed 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 herewith oute grete difefe and tribulacioun what tyme that fche sawh hir houfbonde fo distourbled ⁊ and neuertheles fche fuffred and hilde hir pes mekely and kepte priue that grete ʒifte of god / and chefe rather to be holde as wickid / vicious / and vnworthy / than fche wolde make open that grete sacrament of god and to speke and telle thinges that myʒte feme to hir preifynge / bofte or iactaunce.

¶ But her with fche prayed god that he wolde fende remedye in this caas / and that he wolde / as it were his wille / putte away fro hir and fro hire houfbonde this tribulacioun and this difefe. And fo oure lord / that fuffreth and ordeyneth alle thinges for the beſte / to conforte of bothe ſent his aungel ⁊ the whiche appered to Joſeph in his flepe / and ſeide that he ſchulde not drede to take to hym marye his ſpouſe / bot triſtily and gladly dwelle with hir: for that that fche had conceyued was not by man / but by the worchyng of the holy gooſt. And fo after tribulacioun cam grete ioye and counfort. In the ſame manere it ſchulde falle with vs ʒif we kouthe wele kepe pacience in tyme of aduerſite. For oure lord god after tempeſt ſente ſoſte and mery wedir ⁊ and it is no dowte that he fuffreth none temptacioun falle to his choſen bot for her profiʒte. Than after this reuelacioun Joſeph aſked oure lady of this wonderful conceyuynge ⁊ and fche gladly tolde hym the ordre and the manere therof. And fo Joſeph dwelled and ſtood ioyfully with his bleſſed ſpouſe / marye ⁊ and with chaſte and trewe loue fo ſeruently loued hir that it may not be tolde ⁊ and beſily in alle thinges toke hede to hir: and oure lady aʒeynward triſtily dwelled with him: and fo in hir bothe pouerte they lyueden to gidre with grete goſtly merthe. Here with alſo oure lord Jeſu / as recluſe and ſloken in his moderes wombe the ſpace of

nine monthes in manere of othere children / patiently 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 sake encline vnto fo profoude mekenes! Miche ouzte we to defire and loue that vertue of mekenes: and 3if we wolde haue befily in mynde how that hi3e lord of fo grete maie3te fo myche lowed hym felfe / fchulde we neuere be lifted vp to veyne pryde and reputacioun of oure felf. For of this one benefice of fo longe recludioun for our sake / 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 / fpecially 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 fothely 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 fette as in a hi3e and ftronge toure of religioun / vnto the whiche the venemous arowes of this wicked world and diftourblynge tempeftes of that bitter fee 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. Alfo 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 noꝝt perfejty 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 inperfeccioun. Wherefore as the childe that is born byfore his kynde tyme is vnable to thryue : fo who fo wil ſchewe hym outwarde by worde or by dede holy and perfite or the tyme that he be perfejty growen and ſchapen in vertues withynneforth / he is vnable to ſtonde as a man in tyme of temptacioun by goſtly ſtrengthe and to profiꝝte 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 clenens of herte to oure lord Jefu / that for oure ſake wolde be ſo cloſed in the wombe of his bliffed moder marie. Also to ſtire vs to compaſſioun / and to ſuffre with Jefu penaunce and diſeſe in this worlde / we ſchulle confidere and haue in mynde that he was in conꝝtynuel 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 foucreynly / ſo vnworſchipped of ſynful men / and forſaken for mawmetrye and myſbileue : 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 myſbileue and deſtroye this dampꝝnacioun he ſuffred that deth and that paſſioun. And ſo ſchulde euery trewe louer of Jefu haue compaſſioun and be ynwardly forye / not only for the myſbyleue of Jewes and Saraꝝynes 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

¶ B.

goostly difese whan he knewe or feie a foule periffhe thoruz dedly fynne / than the losse of any worldely katel / or than his owne bodily deth. For that wole perfy3te charite. And so in this forseide proceffe we haue profitable doctryne and good enfaumple: first / in oure bleffid lord Jesu of penaunce suffrynge / of perfy3te charite / and trewe compassioun: also in his moder marie of profounde mekenes and pacience in tribulacioun: and in hir housbonde Joseph of vertuous ryztwisnesse a3enst false suspecioun.

¶ And 3if we wole wite why and wherto oure lady was wedde to Joseph / sithe he hadde no3t 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 chastite: 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 fugette to hym schulde be descryued: so that he my3te knowe the nombre 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 fo 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 ſpouſe / bliſſed 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 fo ledyng with hem an oxe and an aſſe / they wenten al that longe wey to gidere / as pore folk / hauynge no more worldely good bot tho tweyne beſtes. And what tyme they comen to Bethleem / for the grete multitude that was there in the ſame tyme for the ſelue cauſe / they myſte gete none herborwe in none houſe but in a comoun place / bytwix tweyne houſes / that was heled aboue men for to ſtonde ther fore the reyn and was icleped a dyuerſorie / they were neded to reſte ynne and abide all that tyme. In the whiche place Joſeph / that was a carpunter / made hem a cloſere and a cracche for her beſtes.

¶ Contem-
placio.

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

¶ But now furthermore to ſpeke of the bliſſed birthe of
Jefu ⁊ and of that clene and holy deliuerance of his dere
moder marye / as it is writen in party by reuelacioun of
oure lady made here of to a deuowte man. Whan tyme

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 down / 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 down 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.
Ioseph / alfo honourynge and worchippyng 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. Wherfore zif we wole
fele the trewe ioye and conforte of Jefu / we moſte 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 firſt comynge in to this worlde. For of

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

the firste / that is pouerte / feynt Bernarde in a fermoun of the Natiuite of oure lord / tellynge how he was born to comforte of mankynde / feith in this manere : Goddes sone comforteth his peple. Wolt thou knowe his peple ? That is of whom speketh Daud in the pfawter and feith : Lorde / to the is bylaste the pore puple. And he hym self feith in the gospel : Woo to 3ow riche men that hauen 3oure comferte here. For how schulde he comfort hem that hauen here her owne comferte ? Wherefore cristes innocens and childhode comforteth not iangeleres and grete spekernes : cristes wepynges and teris comforteth no3t dissolute lawsheres : his symple clothinge comforteth not hem that gone in proude clothynge : and his stable and cracche comforteth no3t hem that louen first fetes and worldes worfchippes. And also the aungels in cristes Natiuite apperynge to the wakyng scheephirdes conforten none othere but the pouere trauailloures : and to hem tellen they the ioye of newe list / and no3t to the riche men that hauen her comferte here.

¶ Ber-
nardus.

¶ 2^m. Ihu-
militas.

¶ Also as to the secounde : we mowen see at this birthe / bothe in crist and in his moder / perfy3t 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 perfy3tly in alle her dedes / and commenden it foueraynly to vs : wherefore be we aboute with al oure my3t to gete this vertue / knowynge that with outen 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
ferm. 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 feynt Bernard feith thus : Goddes sone whan 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 3it thowh there was
so 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 chofen : and who so techeth or biddeth othere
he is as a false deceyuere to be fledde and forsaken. Al
this feith seynt Bernard. And thus myche of these vertues
at this tyme.

¶ Nota
Bern.

¶ Goo we nowe furthermore to speke of the forseide
bleffid natiuite of crist. What tyme that oure lord was
so 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 list / peraunter gabriel that was
spécial messanger of this werk. And therwith al that
multitude of aungels token vp that newe joyful song /
feyenge / as the gospel telleth in thise wordes : Joye with
outen ende be aboue in althere hizest 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 ioyful
tydynges of her lordes bliffed birthe. Wherof al the court
of heuene / ioyeful and gladde more than tonge may telle
or herte thenke / makynge 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 bliffed

¶ Ad
Hebreos
primo.

moder. Herto accordynge speketh the apostle seynt poule in his pistle / ad hebreos primo / seyenge : That whan the fader of heuene brouzte 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 con- templacioun touchynge the proces of the bliffed natiuite of oure lord Jesu. And furthermore touchynge the solempnite and the worthynesse of this feste and this hiȝe day / we schullen haue in mynde that this day is borne the kyng of blis and the sone of almyȝty 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 iȝeide 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 ȝeuen to vs that is euene to the fader of heuene in his godhede. Also this day the sonne of riȝtwisnesse / that was first vnder cloude / sprang openly his bemes of mercy and the liȝt of his grace in alle the world. And so this day was feien that blessed newe fiȝt that neuere ere was feien in erthe / that is to saye god almyȝty 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 conceyued thoruz trewe byleue / that is to feie that god is

borne ⁊ and a mayde with oute forwe or blemyfchyng of hir maydenhede hath born a child / wherfore this day had fche that fecounde fouereyn ioye in felyng done in dede that fche ⁊af feithe to / ſpoken bifore and byhiȝt by the aungel at her conceyvyng. And fo to all mankynde this is a daye of grete ioye and a grete feſte / bothe of god all myȝty / and of his bliſſed moder marie / as it was feide bifore in the feſte of Incarnacioun : for alle the ſkilles that there were feide bygan there and here more pleynly fulfild ⁊ ioyne that to this and than it wil ſchewe pleynly. 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 doun 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 bliſſed 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 bidyng of the lawe. And ſo in this day tweyne grete thynges were done that we owen to haue deuoutly in mynde : the firſte is that the bleſſid name Jeſu / that was euere with oute bygynnyng ⁊ euen 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 ſay as faeoure. And this name reſonably is aboue alle names ⁊ for as the apoſtle Petre feith / there is none other name vnder heuene in the whiche we owen to

¶ Cam. vij^m.

¶ Primum.

¶ Bernardus
super Cant.
¶ Secundum.

be faued. Of the whiche name and the grete worthyneffe and vertue therof seynt Bernard speketh deuoutly by proceffe that schal be feide after. The secounde 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 forwe for the peynes and angwische that he suffred for vs. For as it is feide bifore / this day he sched his blood whan that / after the rit of the lawe / his tender flesch was kutte with a scharpe stonen knyfe: and so that song child Jesu kyndelyche wepte for the forwe that he felte there thoru; 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 / feynge hir wepe / putte his litel honde to hir face as he wolde that sche schulde not wepe: and sche a;eynward / ynwardely stired and hauinge compassioun of the forwe and the wepynge of hir dere sone / with kiffynge and spekyng conforred hym as sche myzte. For sche vnderstood wel by the Inspiracioun of the holy gost / that was in hir / the wille of hir sone / thowh he speke not to hir: and therefore sche feide: Dere sone / 3if thou wilt that I cese of wepynge / cese thou also of thy wepynge: for I may not bot I wepe / what

tyme that I see the wepe. And so thorow the compassioun of the moder the childe cefed of sobbynge and wepynge. And than his moder / wypyng his face and kyffynge hym and puttyng the pappe in his mouth / comforted hym in alle the maneres that sche myȝte : 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 suffieth seide 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 holdynge 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 hauynge mete and drinke and clothing / we schulde hold vs paid. This also gostly circumficioun nedeth to be in alle oure bodily wittes / as in feynge / herynge / touchinge / and othere : that is to seie / that we in alle these eschewe superfluyte and kepe skarſte / and namely in spekyng : for moche speche with oute frute is a grete vice and displeynge to god and man / and token of an vnstable and dissolute herte : as aȝcynward / filence 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.*

¶ Cam.
vijij^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 vnderstondynge 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 circumfided: that othere is of the remenaunte that weren not circumfided and were icleped gentiles. This day / that is to say the xiiij day fro the Natiuite / acountyng that self day / the bleffid child Jesu schewed hym as god and man specially to the kynges 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 refceyued and accepted of god to trewe byleue. For the day of his Natiuitie he appered and schewed hym specially to the Jewes in the persone of the hirde men: the whiche Jewes for the more parte refceyueth not goddes worde and byleue. But this day he schewed hym to the gentiles / of whom we comen that ben nowe his chofen 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 aftir complete: for in the bapteme ben foules wedded to crist / and the congregacioun of cristen foules is cleped holy chirche that by bapteme is

waschen and made cleane of the filthe of fynne 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 vnderstonen also the goostly bridale of holy chirche.

¶ The ferthe thing that byfel in that day is / as Bede ¶ Quar- scith / that in that same day a 3ere after oure lord Jesu tum. wrou3t that grete myracle fedyng 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 / consider- ynge so many grete benefices done to hir this day of hir goostly spouse 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 lizten down of the dromondes / that they riden vppon / byfore that fymple hous and manere of stable / in the whiche oure lord Jesu was borne. And than oure lady / herynge grete

noyse and fteryng of peple / anone toke hir fwete child in to hir barme. And they comynge in to that hous / also sone as they seien the child they kneled adoun and reuerently and deuoutly honoured hym as kyng and worschipped hym as god. Lord god / how grete and how fad was her feith and byleue that fuche a litell childe so fypilly clothed / founden with so pore a moder / in so abiecte a place / with oute companye / with oute meyny and with oute all worldely array / schulde be verray god and kyng and lord of al the world ⁊ and natheles they bileued sothfastly bothe two. This was a grete goodnes of oure lord / ordeynynge fuche forlederis and fuche bygynneris of oure bilcue ⁊ and so hit byhoued to be. Furthermore touchynge the proces ⁊ we mowe thynke how the kyniges / after the firste honourynge of the childe / speken with his moder / reuerently askynge of the condicions of hym / in what manere he was conceyued and born / and so of othere that thei desireden to knowe. And oure lady myldely answerynge / tolde hem of al as it nedeth : and they zeuenful credence and bilcue 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 / speket and answereth / faddely 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 vppon 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 Dauid witnessith : He was faire and louely in body byfore alle mennis fones.

¶ 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 vppon 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 peraunter the child / ful of wifdom / 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 treforie/
or elles bouthe therewith londes and rentes? Nay/ nay/ god
forbede! for sche that was a perfite louer of pouerte toke
none hede of fuche worldly goodes. But what? Sche /
louinge pouert / and vnderftondynge also hir bleffid fones
wille / not onliche thoru; his Inspiracioun techyng hir in
foule with ynne forth / bot also by signe fchewynge his
wille with outen forth that he loued not fuche riches /
perauntre turnynge away ofte fithes his face fro that golde
or fpittyng there vppon / with ynne a fewe dayes and
fchorte tyme sche ʒaf it al to pore men ⁊ for the keypyng
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 noʒt wherwith to bigge a lombe
forto offre for hir sone / but only bouʒte turtles / or dowfes /
of litel prys / that was the offryng of poore folk after the
lawe. And fo we mowe refonably bileue that the offryng
of the kynges was grete and riche / and that oure lady /
louynge pouert and ful of charite / ʒaf it in hafte to pore
men / as it is feide ⁊ fo that here is fchewed a grete
precony and worthy enfauple of pouert. Also ʒif we
take here goode hede we mowe fene open enfauple of
perfite mckenes ⁊ for there beth manye that holden hem
felf lowe and abiecte in her owne herte / and ben not
eleuate by pride as in her owne herte fiʒte / but neuer
theles they wolde not be feyn fuche in other mennis fiʒt /
nor mowen not fuffre to be despised or scorned of other ⁊
and also they wolde not that her vnworthines and her
defauʒtes were knowen of othere / lest they were despised

¶ Nota de
perfecta
humilitate.

or reprov'd of hem. But thus hadde noȝt this day that child Jefu / lorde of all othere ⁊ for he wolde that his lowenes and abiecioun were knowen and feen to his and to othere / and that not to fymple and fewe ⁊ but to grete and manye / that is to fay to kynges and lordes and her meyne / many and fele. And alfo that is more to wonder in fuche a caas and tyme ⁊ in the whiche by refoun it was moche to drede / that is to fay left the comynge fro fo fer and fyndynge hym that thei fouȝten / kyng of Jewes / and whom they troweden alle myȝty god / liggyng in fo fymple array and fo grete abiecioun / by that fymple fiȝt fuppoſynge hem difceyued and holdynge hem felf as fooles ſchulden gone away with oute deuocioun and bileue. But ¶ Nota.

not forthy the mayſter of mekenes and louer of fympilneſſe laſte not to fulfillle the perfeccioun therof / ȝeuyng to vs enſample that we ſchulde not go fro the grounde of trewe mekenes by colour of any ſemeliche profite or goode ⁊ but that we ſchulde lerne to wille ſorto apere and be feyn fymple and abiecte in the fiȝte of othere. That vertue of perfite mekenes he graunte vs thoruȝ his grace that fo wolde meke hym for oure ſake / oure bleſſed lord Jefu. Amen.

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

¶ Of the purificacion of oure lady ſeint Marie.

¶ Cam. 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 fymple herborwe with hir bliſſed ſone Jefu and her houfbonde / that holy olde man Joſeph / at the cracche patiently abidyng vnto

¶ Nota
contra
singulares.

the fourty day ordeyned by the lawe to hir purificacioun / as sचे were an other womman of the peple defoyled thorugh synne / and as the childe Jefu 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 worshipful 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 Jefu and Joseph / and toke the wey fro bethleem in to Jerusaleme / 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 blissed birthen the child Jefu 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 Jefu in to Jerusaleme / 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 therfore 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 rijtwys 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 sight 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 / lokinge vppon his moder / bowed toward hym in token that he wolde goo to hym: and fo the moder vnderftondyng the childes wille and therof wondryng toke hym to fymeon: and he with grete ioye and reuerence clippyng hym in his armes rofe vp / bliffyng god and feieng with glad fpirite: Lord / I thonke the: for now thou leteste thy feruaunte after thy word in pees: for why I haue feen with myn eizen thyn bliffed fone / oure faeoure. And afterward he prophecied of his paffioun and of the forwe therof / that fchulde as a fwerd perce and wounde the moder herte. Herwith alfo that worthy wydowe Anne / the prophetiffe / came to hem in to the temple / and / worfchippyng the child / fche prophecied alfo of hym and fpake of redempcioun that was to come by hym to mankynde. And the moder wonderyng of alle thefe wordes kepte hem by good entente pryuely in her herte. And than the child Jefu ftrecching his armes toward his moder was bytaken to hir azen. Afterward they 3eden in manere of proceffioun towarde the auter with the childe: the whiche proceffioun is represented this day in alle holy chirche with lijt born to goddis worfchippe. And than they wente in this manere: firfte / tho tweyne worfchipful olde men / Jofeph and fymeon / goon bifore / joyfully holdyng either other by the hondes and with grete myrthe fyingng and feieng: Lord god / we haue refceyued this day thy grete mercy in myddes of thy temple / and therefore after thy grete name / fo be thy louyng and thy worfchippe in to the fertheft ende of al the worlde. After hem foloweth the bliffed moder and mayden marye beryng the kyng of heuene / Jefu: and with hir on the one fide gothe

¶ *Sufcepi-
mus deus
mifericor-
diam tuam.*

the worfchipful wydewe Anne / with grete reuence and vnſpeakeable 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 reuence knelynge downe / offreth hir fwete 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 bidyng 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 endyng. 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 eyȝen deuoutely vnto heuene / holdyng 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 gifte that your litel child this day preſenteth vnto your hiſe maieſte of his ſymple pouerte. And therewith alſo the child Jeſu / puttyng his hondes to the briddes and liſtyng vp his eijen to heuene / ſpeke not / but ſchewed contenance of his offryng with the moder : and ſo thei leiden hem vppon the auſter. Now here takyng hede what they ben that thus offren / that is to ſaie the moder and the ſone : trowe we whether that offryng / thouſe it were litel / myghe be forſake? Nay / god for bedc. 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 bliſſed companye 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 bliſſed ſone and hir ſpouſe Joſeph toke the wey fro that citee of Jeruſalem homward into Nazareth. But by the weie ſhe viſited hir coſyn Elifabeth / deſiryng alſo to ſee John / hir ſone / that ſhe loued ſpecially. And what tyme they meten to gidre they maden grete ioye / and nameliche Elifabeth whan ſhe ſawe that bleſſid ſiſt of the childe Jeſu : by vertu of whome in his firſte concepcioun John in her wombe reioyſed / and ſhe alſo replenyſhed with the holy gooſt. Alſo the childre / Jeſu and John / when they weren brougt to gedere thei kiſſeden othere louely and with lawhyng chere and maden moche merthe to gidre : bot John / as vnderſtondyng 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 zit fel no reſte to hem as it ſchal ſchewe after.

¶ Now 3if we take good entent to the forscide proces / and hou longe tyme they haue leyne oute of her owne hous in so grete pouerte and sympleneffe / by resoun we schulde be stired to compassioun / and to lerne by enfaumple of hem mekenesse / pouerte / and buxumneffe : that weren openly schewed in her symple dwellynge / in her pore offrynge / and in the lawe kepynge. And furthermor as the worldly men maken bodely myrthe in this tyme of cristemafse / 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 blifed 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 liggyng at the cracche : hauynge therwith in mynde the mekenes / the pouerte / and the buxumneffe of hem / as it is seide : and louynge hem and kepyng hem vertuoufly in dede. Amen.

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

¶ Secunda pars.

¶ Ca^m. x^m.

¶ Incipit secunda pars pro die Martis.

¶ Of the fleyng 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 sle 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 feche 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 myȝte not be feien necligent in the keping of hym. Wherefore anone in that nyȝt thei token the wey toward Egipte. And so fled that grete lorde the pursute of his seruauant / 3e more propurly the deueles seruauant: trauaillynge with hym his ȝonge 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 iournes of a comune curroure: 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 Israell ladde oute of Egipte dwelleden xl ȝere. Lorde / hou did thei there of hir liflode? or where rested they and were herborwed in the nyȝtes? For in that wey fond they ful fildome eny house. Here ouȝte we to haue inwardly compaffioun 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 proceffe ȝif we take goode hede we mowe see many goode enfaumples and notable doctrines to vs. Firste / ȝif 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 aȝenward on that other side. And ȝif 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 ioye ⁊ and fone after he was circumcifed as a fymple fynful man with forwe. After / the kynges comynge to hym worfchipped hym fouereynly bothe in her perfones and in grete ʒiftes ⁊ and ʒit dwelled he ftille in that ftalle amonge beftes / in pouerte / wepinge as another child of fymple man. After that he was prefented in the temple with ioye / and grete thinges were prophecied and fpoken of hym / as of god almyʒty ⁊ and now he is beden of the aungel to fle fro herode in to Egipte / as he were a pure man with outen myʒt. And fo furthermore we mowe fynde in alle his lyf prosperite and aduerfite iʒmenged to gidre / to enfauple and techynge of vs ⁊ for he fente vs dyuers comfortes to lyfte vp oure hope that we falle not by despeire ⁊ and therewith he fent vs tribulacioun and difcomfort to kepe vs in mekenes / that thereby knowynge oure owne wrecchedneffe we ftande algate in his drede.

¶ Nota.

¶ Secundum. Nota, De humilitate.

¶ The fecoude leffoun that we mowe lerne in this forfide proceffe is touchynge the benefices and the fpecial comfortes of god / that he that feleth hem fpecially be not thereby cleuate in his owne fiʒt as holdynge hym more worthy than another that hath hem noʒt. And alfo he that feleth not fuche fpecial ʒiftes or comfortes be not therefore caft down by forwe or envie to hym that hath hem ⁊ for as we fee here the aungeles apperynge and fpekyng of the childe weren to Jofeph / and not to oure lady ⁊ and nathelefs ʒit was he moche laffe in meryte and more vnworthy than fche. Alfo here we mowe lerne that he that feleth fuche fpecial ʒiftes of god / though he haue hem not algate as he wolde and after his defire / that there thorugh he grucche noʒt / nor be not heuy by vnkyndenes aʒenft god ⁊ for not withftondynge that Jofeph was fo 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 suffreth his derlynges to be difesed here thoruz perfecuciouns and tribulaciouns ⁊ and that scheweth wele here in marye and Josefph. What tyme they knewen the child fouzte to be flayne ⁊ what myzt they here more forwefulle? For thouz it so were that thei knewen and wisten wele that he was goddes sone / neuertheles the sensualite and the refoun of hem myzte kyndely be destourbeled and meued to feie in this manere : Lord god / fader all myzty / what nede is it to thy blessed sone / that here is to flee / as thou myztest not defende hym fro his enemyes and kepe hym saaf here? And also her tribulacioun and difese was in so moche the more that hem byhoued to goo in to foo fer a londe that they knewe not / and that by hard weies and noyouse ⁊ sithen they were moche vndisposed to goynge and trauaillynge / oure lady for zouthen and tenderneffe / and Josefph for elde and febilneffe. And also the childe that they schulde bere and carie was vnnethe two monthes olde ⁊ and zit herewith they zeden in to that londe / in the whiche thei as pore and vnknowen had nozt to helpe hem self with. Alle thise difeses weren to hem mater of grete tribulacioun and affliccioun ⁊ and therefore / thou that suffrest here tribulacioun kepe thereynne pacience / and loke not to haue here of a pryuelege of hym that wolde not take hit hym self / ne zeue 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 myzte anone in a moment had destroyed his enemyes that purfued hym ⁊ zit wolde he not / but benignely and

¶ Tercium.
De tribulacione electorum.

¶ Nota.

¶ Quartum.
De benignitate erga inimicos.

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

¶ Nota.

In the same manere schulde we doo : that is to faie / not wilfully withstone and feke 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 proesse of the fleinge of Jesu with his moder and Joseph. Whan they comen to Egipt / anone at the firste entre alle the mawmettes of that londe fellen a downe / as it was prophced bifore by the pro-

¶ Chermo-
polus
lymopolus.

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

¶ Medita-
cio.

and straungeres / pore and nedy. Here mowe we deuouztly ymagyne and thenke of the manere of liuyng of hem in that vnkouth lōnd : and how oure lady wrouzt for hir liflode / that is to seie with nedele sewyng and spynnyng / 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 crandes and halpe in that he myzte / as a pore child / to hem schewyng in alle his dedes buxomeneffe / lowenes / and mekenes. And sithen hem byhoued to gete her lyflode in that manere with her trauaille / and perauenture 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 perfijte pouerte wolde nojt haue / thou3 thei my3te / 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 thou3 they worchen fuche curiositees that taken non hede to lēfen the tyme / ſche that was in that nede my3te not / nor wolde nojt / ſpende the tyme in veyne as manye done / nameliche in thiſe daies. For thiſe 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.

¶ Prima ratio.

¶ 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 thou3t beſily ⁊ alſo whan he worcheth nojt / 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.

¶ 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 fo 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 / fo ofte the maker and the vsere offendeth god.

¶ Sexta
racio et
fextum
malum.

¶ Wherefore men schulde eschewe to make fuche curiosites for zeuyngge 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 enfaumple 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

¶ Septi-
mum
malum
curiositatis.

curiosite. Also with alle othere harmes more ouer this is / that it is a token of a veyne and a lijt and an vnstable herte and foule. Wherefore he that wole liue in clenness

¶ Nota.

of conscience and withoute defoylyngge of his foule / hym byhoueth to absteyne hym bothe fro the makyngge and also fro the vsyngge of fuche veyne curiositees / and to flee therefro as fro a venemous serpent. Neuertheles by this

¶ Nota de
honestate.

forsaide reproof of curiosite we schulle not vnderstonde generally forbeden to make faire werkes and honeste apparaille : for that is leueful 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.

¶ Of the tornynge aʒen of oure lord Jefu fro Egipte. ¶ *Ca^m.xj^m.*
 Capitulum vndecimum.

AFter that herodes was dede / and vij ʒere weren
 at the ende / in the whiche oure lord Jefu had
 dwelled in Egipte / the aungel of oure lorde
 apered to Jofeph in his flepe / and bad that
 he ſchulde take the child and his moder and goo in to
 the londe of Ifrael: for they weren dede that fouʒten
 to fle the childe: and he anon rofe vp / and with the
 child and his moder / as the aungel bad / turned aʒen
 in to the lond of Ifrael. And whan he came there and
 herde that Archelaus / the ſone of herode / regned in that
 party that was cleped Judea he dredde and durſte not goo
 thider: but / as he was ofte biden of the aungel in his flepe /
 he went to the cuntre of galilee in to the citee of Nazareth.

¶ Here mowe we ſee in the comynge aʒeyn of Jefu / as
 it was ſeide in his goynge / drede and diſeſe menged with
 comforte and eſe. For what tyme thei / beynge in a ſtraunge
 londe / herde of the deth of her enemyes / and that thei
 ſchulde come aʒeyne in to her owne londe / no doute but
 that it was grete comforte and hope of ceſe: but takynge
 hede therwith to the hard trauaille 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 diſeſe. And alle to oure lore / as it is ſeide. Lorde
 Jefu / thou faire ʒonge childe that art lord and king of
 heuene and erthe / what diſeſe and what trauaille ſuffredſt
 thou for oure ſake / and how ſone thou bygan! Sothely
 wele ſpake the prophete in ʒoure perſone whan he ſeith thus:
 I am pore and in dyuerſe trauailes from my firſte ʒowthe. ¶ *Pauper
 ſum ego.*
 Swete Jefu / how ʒedeſt thou: or was caried al that longe
 and harde weie / and namely thoruʒ that horrible deſerte:

paffynge ouer the rede fec / and alfo the flode Jordan / in fo tender age ! For as it femeth / this azeine comynge is more trauailous and more noyous to the and to thy lederes than was thy firfte goinge : for why that tyme thou were fo litel that thou myzteft efilly be borne in armes : but now thou art elder and more woxen / as in the tyme of vij zere thou myzt not foo / and goo myche myzt thou nouzt for tendre age / and to ride art thou nouzt vfed. Sothely it femeth that al only this trauaile that we fpeken now of were fufficient vnto ful redempcioun for mankynde. Furthermore as to the proceffe of her wey : we mowe thenke that what tyme they comen toward the ende of that deferte there they founden John Baptifte / the whiche that tyme there hadde bygunne forto lyuen in deferte / penaunce doynge / thouz it fo were that he had no fynne penaunce worthy. For / as it is feide / that place of Jordane in the whiche John baptizid is that fame place wherby the children of Ifrael zeden drye fote whan they comen by that deferte oute of Egipte / and that nyhe that place in deferte John lyued in penaunce. Wherefore it is likly that Jefu and his moder founden hym there / and that they maden grete ioye and goftely myrthe comynge to gidre : and no wonder / for he was an excellent and a worthy childe fro his firfte birthe. He was the firfte heremyte and the biginning of religious lyuynge in the newe lawe : he was clene mayden and gretteft prechour after crift : he was a prophete and more than a prophete / and a precious and a glorious martir. Wherefore we deuoutly honourynge and worfchippinge hym / take we oure leue of hym at this tyme / and goo we forth with oure lord Jefu and his moder in the forfeide wey.

¶ Nota de
commendacione
Johannis
Baptistae.

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

where they weren specially refreshed and maden to gidre a grete and a likynge feste. And there Josef / herynge that Archelaus regned after his fader herode in the cuntre cleped Judea / by biddynge 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 richeffe of charite. Loo thus is the child Jesu broȝt home oute of Egipte. And than as we mowen thynke the sistres of oure lady and othere kynnes folk and frendes comen to hem / welcomynge hem home and visitynge hem / with presentis and ȝiftes / as it was nede to hem that founden of her owne bare houfholde. Also among othere we mowe specially haue in mynde that John euangeliste come with his moder / oure lady sifter / to visite and see Jesu / 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 xxxiij or litel more : and so at this ȝeyne comynge of Jesu / that was than vij ȝere olde / John was fyue ȝere olde. And as he was after / amonge othere chofen apostles and disciples / specially biloued of oure lord Jesu / so it is likly that in this tyme of her childehode he was more chere than othere / and as most special pley fere to Jesu. Fro this tyme vnto the xij ȝere of Jesu his age the gospel maketh none mynde of the childe Jesu. Neuertheles it is writen and seide that there is ȝit in that place a welle wherof the child Jesu fette ofte sithes water to his moder : for that meke lorde refused not to doo suche lowe seruices to his moder / and also sche had none other seruaut : alle her luyngge was in mekenes and pouerte to oure enfaumple forto solwe 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 Jofeph 3ede vnto Jerufalem for the feſte day / that laſted and contynued viij dayes / after the biddynge and the cuſtome of the lawe / he went alfo with hem ⁊ in that tender age / trauailynge 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 Naſareth / where oure lorde dwelled / was fro Jerufalem the ſpace of fixty myle and fourtene or there- aboute ⁊ and ſo bifel that his moder / oure lady / and Jofeph token dyuerſe weies homward / and what tyme they comen to gidre at euen where they had ſette to be herberwed oure lady feyng Jofeph 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 hauc

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 fely olde man Joſeph folowed hir algate wepyng. And what tyme they hadden longe fouȝte 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 comferte / 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 foule is now inne for hir ſone. Sche was neuere in fo 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 diſtoubled 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 yſeide / fory for ſche myȝte not fynde hir ſone / that nyȝt clofid 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 pleted 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 necligence : 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 aȝeyne : 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 aȝeyn 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 fouȝte thee to flee. But now whether any wikked man hath aſpied the? thy fader of heuene all myȝty 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 forȝeue me this necligence 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 ſuche wordes / as we mowe deuoutely ſuppoſe / al that nyȝt the moder cared and prayed for hir dere sone. After vppon the morwe erly / marie and Joſeph fouȝten hym by othere dyuers weies that ladden to Jeruſalem : and furthermore fouȝten hym beſily among her frendes and kynneſmen : but they myȝte not here of hym. Wherefore his moder was ſo fory that ſche myȝte in none manere be confortid. But the thridde day after / whan they comen in to Jeruſalem and fouȝten hym at the temple / there they founden him ſittyng amonge doctoures of lawe / heryng hem ententiſly / and aſkyng hem queſtiouns wiſely. And anon as oure lady had the ſiȝt 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 vnſpekeable ioye / clippyng hym

¶ Doctours
of the lawe.

in hir armes / and kyffynge hym ofte sithes / and haldynge hym in her barme / rested awhile with hym for tenderneffe til sche had taken spirite / and than sche spake to hym and feide: Dere sone / what hast thou done to vs in this manere? for loo / thy fader and I / with grete sorwe / haue fou3te the alle thise thre dayes. And than he / answeringe a3eyne / feide: And what cyled 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 feide his moder: Sone / wolt thou not gone home a3en with vs? And he mekely answerynge feide: I wole doo as 3e wole that I doo / and as it is plesynge to 3ow. And so was he fuget to hem / and went home a3eyne 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 perfiste 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 perfutely serue god schal not dwelle amonge his fleschely frendes and kynnesmen / bot he mooste leue hem and goo fro hem. In token where of the child Jesu lasse 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.

¶ Secun-
dum
Notabile.

founden there in that tyme. The fecoude is that he that ledeth goostly lyf wonder not moche / ne be not difcomforted ouere heuely / thou; he be fom tyme fo drie in foule / and as voyde of deuocioun as he were forfake of god. For this manere byfelle to goddes moder / as it is feide bifore. Wherefore be he not in despeire therby / bot besilich feche he Jesu in holy meditaciouns and gode werkes / and specially in deuoute prayeres / and he schal

¶ Tertium
Notabile.

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 feide 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 appecially nedefulle to religious folke to folowe by trewe obedience to her fouereynes : and also here we haue grete enfaumple of mekenes in oure lord Jesu / wherof we scholde trete more pleyncly in the chapitre that next foloweth.

¶ Nota
religiofe.

¶ Cam.
xij^m.

¶ What manere of leuyngc oure lord Jesu hadde / and what he didde fro his xij^e 3ere vnto the bygynnyngc of his xxx^{ti} 3ere.

FRo the tyme that oure lord Jesu was gone home to Nazareth with his parens / whan he was xij 3ere olde / as it is feide bifore / vnto his thrittythe 3ere we fynde not expressed in scripture autentike what he didde / or how he lyued : and that semeth ful wonderfulle. What schulle we than suppoze of hym in al this tyme? Whether he was in so mochel idel that he did nouzt / or wrozt nouzt thing that were worthy to be writen and spoken of? God schylde! And on the tother side / 3if he didde and wrouzt thing that were worthy to be

writen and fpoken / why is it not writen as othere dedes of hym bene? Sothely it femeth merueylous 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 foucreyne maistre / and came to teche vertues and schewe the trewe weie of euerlastynge 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 / schewynge hym self in that tyme as idel and vnkunynge and abiecte in the fist of men in manere as we schal seie aftir : not fully affermyng in this or othere that we mowe not openly proue by holy writt or doctryne appreved / bot deuoutely ymagynynge 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 companie 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 higeste and most worschipful 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 : comynge and goynge amonge men as he knewe not men. Alle that

¶ 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 fizt and the opinioun of men. But nowe whan he was of more age in to the tyme of his thrittythe 3ere he fchewed none dedes of commendacioun outward : wherefore men fskorned hym / and helde hym as an ydiote and an ydel man and a fole : and fo it was his wille to be holde as vnworthy and abiecte to the world for oure fauacioun / as the prophete fpeketh in his perfone thus : I am a worme and not a man : reprove of men and abieccioun of peple. But here mowe we fee that he in that abieccioun / as it were no3t doynge / didde a ful grete vertuoufe dede of worthy commendynge : and what was that ? Sothely that he made hym felf foule and abiecte in the fizt 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 hardeft degre of perfeccioun / the whiche of ful hert and trewe will / withoute feynynge / hath fo ouercome hym felf and maiftered the proude fterynge of the flefche that he willeth not to be in reputacioun of men : but couciteth fully to be defpifed and holde as foule / vnworthy / and abiecte. For this is more worthy and more to commende than a man to be paffyngly ftrong and a conquerour of citees and londes / as Salamon witneffith. Wherefore til we come to this degre of perfeccioun we fchulle holde oure felf as ful inperfite / and al that we done as nou3t to acounte. For fithen / in fothenesse / alle we bene but as vnworthy feruauntes what tyme that we done the goode that we oweth to doo / as god hym felf witneffith / til the tyme that we come to this degre of abieccioun and perfite reprove of oure felue we ben not fette fadly in truthe / bot rathere in vanitee : as the apoffil

¶ Nota bene.
De fumma humilitate in fui ipfius perfecta defpectione.

¶ Nota bene.

¶ Melior est paciens viro forti.

openly scheweth in thise wordes : Who so halte hym self in his owne reputacioun as ouzte worthy / fithen in sotheneffe 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 lifte vp hym self as ouzte / whan that hi3e lorde of maieste so meked 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 so hi3e thinges of the godhede / as the gospell telleth / and to worche myrales and wondres: 3et the Jewes sette nozt by hym / bot despised hym and skorned hym / scienge : 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 / makyng 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 biddyng 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 to: and also here after schal be schewed more and more into his harde deth / and more ouer affir his resurreccioun / and at his vpstiꝅenge to heuen / and 3it herto more ouer at the laste day of dome / whan he schal sitte in his maieste kyng and domesman of alle the worlde. 3it schal he schewe his fouereyn 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 feith 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 fouereyn vertue.

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

¶ Nota
modum
uiuendi
domini
Jesu cum
parentibus.

¶ But now to goo a3eyn to oure principal matere of the myrrour of the bleffid lyf of oure lorde Jesu. Byholde we there the maner of luyng of that blifed companye in pouerte and sympleness 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 doyng 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 / makyng the beddes and fuche othere charres gladly and lowely mynistryng : and so fulfillyng in dede that he seith of hym self in the gopell : 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 fymple 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 diffolute / but wordes of edificacioun / ful of wifdome and of the holy goost. And so as they weren fedde in body / they were moche better fed in soule. And than after fuche manere recreacioun in comune / they wenten to prayer by hem selfe in her clofettes. For as we mowe ymagyne thei had no grete hous / but a litel : in the whiche thei hadde thre feurynges / as it were thre smale chambres there specially to praye and to slepe. And so mowe we thynke hou oure lorde Jesu criste euery nyjt after prayer gothe to his bed lowely and mekely / schewyng in that and alle othere nedes of mankynde that he was verrey man / and hidyng his godhede fro the fende. A lorde Jesu / wele myjt thou be cleped hidde god / that woldest in alle this longe tyme thus trauaille / and putte to penaunce that moste innocent body for oure sake / whan the trauaile of one nyjt 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 myjty god with outen ende / that helpen alle men in her nede / and 3euen 3oure goodes

¶ Nota
exemplum
penitencie
in domino
Jesu.

to alle othere plentevoufly as euery condicioun and state asketh ⁊ 3e chees and referued to 3oure owne persone fo 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 chaftifyng 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.

¶ Nota
contra
carnales et
mundiales.

¶ Cam.
xiiij^m.

¶ Bona-
ventura.

¶ Pro-
cessus.

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

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 fone come azeyn to the. And therwith that fouereyn maister of mekenesse / knelynge down to his moder / asked lowely hir blesfyng. And sche also knelynge and clippyng him derworthly in her armes / with wepyng / feide thus: My blifed fone / as thou wilt goo now with thy fader bliffyng and myne / thenke on me and haue in mynde fone to come azeyne. And so reuerently takyng 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 baptizyd 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 takyng 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 / knyghtes and barouns / horses and harneifes / chariotes and fomeres / and alle 3oure seruautes and mynyftres 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 blisse 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 anentifshed 3oure self / takyng the manere of a seruaunt and not of a kyng:

¶ Bona-
ventura.
Meditacio
deuota et
notabilis.

¶ Aduena
et peregrini-
nus ego
sum sicut
omnes.

¶ Nota
contra
huius
mundi di-
lectores.

and so 3e haue made 3oure self as oon of vs / a pilgryme
and a straunger / as alle oure fadres weren. 3e bycome
a seruauant to make vs kynges ⁊ and for we schulde fikerly
come to 3oure rewme / 3e come 3oure felfe 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 coucite
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 felfe here as pilgrymes and
straungeres ⁊ therefore we fallen in alle these folies and
mescheues. And so we veyne mennis fones louen and halden
alle day thinges that ben veyne and false for thoo that ben
goode and trewe / and thoo that ben temporele and euere
faylynge for thoo that beeth heuenly and euerlastyng.
Trewely / goode lorde / 3if we desireden with a fad wille
to 3oure rewme / and oure comfort were in heuenly thinges /
and also therwith 3if we ynwardly thouzten and knewen
oure self here as pilgrymes and straungeres we schulde
fone 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 nojt alle thife 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 baptisyng synful men / and
moche peple that was comen thider to here his predica-
cioun ⁊ 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 : seie not this now / and bywreye me not / or make me not known ⁊ 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 glose that mekenes hath thre degrees. The firste degree is : a man to be fugett and lowed to his fouereyne / and not preferred or heijed 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.

¶ And than whan John sawh oure lordes wille that moſte nede be doo / he didde as he badde and baptizid hym there. Now take we here gode hede how that hije 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 foules specially ⁊ for in the feithe of oure bapteme we ben wedded to oure lord Jesu criste. Wherefore this is a grete feste and a werk of grete profite and excellence ⁊ for in

¶ Nota
tres gradus
humilitatis.

this worthy werk all the holy trinite was opounely fchewed in a finguler manere.

¶ Nota bene Ber= nardus.

¶ Whan the holy goost come downe in the liknes of a dowfe and rested vppon hym / and the vois of the fader seide: 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 wifdome 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 cleded and also to be supposed and holden a wry3tes sone / that is to seie Joseph? For / as luke in his gosPELL witnesseth / 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 sothely 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 lijst 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 sotheneffe 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

¶ Ber= nardus.

¶ Nota contra prae= sumtuos.

that thing that he tauȝte after by worde / nowe he ſpake by enfaumple : 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 Jefu mekely hilde his pees in to this tyme / for oure doctrine to fle preſumpcioun and kepe perfiȝte mekenes. The which vertue ȝit here in his bapteme he ſchewed more growen than it was byfore : by ſouereyne lowneſſe 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 baptiſed hem : and oure lord Jefu cam among hem / and in her fiȝt was baptiſed as one of hem. And that was a ſouereyn 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 therfore laſte not he that was maiſtre of mekenes to meke hym ſelf in alle manere of lowneſſe to oure doctryne and enfaumple / ſchewyng him ſelf thing that he was not in to deſpite and abiectioun 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 preiſed

¶ De
humilitate.

¶ Contra
ſuperbiam.

that gladly we schewen and maken knowe. But oure defaustes 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 profite 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 witteneffe 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.

¶ Explicit pars secunda et contemplacio pro die martis.

¶ Incipit pars tercia et contemplacio pro die mercurij.

¶ *Cam. xviii.* ¶ 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 forty dayes

and fourty nyȝtes / noȝt etynge or drynkyngē ⁊ and / as the euangeliste Marke telleth / his dwellyngē was there with beestes. Now ȝeue we here good entente to oure lord Jefu specially and to his dedes ⁊ for here he techeth vs and ȝeueth vs enfaumple of many grete vertues: as in that that he is here solitarie / and fasteth / and prayeth / and waketh / and lieth and flepeth vppon the erthe / and mekely is conuerfaunt 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 faie / 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 fouerely 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 / paciēce / 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 ⁊ 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 deserue to see god / as crist hym self witteneffeth in the gospel / seieng thus: Blissed 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 professum de iij^{or}.

¶ Puritas cordis.

¶ Bernardus.

¶ Primum: Oratio.

¶ Secun-
dum et
tercium.

¶ Jciu-
nium et
afflictio
corporis.

¶ Nota de
folitudine.

¶ Nota
bene.

fore it byhoueth that there be therewith fastyng and bodely penaunce: and that with discrecioun / for bodily penaunce with oute discrecioun letteth alle goode werkes. Also for the kepyng and fulfillyng 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 ful harde escape 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 goftly to oure lord Jesu crist / and coueytest in clennes of herte to see god / by enfaumple of hym goo into solitarie place: and in also moche as thou maist / sauynge thyn estate / fle the companye of fleschely 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 fouzten 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 fleynge / as seint Bernard feith / is more vertuously in soule than in body: that is to faie / 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 feith the same feynte: Thou that art among many bodily / thou

maist be folitarie and alone gostly zif thou will not and loue not these worldely thinges that the comunalte loueth : and also zif thou despise and forsake tho thinges that alle men comounly desiren and taken : also zif thou flee stryues and debates : and zif thou fele not with forwe thyn owne harmes / and haue not in mynde wronges done to the forto be avenged. And elles / thouz 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 / zif thou wilt be truly folitarie in spirite : that is that thou be nozt a besy and curious fercher of othere mennis conuersacioun / or elles a presumptuouse and temerarie demere of othere men. This is seynt Bernardes sentence of folitarie beyng : by the whiche we mowe vnderstonde that bodily folitude suffifeth not with oute gostly : but for to haue the gostly the bodily helpeth ful moche / puttynge away occasioun with outeforth that myzte 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 myzte 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 conuersacioun in deserte was among bestes / we haue enfaumple forto lyue **¶** Nota. fymplely and bere vs lowely in what manere congregacioun we ben : and there with to bere patiently and suffre also hem that semen to vs as vnrefonable and bestial in maneres and in lyuyng. And thus hauyng in mynde the manere of leuyng of oure lorde Jesu crist in deserte so in penaunce tho xl dayes / euery cristen soule ouzte ofte tyme visite hym there by deuoute compaffioun / and specially in that tyme bygynnyng at the Epiphanie / whan he was baptised / in to

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

¶ De temptacione domini.

¶ But now furthermore as to his temptacion. When the xl dayes of his fastyng were complete / oure lorde Jesu hungred: and anon that false temptour / the fende / that was besy 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 stonnes 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 temptacion 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 enfaumple of oure lorde Jesu to withstonde the 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. Wherefore 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 gospell / that bot glotonye be first refreynd / man trauailleth in veyn azenst othere vices.

¶ Prima temptacio: De gula.

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

¶ 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 seeng that he schewed no thing of the godhede / and supposyng 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 reproued and fully venquysched and ouercome / as dyuerse doctoures tellen that expownen more pleyuely 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.

¶ 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 fithes tempted ⁊ for not only he was tempted in thise thre tymes / but also / as Bernard seithe / 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.

¶ 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 etyng allone and the aungelles aboute hym ⁊ and thynke we deuoutly be ymaginacioun tho thinges that folowen here after / for thei ben ful faire and fliringe to deuocioun. And so firste we mowe aske what manere of mete it was that the aungeles serued hym

¶ Tercia temptacio : De auaricia.

¶ Nota de temptacione sufferenda.

¶ Ad hebreos quarto.

¶ Meditacio deuota.

of after that longe faste. Here of speketh not holy writt : wherfore we mowe here ymagyne by refoun 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 wrieten that in his owne prefence 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 vppon the welle / spekyng with a womman Samaritane / we reden not that he made mete forto etc / 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 dwellynge 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 aꝛeyne. And so in that manere leten vs ymagyne here and with goſtly merthe / as it were / rehetynge oure lord Jefu at this mete ⁊ and alſo hauynge in mynde ſpecially his dere moder / thynke we deuoutely in this manere. What tyme Sathanas was reprod as a falſe temptour and ouꝛterly dryuen away / holy aungeles in grete multitude comen to oure lorde Jefu after his victorie / and fallynge down to the erthe deuoutely honoured him and ſalued hym as her lorde and almyꝛty god ⁊ and oure lorde benignely and ſwetely toke hem vp and enclynynge to hem with his hede / as it were knowelechyng him ſelf verray man / and in that ſomewhat laſſe and lowed fro aungelles. And then ſpeken the angeles and ſeiden thus: Oure worthy lorde / ꝛe haue longe faſted and it is nowe tyme to ete ⁊ what is ꝛour wille that we ordeyne for ꝛow? And than he ſeide: 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 diꝛtinge. And anone tweyne of hem goynge forthe ſodeynely 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 brouꝛten to Jefu / and perauenture therewith a fewe ſmale fiſches that oure ladye hadde ordeyned then / as god wolde ⁊ and ſo therewith the aungels comynge ſpradden the towaile vppon the grounde and leiden brede theron / and myldely ſtoden and ſeiden graces with oure lord Jefu / abidyng his bliſſynge and til he was ſette.

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

¶ Medita-
cio deuota.

¶ Vide
reclufe and
folitarie.

allone / as with oute mannis felawfchippe / the manere of this mete and how lowely oure lord Jefu fitteth downe to his mete on the bare grounde / for there had he neither banker ne kufchyne. And take hede how curteyfely and how foburly he taketh his mete ⁊ not withftondyng his hunger after his longe fafte. The aungeles ferued hym as her lorde / perauntre one of brede / another of wyne / another diſte fiſches / ſome ſongen in the ſtede of mynſtralcie that ſwete ſong of heuene ⁊ and ſo they reheteden and confortd her lorde / as it longed to hem / with myche ioye menged with compaſſioun. This ſelaufchip haſt thou / thouſ thou ſee hem nouȝt / whan thou eſteſt allone in thy felle / ȝif 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 / thouſ we be allone / as they we ſeiȝen bodily tho bleſſed aungelles that ben preſent goſtly. And here with hauynge ynward compaſſioun of oure lorde Jefu / and byholdyng in mynde hym that is almyȝty god / foucreyn lord and makere of all the worlde / that ȝeueh mete to all fleſchely creatures / ſo meked and in manere neded to bodily mete and therwith etyng as an other erthely man : myche ouȝte we to loue hym and thonke him / and with a glad wille take penaunce and ſuffre diſefe 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 refeccioun / he badde the aungelles bere aȝen to his moder that was laſt /

tellynge hir that he schulde in fchort tyme come to hir aʒen. And whan thei hadden doo as he badde and were comen aʒeyn / that was in ful fchort tyme / he fpake to hem alle the aungeles that there weren / and feide : Gothe aʒeyn to my fader and to ʒoure bliffe / and recommendeth me to hym and to alle the court of heuene : for ʒit it byhoueth me to doo my pilgrymage awhile here in erthe. And anon therewith they fallynge down to the erthe and deuoutly askyng his bliffyng : after he hadde bleffed hem / wente vp aʒeyne to heuene / tellynge there thefe tidynges of his gracious victorie : and therof was all the bleffid courte reioyffhed and fulfilled in myrthe and thonkyng of god. And thus and in this manere we mowe ¶ Nota.

thynke and ymagyne the forfeide proces to fteryng of oure deuocioun / as by wey of meditacioun. In the whiche proceffe ben many gode notabilitees touchyng temptacioun of man in this worlde : of the whiche feynt gregory and other doctoures fpeken in the expoficioun of this gofpell *Ductus est Iesus in desertum* / and fpecially Crifoftome in *imperfecto* : the which / for they ben fufficiently written / not onely in latyn but alfo in englifche / we paffen ouer at this tyme.

¶ Spekyng ferthermore of the tornyng aʒeyn of oure lord Jefu home to his moder at Nazareth. And than whan he went downe fro that hille and came to Jordane / John Baptifte / as fone as he fawh hym come to warde hym / with his fynger put to warde hym / fchewed hym / and feid : Lo / the lomb of god ! Loo / he that doth away the fynnes of the world ! He it is vppon whom I fawe the holy gooft reffe what tyme I baptifed hym. Afterwarde alfo / an othere day / whanne John hadde fchewed hym as he didde firft / Andrewe and Petre with othere difciples fpeken with hym and hadden a bigynnyng of his knowe

¶ De
redden
domini a
tempta-
cione.

leche / as John telleth in his gospelle. After warde oure lord Jesu lasse that contrey and toke the wey to warde galilee til he came to his moder at Nazareth : whom we schulle also folwe 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 sight of hym / none wonder thou; sche was glad and joyeful in so moche that there may no tunge telle : wherfore anon sche roos and clippyng and kysynge hym welcomed hym home / and thonked the fader of heuene that had broust hym sauf to hir : but therwith byholdynge his face lene and pale sche had grete compassioun : and he azenwarde 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 schewynge with outeforth of his perfeccioun more and more / as it schal fewe here after. But for also moche as it were long werk and perauenture tedyoufe / bothe to the rederes and the hereres here of / zif alle the processe here of the blessed lyf of Jesu schulde be writen in Englische so fully by meditaciouns as it is zit 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 lasse vnto it drawe to the passioun : the whiche with the grace of Jesu schal be more pleyntly contened as the mater that is moeste nedefulle and moeste edifienge and bifore onely tho materes that semen moeste fructuous : and the chapitres of hem schullen be writen as god wole zeue 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 frequentibus.

¶ Bonauentura in capitulo proximo sequenti quod hic omittitur

take hede al gates and in all places / deuouztly in thy mynde byholdyng the perfone 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 speketh to hem : and also whan he eteth or taketh other bodily sustenance : and also whan he worcheth myrales : and so forth / takynge hede of alle his dedes and his maneres / and principally by holdyng 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 meditaciouns bene not ſpecified / this general ſchall ſuffice. Amen.

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

¶ How oure lord Jesu bygan to teche / and gadre diſciples. ¶ Cam. xvij^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 vppon 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 / touchyng 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 blowyng / as many done / bot with mekenes litel and litel.

¶ Wherfore vppon a fabbaoth 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 seruauant / 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 lowely 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 speket. And the eizen of alle that were in the synagoge were sette befily 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 fchippe / whan he feide to hem : Cometh after me / for I fchal make 3ow fifcheres of men : and than lafte they her nettes and fchippe and fader / and folowed hym. Also in tho two lafte tymes he cleped James and John / as in the fame places is made mynde of hem / with petre and Andrewe. Also fpecially he cleped John fro the bridale / as feynt Jerome feithe : but that is not expreffed in the text of the gospelle. Also he cleped fpecially Philippe : and alfo 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 apoffles chofen and nameth hem alle.

¶ Matt.
iiij^{to} et
Marc. j^o.

¶ Luc. vj^o.

¶ Now take we here entente to the manere of hym in this clepyng and gederinge of his difciples / and of his conuerfacioun with hem : hou louely he fpeketh to hem / and how homely he fcheweth hym felfe to hem : drawyng hem to his loue withynneforthe by grace and withoute forthe by dede : famylierly ledyng hem to his moder houle / and alfo goyng with hem often to her dwellynges / techyng and enfourmyng hem : and fo in alle other manere beinge as befy aboute hem / and with as grete cure as the moder is of hir owne fone. In fo moche that / as it is writen / feint peter tolde that what tyme he flepte with hem in any place it was his custome to rifen vp in the ny3t / hem flepyng / and 3if he fonde eny of hem vnhiled / priuely and foftely hele hym a3en : for he loued hem ful tenderly / knowyng what he wolde make of hem. As thou3 it fo were that thei were men of rude and buftous condiciouns and of fymple lynage / neuertheles he thou3te to maken hem princes of the world / and cheucteynes

¶ Medita-
cio.

¶ Nota
benignam
curam
Jefu.

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 vnlerned / for oure lorde wolde not chese herto grete clerkes and wife 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 godenesse and myzt and wifdome he bouzte vs and faued vs: bliffed be he with outen ende / Jesu. Amen.

¶ Cam.
xviij^m.

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

BYfelle that day twelfimonthe that oure lorde Jesu was baptifed / as it is feide / there was made a bridale in the contre of Galilee / in a place that was cleped the Cane: of the whiche bridale there is dowte whos bridale it was / but we at this tyme schullen suppose / after the comoun opinioun / that it was of John the euangeliste / as feint 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 fraungeres weren / but sche was there in hir sistres house / homely as in hir owne hous / ordeynyng and mynistryng as maistresse therof. And that we mowe vnderfonde by thre euydences of the processe of that gospelle: firste / by that the gospell feith 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 salome / 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 secounde 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 mynystryng as one of hem that
 delyuereden mete and drynke and othere necessaries:
 wherfore sche perseyuede 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 wymmen but sche hadde risen fro
 the borde / that is not femely 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 therefore 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 proceffe of the myracle
 theratte thus: firste / we schulle byholde oure lord Jesu
 ctyngre there amonge hem as an other comoun man / and
 that fittyngre in the lowest place and not amonge the grete
 and mozte worfchipfull gestes abouen / as we mowe vnder-
 stonde by this proceffe: for he schulde after teche this
 lessoun of the gospels: 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 seruauntes 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 answered: Abideth a litell and I schal gete 3ow 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: wherfore 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 proceffe. But of this harde and straunge answere as to femynge / his moder was nouzt destourbeled ne in despeire: but / fully tristynge in his grete goodnesse and benignyte / sche wente a3en to the seruauntes and seide to hem: Gooth to my sone Jesu / and what so euere he seithe or biddeth 3ow 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 higest 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 other drunken therof / the mynistres that knewen hou it was made tolden openly the myracle ⁊ and than his disciples bilcueden 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 perfizte weddyng than this is. And anon with oute more John laste his wyf there and folwed Jesu.

¶ In the forseide proceffe 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 gostly matrymoyn is moche more worthy and perfyte. Also in that harde answere and fraunge / 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 goostly 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.

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

¶ Narra-
cio.

it and forsake oure self / myche more we be free and deliuered 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 fleischely 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 biddinge 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 fleischely frendes ouer that that the religioun asketh / whan he answered to his moder / and namely to fuche a moder / seinge: 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 pacience 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 harde: nesse and contrariete / we schulle not leue therefore to calle vppon hym by goode hope: til thoruz his mercy and grace the vsfauery 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 purpofynge 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 wrouzt good or tauzte and fpake to edificacioun : and fo doo we in his name / that bleffed be with outen ende. Amen.

¶ Of that excellent fermoun of oure lord Jefu in the hille. ¶ *Cam. xvij^m.*

WHan oure lorde Jefu had chofen and gadered his disciples / as it is feide / 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 Auftyn feith in the bygynnyng of his book that he made of that fame fermoun : It conteneth all the perfeccioun of cristen lyuyng ⁊ for in that fermoun he tauzte hem firfte whiche men ben bleffed of god and worthy to haue his bliffe. Also he tauzte hem the trewe manere of prayere / of faftyng / 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 fufficiently ⁊ the whiche processe we paffen ouer here / for as moche as it is writen bothe in latyn and in englifche in many othere places ⁊ and alfo it were ful longe processe to touche alle the poyntes thereof here as by manere of meditacioun. Wherfore at this tyme we fchulle fpecially note that oure lorde bygan this fermone firfte at pouerte / doynge vs to vndirftonde that pouerte is the firfte grounde of all gooftly exercife ⁊ for he that is ouerleide and charged with temporel goodes and worldely richeffes may not frely and fwiftly folowe crist / that is

¶ *Auguftinus de fermone domini in monte.*

¶ *Nota de paupertate.*

the myroure and ensauple of pouerte: namely he that hath his likynge and his affecciou vndir thise worldely goodes / for he is not fre / but thralle and as in bondage of hem. For of that thing that a man loueth inwardely and by affecciou 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. Wherfore seith seynt Bernarde in a fermone / that pouerte is a grete fethere / or a grete wyng / thoru; the whiche a man fleth 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 nouzt 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 bleffid: 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 / byholdynge oure lord Jesu hou lowely and mekely he sitteth vppon 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 fouereyn perfeccioun: and also how mekely and how entently his disciples byholden

his blifed 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 thereynne / 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 aftir the lettre / but alfo therwith they hadden thoruz his grace the gooftly vndirftondynge eche parte and peticioun thereof : and fithen thereynne is conteyned the afkyng of alle that vs nedeth to the body and to the foule / and that touchinge oure temporel lyf in this worlde and the lyf euerelaftyng 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 tafteden thereynne. And fo hauen alle thei that thoruz grace felen the gooftly fruyte and the fwete tafte 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 ftrenghed 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 afkyng / ne faille of her afkyng? And fo he that was domefman 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 afkyng 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 sermone 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* / ⁊ if we feie 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 sijn caste to vanytees and the herte that only god knoweth / as it is to drede / sette more vppon 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 / therfore we passen ouer more schortly at this tyme hereof. But one thing touchinge this prayer: sothely I trowe that whofo wil ⁊eue his entent forto feie it with deuocioun / and hath an ynward desire to the godtly vnderstondynge therof / settynge his herte therto also myche as he may whan he seith it bothe yn comune and in priuete / he schall thorū grace by proceffe of tyme fynde so moche comforte

¶ Populus
hic labiis
me hono-
rat.

¶ Nota ex-
perienca
orationis
Pater
noster.

therynne that there is non other prayer made of man that schall be to hym so fauery and so effectuele in what so eucere 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 ⁊eue his grace with grete likynge dyuerse vnderstondynge thereof moſte pertenant to his desire / and that othere than is wrien in the comoun expoficioun thereof / or perauenture than he can telle. But myche folk / as seruauntes and hirde men / haue more wille to praye for special mede that they coueiten here / than as trewe fones 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 deuouzte 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

rihtwis lyuyngē: and also men ſchulde not deſire ſuche ſpecial temporelle medes / but only as it is the wille of god / that al onely knoweth what is ſpedefulle to vs / and that with outen doute ſchal gete vs moſte effectuely of eny other prayer the *Pater noſter* / ʒif it be ſeide trewely with deuocioun: and ſpecially by that peticioun and aſkyngē: *Fiat uoluntas tua ſicut in celo et in terra* / that is to ſaie: Oure fader in heuen / thy wille be done in all thing / as in heuene ſo in erthe. And ſo ʒif it be beſte to vs forto be kept fro fire / or water / or fodayne deth / or any other bodily perile / with outen doute oure fader of heuene / god / wille ʒeuē it vs after the forſeide peticioun with rihtwys lyuyngē / and elles not / ſaye we neuere ſo manye ſuche 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 ſuche bodily harmes or periles. And as anemptes ſodeyn deth / it is ſpedefulle to many men forto haue ſuche deth ſchameful to mannis ſihte / as ſeynt gregory telleth by enſauple of the prophete Abdo / that was weryede of the lyoun / that god purgeth often tyme here rihtwys men by ſuche ſchameful deth: for as holy writte witneſſith ſothely: The rihtwiſ man ʒif he be ouercome by eny manere of bodily deth / his ſoule ſchal be ſaued / and he ſette in reſte euer laſtyngē. Amen. Neuertheles we praie oftē 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 ſchriſte of mouthe: and therto / as I hope / is moſte beſte and

¶ *Justus
ſi morte
præcoccu-
patus
fuerit.*

effectuele prayere the *Pater noster* / specially in the tweyne laste peticiouns and askynges thereof / by the whiche we prayen all myzty 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 plentevous / 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 proceffe that foloweth after / we leuen this mater at this tyme / and all that fructuose fermoun that oure lord Jesu made to his disciples in that hille biforeseide. Goynge downe with him by deuoute contemplacioun and byholdyng how that after that noble lessoun tauzt 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 / spekynge also homely with hem by the wey : and they / as the briddes or chykenes of the henne / folowen hym with moche gooftly 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 / bryngynge dyuerse seke folke and manye / as the gospell tellith by proceffe : the whiche alle he / full of mercy / helid and made hole / bothe in body and in soule. And thus schortly we paffen ouer here moche proceffe of the gospell / and many chapitres of the forseide booke of Bonauenture / for the litel edificacioun of hem as it semeth nedeful to symple foules / to whiche this boke is specially writen in englishe / as it hath ofte be seide here bifore. And so leuinge the proceffe in many places we schulle only telle the notabilitiees 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
fuperbiam
munda-
norum.

IN this gospelle / in that oure lord mekely vnpreide wente bodily to hele the like seruau^t / and wolde not goo to the kynges sone prayed / oure pride is reprod^{ed} : in that we in contrarie manere ben redy and leef to goo to riche men and my³ty / that we mowe be worldly worfchipped by and to plese hem and doo the seruice that we mowen for worldly mede : butt we ben lothe to goo to pore men and fymple or to helpen hem in here nede for gostly mede / leste it were a³enst oure worfchippe / as seint gregore noteth in this place.

¶ Ca^m.
xx^m.

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

¶ Nota de
infirmi-
tati-
bus spiri-
tualibus et
corporali-
bus.

IN this gospell we haue enfaumple and doctryne that ofte sithes bodily siknesse cometh of goostly siknesse / that is fynne : and that the helynge of gostly siknesse is ofte cause of bodily hele : in that oure lord firste for³af to the paletyke his fynnes and after heled hym of the bodily palefyce. Also here we mowe se the grete vertue of trewe byleue : in that that the feith and the byleue of one man helpeth and faueth 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 baptized / 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 a³enst some heretikes that helden the contrarie opinioun.

¶ De vir-
tute fidei.

¶ How that Martha was heled of hir fiknes by touchinge of the hem of oure lordes cloth Jefu. ¶ *Cam. xxij^m.*

THe gospelle nempneth not the womman that was heled by the touchynge of the hem of Jefu clothinge / bot feynt Ambrose and othere doctoures seien that sche was Martha / the sifre of Marie mawdeleyne. By the hem of Jefu clothinge / as feynt Bernard seith / may be vnderfonde euery meke feruaunt 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 nouzt he ⁊ as the clothe heled not / bot oure lord Jefu that wered the clothe. ¶ *Fymbria vestimenti domini Jefu.*

¶ Of the conuerfion of Marie Magdeleyne. ¶ *Cam. xxij^m.*

OWre curteys lorde Jefu was preyed or beden of Symounde the leprose on a day to eten with hym ⁊ and therto he graunted gladly and came to mete / as he was wont to doo ofte sithes / bothe of his owne curtesie and also for the loue and the zele that he hadde to the fauacioun of mennis foules / for the whiche he was made man ⁊ for so etynge with men and benignely comunynge with hem he drowe hem vnto the loue of hym. Also for as moche as he made him self so perfyztly pore that he toke none possessioun of worldes goodes for hym self or for his / therfore thoruz that loue of pouerte / he that was the myrrour 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 touchynge of his grace was gretely flied to compunccioun ¶ *Procellus.*

and to the feruent loue of hym / thou; it were ;it priuely hidde in her herte / whan fche herde and knewe that he was at the mete in the hous of the forseide Symounde / fche was so feruently touched with forwe of herte with ynneforth for hir synnes / and also with the brenning fire of his loue / that fche myzte no lenger abide : bot anone fche wente to that forsaide hous where Jefu satte at the mete / confiderynge that with outen hym fche myzte not be faaf / ne haue forzeuenesse of hir synnes : and so fche wente boldely in to the hous / and / as fche had forzete hir self / takynge none reward to the gestes that there were at the mete / haldynge doun hir face and hir eizen to the erthe / fche letted not til fche came to hym that fche fouzt and ynwardely loued / oure lorde Jefu : and anone than fche fel doun to the grounde prostrate at his feete with grete ynward forwe and schame for her synnes / spake in her herte to hym / thinkynge as it were in this manere : My fwete lord / I wote wele and trewely knowe leche that ze ben my god and my lorde / and that I haue offended zoure hize 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 zoure mercy passeth all thing / therefore I / wrecched and synful / come to zow and flee to zoure grete mercy : for thenkyng ynwardely of that I haue offended and askynge mercy and forzeuenesse : and I byhete with all my herte amende ment of my synnes and that I schal neuere to my power forsake zoure obedience. Gode lorde / putte me not fro zow and forsake not my repentaunce : for othere refute I wote wele that I may not haue / and also I wole not haue / for I loue zow fouereynly aboue alle othere : wherfore / gode lorde / forsake ze not me / bot punysche ze me

¶ Nota
verba
Magdalene
intima.

at 3oure wille: neuertheles I afke algate mercy. And herwith / with grete trifte of his mercy and ynward affeccion of his loue / fche kissed his feete ofte: and fadly wepyng and fchedyng teres fo thicke that fche wiffhe his feet with hem: and fo it femeth herby that oure lorde Jefu went bare fote. Afterward whan fche had wel wepte / with grete drede of hir vnworthineffe that hir teres fchulde touche oure lordes feete / fche wypede hem with hir here deuoutly / for fche brouzt no thing with hir fo precious to wpe hem with: and alfo fche wyped hem fo with hir here in amendement of that fche hadde bifore trespaced with hir here: that is to feie / as fche had byfore vfed it in pride and vanite / than fche wolde putte it to the vfe of mekenesse and deuocioun. And alfo for the feruent loue and deuocioun that fche hadde to hym fche wolde not be letted thereof by the fecchyng of eny clothe to wpe hem with / but fo wipyng his fete with hir here and after deuoutly kiffyng hem ofte fithes. After fche anoynted hem with a precious oynement that fche brouzt with hir / fuppofyng / perauenter / that oure lordes fete weren harde of the weie: and alfo for ynwarde deuocioun bygynnyng with drede at his fete / as fche didde aftir with more boldeneffe of loue anoyntyng his heued.

¶ Lorde god / who fo wolde ynwardely thinke and take hede to this dede of this womman and alle the circumftaunces thereof myche gooftly fruyte fchulde he fynde thereynne / fteryng to ynwarde repentaunce of fynne and to trewe loue of Jefu and grete deuocioun.

¶ But now forth as to the proceffe take we hede alfo of the manere of oure lorde Jefu in this time: how benignely and patiently he fuffreth hir doo al hir wille: for it liked hym ful wele / knowyng the ynwarde affeccion and trewe loue of hir herte.

¶ Discalciatus incedebat Iesus.

¶ Nota.

¶ And so al that tyme he cefed of etyng / and also with hym alle the gēstes / wonderyng 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 fuche a comune synful womman touche hym so homely : and in that he thouzte that he was no prophete / supposyng that he knewe hir not. But oure lorde / that passyng alle othere prophetes knewe the leste thouzt of mannis herte / answered openly to his priue thouztis / schewyng therby hymself a verrey prophete and more than a prophete : and by a enfaumple of tweie dettours 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 schewyng that not onely the perfeccioun of alle vertues / but also the justifieng of the synful stant principally in trewe loue of god. He seide to Symound as for a concludioun 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 faued the : go now in pees. A lord Jesu / how swete and likyng was this worde to hir : and with how grete ioye than sche went away ! Sothely it was so likyng that / as I trowe / it went neuere after oute of hir mynde. And so was sche perfyztly conuerted to Jesu / leuyng her synne fully / and lyuyng euer after in all honeste holily / and drawyng algate to hym and to his moder / withoute departyng / perfeuerauntly.

¶ Notabilia.

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

to a foucreyn comfort of alle fynful folk we haue here opounly schewed in oure lord Jesu the habundaunce of his endeles mercy / that so sone and so gladly forʒaf so many grete fynnes and trespasses of this fynful womman : and so dooth he to alle that trewely desiren and asken his mercy. But here byhoueth charite and trewe loue that was so specially commended of hym in this womman / the whiche only refourmeth pees bytwene god and the fynful man / as the apostle feith that charite couereth the multitude of fynnes / and with oute the whiche it is inpossibile to please god. For / as feynt Bernard feith / the quantite of euery mannis soule schal be taken and estymed after the mesure of charite that is therynne : that is to saye / that soule that hath myche of charite is grete / and that hath litel is litel / and that hath nouʒt is nouʒt : as feynt poule feith / after the reherfyng of many grete vertues concludynge thus : ʒif I haue not charite / sothely I am nouʒt. And therefore seide oure lorde of this woman : that for sche loued moche / therefore sche had myche forʒeuen / as it was seide bifore.

¶ Furthermore also here haue we enfaumple of trewe repentaunce and penaunce that is nedeful to forʒeuenesse of synne schewed in this womman / Mawdeleyne / as we haue herde : the whiche penaunce / as all holy chirche techeth / stant in forwe of herte / in scharifte of mouthe / and in satisfaccioun of dede. But here perauntre summe men thynken / after the false opinioun of lollardes / that scharifte 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 ʒit was hir synne fully forʒeuen / as it is seide : and as it semeth this is a grete euidence for that opinioun. But herto is an answere resonable :

¶ Misericordia domini.

¶ Caritas hominis.

¶ Bernardus / super can. ser. xxvij^o.

¶ N. Totum sequens.

¶ Vera penitencia pro peccatis.

¶ 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 fynne dedly we offende hym / not only after his godhede / bot alſo after his manhede / that he bouzt vs with fro fynne and goſtly deth : therefore vs byhoueth to do ſatiſfaccioun to hym after bothe kyndes / by trewe penaunce knowe lechyng our trefpaſſe bothe to god and to man / and askynge forzeueneſſe. And ſithen we haue not here his bodily preſence / as Mawdeleyne hadde : therefore 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 fynne : for therby onely we ben departed fro hym / and vnkyndely leſen the grete benefice that he gaf vs in his manhede. Wherefore ʒif we wole be reſtored aʒeyne 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 fynne / 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 fynne 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 ʒe 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 scharifte of mouthe to the preste in goddes stede 3if we mowen / for more god asketh not / and therewith of dewe satisfacioun folowyng / we haue perfizte enfaumple 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 secounde / 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 perfiztely in dede / in that that sche wolde not schewe hir to hym in priuete as synful and askyng mercy / as sche my3te haue do bytwixte 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 prouew withouteforth. And so in that dede sche know3 lechede 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 forȝeue it. Bot oure curteyse lorde / ful of grace and of mercy / fawh that verray contricioun in her herte / and that good wille grounded in trewe byleue that he was verray god and that myȝte fully forȝeue her fynne as hym liked : and therwith that ſche hadde full hope to haue his grace and forȝifnes : and alſo the feruent loue that ſche hadde to hym : the whiche thre vertues ben nedefulle to euery man that wole haue forȝifnes of fynne. And ſo withoute eny more penaunce he fully forȝaf alle hir fynne / and bad hir goo in pees : that was pees of conſcience fully made bytwixe hir and god and man : for hir trewe feithe and bileue / in the whiche were grounded perfitely hope and charite / as it is ſeide / hadde made hir ſaaf : and ſo ſchal it the moſte fynful man that is or euere ſchal be / ȝif he haue it trewely grounded in his herte by verrey con-
tricioun as ſche had / for than withouten dowte he wole not ſpare for any ſchame to knoweleche his fynne 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 ſemeth to ſome men that as the fynful man ſchal folowe this womman by trewe forthenk-
ynge of fynne / ſo ſchulde the preeſt folowe oure lorde in lyȝte forȝeuyng ſchewed therof / enioynynge no more penaunce than he didde therfore. But here anſweren holy doctoures / that ſeien that the contricioun and forthenk-
ynge of fynne may be ſo grete and ſo perſite that it ſuffiſeth withoute eny more penaunce to fulle forȝeuenefſe therof : the whiche there as it is ȝif the preeſt myȝte ſee and fully knowe / he ſchulde ȝeue no more penaunce : bot for alſo moche as man ſeeth not the herte as oure lord Jefu / god and man / dide / and ſo he may not knowe it bot in party as by tokenes withouteforth : therfore 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 forthinge / and than withouten dowte thei schulde haue of god ful forzeuyngge were the penaunce more or lasse of the preestes 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 withstondinge 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 justifie that womman that he demed so synful / schewyngge hir more louynge god than he and that sche was faued by hir trewe byleue byfore hym that failed therof. But not withstondyngge 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 seide that is contrarie to hir wille or oppynyoun / they withdrawen her humanyte and affeccioun fro hym that seith 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 withdrawyngge 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 he war of glosyng or fauour to errour / for that is most abhomyable.

¶ 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 fayled / 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 / forsetyng oure owne goode dedes or vertues and bringinge to mynde oure defauztes and trespasses. And so schulle we vertuosly deme oure selfe and excuse othere / and so profi3te in the vertu of trewe mekenes / that he graunte vs / meroure of mekenesse / bliffed Jesu. Amen.

¶ Ca^m.
xxij^m.

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

BYfell 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 my3te 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 thirſte and werynesse ofte fythes / and suche othere / forto schewe the verrey kynde of man that

¶ Medita-
cio.

thou toke for oure fake. And so was all thy bodely lyuyng in this worlde pynefulle 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 hiȝe in goostly vnderstondyng. The whiche spekyng bothe of him and hir / and hou his disciples comen aȝen / 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 pleynly written in the gospell of John.

¶ But in this proceffe 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 seruantes forto haue money and referue it to hir nede. Also in that he spake so homely with that fymple woman alone and of so grete thinges / as thouȝ it hadde iȝbe with many grete wise men / the pride and the presumcioun of many clerkes and prechoures is confounded and reproued : the whiche ȝif they schulde schew her wisdom or here kunnyng / not onely to one man bot also to fewe men / they wolde halde all as loof / and sūche a fymple audience telle vnworthy to take her proude speche.

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

¶ Contra
superbos
doctoreset
predicatores.

¶ Exem-
plum con-
tra gulum.

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 foule 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 Auſtine 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 difciples of Jefu plukked the eeres of corne and eten it for hunger on the fabbot day. ¶ *Cam. xxiiij^m.*

ON a fabbott day / as the difciples of oure lorde Jefu wenten with hym by the feeldes / where rype corn was growynge / they weren a hungred and plukked the eeres and froten hem bytwixe her hondes and eten.

¶ And the pharifees / that euere afpyed oure lordes wordes and dedes forto take hym in defauzte azenft hir lawe / reprodou herefore bothe him and his difciples / and feiden that it was vnleueful on the fabbot day. But oure lord excufed hem : firft by nede / that is out take in the lawe / as Daud and his men in nede eten the preeftes brede that was elles forbeden : and alfo by that refoun that the preeftes of the lawe on the fabbot day circumfidede and maden facrifice / the whiche weren bodily werkes not fo nedful as that they didden : and alfo his prefence / that was lorde and auctour of the lawe / 3af hem leue. ¶ *Proz ceflus euangelii.*

¶ But 3if we take here inwarde entente / with deuou3te compaffioun of that nede of the difciples in the prefence of her lorde all my3ti / we oweth refofably be ftired to the loue of pouerte and bodily nede for his fake : for wonderfull it is to thynke that they that were chofen fo fpecially to that hie degre of apoftles and there thorou3 made princes and domefmen of the worlde : fchulde be putte in to fo grete pouerte and nede forto ete the rawe corne for hunger / as they were vnrefonable beftes / and namely in his precenfe / that was maker of all mete and drink at his wille and lorde of all the worlde / as thou3 he my3te not helpe hem at her nede. Bot the good lord / that didde all thing for oure fauacioun / he foffred this nede in hem for the befte / as he toke in hym felf all the nede of mankynde with oute fynne : and fo thou3 he

hadde compaffioun of hem in alfo moche as he loued hem tenderly / neuertheles it liked hym that nede in hem and the gode wille of hem therewith / that gladly fuffred that nede for his loue: and fo it plesed hym not only for her mede that he knewe moche therfore / but alfo for enfauple of vs that schulde come after.

¶ Nota
tria.

¶ For here haue we specially that haue forsake the worlde for the loue of god enfauple 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 / fuffred 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 perfitely 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 peraventure we comen neuere to so grete nede forto suffre for his sake.

¶ Primum.
De pau=
pertate
Chriiti
et aposto=
lorum.

¶ 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 hizest degre of wilful pouerte of othere withoute comparifoun: for othere mennis pouerte that haue forsaken for cristes loue alle richeffes and worschippes of the world is in reputacioun of men in alfo myche as it is holden vertuouse / as it is: bot his pouerte was in reprof and despite of men in alfo 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 reprove / and all that knewen hym seien that he hadde neither houe ne possessiouns / they had hym in the more contempte : for comounly fuche nedful pore men ben despised of alle men and sette at nouzt / bot neuer theles they mowe be ful honourable in his sht / that thus 3af enfaumple therof: wherefore it is full perilous forto despise eny pore men.

¶ Nota de perfectissima paupertate Christi.

¶ But 3if we wole wite who is vertuoufly and perfiztly pore / we schulle vnderstonde that not only he that hath mad his professioun to pouerte / and that hath lasse all worldly richeffes 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 3if a man be in pouerte and suffre nede with outeforth thoruz lak of worldly goodes / and therwith he desire with deliberacioun in his herte with ynneforth more than hym nede / that man lyueth not in vertuoufe 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 perfiztly pore / he mozte loke that he neither haue nor desire more than is nedefulle to his leuyng. Of this vertuoufe pouerte speketh feynt Bernarde : *Sermone quarto de aduentu: sermone quarto de natura domini: Cur ipse saluator* / &c : *et in epistola ad duces Conradum* / &c.

¶ Nota.

¶ Nota conclusionem.

¶ Bernardus.

¶ Furthermore touchynge the thridde vertue / that is abstinence : wherof 3yent glottery we haue enfaumple here in the disciples and also bifore in oure lorde Jesu. We schulle vnderstonde that glotterie is a vice 3eyne the whiche it

¶ De discretia abitinencia et contra gulam.

¶ Bernardus in
sermone ad
clericos
ca^o. xiiij^o.
Item
Bernardus
in sermone
c^o. 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 feynt
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 disposeth 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 fuche
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 foule defoyled that he may not see god with
clannesse of herte / as he made hym to.

¶ And fothely 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 fteringe of the
lust that comounly escheweth that is moost hoolfome 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 reprocable / in also moche as it is not onely contrarie
to the foule / 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 reprocue in goddes 3yt / 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 holsome / thou; it be likynge / outhere in vntyme / or more in quantite than nedeth / or with grete lust and gredynes / ben more excusable for the comoun infirmyte of the firste synne of Adam.

¶ But for also moche as this vice of gloteny in alle his spices is reprouable / 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 tauzte vs and zeuen vs enfaumple : kepyng the body and fedyng as it is nedefulle therto / after the kynde therof and the traueille 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 one 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 ;if 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 medycyne forto hele his infirmyte. Wherefore ri;te as in takynge of medecyne man hath no reward to more or lasse / or to the preciosite / or bo;stoufnesse / or swetnes / or bitternesse / bot only as it is most conuenient and profitable to hele the foore or the siknesse : so for also myche as hunger and thurst ben enfirmytees of mankynde / thor; the firste sinne of man / mete and drynke that ben as medecyne to

¶ De
abstinen-
cia
discreta.

¶ Dis-
creccio.
¶ 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 sypmple fode there azenst of the disciples of Jesu / as it seide.

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

¶ Cam. 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 / vppon 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 abstynence 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 multiplyede / etc.

TWo tymes / as the gospels 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 gospels openly telleth / we mowe see to oure edificacioun goostly manye goode sterynges to loue him and thonke hym and worschippe hym fouereynly : 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 when he seide thus : I haue pite and mercy vppon the peple. So that mercy stired hym and drowe hym to helpe hem and fede hem at her nede. For as dauid witnesseth : All the erthe is ful of his mercy / etc.

¶ Also he schewed his grete curtesie and wonderful kyndeneffe 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 fotheneffe it was for her owne gode and profite and not for his : but that is his fouereyn kyndeneffe and curtesie and endeles goodnes that he hath likyng to dwelle with vs only for oure profite and sauacioun / thouȝ there be there thorū as to hym noon encrese of his goodnesse. Wherfore alle tho that folowen hym by good leuyng / and gladely 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.

¶ Iesus 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 fastinge 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 fastinge / 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 luyng in erthe.

¶ Iesus discretus.

¶ N.

¶ Discrecio prelati necessaria.

¶ Also in the forseide proceffe 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 ȝeue vs / and so ȝif he suffre vs fastynge / 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 gostely comforte or profyte in gostely exercise : for it is nouȝt of vs / bot only of hym.

¶ And so ȝif 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 ȝiftes of grace / the more meke they ben and the more abiecte in her owne sight : for they knowen wele that they haue nouȝt of hem selfe bot wrecchednesse and synne. For the nerre that a man cometh to god / the more clere sȝt he hath goostly : and so he feeth 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 restynge in his soule / that is so liztened thoruȝ grace : for with outen dowte he that knewe wele god and sothely examyned hym self myȝte not be proude dedly.

¶ Also here is greet comforte to synful men of the grete mercy of oure lorde Jesu / ȝif they wole torne aȝen 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 gospell 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 Jefu whan the peple wolde haue made hym her kyng. ¶ *Cam. xxvj^m.*

After that oure lorde Jefu hadde fedde the peple to the fulle / as it is feide 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 Jefu knowynge this wille of hem / hem vnwetyng / fledde in to the hille fo that they myȝte not fynde hym. And this was that hille / as some clerkes feyne / 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 : fo that ȝif the peple wolde feche hym amonge his diſciples / they ſchulde not fynde hym. And fo he ſkaped away fro hem that ſouȝten hym to worſchippe / ȝeuyng enſauple 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 byrthenc that draweth down and ouercometh the ſoule dedely : whether it be worſchippe or prelacie / or of temperel lordſchippe / or of grete kunnyng. For ſkarſely 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 fynne / as we mowe ſee by many reſouns : firſte / for alſo myche as he that hath grete delite in worſchippe / ¶ *Nota-
bile.*

¶ *Nota
contra
vanos
honores.
Pericula
multa.*

¶ *Primum
periculum.*

fchippe is beſy alle tymes in his mynde how he may kepen his worſchippe and make it more ⁊ and ſo as feynt gregorie ſeith : In alſo myche as a man hath ſette his likyng in thing that longeth to the worlde or the fleſche here bynetheſe forthe / in ſo myche is he departed fro the goſtly likyng 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 further him to gretter worſchippe ; wherefore often ſithes falle dyuers cauſes in the whiche he offendeth god and his owne conſcience forto pleaſe ſuche frendes : and in the ſame manere he maketh hem to doo for hym. Alſo comounly he hath indignacioun of othere that ben in worſchippe and bakbiteth hem to make hym ſelf more worſchippfull 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 therefore as the apoſtle ſeith : He that halt hym ſelf as ouzte worth / whanne in ſotheneſſe he is noght / he diſceyueth foule hym ſelf / etc. And therefore ſeith oure lord to his diſciples in the goſpell : Whan ȝe haue done alle thinges that ben beden to ȝow / ſeith ȝe ſothely with herte : We ben vnworthy and veyne ſeruauntes. But this may not he ſeie that holdeth hym ſelf worthy and worſchippful. Furthermore at the laſte whan this likyng 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 worſchippes 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

¶ Secundum.

¶ Tertium.

¶ Quartum.

¶ Quintum.

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

¶ Of this veyne delite in worſchippes and of the perile thereof ſeynt Bernard ſpeketh to men ſpecially in this manere : Alle we ben noble and worthy creatures and of a grete manere wille : wherfore kyndely we deſiren hiꝝ neſſe : bot woo to vs ꝝif we wole ſolewe hym that wolde fette his fete in the hille of lordſchippe and hiꝝ myꝝte and be like to god in worſchippe / that was lucifer / that thus ſteize vp by proude wille in to this hille of hiꝝeneſſe : 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 ſtiꝝe vp to that hille of lordſchippe and grete myꝝte 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 kunnynges / and counſelled hym falſely to ſtie vp in to this hille by proude deſire of worſchippe whan he ſeide to hym in this manere : 3e ſchulle be as goddes thorū grete kunnynges / knowynges bothe good and ille. And for alſo myche as man ꝝaf his aſſent to his ſuggeſtioun therefore he felle down as he didde.

¶ And ſo we mowe ſee that couetife of grete lordſchippe and hiꝝe myꝝt priued the aungel of bliſſe : and deſire of grete kunnynges deſpoyled man of the ioye of endeles lyf : and of bothe meſchiefs was grounde and cauſe delite and deſire of veyne worſchippe. 3if we drede the fal of the aungell and of man we moſte flee in wille fro bothe thiſe hilles of hiꝝe lordſchippe and grete kunnynges / and go vp with oure lorde Jeſu in to the hille of contemplacioun and deuocioun by mekenes / forfakynge the worlde and the wille to worſchippe of the comoun peple as he didde.

¶ Bernardus ſer. quarto de aſcencione.

☞ Notabile
fecundum.

☞ But in this fleyng fro the peple and goynge of hym allone in to the hille / as it is seide byfore in the proceffe of the gospelle / take we hede to oure edificacioun how he lasfe 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 / feynge what was best for hem. And so then they mekely didden as he bad and weren obeifaunt to hym / thou3 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 felynge of the presence of Jesu and of his absence in her soule : they wolde not that he schulde euere goo fro hem as by 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 spoufe Jesu so with drawen touchynge his special conforte? Sothely sche byhoueth besily and ofte clepe hym a3en in to continuel desire and deuoute prayer ⁊ and in the mene tyme patiently suffre the absence of her spoufe / and by enfaumple of the disciples of Jesu / that thor3 meke obedience at his biddynge wenten in to the schippe and token the water in his absence / suffre the wawes and tempestes of temptacioun and 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 proceffe next to come. Of this mater seynt Bernarde in dyuerse places maketh faire proceffe and deuou3te / the whiche for also myche as it longeth and is pertynent specially to goostly folk / and also as I hope is writen sufficently in dyuerse tretees of contemplacioun ⁊ and we passen ouer here / as we done in many othere places /

☞ Ber-
nardus
super cant.
fer. xxxij^o.
Item
lxxiiiij^o et
xviij^o.

fuche auctorites of him lefte this proceffe of cristes bliffed lyf fchulde be tediousse to comunc peple and fymple foules to the whiche it is fpecially writen. Amen.

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

After the difciples of oure lorde Jefu were gone in to the fchippe and the water / as he bad hem / and as it is feide 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 paffed he hadde contynued in prayere. And thus we reden that often fithes he ʒaf him to prayere. Wherefore take we here good entente in what manere he prayeth / and how that he loweth hym in his manhede / and mcketh hym to his fader of heuen : he chefeth folitarie places and goth to hem allone to praye / and doth his tendre body to penaunce / and waketh longe wakynge. He prayeth as the trewe herde for his fchepe ⁊ for he prayeth not for hym felf / but for vs as oure aduocate and mediatour bytwixe the fader and vs ⁊ and alfo he prayeth to enfauple of vs that we fchulde ofte fithes praye and fpecially loue prayer. For ofte fithes he bad his difciples and tauzte hem forto praye / and fo that he bad hem by worde he fchewed in felf dede : he tauzte hem and feide : It byhoueth and is nedefulle euere to praye and nozt faile leuyng therof / fchewing that contynuyng and ofte afkyng in prayer geteth at the lafte with outen faile that thing that is asked. And hereof he tolde enfauple of the domefman / that at the lafte thoruz longe crienge and afkyng of the wydowe dide her riht / as the gospelle of luke telleth. Alfo to ffire hem forto praye befily / and trifte forto gete that thei afken / he tolde another enfauple

¶ *Nota-
bile de
oratione.*

¶ *Nota
quare
Jefus orat.*

¶ *Lucas
xvii^o.*

of a frende that at the lasſte thoruꝝ myche aſkyngge lente to his frende the brede that hym neded / as the ſame goſpelle telleth in proceſſe concludynge and ſeienge thus : Aſketh / and it ſchal be ʒouen to ʒow.

¶ Lucas
xj^o.

¶ 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 myꝝty and ſo grete that it geteth all goodneſſe and putteth away all manere of wickedneſſe. Wherefore ʒif thou wilt paciently ſuffre aduerſitees and myꝝtily ouercome temptaciouns and diſeſes / be thou a man of prayer. Alſo ʒif thou wilt knowe the ſleiꝝtes of the deuyl and be not begiled with his falſe ſuggeſtiouns / be a man of prayer. Alſo ʒif thou wilt take the ſtreiꝝt wey to heuene by trauaile and penaunce of fleſche and therwith gladly contynue in goddis ſeruiſe / be a man of prayer. Alſo ʒif thou wilt putte away veyne thouꝝtis and fede thi ſoule with holy thoꝝtis and goſtly meditaciouns and deuociouns / be a man of prayer. Alſo ʒif thou wilt ſtable thy herte in good purpos to goddis wille / putting away vices and planting vertues / be a man of prayer : for thoruꝝ prayer is gotten the ʒiſte of the holi goſte / that techith the ſoule all thing that is nedeful therto. Alſo ʒif thou wilt come to heuene by contemplacioun / and ſele the goſtly ſwetneſſe that is ſeled of fewe choſen ſoules / and knowe the grete gracious ʒiſtes 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 myꝝte and vertue is deuouꝝte prayer : and to confirmacioun here of and of alle tho thinges that ben ſeide byfore / that holy writt and doctoures ſeienge fully prouen. Ferthermore we haue a ſpecial proſe in that we ſeen euery day by experience dyuerſe perſones / ſymple and vnlettred / by

¶ Nota-
bile.
Virtus
orationis
multiplex.

¶ Homo
orationis.

¶ Nota
de per-
fectione.

¶ Nota
de ſim-
plicibus.

the vertue of prayere gete and haue alle the thinges that ben feide bifore and many mo gretter 3iftes of grace. Wherefore myche ou3ten alle cristen folk be ftired to the exercife of prayere / bot principally thei that ben religious / whos manere of lyuynge is ordeyned more fpecially herto. Of this vertue of prayere / and hou oure lord god 3eueth to hem that deuou3tly asken hym in prayere that thing that thei asken in manere as it is moost fpedeful to hem / feynt Bernarde by deuoute proceffe telleth in dyuers places: the whiche proceffe paffing ouer torne we to oure lorde Jefu and his difciples and the forfeide proceffe of hem.

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

¶ What tyme that oure lord Jefu was allone prayeng in the hille / as it is feide / his difciples weren in the fee in grete difefe : for alfo moche as the wynde was a3enft hem and the fchippe in poynt of periffhyng thoru3 the grete wawes and the grete tempefte that was rifen in that tyme. And fo we mowe fee 3if we take good hede by deuoute compaffioun in what mefchief and tribulacioun they weren at that tyme / bothe for the grete tempefte that was rifen vppon hem / and alfo for the ny3tes tyme / and principally for thei lakkeden her lordes prefence that was all her refute in her nede. But he / that gode lorde that knewe what was befte for hem and that fuffred this difefe of hem for the tyme / whan he fawh tyme alfo fente hem comforte and helpe : and fo at the ferthe wakyng of the ny3t he came down fro the hille / goynge vppon the fee and comynge towarde hem. Now beholde we here yn3wardely how that bliffed lorde / after his grete trauaille of longe wakyng and prayeng / cometh downe allone in the ny3t tyme fro that trauailous hille / and parauntre ftonye and barefote. And fo goth he faddely vppon the water as it were on the erthe / for that creatoure knewe her maker and was obeifaunt to hym at his wille. And what tyme

he came nyh the fchippe / the difciples fupposifg that he had ben a fantafme criden for drede : and than he / benigne lorde / hauynge compaffioun of hem and willynge that thei fchulde no lenger be deftourbeled and trauailed / fikered hem of his prefence and feide : I am he that 3c defiren / beeth not adred. And than petre / that was more feruent than othere / triftynge of his myſt / at his biddynge bygan to goo towarde hym vppon the water : bot anone as a grete wynde blewe he failled in byleue and drede / and fo bygan to drenche : bot the gode lorde with his ri3t honde toke hym vp and kepte hym fro periffhinge / and than went in to the fchippe with hym. And anone all the tempefte cefed and all was in pees and grete tranquillite : and fo the difciples / with grete reuerece and ioye receyuyng her lorde / weren putte in grete refte and fouerly confortd by his bleffid prefence. This is the proceffe of that gofpelle fhortely.

¶ Nota-
bile.

¶ In this proceffe touchynge the difciples we haue gooftly doctrine and enfauple of pacience in tribulacioun and of the profit therof / as we hadde bifore touchinge hym felf of the vertue of prayer / as it is feide. Wherefore we fchulle vndirftonde that as it felle with the difciples bodily / fo it falleth with vs all day gooftly. Oure lorde Jefu fuffreth hem that ben chofen of hym forto be difefed and haue grete tribulacioun in this world / bothe in body and in foule : for als holy writt witneffeth : He beteth euery child that he receyueh to his grace : and as the apofte poule feith : Alle tho that ben with oute difcipline ben not kynde children / bot of avoutrie. And it is fpedefulle to vs fo to be beten and to fuffre tribulacioun and difefe in this worlde for many caufes : for thereby we ben tau3t forto knowe oure felf and oure owne wrecchedneffe : alfo there thoruj we profiten gooftly and geten

¶ De tri-
bulacione
electorum.

¶ Com-
moda tri-
bulacio.

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 euerelaſtyngge mede in the bliſſe of heuene : wherfore we ſchul not be diſcomforted by hem or impacient 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 comforte vs gladly forto taken hem and paciently ſo bere hem ⁊ and ſpecially amonge othere ſeynt Bernard in dyuerſe tretys. Wherfore haue we no wonder thou; oure lord Jeſu 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 ⁊ if we ſuffre paciently and triſte fully in the helpe of oure lorde Jeſu / that wole not faille vs at oure nede. Amen.

¶ Bernardus ſuper Pfalium c^o. xvj^o Qui habitat. Cum ipſo ſum in tribulacione. Item cant. xiiij^o et xxv^o et lxxxv^o, et in ſermone de paſſione.

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

¶ Cam. 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 Jeſu 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 waſched not her hondes whan thei went

¶ De ſcandalo Bernardus c^o. 31^o.

to mete? And in that thei kepte not her custome after the techynge of her elder. Bot oure lorde / seyng that thei charged more the waschyng with outforth and bodily clannes than vertues with ynneforth and goftely clannesse / answered harde aseyne / reproungem hem / that thei breken the hestes of god for her tradiciouns and bodily obseruances : declaryng after / that vices that comen oute of the herte defoillen more a man than doth the bodily mete taken vnwasched. Wherefore they were gretely sclaundred and flied 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 sondayes now to cristen men : and that he didde to confusioun and reproue of the Jewes that kepten streitly the lawe in bodily obseruances and not in goostly vnderstondynge / as his wille was : for he had not the haliday forto leue therynne good worchyng and dedes of charite / bot forto cese and absteyne 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 seiden : That that man was not on goddes haliday that kepte nozt the Sabbot daye. But oure lorde lasse not therfore to worche myracles and doo dedes of charite in tho dayes : bot meche more dide hem forto destroye the Jewes errour forseide.

¶ Ber-
nardus
c^o. 31^o.

¶ Another tyme also whan he tauzte in the synagoge goostly lore / and seide that he was the brede of lyf that came fro heuene / and how it byhoued to eten his flesche and drincken 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 apofstles 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 enfaumple that we schulle not lette to do gode werkes for occasioun of sclaundre vnkilfully 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. Wherfore seynt gregorye seith / that a man schal rathere suffre sclaundre forto arise than he schal leue the trewth / that is to seie in thre maneres after the comoun sentence of doctoures : first / of the trewth of good lyf man schal not cesse for sclaundre / that is to saie he schal not doo dedely fynne 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 trewth / as what tyme he knoweth that the hereres ben obstynate in errour and schulle be the worse if that trewth were seide : the thridde is trewth of richte wifnesse that schal not be laste for sclaundre / that is to say a domesman schal not 3eue false dome / ne a wittnesse bere false recorde for any sclaundre. Bot of othere certeyne dedes that nowe 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 apofstle poule seith : That he wolde rathere 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 clanneffe of soule / and that disposith to vertues / than bodily clanneffe and honeste with

¶ Nota-
bile de
scandalo.

¶ Gre-
gorius.

¶ Prima
veritas vite.

¶ Secunda
veritas
doctrine.

¶ Tertia
veritas
iustitie.

¶ N.

outeforth / that is no vertu ynne. Neuertheleffe honeste and bodily clenness is good so that it dispose not to veyne glorie / or curiosite / or lecherie / or othere fynnes: 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 / thouz they dispose to none vertue and ofte ben azenst resoun / than thei done the biddinges of god and the doctrine of holy fadres touchinge charite / mekenesse / pacience / 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 triflily 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 richeffe 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 / chafite /
 pacience / and othere vertues. And what tyme that oure
 goostly spoufe 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 / felyng 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 tranffiguracioun of oure lord Jesu in the hille.

¶ Cam.
 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 comunc 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 suffre peynefully the harde deth as man and after arife vp gloriously to lyfe as god. And to this ende what tyme that / as the gospell of Matheu and Marke and Luke telleth / he had tolde his disciples that he schulde suffre many reproues and despites in Jerufalem / and at the laste be slayn and dede / and after that he schulde rise fro deth to lyue the thridde day : than ferthermore he concluded and seide that there were some of hem that there stoden at that tyme the whiche schulde not taste bodily deth til thei seien mannis sone / that was hym self / comynge in his kyngdome / that is to seie apperynge in a wonderful and ioyeful cleer- nesse of this manhode longinge to his kyngdome.

¶ And than forto fulfillle this byheste / 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 transfigured in her sichte / that is to seie torned oute of the lowe liknesse of seruaut in to the hize and gloriouse liknes of his kyngdome : for his face schone as the sonne and his clothes were also whyte as the snowe : and therwith there appereden Moyfes and helie spekyng with him of his passioun that he schulde suffre in Jerufalem. In the whiche blifful sight the disciples rauisched / and specially Petir / forzetyng all erthely thing coueyted and desired forto haue dwelled stille there in that bliffeful place / and seide: Lorde / it is good that we abide and dwelle here : and therefore / 3if thou wilt / make we here thre tabernacles : one to thee / one to Moyfes / and one to helye. Bot he wiste not what he seide : neither in that he wolde haue dwelled with Jesu in bliffe bifore that he suffred with hym the passioun of the deth / as he hadde tolde hem byfore that he schulde doo / nor that he wolde haue seuered hem thre that were alle one as in goostly felyng / the lawe / the pro-

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 bri3te clowde ouerfchadewede hem / and out of the clowde came a voise fro the fader of heuene feienge : This is my byloued sone in whom me liketh wele / and therefore hereth 3e hym. That is to feie in alle that he techeth / for he is verray soothfastnesse withouten lesynge: and therwith foloweth hym in that he scheweth / for he is the ri3t wey withouten errynge: whom 3e haue herde bothe in the lawe / that is vnderstonde in Moyfes / 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 my3te not bere that heuenly voyce aboue kynde. And than oure lorde Jesu benignely lifte hem vppe / and badde hem not drede. And therwith they lifynge vp hir eizen and lokynge aboute hem seyng no moo bot all onely Jesu. And as they wenten down the hille he bad hem telle no man that they hadde feien til he / mannis sone / were rifen fro deth to lyue.

¶ This is the proceffe of the gospell / in the whiche whofo hath grace of gooftly vnderstondynge and swetnesse may see many good notabilitees stirenge to lowynge and despisyng of man hym self and to feruent deuocioun and loue of god / and specially he that hath felyng abouen kynde / 3euen by special grace / may taste and haue myche gooftly comforte : that he graunte vs parte of / Jesu criste. Amen.

¶ Cam.
xxxj^m.

¶ Of the feke man heled at the water in Jerufalem cleped *probatice 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 waschen 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 my3te 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 man oure lord Jesu heled on the fabbot day / and badde hym bere away his bedde and goo / as the proceffe of the gospele telleth more plenerly.

¶ Pro-
cessus.

¶ Nota
bene.

¶ Primum.

¶ In the whiche proceffe 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 vndirstonde 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 affente to goddes wille of her goostly hele and her fauacioun ben dampnable with outen excufacioun : 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 / leste that oure vnkyndenesse in that partie worthily be punyshed more harde of oure lord Jesu. Wherfore

¶ Secun-
dum.

he seide to that feke man that he hadde heled : Go and wille thou synne no more / lest worfe bifalle to the. For ofte fithes it falleth that for goostly infirmyte / that is to seie synne / cometh bodily infirmyte : and so thoruz delyuerynge and affoillynge of synne ofte tymes the body is heled of bodily sikeneffe. The thridde thing notable is that wicked men gladdely supposen vertuouse dedes of othere men into the worfe partie / and so they lesen here mede : comounly as goode men on the tother side supposen all thinge in to the bettre 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 thouste was reprouable : bot thei laste 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 worfe parte that good men and goostly tornen into the beste parte : for they that ben in charite and dreden good / lyuyng rihtwisly / aretten alle thing for the beste and to goddis worschippe / whether it be prosperite or aduersite / knowyng that all thing is done rihtwisly by goddes wille or his sufferaunce : and so in all thinge spirituel men wynnen and geten mede : 3c / so ferforth that of her owne synnes 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 perfityly 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 soule that ful selden or

¶ Ter-
cium.

¶ Ber-
nardus
cant. vº.
xiiij. liij.

¶ Non
contristabit
iustum
quidquid ei
acciderit.

neuere schulde he be destourbled with eny thing : bot it schulde be verified in hym that the wise man feithe : What focuere bifalle to the rixtwis man / it schal not make hym fory. *In capitulo de Cananea 30º.*

¶ Nota de
angelis.

¶ Ferthermore in the forseide proceffe in the special mynde of the aungel / we schulde vndirstande that goddes aungeles ben as mynyfres 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 xjº / ibi angelis suis mandauit de te. Item super cant. sermone lxxjº.*

¶ Cam.
xxxij^m.

¶ How oure lorde Jesu kaste oute of the temple the biggeres and the felleres azenst 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 wroust othere myracles / in the whiche he schewed the fouereyne myzt of his godhede / the pharisees and scribes and othere of the Jewes despifed hym and reproued hym : but at this tyme when 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 / ſchewed hym fo dredful in his face with-
outeforthe that they were wonderfully adred and difcom-
fited / and hadde none power to withſtonde hym.

¶ This proceſſe 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 ſpecially we religious that ben ſette
in goddes temple forto ſerue hym contynuelly in deuoute
prayer and othere gooftly exerciſes. ¶ If we zeue vs to
couetiſe 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
caſtynge oute fro grace in this lyf and after departyng
fro his bliſſe euerlaſtyng. Wherefore thou that wilt not
drede the indignacioun of Jefu / loke that in no manere
thou putte the wilfully nor medle the to thy power with
worldely occupacioun. But for this mater is fully and
plenteuouſly treted in the expoficioun of this goſpell in
many places / therefore we paſſen ouer thus ſhortly at
this tyme.

¶ Poſt iſta duo capitula preſcripta ſequitur in Bonauen-
tura capitulum xxxvij^m / ſcilicet quando diſcipuli vellebant
ſpicas etc / quod capitulum ſupra tranſlatum eſt capitulo
xxiiij^o in parte tercia / vnde et poſt iſta ſequitur capitulum
de miniſterio Marthe et Marie.

¶ Cam.
xxxijm.

¶ Of the refceyuyng of oure lorde Jefu by the tweyne fiftres Martha and Marie: and of the two manere of lyuyng / 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 comyng. And Martha / the elder fifter / that hadde the cure of the houfeholde 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 defireng fouereynly to be fedde goftely of oure lorde Jefu / fette hir down on the grounde at his feete and caſtyng her eizen and hir herte and her eres into hym onely / with more ioye and likyng 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 ſpekyng of edificacioun and wordes of euerelaſtyng lyf. Martha / that was fo befily occupied aboute the mynyſtracioun and the ſeruice of oure lorde Jefu and his difciples / ſeenge hir fuſtre Marie fo fittyng as it were in ydelneſſe / toke hit heuily and compleyned hir to oure lorde as he hadde take no rewarde therto / and prayed hym that he wolde bidde her fifter riſe and helpe hir to ſerue. And than was Marie aferde leſte ſche ſchulde haue be taken fro that ſwete reſte and gooftly likyng that ſche was ynne / and nouʒt ſche feide bot hynge doun hir heued / abidyng what oure lorde wolde ſeie. And than oure lorde / anſweryng for hir / feide to Martha / that thouʒ ſche was beſy and trowbled aboute many thinges: neuertheles one thing was neceſſarie / and that was the beſte Marye chaſe: the whiche

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

¶ In this proceffe of the gospelle biforefeide / fo fchortly touched after the lettre / we mowe noten and vndirstonde many faire things gooftly to oure edificacioun. And firfte / 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 fuche fymple refeccioun and bodily fode as they hadden: for as it semeth wele by that seying of Martha / that hir sustre lete hir ferue 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 offer / 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 forfeide / 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 gooftly with that soule / 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 forfeide / Martha and Marye / of the comynge at this tyme of this blessid giste / Jesu / to her house / and principally Marie. For as it semeth after the proceffe of the gospell this was the firfte tyme that he come to that house / and that sone after the conuersioun of Marie forfeide: and in so 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 ynnocent in her herte and seenge her maneres chaunged that was wont forto be occupied in besynesse of bodily ministracioun with hir and nowe as takynge no rewarde therof but sittyng and tentyng onely to the swete contemplacioun of Iesu: as it is seide bifore merueilled gretly therof: and therefore conpleyned to oure lorde, as it is seide: not reprouyng hir sistre after the comoun condicioun of wommen: in token and ensauple that he that is occupied vertuously in actyue lyffe schal not reprove hym that is in reite of contemplatyf lyffe thous it seme to hym that he be as idel.

¶ Ca^m.
XXXIIII

¶ Of actif lyf and contemplatyf.

BY thise tweyne sistres byfore seide: Martha and Maria as holy men and doctoures wryten ben vnderstande tweyne manere lyues of cristen men: that is to say actyf lyf and contemplatyf lyf. Of the whiche there beeth many tretises and grete processe made of dyuerse doctoures and specially the forsaide Bonauenture in this book of cristes lyf maketh a longe processe alleggyng many auctoritees of seynt Bernarde: the whiche processe thous it so be that it is full good and fructuose to men as vnto many gostly lyuere: neuertheles for it semeth as impertynent in grete partye to manye comoun perones and symple foules 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 edificatyue to oure purpose at this tyme.

¶ B.

¶ But first it is to vnderstande that the processe of the forsaide Bonauenture of thise tweyne manere of lyues actyf and contemplatyue: longeth specially to spirituel perones: as ben prelates prechoures, and religiouse.

And so he seith at the bygynnyng that actyfe lyffe / that is vndirfonde 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 profijt / that is to seie in amendynge of him selfe / as withdrawynge fro vices and profityng in vertues : firste as to profite of hym self / and afterwarde as to his neizebore by werkes of rjztwifnes and pitee / and dedes of mercye and charite / as it schal be seide after more plenerly. The secounde parte of actyffe lyf is whan 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 techynge / and helpynge 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 traueille and 3eue hym to good exercise in prayere / and in studie of holy scriptures . and othere gode worchynges in comoun conuerfacion / amendynge his lyf and with drawynge fro vices and profistyng in getynge of vertues. And after then / secoundely / restynge in contemplacioun / that is to saye in solitude at the leste of herte / forsakyng allworlde besynesse / with all his my3te be aboute contynuelly to thenke on god and heuenly thinges / onely tentinge to plesse god. And than here after when he is perfetely in the tweyne forseide exercises tau3t and stabled in verreye wifdome and vertues / and listened thoru3 grace / desiryng the goostly profite of othere men : than may he likerly take vpon 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.

¶ Se-
cundo.

¶ Tercio.

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

¶ N.

¶ Vppon this forsaide proceffe of Bonauenture / so schortly touched / he alleggeth after many auctoritees of feynt Bernarde forto preue alle the partes therof / that is to feie 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 feynte Bernarde. For fewe there ben / the more harme is / outhere in state of contemplatif lyf touchinge the secounde poynte byfore feide / or in the state of perfizte actif lyffe touchyng 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 contemplatyf lyffe / as especially ances and recluses / or heremytes / that wyten litel as in effecte truly what contemplatyf lyffe is by defaute of exercife in actif lyf / as it is bifore feide. 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 exercife of hem be accordyng theerto. 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 fikerly 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 fuche 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 lyuyng 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 fiꝝt and degre
of contemplacioun. In figure and token herof whan god
ꝝaf Moyſes the lawe the comune peple was forbeden to
neꝝhe the hille : in token that thei that ben of weyke wille
and deſiren erthely thinges ſchulde not preſume to clymbe
vppe to hiꝝe thinges of contemplacioun. And ferthermore
declarynge hou thei ſchal preue hem ſelf able that wole goo
to contemplatyf lyfe / ſeithe that firſt it byhoueth they proue
hem ſelfe by exerciſe of vertues in the felde of worchyng /
that is to ſeie that thei knowe hem ſelf beſily ꝝif they done
none harme to her neꝝheboꝝe : and ꝝif they bere patiently
harmes or wronges don to hem of othere men : alſo ꝝif
thei haue no gladneſſe in herte or likynge whan temperel
goodes fallen to hem : and aꝝeynewarde / ꝝif thei ben not
to heuy or ſory whan they ben withdrawen : alſo ꝝif thei
felen in her mynde the loue of ſpirituel thinges ſo myꝝty
that it ouercometh or putteth out of her hertes the affeccioun
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 ſeynt Bernarde and alle othere

¶ Gre-
gorius
Moralia
in libro vj^o
capitulo
23^o.

¶ Figura.

doctoures generally / feienge that whofo wole goo to con-
templatyf lyf it byhoueth that he be firft preued in exercife
of actyfe lyffe. In figure where of is alegged comounly
the ftorie of the tweyne dou3tres of Laban / the whiche
Jacob toke to his wifes / that weren icleped the eldre
Lya / that was fore ei3ed but plenteuouſly berynge children /
by whom is tokened actiue ⁊ the 3onger was Rachel / faire
and loueliche bot bareyne / by whom is tokened contem-
platyf 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 feruiſe ⁊ 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 ſorto ſpeke of the manere of luyunge in thiſe
tweyne lyues / actyfe and contemplatyfe / in ſpecialle / 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 proceſſe ⁊ and alſo as it ſemeth it
nedeth no3t for the general exerciſe of actyf lyffe as it
longeth firſt to a man hym ſelf / that is in fi3tinge a3enſt
vices and beſy in getyunge of vertues ⁊ and alſo after as it
longeth to his euen criſten / that is in the fulfillyunge of the
dedes of mercy and almefdedes doynge of hem that
hauen habundaunce of temperel goodes in euery degre
is writen ſufficiently / as I hope ⁊ therefore I leue
to ſpeke more of this mater at this tyme / faue to make an
ende accordyng to the bygynnyng of the mater byfore-
ſeide in the goſpelle of thiſe tweyne fiſtres / Martha and
Marye ⁊ by the whiche ben vnderſtonden theſe tweyne
lyffes / actyf and contemplatif / as it is ſeide. Firſt / they
that ben in actyffe lyffe hauen enſauple of Martha of that

¶ Nota-
bilia vite
actiue.

¶ Primum
notabile
actiuis.

vertue that is fouereynly nedefulle to hem in alle her dedes / that is charite. And firfte as to hem felf / that they be with oute dedly fynne: for elles Jefu wolde not dwelle in her hous nor accepte her feruice. Also as to othere / that they deme not ne despife othere / the whiche perauenture done not fo manye vertuoufe dedes as to mannis fize as thei done: for they mowe not knowe the priuedomes of oure lorde Jefu that accepted more plesyngly and preferred the priue contemplacioun of Marie / that fatte at his fete in filence / as fche hadde I be ydel / byfore alle the grete besy feruice of Martha: and that was for the feruent loue that fche hadde in contemplacioun of hym: and sit was the feruice and the besyneffe of Martha full plesynge to Jefu and medeful to hir / as actyf is good but contemplatyf is better.

¶ Secundum notabile.

¶ And fo furthermore it is to note that / notwithstandinge the grete commendacioun of oure lorde Jefu touchyng Marie and the preferryng of hir parte / Martha gruced not of hir parte / but contynued forthe in her manere of luyng / feruyng customably to Jefu and his disciples / as John witneffith 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 gruccheth not thouz contemplatyf lyff be commended byfore his astate. For hou so euer 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 perfonen in thise astates. And thus moche be seide as touchyng the parte of Martha and of actyf lyffe tokened by hir.

¶ Tercium notabile actiuus.

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

¶ Notabilia contemplatoribus.

¶ Primum

notabile :
Humilitas.

the lowe fittyng of Marie at the feete of oure lorde Jefu :
and bot this gronde be trucly sette in the herte of hym
that is in this degre of contemplacioun / that is to faye that
he presume not of his owne holynesse / bot that he despise
hym self trewely in his owne fist / as it is seide bifore in
dyuerse places what longeth to mekenesse : fothely elles
alle his byldyng of contemplacioun be it neuere so hizc
wole not stonde stedfaste / bot sone at a litell wynde of
aduersite falle to noȝt. The secoude vertue acordyng

¶ Secun-
dum
notabile :
Paciencia.

herto is pacience in suffryng false demynges / scornes /
and reproues of the worlde that he schal suffre that fully
forsaketh and despiseth the worlde as it nedeth to the trewe
contemplatyf / commyttyng all way by pacience in herte
his cause to his aduoket Jefu / withouten answere re-
prouyng aȝeyne / as Marye didde whan the pharisee

¶ Tercium
notabile
de contem-
placione :
Silencium.

demed and reproued hir. Also hir sistre playned vpon
hir / and the disciples hadde indignacioun and gruced
aȝenst hir : but in alle thise sche kepte scilence / that is the
thridde vertue nedefull to the contemplatyfe. And so
ferthere forth sche ȝaf ensauple of silence / that we fynde
not in all the gospels that sche spake byfore the resurrec-
cioun of oure lorde / faue ones by a schort worde at the
reifyng of hir brother / lazar / notwithstandinge the grete
loue that oure lorde Jefu 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 whoso coueiteth to knowe the fruyte of
vertuose silence / ȝif he haue affeccion and wille to trewe
contemplatyf lyuyng / withouten doute he schal be bettre
taughte by experience than by wrytyng or techyng of man :
and neuertheles seynt Bernarde and manye othere holy
fadres and doctoures commenden hizely this vertuous
fylence / as it is worthy. Where of and othere vertuose

exercife that longeth to contemplatyf lyuynge / 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 hize difcrecioun: and he fchal fynde there / as I leue / a fufficient fcole and a trewe of alle thife: whose foule reſte in euere laſtynge bliſſe and pees / as I hope he be ful hize in bliſſe / ioyned and knytte with ouden departynge to his fpouſe Jefu by parfite uſe 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 reyfinge of lazare and othere tweyne dede bodies.

¶ Cam.
xxxiiij^m.

A Monge alle the myracles that oure lorde Jefu criſt wrozt here in erthe the reifynge 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 whiche feynt Auſtynne clergially treteth by longe proceſſe vppon the ſelfe goſpell: of the whiche 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 reifed by oure lorde Jefu fro deth to lyue / of the whiche tweyne the firſte ben not ſpoken of ſpecially in this trete bifore / therefore it ſemeth conuenient to this purpoſe ſomewhat to touche of hem nowe

in this place / as the forfeide feynt Auſtynne dothe. And firſte we ſchulle vnderſtonde and haue in mynde that as the dedes of oure lorde Jefu after his manhede ben enſauple to vs forto folwe hym / as in mekeneffe / pouert / pacience / and othere vertues ⁊ fo in his myracles done by vertue of the godhede we ſchulle not deſire to folwe hym forto doo as he didde ⁊ bot we ſchulle worſchippe hym as all myzty god in that partie ⁊ and more ouer coueite forto vnderſtonde the gooftly menynge of hem / how thoo myracles done thanne bodily and in bodyes ben now done ofte ſithes gooftly in mennis foules. And fo / as feynt Auſtynne ſeith / by thoo thre bodyes / the whiche oure lord god Jefu reyfed fro deth to lyue bodily / ben vnderſtande thre manere of dede foules / the whiche thoruz his ſpecial grace he reyfeth euery daye to euere laſtynge lyf gooftly. For as the goſpell maketh mynde he reiſed the douzter of the maifter of the temple that lay dede in the houſe ⁊ by whom is vnderſtonde dedely fynne onely in aſſent withouten the fulfillynge 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 fynne with outeforthe perfourmed in dede. And the thridde dede body he reiſed that was lazar / beried and foure dayes dede ⁊ by whome is tokened dedly fynne in cuſtome.

¶ Prima
mors.

¶ For ʒif we take hede and vnderſtonde that fynne is dethe of the foule / we mowe fynde that the foule is dede gooftly and ſlayn thoruz fynne in thiſe thre maneres: Firſte / by ful aſſent of wille to doo that is forbeden of god onely withynneforth in the foule with outen dede therof with outeforthe / as by enſauple of leccherye that is forbeden / what tyme as oure lorde ſeithe in the goſpell / that a man ſeeth a womman luſtily to that ende forto haue to doo

with hir fleſchely and fully aſſenteth therto in his wille /
 thou3 the dede folowe not after / he is accounted as a
 lecchour in his herte / and ſo is his foule flayne gooftly
 thoru3 that aſſent and deede in goddes ſi3t. And this
 manere of gooftly dethe is vnderſtande by that firſte dede
 body that oure lorde Jefu reyfed in the hous / that was
 the dou3ter 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 Jefu / prayenge hym
 that he wolde come to his hous and hele his dou3ter that
 lay ſeke there ynne : and as oure lorde / that of his grete
 grace and endeles goodneſſe was euere redy to helpe and
 hele alle thoo that asked hym trewely / was goynge with
 hym towarde his houſe there came worde to the forſeide
 prince that his dou3ter was dede / and therfore they beden
 hym that he ſchulde not make the maifter / that is Jefu /
 trauaille in vayne : for they trowed wele that he was of
 my3t to hele the ſeeke / bot not to reyſe the dede. And
 neuertheles oure lorde Jefu letted not for her myſbileue
 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 vnderſtood not what he mened.
 For thou3 ſche was dede as to hem : neuertheles to hym
 that was of my3t 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 Jefu bad the
 wenche riſe : and anone ſche roſe vp fro deth to lyue / and
 after ete and was all hoole.

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

¶ Spiritu-
alis in-
tellectus.

¶ This is the proccesse of the gospell after the vndir-
stondinge of the lettre: in the whiche we mowe goostly
vndirstonde first / that as oure lorde god than reifed
bodily the douzter at the prayer and by the feith of the
fader / so he reifeth now ofte fithes goostely dede soules
by synne to lyfe of grace thoru; the prechyng and prey-
enge 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 reisyng of dede soules to goostly lyffe:
thouze some men skorne hem and reprove hem therfore.
For as feynt Austyne seithe / it falleth all day that a man
that is goostly 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 reifed in his soule by repent-
aunce 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 listest forto
rise oute therof thoru; grace / that is bytokened by the firste
dede body reifed of Jesu in the house / as it is seide. But
neuertheles this manere of dedly synne that is onely in
assent is most perilous zif it longe abyde / and specially zif
it be goostly / as hize pryde or envye: for as feynt gregor
seithe / that somtyme it is more grevous synne in goddes
sight 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 reisyng of the secounde dede body is written
in the gospell of feynt 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 thoru3 his endeles mercy / badde hir that sche schulde not wepe : and thanne neisyng and touchynge the bere / and therwith they that beren it stondynge stille / he spake to the dede body in thees wordes : Thow 3onge 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 : thoru3 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 synnes perfourmed in dede / as by the dede of leccherie / glotenye / and othere grete synnes fleschely and goostly : 3euyng thi grace ofte sithes byfore or thou be preied or sou3te by eny differtes / thoru3 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 reifyng of the forseide dede body / that was openly borne dede on the bere with oute forth in list of the peple.

¶ Of the
reifynge
of the
thridde,
that is
lazarus.
Jo. xjº.

¶ 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 proceffe 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 conuerfacion / 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 vnderstonde and haue in mynde the proceffe 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 rauyschyng wolues or wode dogges / with grete ire grennyng 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 trechoures 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 stonnes 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 stondyng his resonable and meke answere and so goodly wordes / contynueden and encrefeden in her malice. For also myche as the tyme of his passioune was not zit comen / and forto zeue enfaumple of pacience and of zeuyng stede to renninge woodnesse / he withdrowe hym oute of her hondes and went with his disciples bysonde Jordane in to that place where John Baptiste first baptised / aboute xvij mile fro Jerufalem: and there he dwelled awhile with his disciples.

¶ And in that tyme sone after / as the gospell telleth now to oure purpos / lazarus / the brother of Martha and marye byfore feide / waxed fore feke: and anone the two sistres senden worde to Jesu where he was in that forsfeide place bysonde Jordane / seyng to hym in this manere: Lo lorde / he that thou louest / that is lazarus / is fore sike. 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 knowyng the malice of the Jewes azenst 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 louyng 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 vnderstonde / as by the proceffe / 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 thife wordes that Jesu seide : This infirmyte is not to dethe : vnderstondynge 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 vnderstondynge that oure lorde mened of that gloriouse reyfinge 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 disese : 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 processe 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 purpofeth / varieth / and chaungeth ? But the goostly menyng of thise wordes / as seynt Auſtyn expowneth / is this : Oure lorde vnderstondynge

hym self as the day / and his xij disciples as the xij houres of the day / reprehendith hir myfbyleue / and her vnrefonable drede of his deth that was in his wille : and that they wolde 3eue counfeile to hym as men to god / disciples to the maifter / the feruauntes to her lorde / and they feble and feke to hym that was fouereyne leche. Wherefore in manere blamyng hem oure lorde feide to hem in this manere fentence : Arne there not xij houres of the day ? Who fo walketh in the day / he offendeth no3t / nor erreth no3t. Foloweth 3e me 3if 3e wole not erre. And wole 3e not 3eue counfeile to me / fithen it is nede to 3ow to take counfeile of me. And therefore fithen it is fo that I am the day and 3e the houres : and by kynde refoun 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 Jefu / knowynge in fpirite that lazare was dede / feide to hem thus : Lazare oure frende flepeth : but I wole goo for to wake hym and reyse hym fro flepe. And than the disciples / vndirftondynge flefchely thoo wordes of kyndely flepe / feiden : Sire / 3if he flepe / it is a token that he fchal be hole and fauf of his fikneffe. For comounly by wey of kynde flepe of feke men is token of hele after folowynge : but Jefu mened of his deth. And fo here we mowe fee the grete homelyneffe of oure lorde with his disciples / that as in manere of bourdynge fpake with hem here. But after / declarynge to hem openly that he fpake firft myftely / feide : Lazar is deed / and I am glad for 3ow : that thereby 3oure byleue may ben encrefed and ftrenghed / knowynge that I was not there in tyme of his deth : and fo the rather byleuyng that I am goddes fone.

¶ Ferthermore / leuyng many wordes of the gofpell / and takynge that femeth moft notable to oure edificacioun.

After whan oure lorde Jefu with his difciples torned azen towarde bethanye / and the tweyne fiftres had worde of his comynge / Martha anon wente azenft hym : but Mary fatte stille at home til after that fche was cleped forth by the biddynge of Jefu. And fo it femeth by thefe wordes / fo fpecially after the lettre tellynge how thefe tweyne fiftres / Martha and Maria / dyuerfly hadden hem as anenft Jefu / that the holy euangelifte John mened gooffly here / as he doth in othere places / the dyuerfe condicions that longen to hem that ben in thife tweyne aftates / that is to fay of actyf lyf and contemplatyf lyf. For it is no dowte but that Marie loued Jefu als mykel as her fifter Martha / or more : and was alfo glad of his comynge : and alfo fory was of hir brother deth and as feruently desirede his lyf. Why than went fche not anone with her fifter out azenft Jefu / but in figure and for enfaumple that they that ben in the aflate of contemplatyf lyf fchulle not taken vppon hem bodily exercife of the dedes of mercy : as forto goo oute to vifite the feke or hem that ben in prifoun / or to fede the hungry or clothe the naked / and fo forth of othere : or elles forto preche or teche or to mynyftre the sacramentis of holy chirche / bot it fo be that they ben cleped owte therto by the byddyng and the auctorite of holy chirche in Jefu name goftely as Marie was bodily. Sittyng than Marie at home / as it is feide / and Martha goynge oute what tyme fche mette with Jefu fche felle doun at his feete and feide : Lorde / 3if thou haddeft ben here / my brothere hadde not ben deed : neuertheles and now I wote wele that what fo euere thou afkeft of god / god wole 3eue the. Sche durfte not fay vtterly that fche desirede inwardely / feyenge as thus : Now reife my brother fro deth to lyue : for fche wifte not whether it were expedient that hir brother fchulde be

reised / 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 reyse hym / and therfore 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 fay 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 expreffely here also is tokened goftly 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 enfaumple of Marie anone he ryse by appliēge of his wille to goddes wille / loue he neuere so mykel reste / or haue he neuere so mykel likynge

in fwete contemplacioun : that is to vnderftonde / what tyme that he is cleped fo vtterly that 3if he withftood it fchulde fynne dedely by inobedience. Ferthermore we mowe fee by the proceffe of the gofpell the fpecial loue and homelyneffe that oure lorde Jefu had fouerenly to Marye / in that he abode ftille there as Martha firft mette with hym / and wolde not doo as to the reifynge of lazare in to tyme that Marie was comen / and than whan fche was comen and fallynge down at Jefu feete and with fore wepyngre teres feide / as hir fifter dide bifore / that 3if he hadde be there here brother hadde not ben dede. Oure lorde Jefu feynge hir wepe that he loued fo fpecially / and alfo the Jewes wepyngre that there were at that tyme and were comen to comforte Marye / he wepte alfo and that for thre caufes : firfte / for the loue that he hadde to Marye fpecialy and to hir fifter and to lazare : alfo / to fchewe the greuoufte of fynne in cuftome and of the gooftly deth there thoru3 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 my3t haue kepte hym fro deth / bot not that he my3te than reyfe hym to lyue a3eyne.

¶ Who fo wole than here ynwardely take hede and byholde how oure lorde Jefu wepeth / the fiftres wepen / the Jewes wepen / 3e and as refoun telleth the difciples wepen / skilfully he may be ftired to compaffioun and wepyngre / at the lefte ynwardely in herte : namely for fynne in cuftome / that is fo harde to ouercome and ryfe oute of / as oure lorde Jefu fchewed in gooftly vnderftondynge by the grete difficulte that he made as in wepyngre and in manere of trobelyngre hym felf / wrothe and grucchyngre in fpirite / and that tweyne tymes byfore that he reyfed lazare : by whom is vnderftonde fynne in

custome / as it is ofte seide / zeuyngē enfaumple / as feynt
 Auſtynē feithe / that thou that art ouerleyde with the heuy
 ſtone of dedly ſynne / be wrothe and grucche in thy ſpīrite
 and turble thy ſelf / in this manere demynge thy ſelf guilty :
 and thenkyngē how ofte thou haſt ſynned worthy euerelaſtynge
 deth / and god of his endeles mercy hath ſpared the and ſuffred the :
 how ofte thou haſt herde the goſpell forbeyngē ſynne / and thou haſt
 take none rewarde / but art contynuely contrarye and falſe to thy
 firſte baptiſme : and than ſo thinkyngē with compunccioun for thy
 ſynne / and as in this manere aſkyngē in thy herte : What ſchal
 I doo ? Whider ſchal I goo ? In what manere ſchal I aſkape this
 grete ſynne and dredeful perile of euerelaſtynge deth ? Whan thou
 ſieſt thus in thy herte / than criſt gruccheth in the : for feith
 gruccheth / and ʒif feith be in vs than is criſt in vs : and ſo in
 this manere of grucchyngē is hope of vprifyngē. For after this
 wepyngē and troubylyngē / as the proceſſe of the goſpell telleth /
 oure lorde Jeſu aſked where they hadden putte lazare : not for
 vnknowyngē / bot ſpekyngē in manere of man / and in tokenyngē
 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 aʒen : Lorde / come and ſee. Than he
 wepte : and the Jewes that there weren ſeide : Lo / how he loued
 hym. And ſo he ſchewed the affeccioun that he hath to the ſynfull /
 as he ſeith in the goſpell : I came not to clepe the riʒtwis / but
 the ſynneres to penaunce.

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

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 solemne 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 forwe 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 blifed presence : but neuertheles therewith they hadde grete drede of hym by cause of the Jewes. And than how oure lorde benignely comforted hem aseyne 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 ston abouen. Than bad oure lorde Jesu that they schulde take away the ston : 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 aseynewarde confortynge her byleue and makynge the ston to ben taken away / afterwarde lifynge vppe his eizen to heuene / seide : Fader / I thonke the for thou hast herd me / and sothely I wote wele that thou herest me euer : but I seie 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 feithe / to schewe in goostly vnderstonde ynge 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? Perauerture 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 thiise / lest 3e perisshe: they answeren and seien: We mowe not leue oure custome. A lorde Jesu / reyse these folk as thou reysed lazar: 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 astatys. 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 bid3ynge 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 biddynge. This is a grete wonder / as feynt Austyne feithe / 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 buried / and with that body of a stynkyng kareyne.

¶ Augustinus.

¶ Nolite inebriari vino.

¶ Huc usque Augustinus in sententiis.

¶ But what tokeneth all this? feith feynt Auſtyn. Sothely / this it tokeneth : whan thou dooft a grete fynne by contempte / thou ert goostly dede : and ȝif thou con-
 tynueſt customably thereynne / then art thou dede and buried : and whan thou forthinkeſt with inneforthe and ſchryueſt the and knowlecheſt thy fynne with outeforth / than reyfeſt thou and gooft 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 know-
 lechyng and ſchewyng of fynne maketh oneliche god / crienge with a grete voyce / that is to fay with his grete grace clepyng. But ȝit thouȝ he that was dede be reyfed and gone oute of his graue : neuertheles he dwel-
 leth bounden / that is to fay gilty / into the tyme that he be lowfed and vnbounden by goddes myniſtres / to whom onely he ȝaf that power / feyng thus to hem : Alle that ȝe vnbynde in erthe ſchal be vnbounde in heuen.

¶ Nota de
 confeſſione
 et abſolu-
 cione
 contra
 lollardos.

¶ Auguſti-
 nus.

¶ Alle this feith feynt Auſtyn in ſentence / in the whiche we mowe ſee opounly a ſufficient auctorite aſent hem that reprocen confeſſioun ordeyned by holy chirche / and alſo the aſſoillyng of curates / feyng falſely that it is i-knowh generally for euery man ſorto ſchryue hym onely in his herte to god / and that preoſtes or curates of holy chirche haue no more power to aſſoille of fynnes 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 ſeide / and after vnbounden by his diſciples / he and his ſiſtres with grete ioye lowely thonkeden Jeſu of that fouereyn 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 pharisees that that Jesu hadde done. And so was it publiſhed 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 pharisees all confused / and thou3te and caſten ſorto flee lazar / by cauſe that thoruz hym many were conuerted to Jesu.

¶ Now thanne ſorto make a conclucioun of all the proceſſe byfore ſeide of thre deed bodyes reifed by oure lorde Jesu / ſeynt Auſtyn ſeithe in this ſentence : Alle thiſe forſeide thinges we haue herde / bretheren / to that ende that they that lyuen gooftly 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 / perauenture I ſpeke to hym the which is ouerleide with that hard ſtone of his wicked maneres / and combred with the heuyneſſe of cuſtome / and ſo is as foure dayes dede and ſtynketh : 3it diſpeyre he not / for thou3 he be depe dede and beryed / criſt Jesu is hize of my3t and kan breke all erthely byrthenes / cryinge thoruz his grete grace and makynge hym to lyue / firſt by hym ſelf with ynneforth / and after takynge hym to his diſciples ſorto vnbynde hym / and ſo fully reſtore hym to gooftly lyf : ſo that there ſchal leue no ſtenke of ſynne in his ſoule goftly / no more

☞ Augustinus in sententiis. than did in lazar reyfed bodily. *Hec Augustinus in sententiis.*

☞ Ca^m. xxxv^m. ☞ Hou the Jewes token her counfeil and conspired azenst Jesu into his dethe.

☞ N. B.

AFter the reyfinge of lazar byforefeide / whan the tyme neiꝛede in the whiche oure lorde Jesu difpofed to wirke oure redempcioun thoruꝫ the fchedynge of his precioufe bloode / the deuel / fader of envie / armed his knyꝛtes and his myniftres / and whetted her hertes azenst oure lorde Jesu fynally into his deth ⁊ and fpecially by occafion of his good and vertuoufe wirkynges / bot fouereynly for the reyfinge of lazar envye kyndeled in her hertes more and more / in fo mykel that they myꝛte no lenger bere her woodneffe withouten excufioun therof azenst Jesu. Wherfore the princes and the pharifees gadered a counfeil azenst hym ⁊ in the whiche counfeille Cayphas / biffhop of that 3ere / all thouꝫ he mened wikkedly / prophefied fothely that Jesu fchulde dye for faluacioun of mankynde. And fo haue we here open enfaumple that wicked men and reprobud of god hauen fomtyme the 3ifte of prophecie. And fo by comoun affent thoo falfe princes and pharifees in that counfeille ordeyned vtterly to fle that innocent lombe Jesu / in to that ende lefte alle the peple fchulde byleue and trowe in to hym ⁊ and than the Romayns as fettyng her lawe at noꝫt fchulde come and deftroye bothe her temple and peple. A fooles and folye counfele ⁊ haue 3e not writen of the wife man / that there is no wifdome ne counfeill azenst god? And therefore it fchall befall in contrarie manere to 3oure wicked entent / as it is now performed in dede. For there as 3e flouen Jesu lefte the Romaynes fcholde deftroye 3oure

place and peple / after byfell a;enwarde that for 3e flowen **C** Nota-
 Jefu 3oure place and peple was destroyed by the Ro; **bile.**
 maynes / as the storie telleth of destruccioun of Jerufalem
 by Tytus and Vafpafyan. In the fame manere it falleth
 ofte fithes in worldes wifdome / that is contrarie to the
 wifdome of god : for ofte fithes 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 enſauple 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
 fweuene : bot after it torned into the contrarye effecte by
 goddes grace : for that fellynge of hym was occaſioun
 and cauſe of his hi;e avauunſynge 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.

C But nowe leuyng this matere and turnyng to oure
 purpoſe of the forſeide falſe and envious counſeillyng.
 Oure lorde Jefu / euerlaſtyng wifdome of the fader of
 heuene / to whom may no thing be hidde / knowynge
 this malicious conſpiryng 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 3euen enſauple / as it is ſeide in the next chapitre by
 fore / to flee malice that it encreſed 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 cleded
 Effrem / where he dwelled with his diſciples a litel whyle /
 that is to ſaie aboute an ſeuenny;t. For as ſome clerkes
 ſeien / he reiſed lazare the friday byfore the paſſioun ſonday /
 whan the fame goſpell 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 fondaȝ: and of the ſoper made to him there / and of tho thinges done therat.

¶ N.

O

Ure lorde Jefu / ſouereyn 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.

¶ Forti-
tudo.

uſed the vertue of prudence in fleynge fro his enemyes / and therby ſchewyng that we alſo ſchullen wiſely withdrawen vs fro the wodeneſſe of hem that purſewen vs maliciouſly / that is to ſaye whan the tyme and the place aſketh. So now he uſed the vertue of gooffly 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 purſueres in to the vtterefte ende / that was the harde

¶ Temper-
ancia.

¶ Juſticia.

deth. Thus alſo an othere tyme he uſed temperaunce what tyme he flewe / eſchewyng worldeſ worſchippe / whan the peple wolde haue iȝmade 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 reprod the falſe couetiſe of preoſtes of the lawe and phariſees: and with a ſcourge drof out the biggeres and the ſelleres 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 vseth thise forseide 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 saye the sabott 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 saye lazar / Martha / and Marie hir syster : 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 ynneforth 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 forseide notable poyntes. And first / hou oure lorde Jesu wolde haue this soper specially in that house of the forseide 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 forwe 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

ſpecially 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 forꝛeuynge of hir grete fynnes / as it is ſeide ⁊ and ſo it was more likynge to hir there to doo that excellent dede of deuocioun / ſchewynge hir feruent loue to Jeſu. Alſo he wolde haue that ſoper in Symounde hous / knowynge his charite and his trewe affeccion contynuede to hym and to his diſciples / not withſtondynge the frendely reprehencioun before by cauſe of Marye ⁊ and alſo for the more opoun witneſſe of the trewe reyſynge of lazare / 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 foure 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 witneſſynge of his godhede ⁊ Martha by beſy myniſtrynge / as longeth to trewe actiſ lyffe ⁊ and marye by feruent loue and deuoute worſchippyng / as longeth to hyꝛe conꝛemplatyf lyffe. Bot on the other ſide we mowe ſee in contrarye manere othere ꝛeuynge occaſioun of offence to oure lorde Jeſu by enuie / falſe couetiſe / and wrongful demynge ⁊ 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 ꝛeuen to hem that neded. And othere alſo / meued by his wordes / but othere weies and in good entente as it ſemed for pore men / grucched and were greeſly ſtired

aʒenst marie as for so grete losse of that preciouſe oigne-
ment. But ſche kepyng ſilence / oure lorde answered
for hir / as he hadde tweyne tymes byfore : now repre-
hendynge hem and declarynge 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 Jefu / howſorwful and diſcomfertyng was this
worde that ſo opounly 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 forwe : and namely for alſo myche as they
knewen that the Jewes hadde vtterly conſpired in to his
deth. But neuertheles that falſe traytour Judas con-
tynued in his envious indignacioun : and hereof he toke
occaſioun to bytraye him and felle hym / as he hadde the
Wedneſday next folowyng / for xxx^{ti} pens / where of we
ſchulle ſpeke here after.

¶ Here mowe we ferthermore 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 ʒiſtes of deuocioun but
ſolie / 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 aʒenſt
men of holy chirche / it perteyneth not to the of pore men
but rather thyne owne falſe couctife 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 couctous or more
than any othere : and that ſchal he fynde ſothely in dede

¶ Nota
contra
lollardos.

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

¶ Pro-
cessus.

¶ But now leuyng this proceffe turne we azen to Bethanye / ymagynynge hou oure lorde Jesu after the forseide soper in the house of sымounde went with lazar and his sistres to her hous / the whiche was her comoun hosterye / and namely thoo fewe dayes folowynge in to his passiou: for there he ete on dayes and slepte in nyktes with his disciples: and also his bliffed moder with

hir siftr̄es: for alle they worfchipden hir fouereynly / as worthy was / but fpecially Mawdelayne / that wolde neuere departe fro hir. Than amonge thoo his trewe frendes oure lorde Jefu / that they fchulde not be to myche abaffhed or deftoubled 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 felf fo vtterly in to his enemyes hondes / and femely ferthermore into the deth that was confpired with oute faille aʒenft hym of the Jewes. But oure gode lorde / comforynge hem aʒenwarde / bad hem drede noʒt and feide: It is the fadres wille that I take this iorney: and he fchal kepe vs and fo ordeyne for vs at this tyme that ʒe fchulle fee me among alle myn enemyes in the gretteft worfchippe that euere ʒe feie me: and they fchulle haue no power nowe aʒenft me: but after that I haue done al that I wole / to morwe at euen we fchul come hider aʒeyne fauf and founde. And than thorū thife wordes they were all wele comforted / but neuertheles all wey dredynge.

¶ Hou Jefu come to Jerufalem vppon palme fonday.

¶ Cam.
xxxvij^m.
¶ B.

THe fonday after / erly vppon the morwe / oure lorde Jefu difpofed hym / as he had feide / to goo into Jerufalem in a newe manere and an vnkouthe / other weies than euere he did byfore: but to fulfillle the prophecie of ʒacharie the prophete feide to that purpofe. And whan he with that litel but bliffed companye come to a place in mydde way / that was cleped Bethfage / he fent tweyne of his difciples in to Jerufalem / and bad hem brynge to hym an affe and her fole that were tyʒed there in the comune

weye and ordeyned to ferue 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 symple array toke his way forth in to Jerufalem. A lorde Jesu / what list was this to see the / king of kynges and lorde of all the wolde / ride in fuche arraye / namely in to that folempne citee of Jerufalem ! But sothely this thow dedist / as alle thynce 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 / symple clothes and hempen halteres.

¶ And whan the peple herde of his comynge / by cause of the grete myracle that was publisched byfore of the reyfyng of lazar / they wenten aȝenst hym and resceyued hym as kyng with ympnes and songes and grete ioye / strawyng in his weie her clothes and braunches of trees. But with this ioye oure lorde Jesu meynede sorwe and wepinge : for whan he come nyȝe the citee he wepte there vpon / seyng bifore the destruccioun therof that came after / and forwyng 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 Jerufalem 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 passiou / hangyng on the crosse : for he sawh that his passiou 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 passiou 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 deuce the mysterie of his Incarnacioun. Byholde we now oure lorde Jesu so wepyng / and that not feynnyngly bot effectuelly and largely / with a forwful herte / specially for her dampnacioun with outen ende / with destruccion temperel of hem and of her citee. And as we mowe sothefastly trowe / his dere moder and all that bleffid companie 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 / ridyng on the asse / and hauyng in stede of princes / erles / and barouns / his pore and symple disciples aboute hym / with his moder and othere deuoute wommen folowyng / entred in to that solempne citee : and also the peple doynge hym greet worschippe / as it is seide bifore. Of the whiche comyng 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 standyng opounly in the temple / prechyng

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 : wherefore at euen he went with his difciples to his homely hofterye / Bethanye : goynge fo fymply thoruz 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 listly 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 fondaie in to the thorfday after next fewyng.

¶ N.
totum.

Oure lorde Jefu / full of charite and welle of charite / willynge 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 fchulde be loft / bot alle faue : whan it drowe to the ende of his dedly lyf here / and his paffioun tyme was nyh at honde / he trauailed befily in prechyng and techyng opounly to the peple / and fpecially in thefe thre dayes : that is to fay firfte on the fondaie / as it was now laft 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 defputyng

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 proceffe 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 proceffe of that tyme in special / we mowe in general confidre on the toon side how the princes and pharisees / seenge the fauour of the peple to Jesu and therefore dredynge to performe her malice azenst hym opounly / casten sotelly and felly to taken hym in worde / outhur 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 sotelte and the malice of hem / answered so wyfely to alle her questiouns / and so couertly in trewth the sette 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 condicions 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 worfchippes in many maneres : and so forth of othere vices. Neuertheles there with he badde the peple that they schulde kepen and fulfille alle her

techyngē: but that they schulde not folwe her werkes and yuel luyngē. At the laſte reherſyngē the vnkyndeneſſe of the Jewes a;enſt 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 folowyngē / temperēle and euerlaſtyngē / he laſte hem and withdrewe 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 tauzte hem more ouer by enſamples 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 riȝt half of god ſchulde haue euerlaſtyngē lyf / and wicked men on the lyft halfe euerlaſtyngē 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 ȝe 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 myȝte be occaſioun of his deth fulfillē his falſe couetiſe. And herevpon he flepte 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 biſſhop / forto counſeile how they myȝte be fleiȝte take Jeſu and flee hym / bot not in the feſte day for drede of the peple / Judas aſpiengē and knowyngē thiſ counſeil went to hem and

proferede to take hym to hem at her wille / so that they wolde mede hym and done hym why. And they / gladde of this profre / graunted and ordeyned to paye hym thretty grete pens / of the whiche 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 grucched fore as losse / that is to seie 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 doying 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 written 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 tau3t by fore to his disciples in prayere for here enemyes and hem that schulde purfewen hem : and therwith knowynge and feenge 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 feide 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 riȝtwiſly to the wille of the fader / and prophecieng the riȝtwiſ punyſchyng and vengeance deſeruyng of hem that ſo maliciously conſpired aȝenſt hym and after obſtynatly contynued in her fynne.

¶ Alſo for alſo moche as that was the laſte day that he thouȝt to dwelle in that manere of bodily conuerſacioun with that good and byloued meyne / lazar and his ſiſtres / he occupied hym that day the more ſpecially with hem in goſtly comforte of hem by his edificatyf and holy wordes / as he was wont alway to doo: but now at more leyſer to ſtrengthe and confort hem aȝenſt the grete ſorwe that was to come after by cauſe of his paſſioun. And ſouereynly / as we mowe trowe / in homely comunyng with his bliſſed moder to hir ſpecial comforte: and alſo with Magdeleyn ſpecially / that euere was thruſty to drynke of his ſwete goſtly wordes: of the whiche he ȝeue vs inwarde taſte and fauour / Jeſu criſt / bliſſed with outen ende. Amen.

¶ Cam.
xxxix^m.

¶ Of that worthy ſoper that oure lord Jeſu made the nyȝt byfore his paſſioun / and of the noble circumſtauncis that biſel 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 preciouſe blood for his redempcioun / it liked hym firſt to make a ſopere with his diſciples as fore a mynde euere laſtyng of his grete loue to hem and all mankynde: and forto fulfillle the figure of the olde

lawe and bygynne the trewth of the newe lawe / and performe the mysteries that were to come of his preciouſe paſſioun. This ſoper was ſouereynly worthy and wonderfull / and grete and wonderful things weren done theratte. Wherefore ꝑif we here take good entente with inward deuocioun therto and to tho things that oure lorde Jefu didde theratte / that curtayſe lorde wole not ſuffre vs goo laſtynge therefroꝝ but he ſchal ſeden vs of his grace / as we triſtely hope / with myche gooftly comferte 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 fiſte is that bodily ſoper and the manere therof in fulfillingge 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 fermoun that he made to his diſciples. Of the whiche foure we ſchulle ſpeke and ſee by proceſſe and in ordre. As to the fiſte / that is the bodily ſoper / we ſchulle haue in mynde that petir and John / at the biddyng of oure lorde Jefu / ꝑeden 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 ſorto 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 likyng and ſteryng to grete deuocioun. For in this proceſſe is the moſte

ftrengthe and gooftly fruyte of alle the meditaciouns that ben of the bliffed lyf of oure lorde Jefu : principally for the paffyng tokenes and fchewynges in dede of his loue to mankynde : wherfore here we fchulle not abregge as we haue in othere places / but rather lengthe it in proceffe.

¶ Now than byholde oure lorde Jefu / after he was comen to the forfeide place / hou he ftant in fome parte bynethen / fpekyng with his difciples of edificacioun / and abydinge til it was made redy for hem in the forfeide hous alofte. And whanne alle thinges weren redy / feint John / that was moſte homely and famylier with oure lorde Jefu / and that befily went too and fro to fee that all that neded were ordeyned and done / came to hym and feide : Sire / 3e mowe goo to fopere whan 3e wole : for alle thinges ben redy. And than anon oure lorde Jefu with the xij apoftles went vppe : bot John allgate next hym and by his fide with oute departyng : for there was none that fo 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 prefente at his crucifienge and at his deth : and after he lafte him nou3t til al was done and he was buried : and fo at this fopere he fatte next hym / thou3 he was 3onger than othere. What tyme thanne oure lorde Jefu with the xij apoftles came vppe to the borde where vppon thei fchulde ete : firſt ſtondyng there aboute they deuoutely feiden graces / and after he hadde bliffed they feten downe alle aboute that borde / but John next Jefu / and that vppon the grounde / as the manere was of olde men byfore.

¶ Nota de
Johanne
euangelifta.

¶ Nota de
tabula in
cena.

¶ But here we fchulle vnderſtonde alfo that that borde was ſquare / as men ſuppofen / made of dyuerſe bordes ioyned to gidre : and / as men feien that han ſeen it at Rome in the chirche of lateranenfis / it conteyneth in

euery parte of the foure square the fpace of tweye armes lengthe and fomwhat more : fo that in euery fide of the square borde thre difciples feten / as men fupposen / thouz it were ftreightely / and oure lorde Jefu in fome angule : fo that they alle myzte reche in to the myddes and ete of one difche : and therefore they vnderftode hym not what tyme he feide : He that with me putteth his honde in to the difche or dobeler / he fchal betraye mee. Thus we mowe ymagyne and fuppose of the manere of her fittyng at the borde.

¶ Also we mowe vnderftonde in the etyng of the pafke lombe that in that tyme they ftoden aboute the borde vpperly / haldyng flaffes in her hondes / after the bidyng of moyfes lawe / that oure lorde come to fulfill : fo that thouz they ftoden in that tyme / neuertheles they feten alfo in other tyme / as the gopell telleth in dyuers places : and elles myzte nouzt John haue leide his heued and refted hym in manere of ligginge vpon the brest of Jefu.

¶ What tyme the pafke lombe was brouzt to the borde / rofted after the lawe / oure lorde Jefu / that was fothehafte lombe of god with outen weme of fynne / and that was in myddes of hem / as he that ferueth and mynyftreth / toke the lombe in his bliffed hondes and kutte it and departed it and gaf to the difciples / bidyng hem eten gladly and confortyng hem with louely chere. Bot thouz it fo was that they eten as he badde : neuertheles comforte they myzte none haue / for alfo moche as they dredde all wey left there fchulde falle ouzt azenft her lorde in that nouelte. And fo as they eten he tolde hem the forwful dede more opounly and feide : I haue desired forto ete with 3ow this pafk lambe byfore I fuffre the deth / for fothely on of 3ow fhal betray me. This fpeche went to her hertes as an fcharpe fwerde. Wherefore they cefsed of etyng and

¶ Agnus
pafchalis.

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

¶ Here 3if we take good hede we oweth to haue ynward compaffioun / bothe of oure lorde Jesu / and also of hem: for it is no dowte they were in ful greet forwe. But the traytour Judas laste not of etynge / for thise wordes of betrayenge schulde not seme as perteynyng to hym.

¶ Than John at the instaunce of Petir asked of oure lorde and seide: Lorde / who is he that schal betraye the? And oure lorde Jesu priuely tolde hym / and / as to hym that he loued more specially / specified who was that traytour. And John thereof gretly astonyed / and wounded with grete forwe to the herte / noujt wolde telle Petir / but turned him to Jesu and softly leide down his heued yppon his bliffed breest. And / as seynt Austyn seith / oure lorde wolde not telle Petir who was the traytoure: for and he hadde wiste / he wolde haue al to toren hym with his teeth.

¶ Augustinus in Omelia dixit Iesus Petro.

¶ Nota de contemplativis.

¶ And as the same seint Austyn seith / by petre ben figured and vndirstande 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 also he secheth not vengeance with outeforthe of the offences done to god / but is fory with ynnesforth in his herte: and torneth hym onely to god by deuoute prayeres / and the more saddely tornyng hym and drawyng hym to god committeth alle thing to his disposicioun and ordynaunce. Thou3 it so be that he that is contemplatyf somme tyme goth oute by zele 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 aske of the traytour / we mowe vnderstonde that the contemplatyf schal not reuele

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

¶ Now forthe in oure proceffe / byholde we the grete
benignyte of oure lorde Jesu that so homely suffereth his
derlyng John encline and reſte vppon his bliffed breest.
Lorde / hou tenderly and trewely they loueden to gidre !
This was a fwete reſte to John / and a profitable to alle ¶ N.
criſten foules : in the whiche / as clerkes feyn / he drank
of that welle of euerelaſtyng wiſdome the preciouſe drynk
of his holy goſpell / with the whiche after he comforted
all holy chirche and ſaf it as triacle azenſt the venyme of
dyuerſe heretikes. Byholde we ferthermore othere diſ-
ciples ful ſory of the forſeide worde of betrayenge of oure
lorde Jesu / not etyng bot lokyng echone on othere / as
they that wiſte not what counſeile or comforte they myzte
haue in this caas. And thus moche at this tyme ſuffiſeth
touchyng the firſte article of that bodily ſoper / and of the
etyng of the Paſke lombe in fulfillyng of the lawe and
endyng of the figure that oure lorde Jesu didde it fore.
And as clerkes ſeien / we fynde not that oure lorde ete ¶ N.
fleſche in all his lyf / bot onely at this tyme in etyng of
that lambe / more for myſterie than for bodily fode.

¶ Touchyng the ſecounde poynt / that is the waſch- ¶ Secun-
dum :
Pedum
ablucio.
yng of the diſciples feet. We ſchulle vnderſtande that
after the forſeide proceffe oure lorde Jesu roſe vppe fro the
forſeide ſopere / and alſo his diſciples anon with hym / vn-
wetyng 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

fitte adowne / and made water be brouȝt to hym: and than he caste of his ouerclothes / that weren peraunter cumbrofe and lettynge to that he thouȝte doo / and girde hym with a lynnene clothe / and putte hym self water in to the bafyne that was of stone / as men fayen / and bare it and sette it byfore Petres feete / and kneled down forto wasche hem. But Petir gretly abasched and astroyed of that dede / as no wonder was / firste forfoke 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 kynge of blisse and that hiȝe lorde of maieftie knele down and bowe hym to the feete of a pore fiffhere / and so forthe to alle othere that there seten aboute: and so with thoo bliffed handes wasche her foule feete and after tendirly wipe hem / and more ouer deuoutly kisse hem. Sothely he that was fouereyne mayster of mekenesse 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 fouereynly his passynge mekenesse. 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 mekenesse / and that dredeth not that lorde of maieftie in that dede: but aȝeynewarde frowardely thenketh and procureth dethe and destruccioun of hym that euere was so innocent and so trewe lounge. Wherefore it is bothe wonderfull and dredfull the grete benygnyte and meke-

¶ Nota
humili-
tatem
domini
Jesu.

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

¶ Whan this waschynge was done in mysterie / as it is seide / he went azen vppe to the place of the forseide fopere ⁊ and whan he was sette 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 enfaumple that was her lorde and maistre ⁊ and that they schulde not onely wasche othere feete / but also for3eue 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 aftir the firste messe that was the paske lombe / as it is seide bifore / whan they were waschen and made clene / he serued hem withe the secounde 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 touchynge the thridde article.

¶ As anemptes the thridde article of that highest sacrament of Jesu preciouste body / lyfte we here vppe oure hertes fouereynely / and bythenk we inwardly / wonderynge of that moste worthy dignacioun and vnspeakeable incomprehensible charitee / thorugh the whiche he bytoke hym self to vs / and lasse to vs in to mete and goostly fode / makynge and ordeignynge that preciouste sacrament in this manere. Whan he hadde wasche his disciples fete and was gone vppe azen with hem there he byfore satte at the fopere / as it is seide / as for an ende of the sacrifices of the olde lawe and bygynnyng of the newe testament / makynge 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 ſeide 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 ſeide : 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 / ſeide : Taketh and drinketh alle here of / for this is my blood that ſchal be outſchedde for ȝow and manye in remiſſioun of fynnes. And after he ȝaf hem power of that confecracioun and alle preoſtes in hem / and ſeide : 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 preciouſe ſacrament : and after with his bliſſed handes mynyſtred it and communed that bliſſed 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 leſte al their kyndely reſoun of man / and onely reſtede in trewe byleue to alle that he ſeide and didde / byleuyng with oute eny dowte that he was god and myȝt not erre. And ſo moſte thou doo that wolt ſele and haue the vertue and the goſtly ſwetneſſe of this bliſſed ſacrament. This is that ſwete and preciouſe memoriale that ſouereynly makith mannis ſoule worthy and pleaſyng 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 kyndeſe mannis ſoule and enflawme it all holy

¶ B.

in to the 3euer therof / oure lorde Jefu crift: for there is no thing that he my3t 3eue and leue to vs more der worthē / more fwete / or more profitable than hym self. For with outen eny dowte he that we refceyuen in the facrament of the auzter is he that felue goddes fone Jefu / that took flefche 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 oofte that thou feest in forme of brede: and eevery day is offred vp to the fader of heuene for oure gostly hele and euer lastynge 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 / Jefu: and take we hede ynwardely to oure gostly fode and comferte / more specially of that precioufe and most deynteth mete that is there sette by fore vs / that is the bliffed body of oure lorde Jefu in this holy sacrament bifore seide. And so by inward confideracioun taste we the fwetnesse of this heuently foode / hauynge firste in mynde the gracious and resonable makynge and ordynaunce of that bliffed sacrament: and after the grete worthynesse and merveillous worchyng there of in chofen foules to comferte and strengthinge of oure feithe. As anemptes the firste poynte / we schulle ¶ Primum.

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 ʒaf to vs for oure hele and oure saluacioun: for he offred to his fader of heuene vppon the auʒter of the croffe 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 ʒaf 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 makynge 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 / sittynge with hem bodily: and there with holdynge in his hondes that self body in that that semed to hir bodily siʒt nouʒt elles bot brede: affermynge thus sothely: This is my body that schal be ʒeuen for ʒow: and also of that that in the Chalice semed onely verray wyne: This is my blood that schal be schedde for remissioun of ʒoure synnes. And so that selfe body that they seiʒen with hir bodily eyʒe byfore hem was sothely 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 myʒt comprehende 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 reprov-
 ed for his falschede and mysbyleue / and therefore he reseuyed
 that bliffed 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 Sacra-
 ment of the au3ter is in his kynde brede or wyne / as
 it was bifore the consecracioun / bycause that it semeth
 so to alle her bodily selynge / as in sizte / taste / and
 touchyng. The whiche ben more reprovabill as in that
 parte than Judas: for they seen not Jesu bodily byside
 that sacrament as he didde: and therefore it is lizter to
 hem forto byleue / and more to here dampnacioun zif
 they byleued not / as god hym self and holy chirche
 hathe tau3te: namely / sithe that trewe techynges of this
 bliffed 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 deijeden thereynne. The whiche feith is this in schorte
 wordes: that the sacrament of the au3ter duely made by
 vertue of cristes wordes is verrey goddes body in forme
 of brede / and his verrey 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 my-
 raculoufly / asenst mannis refoun and the comoun ordre
 of kynde / ben there in that holy sacrament with oute her
 kyndely subiecte: and verrey cristes body that suffred
 deth vppon the crosse is there in that sacrament bodily

¶ Fides
 sacramenti.

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 seithe.

¶ Nota.

¶ These termes I touche here so specially by cause of the lewed lollardes that medlen hem aȝenst the feith falsely. And more ouer this feith of this excellent sacrament / tauȝt 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 tauȝt. But here lawheth the lollarde and skorneth holy chirche in allegeaunce of suche myracles / haldynge hem bot magge tales and feyned illusiouns: and by cause that he tasteth nouȝt the swettenesse of this precious sacrament / ne feleth the gracious worchyng thereof in hym self / therefore he leueth nouȝt that eny othir dothe. But here in confusioun of alle false lollardes / and in comforte of alle trewe loueres and worchipperes of this holy sacrament / and principally to the louynge and honour of the hiȝe auctor and makere thereof / oure lorde Jesu / I schal seie more ouer fomwhat in speciale that I knowe sothely of the gracious worchyng in sensible felynge of this blifed sacrament: the whiche marveyulous worchyng and felynge abouen comoun kynde of man scheweth and pro- ueth fouereynely the bleffid bodyly prefence 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 hiȝere / the whiche persone often tymes / whan oure lord Jesu voucheth faufe to touche hym of his grace / in trefynge of that blifed sacrament with the ynwarde siȝt of his soule and deuowte meditacioun of his precioufe passioun / fodeynly feleth also sched in to the self body

a ioye and a likyngē that paffith with oute comparifoun the hyzefte likyngē that eny creature may haue or fele as by way of kynde in this lyf: thoru; the whiche ioye and likyngē alle the membres of the body ben enflawmed of fo delectable and ioyfulle an hete / that hym thinketh fenfibily all the body as it were meltyngē for ioye / as wax dothe anentes the hote fyre: fo ferforth that the body my; not bere that excellent likyngē / bot that it fcholde vtterly faille / nere the gracioufe kepyngē and fufteynyngē of the toucher / oure lorde Jefu / abouen kynde.

¶ A lorde Jefu / in what delectable paradyfe is he for that tyme that thus feleth that bleffed bodily prefence of the in that precioufe sacrament: thoru; the whiche he feleth him fenfibily / with vnspekeable ioye / as he were ioyned body to body? Sothely I trowe that there may no man telle it or fpeke it: and I am fiker that there may no man fully and fothefafly knowe it / but onely he that in experience feleth it: for with outen doute this is fpecially that hidde manna / that is to fay aungelles mete / that no man knoweth bot he that feleth it / as feynt John therof witneffith in his apocalipfe: and he that fothfafly feleth it may wele faye with Dauid the prophete / fouereynly reioyfyngē body and foule / herte and flefche / in god alyue: *Quam magna multitudo dulcedinis tue domine / quam abscondisti timentibus te*: A lorde Jefu / hou mykel is the multitude of thy fwetteness / that thou haft hidde to hem that in trewe loue dreden the.

¶ Thus haue I vnderftonden of the forfaide gracioufe / wonderfulle / and myraculoufe worchyngē of oure lorde Jefu / fchewyngē fenfibily his bliffed / dilectable bodily prefence in that moft excellent sacrament of the au;ter / in manere as the forfaide perfone that feled it my; telle it fo in partye / and as I kouthe fhortely and inperf;tly

write it. The whiche myraculoufe worchyng to myn vnderftondyng / hauyng confideracioun to alle the circumftaunces therof / paffeth many grete myracles that we reden fchewed in this holy facrament : in alfo myche as the witte of that bodily felyng paffeth in certeyne the witte of fift / and hath leffe of ftraunge likneffe and more of the felf fotheaftneffe. For what tyme that oure lorde Jefu crift appereth in that bliffed facrament to ftrenghinge of byleue / or to comfote of his chofen derlynges / outhere in likneffe of a litel childe / as we reden that he didde to feynt Edward / kyng and confeffour / or elles in a quantite of flefche al bloody / as it is written in the lyf of feynt gregore and in othere places : fothe it is that that bodily likneffe / feyen in that quantite / accordeth noujt with the verray bodily quantite and fchappe of oure lorde that heng on the croffe / and that is fothely in that facrament hidde fro the bodily fift. Bot he that feleth that gracioufe zifte byfore feide hath none ftraunge bodily fift of eny likneffe othere than the facrament in trewe byleue : but in his foule / liztened thoruj fpecial grace / he feeth inwardly with fouereyne ioye that bliffed body of Jefu / rjzt as he henge on the croffe / with outhere eny difceyte : and therwith alfo in body he feleth fenfibly the bodily prefence of oure lorde Jefu / in manere as it is feide byfore / with fo grete ioye and likyng that there can no tonge tellen it fully / ne herte vnderftonde it / bot only he that feleth it. And as it femeth / that ioyeful felyng in the body is like to that that holy chirche fingeth of the apoftles and difciples at the fefte of Pentecofte / whan the holy gooft was fent to hem fodenly in the likneffe of fire with outeforth and vnspekeable ioye in her bodyes with ynne forthe : that is that her bowelles filled with the holy gooft ioyede fouereynly in god : and fo may he that hath that

¶ Impleta
gaudent
viscera.

forfaide gracious 3ifte fothely feie in that tyme with dauid in special manere and hi3e gracioufe felynge: *Cor meum et caro mea exultauerunt in deum viuum* / My herte and my fleifche reioyfede hem fouerenly in to the prefence of god alyfe / Jefu / that bleffed be euere and fouereynly for this hi3e 3ifte of grace. Amen.

¶ Ferthermore touchynge the ferthe article. Take hede / thou cristen foule that haft eny li3t withyn the of the fire of loue / how this fouerayne fcole mayfter / Jefu crifte / made to his difciples a noble fermoun fulle of goftly fwetneffe and brennyng coles of loue and charitee. For whan he hadde 3euen that bliffed facrament to his difciples and / amonge othere / of his hi3e charitee to his enemye / that wicked Judas / he feide to hym: *Quod facis* / that thou purpofeft to do / *fac cicius* / do it anone: als who feithe: I wote where aboute thou ert / and therefore delyuere the by tyme: vnderftondynge his bytrayenge. But there was none of his othere difciples that wifte to what ende that Jefu feide thoo wordes. And anone this curfed treytour wente forthe to the princes of preoftes / to whom he had folde hym the Wednesday byfore / as it is feide / and asked of hem companye to take hym.

¶ And in the mene tyme oure lorde Jefu made this forfeide longe and worthy fermoun to his difciples. Of the whiche profitable fentence / firfte commendynge pees to his difciples / we mowe vnderftonde alle the effecte comprehended fchortly that he enfourmed hem fpecially and betau3te to hem with pees thre principal vertues / that is to feie: feithe / hope / and charite. Firfte he bytau3t to hem charite ofte fithes and moft befily whan he feide: *Mandatum nouum do vobis* / I 3eue 3ow a newe maundement / and that is that 3e loue to gidre / *vt diligatis inuicem. In hoc cognofcent omnes* / and alfo in this one thing foue-

¶ iij articulus.

¶ N.

¶ Caritas.

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 worchyng in the loue of hym / he seide to hem thus : *Si diligitis me / mandata mea seruare* / 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 diligit 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 perfytely 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 moſte 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 touchyng the effecte of preyer / feyenge to

¶ Primum.

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

vobis manserint : quodcumque volueritis petetis et fiet vobis / 3if 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 /* 3if the world hate 3ow / witeth wele that it hated me firste byfore 3owe. And so forthe as the tixt telleth / comfortynge her hope in pacience of perfecucioun by enfaumple of hym selfe that was her lorde. In the thridde manere he comforted hem to hope with oute despeyre by cause of the withdrawynge fro hem of his bodily presence / tellinge hem bifore that they schulde haue grete sorwe for the absence of hym thoruz his harde deth / but afterwarde that sorwe schulde be torned into endeles ioye by his glorious resurreccioun and ascencioun to the fader / and sendynge of the holy goost to hem : the whiche fouereynly scholde comforte hem in alle disese and teche hem alle sothefastnesse. And than he concluded in thise wordes : *Hec locutus sum vobis / vt 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 sorwe and angwisch : but tristeth wele by fadde hope : for I haue ouercomen the worlde : als who seye : And so schulle 3e.

¶ Secundum.

¶ Tercium.

¶ And after this oure lorde Jesu turned his speche to the fader / listynge vppe his louely eijen to heuene / and commendynge 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

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 proesse of this bliffed and worthy fermoun / 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 hangynge down her heuedes and wepyng and hizely slyhyng / 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 chofen by special grace onely to write sothely thoo forseide swete wordes of Jesu to edifieng of all holy chirche and oure hize comforte.

¶ B. ¶ 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 knowynge whider they schulde goo / and gretely dredene of his departynge fro hem. Neuertheles he spake to hem afterwarde / fulfillynge the proesse of his fermoun goynge by the weye / and they besily takynge hede to it. Now byholde how the disciples folowen hym in the manere of chykenes that folowen the henne / and putten hir hynderwarde and thiderwarde forto come vndir 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 fermoun 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 ʒaf vs enfaumple in this euentide and nyʒt 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 fouereyne charitee in the excellent sacrament of his bliffed body / and in that fwete sermoun 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 precioufe blood schedyng. In the whiche fyue vertues he graunte vs grace to folowe hym / Jesu / that bliffed be euewre 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 passiou. 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 myfflikyng 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 gost be alle worldes of worldes : the whiche thoruz his mercifull grace bryng 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 / thorugh feruent inward affection / of the peynfull passioun of Jesu / thou moste in thy mynde depart in manere for the tyme the myght 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 myght of the godhede in Jesu / that thei trowe not that eny thing myght be peynfull or forwful 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 myght no thing be aȝenst his wille or dere hym. But therefore here aȝenst 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 forwful peynes for the redempcioun of mankynde / so by the self wille he suspendet in all his passioun the vse of the myght of the godhede fro the infirmyte of the manhede: no more takynge of that myght 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 wifeste / and the moste riȝtwyffe in his leuinge: and moost goodly and innocent that euere was or myght be in this world: so

falsely accused / so enuiously 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 reſoun techith / that in his bodily kynde of man he was of the clenneſt complexioun that euer was man or myſte be: wherefore hauynge this in mynde he was the more tendre in the body / and ſo foloweth that the peynes in the body were the more fore and bittre and the harder to ſuffre. Than ſethen he toke no focour of the godhede / but onely ſuſfrede after the kynde of the manhede / the leſte peyne that he hadde was more peyneful to hym than it myſte be to any other man. Wherefore hauinge this in mynde / firſte to ſteryng of the more compaſſioun: ferthermore / **C B.** after the proceſſe of Bonauenture / 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 / zif they were inwardely conſidere 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 / thoruz 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

nessfe of mynde / with wakyng eyzen of herte / putting away and leuyng alle othere cures and besynesse for the tyme / and makynge hym self as present in all that byfelle aboute the passiou and crucifixioun effectuously / besily / auisely / and perseuerantly : and nouzt passynge listly or with tediousse heuynesse / but with al the herte and goostly gladnesse. Wherefore if thou that redest or herest this book hast here byfore besily 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 passiou : for here specialli is schewed his hiȝe charite : the whiche resonably schulde all holily enflawme and brenne oure hertes in his loue.

¶ Pro-
cessus
passionis.

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

¶ B. N.

¶ Go we than to the proceffe of his passiou / takynge hede and makynge vs in mynde as in presence to all that folweth. And first byholdynge how / after the proceffe of the gospel of seint John / oure lord Jesu after that worthy soper was done and that noble and fructuose 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 stoncs cast / vppon 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 / sothely 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. Wherfore skilfully we schulde be stired to inward compaffioun and wondre here of the lowest mkenesse / of the moste perfifte obediens / and of the vnspekable charite of god schewed to vs: and firste of this moste profounde mekenesse / consideringe hym that is verray god / euene with the fader all my3ty and euerelastyng / so as it were for3etyng hym self as god / and so lowely prayenge as another comune man of the peple. Also take hede of his moste perfifte 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 assentaunt / as the prophete ysaiie 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 passiou and bad in all manere to be done. Wherfore / in also myche as he was verray man / he dredde as man astir the firste wille / and

¶ Nota profundifsimam humilitatem.

¶ Nota 2^o perfectifsimam obedientiam.

¶ Nota triplicem voluntatem in Christo.

¶ Oblatus est quia ipse voluit.

¶ Proprio
filio suo
non pe-
percit, sed
pro nobis
omnibus
tradidit
illum.

¶ Nota
tercio
indicibilem
caritatem
patris et
filii.

¶ Nota
orationem
domini
Jesu.

¶ Pfalmus
Exaudi
deus ora-
tionem
meam.

¶ Veri-
tatem tuam
et salutem
tuam dixi.

was than in greet angwische. And therefore inwardly haue compaffioun 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 withftondynge that he is his owne dere loued fone / 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 passioune witneffith fully. In the thridde poynt byholde the vnspekable charite of the fader and the fone schewed to vs / that oweth worthely to be had in inward compaffioun and hie wonder and wor- schippe : for only for oure saluacioun this harde deth is bidden of the fader and taken of the fone.

¶ 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 seith in this manere wordes : My dere fader / all myzty and fulle of pittee and of mercy / I beseeche the that thou 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 greuoufly 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 afeeth for the wrong that was done of man to zow : and anone at zour 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 zouth / 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. Thou seest / 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 euell for good / and hate for my loue :
 and so they haue corrupte my discipule and made hym here
 ledere to destroye me / and hauen solde me and sette my
 prise on thritty penyes. Gode fader / I beseeche 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 haste the to focoure me at my nede. For be
 it so / fader / that thay knowe me nouzt thi sothfast sone :
 neuertheles sithen I haue lad amonges hem a rīʒtwis and
 ynnocent lyf / and also done to hem many goode dedes /
 thay schulde nouzt be so cruel and so malicious aʒenst me.
 Haue in mynde / good fader / how I haue stonden in thy
 sīʒt forto speke euere the goode for ham / and to turne
 away thyn indignacioun fro ham. But now loo / they
 ʒilden euell 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 nouzt : 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 stoness cast listly with
 oute grete strengthe : and contened the forsaide prayer
 to the fader / addynge to and saienge : My fader rīʒtwis /
 if it so be that thou hast ordeynede and wilt in all manere
 that I suffre the deth vpon the crosse / thy wille be ful-
 filled. But I recomende to the / fader / my swete moder

and my disciples / the whiche I haue ikeptē 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 down vnto the erthe habundauntly in that grete agonye and harde bataille.

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

¶ B. Nota
contra in=
pacientiam
noſtram.

¶ Take hede alſo here that is ſpecially to be noted azenſt oure inpacience : how oure lord Jefu prayeth thre tymes or he haue anſwere fro the fader. But than at the thridde tyme / whan oure lorde Jefu was in ſo grete angwiſſhe of ſpirite / as it is ſeide / loo the prince of goddes aungelles / Michael by name / ſtondyngē by hym comforted hym and ſeide : Haile / my lorde Jefu / 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 down byfore hym / haue byſouzt 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 Jefu 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 hize 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 payneful schal fone passe / and thoo thinges that ben ioyful and gloriouse schal come after. The fader seith 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 confideringe 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 payned in his body / and that is reuerently to be had in mynde and in forwful compassioun ⁊ for with oute grete bitternesse of forwe this myzt nouzt byfalle to hym. And

¶ Nota
verba
angeli.

¶ Minora-
tus ab
angelis.

¶ Nota de
oratione
Jesu.

neuertheles doctoures and wise clerkes seien 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

ynge that thei schulde be loſt by occaſioun of his deth : for they ſchulde not haue ſlayne 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 forſake the paſſioun and the deth : but if it be nedful that the Jewes be blendid in hir malice ſo that other folk mowe haue ſiȝt in trewe byleue / nouȝt my wille but thyne be done and fulfilled. That is to ſaie after the firſte manere of wille in hym / as it is 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 ȝit he wolde not wake and raiſe his diſciples til thai come nyh ham / and than he ſeide to hem : It ſufficeth now that ȝe 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 benigne was what tyme his diſciples were ſent forth / when they come aȝeyn ſorto reſceyue hem in louely cuſſe. And therefore that traitour went bifore and kuſſede hym :

as who feith : I am nouzt come with thise armed men / but in manere as here bifore I was wont at myn azen comynge / I kuffe the and faie / haile maistre ! Oo verray traytour ! Take now good hede to oure lorde Jefu / how patiently and benignely he refceyuede that false feyned clippyng and traitoures cuffe of that vnfely difciple / whos feete he wefche a litel byfore of his foueraigne mekenesse / and fedde hym with that precioufe mete of his owne precious body thoru3 his vnfpekable charite. And alfo byholde how patiently he fuffred hym felf to be taken / bownden / fmyzten / and wodely lad forth as thogh he were a theof or a wicked doer / and in all manere vnmyzty to helpe hym felf. And alfo take hede how he hath ynward forwe and compaffioun of his difciples fleyng fro hym and erryng : and alfo thou maift fe here grete forwe of hem / how as azenft hir wille / by freelte of mannis drede / thay gone fro hym / makynge greet mornynge and with hi3e fighynges as faderles children / nouzt wetyng what to done : and 3it was hir forwe moche more / feynge hir maifter and lorde fo vileynfly ferde with / and the helle houndes drawyng hym as a befte to facrifice / and hym as a meke lombe with oute refiftence folowyng.

¶ Now ferthermore byholde how he is ladde of thoo vileft wrecches fro that ryuer vpward toward the citee of Jerufalem : and that haftely and with grete pyne / hauynge his hondes bounden behynde hym as a theef / gird aboute his cote / but nouzt curioufliche / and his mantel drawn fro hym / and bare heued / and ftoupyng for the grete hafte and trauaille that they made hym forto haue. And when he was brozt byfore the princes of preoftes and the fcribes 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 fpittinge 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 hize
 pacience: 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 fkorninges and fchrewed wordes / abreydinge
 hym and reprovinge in this manere wordes / as we mowe
 refovably 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 therfore 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 / patiently 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 pacience! Sothely this is the houre
 and the power of derkneffe. And fo ftood he bounden
 vnto that piler til the morwe.

C 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 wepynge. Take now entent to hem and haue compassioun of hem : for they ben in the grettest difese and hijest forwe for here lorde : for they see now wel and fully trowen that he schal be dede. At the laste oure lady drowe here by hir self and turned hir to the praier / and saide : Most wor^schipful fader / most pitoufe fader / and most merciable fader / I recomende to 3ow 3oure owne and myn dereste loued sone. Gode fader / beth not to hym cruel / sethen 3e ben to alle othere benigne. Fader euerlastyng / whether my dere sone schal be dede ? Sothely he dede neuere euil. But rij^twis fader / if 3e wil the redempcioun of man^k kynde / I byseche 3ow / if it may be / that it be fulfilled by another manere / and that my sone be nou3t dede if it be 3our wille : for alle thing is possible to 3ow. He helpeth nou3t hym self by cause of 3our obedience and reuerence / but hath in manere forfak hym self and made hym as feble and vnmy3ty amonges his enemyes. Wher^efore / merciful fader / helpe 3e hym and delyuere 3e hym fro her handes and 3eue hym me a3eyne. By suche manere wordes prayed oure lady for hir sone / with all her my3t of soule and in grete forwe : and therefore haue here pitee of hire / whom thou seeft in so grete affliccioun.

¶ Cam.
xlj^m.

¶ Of the bryngeng of oure lord Jefu 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 lefte oure lorde Jefu / and made his handes be bounde byhynde hym / and saiden 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 wifdom. And so they ladden hym to Pilat / the Justice : and he folwed hem as an innocent lambe.

¶ And whan his moder and John and other wommen of her cumpanye / that wente out erly to here and see of hym / metten with hym at a crosse way / and seien hym with so grete a multitude of peple / lad as a theef and so foule and despitously ferde with / with how grete forwe they were than fulfilled it myzt nouzt be spoken. And so in that metynge to gidre of oure lorde Jefu and hem and firt of othere there was grete forwe on bothe partyes : for oure lord also hadde grete forwful compaffioun of his moder and tho othere with hire / and namely of his moder that he knewe in so grete forwe for hym as thouzt the foule schulde be departed fro the body. Wherefore also we owen in alle thise to haue grete compaffioun.

¶ 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 gossPELL of luke telleth. And for also moche as herode myzt neuere haue worde of hym ne myracle done / as he desirede / he hylde hym as a foole : wherefore 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 feynt gregory seith / ¶ N. done holy prechoures / folwyng eoure lord Jesu / whan 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 outhen frute of foules.

¶ Byholde now ferthermore the grete pacience of oure lord in all that is done to hym : for they leden hym thorȝ 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 perauntre in castyng of stonys at hym and of fenne and vnclenneſſe vpon hym. And also byholde his moder and his othere frendes with vnſpekable forwe aferre after folowyng.

¶ When he was than aȝeyn iȝbrouȝt to pilate / and thoo curſed houndes beſily and ſtifly ſtoden in hir falſe accuſaciouns / pilate / knowyng hir envie / wolde haue delyuered hym / and ſaide : I fynde no cauſe of deth in this man : wherfore I ſchal vndernyme 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 differuede 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 fouleſt wrecches the hardeſte and moſte byttre ſtokes of ſcorges. And ſo is

that moſte innocent / faireſt / and clenneſt fleſch / flour of all mankinde / alto rente and fulle of woundes / rennynge out on alle fides that precious kynges blood / and ſo longe beten and ſcourged with wounde vppon wounde and brifour vppon brifour til bothe the lokeres and the ſmyſters were wery : and than was he beden to be vnbounde. Sothely the piler that he was bounde to 3it ſcheweth the ſteppes of his blood / as it is contened in ſtories.

¶ Vidimus eum et non erat aſpectus, 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 faide of hym longe tyme bifore : We ſe hym in that tyme / and there was no femelyneſſe nor beaute in hym. And we helde hym as foule as a leprouſe man / that were ſmyten down 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 3it who were they alther worſt and mooſt foole hardy that dorſte ſo bitterly bete the and ſkourge the? But ſothely thou ſonne of ri3twiſneſſe at that tyme withdroweſt thy bemes of li3t / and therefore all was in derkenefſe / and in the ny3t of wickedneſſe. Alle thyne enemyes ben more my3ty 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 tremblyng / for as the gospel
witneffith / it was than harde colde. And whan he wolde
haue done on his clothes / somme of thoo most wicked
withstoden / and comen to pilate and saide : 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 nouzt. Now
byholde hym with forwe of herte / namely when thay
fmyzten hym greuouly ofte tymes vppon the heuede /
fulle of scharpe thornes / the whiche persid greuouly 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 myzte nouzt : but all he suffrede as her seruauant or
knaue. O wrecches / how dredeful schal that hede appere
at the laste to 3ow / the whiche 3e fmyzten now so boldely !
And 3it this sufficeth nouzt 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 brouzt hym out byfore pilat and all the peple
in that manere illuded with the corowne of thornes and
that olde purpur vestiment. See now / for goddes loue /
how he stant in that manere / hangynge the face downe
toward the erthe / bifore alle that grete multitude crienge
and askynge of pilat : Crucifie / crucifie hym ! and scorn-
ynge 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 fo greet folye / as it schewede
in that tyme. And so nouzt only he suffrede grete peynes

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

¶ Cam.
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 turmentid and illuded / as it is saide: and the princes of the Jewes with grete instaunce continually askeden 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 / wrongewesly 3af the sentence vppon hym at her wille / and so dampned hym to be honged on the croys. And thanne were the princes and the phariseies and the aldermen ioyful and gladde that they hadde thaire entente fulfilled. They haue nouzt in mynde the grete benefices and the wonderful dedes that he hath schewed hem: and also they be nouzt meved to pitee for his innocence: and that is more cruelte in hem / they be nouzt flaked ne withdrawnen fro her malice by the grete despites and peynes that they haue sene 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 houle 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 saide bifore / only after the manhode / fo 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. Wherfore
 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 fay / as it is writen in stories /
 xv feet of lengthe: the whiche he as a meke and most
 patient lambe taketh vppon his schuldres and bereth forth.
 And so was he ladde forth with his two felawes / that were
 theues and dampnede to the self deeth: and this is his
 felawshippe at this tyme. O gode lord Jesu / what schame
 do thay to 3ow / thay that schulde be 3oure frendes / they
 maken 3ow felawe to theues. 3e and 3it they do worfe
 for they maken 3ow to beren 3oure crosse / that is not
 writen ne rad of hem. Wherfore nouzt only / as the
 prophete ysaie saith / 3e ben putte with wicked doers and
 theues / but also with worfe than theues: sothely lorde thi
 pacience may nouzt be spoken.

¶ Nota de
 paciencia
 imitanda.

¶ Cum
 iniquis des-
 putatus est.

¶ Ferthermore as to the proceffe: 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-
 shippe / 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

gider and sawe hym charged and ouerleide with so grete a tree of the crosse / the whiche sche sawh not bifore / sche was all oute of hir self and half dede for forwe / so that neither sche myzt speke to hym one worde nor he to hir by cause of the grete haste of hem that ladden hym to the Jewes. And a litel after oure lorde tornede hym to the wommen that solwede hym wepyng / and saide to hem : 3e douztres of Jerufalem / wepeth nouzt 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 sayn 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 myzte no lenger bere that heuy crosse / he leide it down : but the cursed tormentoures and thay ful of malice dredynge forto deferre his deth / leste that pilate wolde haue cleped a3en 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 his hondes byhynde him as a theef / to that place of his Jewes the mount of Caluarie.

¶ Now if thou take good hede to all that hath be done to oure lorde Jesu / and all that he hath suffrede at matyne tyme and pryme and terce vnto this tyme / schal it nouzt 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

¶ Filie
Jerufalem
nolite flere
super me.

suffred and that hath be done to hym into this tyme. For what is it to thenke that oure lorde Jesu / verray god / blessid 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 reproues / despites and forwes / illusiouns and tormentis : for there was zeuen hym no reste / but euere trauaile in peynes and forwe. And if thou wolde knowe in what conflicte and bataile he was / byholde and see. Firft / oon dispitiously leieth hond vppon hym and taketh hym : another is redy and hard byndeth hym : another / crienge / putteth vppon hym blaspheme : another spitteth 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 silken 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 menye 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 pharifees and the fcribes / with thowfandes of the peple / crienge alle with one voys that he be crucified ⁊ and at the lafte the Justice pilate ⁊af the dome that he be crucifiede ⁊ and anone that heuy croffe was laide on his fchuldres that were alto rent and broken with woundes of his fcourgyng. Now ferthermore byholde thy lorde Jefu fo goynge forth with his croffe on his bakke ⁊ and how than rennen oute of the citee at alle ⁊ates bothe citezeynes and fraungers of alle degrees / nouzt only gentiles bot also the fouleſt rybaudes and wyne drynkers ⁊ nouzt to haue compaffioun 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 vnclenneſſe alle thay deſpiſen and reprouen hym. And fo / as the prophete ſeith / is he now as in a parable in alle her mouthes : And tho that ſitten in the ⁊ates as Judges ſpeken azenſt 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 myzt thou ſee in general contemplacioun how harde a batayle thy lord hath ſuffred into this ſexte hour / wherof now we ſchal trete / folowyngc the proceſſe of his blifſed paſſioun.

¶ Factus
ſum illis in
parabolam.
Aduerſum
me loque-
bantur qui
fedebant
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 werkmen 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 ynner yze of thy soule byholde som settinge and sicching the crosse fast into the erthe / somme makynge redy the nayles and the hameres to dryue hem with : other makynge redy ladders / and settinge vp and ordeynynge othere instrumentis that hem thouzt nede fulle : and othere faste aboute to spoyle hym and drawe of his clothes. And so is he now the thridde tyme spoiled and stondeth naked in sibt 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 hauynge 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 forwe is her soule now ! Sothely I trowe that sche myzt nouzt speke a worde to hym for forwe / 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.

¶ Now take hede diligently to the manere of crucifixioun. There ben sette vppe tweie ledders / one by hynde and another bifore / at the lifte arme of the croys / vppon the whiche tho wicked mynistres gone vppe with nayles and hameres ⁊ and another schort ladder is sette 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 vppe his louely eizen 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. Wherefore 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 for3eue and wipe away / and putte aserre all vnclenneffe 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 lefte 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 thoruz his handes / with outen sustenance of the body / drawyng downward pyne

¶ Nota
verba filii
ad patrem.

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

¶ This is one manere of his crucifienge after the opinioun of fomme men. Other ther bene that troweth nouzt that he was crucified on this manere / but that first liggynge 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 myzt thou see how vileynfly they taken hym as a ribaude / and caste hym doun 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 myzt lifte vppe the crosse / with hym hongynge / also hye as thay myzt / and than lete hym falle down in to the morteys. In the whiche falle / as thou myzt vndir- ftonde / all the synowes to broken to his souereyne peyne. But whether that it be in oo manere or in other / sothe it 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 Daud: That they myzte telle and nombre all his bones.

¶ B. N.

¶ Dinumerauerunt omnia ossa mea.

¶ Than rennen oute of his bleffid body stremes of that holyest blood on all sides habundantly fro tho grete woundes ⁊ and so is he constreyned and arted that he may nouzt 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 zit more ouer he hongeth bytwene two theefes ⁊ of the whiche that oon blasphemeth and tempteth him to inpacience ⁊ and therwith other

blasphememen and skornynge feyne: 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 faue hym self: and many other reproues and skornynge thai faiden to hym / as the gos℥pell telleth. And alle these reproues / blasphememes / and despites bene done / feynge 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 croffe / and desired inwardly rather to haue deide that tyme with hym than to haue lyued lenger. And so stood the moder besides the croffe of her sone / bytwene his croffe and the theefes croffe / 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 croffe with me. Myne owne crucifienge sufficeth / for I bere the synnes of all the peple : sche hath nouzt deseruede eny siche 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 croffe of oure lorde Jesu: the whiche alle maden greet forwe and wepten / and myzt nouzt be confortid 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 3elde vp the spirit at None.

¶ Cam. xliiij^m.

Now hangeth our lord Jesu on the crosse in grete peyne / and 3it is he not ydel because of that peyne : but he wrouzt all waie and spak that was prophitable for vs. Wherefore so honginge he spake feucne notable wordes that ben folowyng / writen in the gospell. The firste was in the tyme that they crucified hym / whan he prayed for hem / fayenge thus : Fader / for3eue hem : for they woot nouzt what thay done. The whiche word was a word of grete pacience / of grete loue / and of vnspekable benignyte. The secounde was to his moder / fayenge thus : Womman / loo thy sone. And also to John : Loo thy moder. He cleped her nouzt at that tyme moder lesthe sche schulde thoruz feruent tendrenesse of loue haue ben more fory. The thridde was to the blessid theef / seience : 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 hast thou forsaken me ? As thowh he saide in this sentence : My god / fader of heuene / thou hast so moche loued the redempcioun of the worlde that thou hast 3euen me therfore / and as it semeth forsaken.

¶ Nota septem verba domini in cruce.

¶ Verbum primum : Pater, ignosce, etc.

¶ Secundum : 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 dispeyre that he was god / as that worde : for they vnderstood

¶ N.

it that tyme but nakedly after the lettre fowneth. 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 thouz it so be that it may be vnderstande that worde *scicio* / I thurst / gostly to that entent that he threstede azeine the hele of soules : neuerthelesse also in sothenesse he thurstede bodely by cause of the grete passynge out of blood / wherthoru he was al drye withynneforthe and thursty. And than tho wicked dyucles lymes that euere casten hou thay myzt most noye hym / token eyfel and galle and profrede hym vp to drynke. O the curfed wodenesse of hem that beeth euere filled of malice / but in all tyme noyen also

¶ Sextum : Consummatum est.

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 zouen me I haue perfyztly and fully done in dede : and zit 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 azeine to thee. And than saide the fader azeine to hym : Come now / my swete loued sone : thou hast wel done alle thinges / and I wil not that thou be mor turmented : therfore 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 slyt in manere of deynge men / and wex al pale : now stekynge the eizen and now oponynge : and bowed his hede / now in to

¶ 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 wepyngte teres / sayenge thus: Fader / I comaunde my spirite in to thyn handes. And there with he zelde the spirite / enclynyngte his heued vppon his brest toward the fader / as in manere of thonkyngte that he cleped hym to hym and zeuyngte hym his spirite. At this crie than was conuerted Centurio there beyngte / and faide: Sothely / this man was goddes sone: by cause that he sawe hym so crienge dye: for othere men when they deien mowe not crie: wherfore he byleued in hym. Sothely that crye was so grete / as holy men feyne / 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 angwisches 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 beryngte the crosse / as it is faide. What trowe we dede than Maudeleyn / the trewe loued disciplesse? what John / his owne derlyngte / and othere two sistres of oure lady? But what myzte thay doo? They were all ful of forwe and bitternesse / and therefore 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 pitoufly her dere sone so ferde with / and abideth helpe fro god that sche myzte haue hym to her and burie hym. Than also if thou byholde wel thy lorde thou myzte haue here mater inow of hyze compassioun / feying hym so turmented that fro the sole of the foote in to the hijeste parte of his heued

¶ N.

there was in hym none hole place ne membre withoute passioun. This is a pyteful sȳt and a ioyful sȳt: a pyteuoufe sȳt in hym for that harde passioun 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 hangyngē fo on the crosse / by deuoute ymaginacioun of the foule is fo deuoute to some creatures that after longe exercise of forwefull compassioun thay felen some tyme fo grete likyngē / nouȳt only in foule but also in the body / that thay kan not telle / and that no man may knowe but onely he that by experience feleth it: and than may he wel fay with the apostle: *Michi autem abfit gloriari nisi in cruce* / Betide me neuere forto be ioyful but in the crosse of oure lorde Jesu. Amen.

¶ Cam.
xlviii.

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

¶ B. N.

WHat tyme that the worschipful moder of oure lorde Jesu / as it is seide next bifore / abode and dwelled byside the crosse / with othere trewe loueres of hym byfore nempned / byholdyngē oure lorde Jesu continually fo pitoufly hongyngē dede on the crosse bytwixe two theeves: 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 fo to flee hem al oute / and burie hem bycause that here bodyes schulde nouȳt hynge on crosse 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 / spekyngē to hir sone in this manere: My dere sone / what

may be caufe that alle thife armed men comen azen? What wil thay doo more to the? Haue they nouzt flayne the / my fwete fone? I hadde hope that thei hadde ben filled with that they haue done to the: but / as it femeth to me / zit thay purfewe the dede / and I wot nouzt what I may doo: for I may not helpe the no more than I myzt delyuer the fro deth: but I fchal abide and fee / and praye thy fader that he make hem fofter and efly to the. And therwith they alle fyue 3eden and ftoden bifore the croffe of oure lorde. Than come the forsaide armed men to hem with greet woodneffe and grete noyfe: and feynge the theues zit leuyng / with grete ire thai hewen and breken despitoufly her legges / and fo flewen hem / and caste hem anone in a dyke there byside: and after torned hem azen and comen toward oure lord Jefu. Wherefore oure lady dredynge lefte they wolde done in the self manere to her fone / and therthoru3 smyten with sorwe of herte with ynneforth / fche kouthe nouzt elles but goo to here beste armur / that is to fay her kyndely mekenesse: and knelyng doun byfore hem / and fpredynge her handes / with an hie voys fche fpak to hem in this manere: Gode bretheren / I befeche 3ow for almy3ty goddis loue that 3e tormente me no more in my dere fone: for fothely I am his moſte forwful moder / and as 3e knoweth wel / bretheren / I neuere offended 3ow ne dede eny wrong to 3ow: but thogh it fo be that my fone femede contrarious to 3ow / 3e haue flayne hym: and I for3eue 3ow all wrong and offence / 3e and the deth of my fone. Wherefore now dooth me that mercye that 3e breke hym nouzt as 3e haue done the theues / fo that I may burye his bodye al hole: for it nedeth nouzt / feeth thereas 3e fee / that he is fully dede and was long tyme now paffed. And therwith John and Mawdeleyn and he:

other fustres / knelynge with oure lady / byfou3t the fame with here fore wepynge.

☉ A lady / what doo 3e? 3e lowen 3ow to the fecte of hem that bene moſte wickede ⁊ and prayen hem that hauen no reward to eny good prayer. Suppoſe 3e to bowe by 3oure pitce hem that bene moſt cruel and moſt wicked / with oute pitce? or to ouercome hem that bene alther proudeſt with mekenefſe? Nay / for proude men haue abhominacioun of mekenefſe: 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 Jeſu 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 nou3t mowynge bere that grete forwe / toke to hym mannis herte and rifynge a3enſt hem faide: 3e wicked men / why do 3e this cruelte? See 3e nou3t 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 kau3t ſpирite and byhelde hir ſone ſo greuouſly wounded / was alſo wounded in hert with a newe wounde of forwe.

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

bifore: *Tuam ipsius animam pertransibit gladius* / His fwerde fchal perce thoruz thyn herte: that is to fay the fwerde of his paffioun and forwe: and that byfelle ofte fithes on this day. But now fothely the fwerde of his fpere hath perfede bothe the body of the fone and the foule of the moder.

¶ After this thai fitten downe all byfide the croffe: but what they fchulde doo thai woot nouzt / for they mowe not take down the body and burie it bycaufe that they haue neither ftrengethe ne instrumentis apte therfore: and for to goo away fro hym fo hongynge thay dar not / and longe abiden there thai mowe nouzt bycaufe that the nyzt was comynge on hem. Here myzt thou fee in what forwe and perplexite thai bene. O benigne lorde Jefu / how is this that ze fuffren zoure dere moder / chofen bifore all othere / that is the merour of the worlde and zoure fpecial reftyng place / fo to be tourmented and trobled that vnnethes hath fche eny fpirite to lyue: and tyme it were that fche had fom manere of reſte and relefyng of hir forwe.

¶ Of the taking down fro the croffe oure lordes body Jefu at euefong tyme. ¶ Cam. xlvjm.

IN the mene tyme that oure lady and John and othere biforefaide were in grete perplexite and defolacioun / as it is iſaide: they lokeden toward the citee as thay ofte fithes deden for drede / and than fawh 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 fchulde take down the body of Jefu fram the croffe: and alfo they brouzte an hundred pounce of mirre and aloes forto anoynte his body / and fo 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 see 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
 fone John / goo azenft hym and welcome hem: for I woot
 wel thai come to oure focour. And anone John wente
 azenfte hem: and when they metten thai clipten other /
 with wepyng teres / and myzt nouzt speke to othere a grete
 while for tenderneffe 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 fene there al that day. And ferthermore
 at her askynge he tolde hem al that was done azenft oure
 lorde / and all the proceffe of his passioun. And when they
 come nyhe the place / knelynge down and wepynge / thay
 honourede oure lord Jesu. And after metyng to gidre /
 oure lady and hir sustres and Maudeleyn refceyued 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 semed 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 faiden azenward: We bene forie with all oure herte for alle these wronges and malices done azenft hym: for as we fene wel the wicked men hauen the maiftrye azenft the riztwifneffe: and we wolde ful gladly haue delyuered hym fro fo grete injurie if we hadde myzt / bot at the lefte we fchal doo this feruice to oure lorde and mayfter that we ben comen fore. And than they made hem redy forto take hym downe.

¶ Take now good hede in manere as I haue faide bifore to the manere of takyng downe. There are sette two ledres on the fide of the croffe / one azenft another: and Jofeph gooth vppe on the laddre ftondyng on the rizt half and befieth 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 downe of oure lordes hande it may nouzt 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 figne to Nichodeme forto take it to hym priuely fo that oure lady fee it nouzt for difcomfortyng. And after in the fame 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 fect: and in the mene tyme Jofeph fustened the body. Sothely / wel is hym that fo may fustene and clippe that holyeft body of oure lord Jefu. Therwith oure lady taketh in to her handes reuerently oure lordes rizt hand and byholdeth it and leieth it to hir yzen and deuoutly kuffeth it / fore wepyng and fighyng. And when the nayle of the fecte was drawn oute Jofeph come downe foftely / 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 kuffe 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 vppon hym after the prophecie / that than was fulfilled / feyng : that thei schulde make forwe vppon hym as vppon 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 feyng 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 dize after the manere of the Jewes and buried. Bot sche was loth therto and seide : Goode bretheren / taketh nouzt so sone my childe 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 lize falle in daunger and sclaundre of the Jewes. And at this suggestioun of John oure lady / as wise and discrete / thank

yngge that sche 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 lynnyn 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 fecte Maudeleyn faide: I pray 3ow suffre me dizte these feete / at the whiche I fonde so moche grace. And thay suffrynge her askyng / sche helde the feet and loked vppon hem wepyng and almost faillyng for forwe: and rizt as sche byfore in his lif wische hem with teres of compunccioun / now moche more sche wafcheth hem with teres of grete forwe and inward compaffioun: for as he verray sothfastnesse witnesfith of her / sche louede mykel and therefore sche wepte mykel / and namely in this laste feruise doynge to her mayster and lorde so pitoufly dede: vnnethes for forwe myzte her herte abyde in her body / for sche wolde ful gladly haue bene dede ther at her lordes feet. Sche sawh non other remedye / but sche besieth hir with al her myzt now at the laste feruice to hym / the whiche was ful vnkouthe to her / forto dizt his body in the best manere that sche may / but nozt as sche wolde: for sche hath neither mater therof ne tyme therto. But neuertheles in manere as sche may sche wifcheth the feet with teres: and after deuoutly wypeth hem / and keffeth hem / and wrappeth hem in clothes in the beste manere sche can. When they haue thus done and dressed the body in to the hede / thay loken to oure lady that sche schulde performe her part: and than bygan they alle newely to wepe and make forwe. Than sche seyng that sche may no lenger differ / setteth

her fist vppon the face of hir sone and speketh to hym in this manere : My swete 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 leuynge among othere men euer with oute pleynt or offence : thogh it so be that thow art slayne now as a wicked man. And I haue serued the trewely and thou me : but in this forwful bataille thy fader wolde nouzt helpe the / and I myzt nouzt : wherfore thou forfoke 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 slayne with outhen desert thoruz that foulest horrible deth. Wherfore now / my dere sone / our bodily selauschip is twynned / and now moste I nedes be departed fro the : and so I schal berye the. But whider schal I / thy moste forwful 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 fowle. Wherfore I schal bury with thy body in thy graue my soule / and therefore that I comaunde and leue to the. O swete sone / how forwful is this departynge! And therwith of the grete habundaunce of teres sche wiffhe moche bettre his heed than Maudeleyne dede bifore his feete. Than sche wipeth his face and kiffeth 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 stones caste / a newe sepulture wher ynne no body was buried bifore / and therynne with reuerence knelynge thay leyde hym with greet fighynge / fobbynge / and wepynge. And after he was so buried / and his moder had 3euen him her bleffing / they leyden a grete stone at the dore of the graue / and wente her waie toward the citee : that is to faye Joseph and his felawfchippe : oure lady 3it abidyng with hir felawfchippe. But Joseph at his goynge spak to oure lady and faide : My lady / I pray 3ow for goddes loue and for the loue of 3our sone / oure maister / that 3e vouche faaf 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 mancre Nichodeme prayde on his side. And sche louely enclynynge to hem and thonking hem answerde and faid / that sche was committed to the gouernaunce of John. Wherfore than thay prayde John the fame : and he answerde and faide / that he wolde lede hir to mount syon / where her maister foupede on the day biforne at euen with his disciples / and there wolde he abide with her. And so thay louely saluynge oure lady / and worschippyng the sepulcre / 3eden forth on hir waye.

¶ Ca^m.
xlviij^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 rifeth vp / and with all hem knelynge / bleffede 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 they 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 houle / 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 answere / and Maudeleyne prayeng hym for the self mater / he answerde and faide : It is more semely that we go to the Mount syon : namely for so we answerede 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 soeuer sche gooth / and that I schal euere 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 compaffioun 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 : auise 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 so 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 so 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 angwiffhe and peyne as 3e alle haue seyne: and that is that encrefeth my forwe 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 seyne. Was there euere eny theef or worfe odyus man so sone dampned and putte to so spitous deth? For lo / the laste nyzt he was taken as a theef / 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 departyng was this: and a forwful mynde is this of thy foulest and horrible deth. Than John praide hir to stynte of fuche forwful wordes and to cesse of wepyng: 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 felauerschippe / prayenge hem to ete somwhat / for 3it they ben fastinge / and after slepe: but that I trowe was ful litell: and so takyng hir bleffyng / goo thy waye as at this tyme.

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

ERly on the morwe / vppon the faturday / fto den in the forfaide hous / the gates fperede / oure lady / John / and othere wommen byfore nempede in greet mornynge and forwe / hauynge in mynde the grete tribulacioun and anguiffhe of the day to fore ⁊ nouzt fpekyng but by tymes lokynge on othir in manere as thay done that bene ouerleide with grete mefchief and forwe / and knowen no comfort ne no focour ⁊ and therwith they herde one knobbe at the gate / and than thay dredden fore ⁊ for all thing in that tyme thai dredden bycaufe that here fikernesse and comfort was awaye. Neuertheles John dede to the dore / and vndirftandyng that it was Petre / tolde hem fo ⁊ oure lady bad vndo the dore and lete hym ynne : and Petre comynge yn with grete fchame / wepyng and fobbyng / faluede oure lady and othere bot nouzt fpak : and therwith they all bygan to wepe and myzt nouzt fpeke for forwe. A litel while after come othere difciples oon after another on the felf manere / at the bygynnyng making forwe and wepyng. But at the lafte whan they cefede of wepyng and bygonne forto fpeke of her lorde / Petre firft faide in this wife : I am afchamed and confounded in my felf / and I fchulde nouzt by refoun fpeke in youre prefence or apere in the fize of men / for alfo moche as I lefte fo kowardly and forfoke fo vntrewely my lorde that louede me fo mykel. And in the felf manere all the othere / fmytyng her hondes and fore weping / accufen and reprehenden hem felf that thei hadde fo lefte her lorde. Than oure lady comfortynge

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 3e knoweth wel that my fone is benigne and merciful / bliffed mote he be / for he louede 3ow wel : and therefore dourteth nouzt but that he fchal be wel reconfiled to 3ow and gladly he fchal for3eue all trespase and alle offenses. For fothely / by fuffraunce of the fader / the malice azenft hym was fo grete / and the woodneffe of his enemyes fo ftrong and myzty / that 3e myzt nouzt haue focoured hym thogh 3e hadden abiden ftille with hym : and therefore dredeth nouzt all fchal be wel. Than answerde petre and faide : Sothely as 3e feien / fo it is : for I that fawe but a litel of the byginninge was with fo grete drede smyten 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 thorfday 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 / dryuynge away all that day in fuche manere talkynges of oure lorde Jefu.

¶ A lorde / how attentely and befily Maudeleyne lifnede to thoo wordes : but moche more oure lady / fayenge ofte fithes at the ende of a proceffe : Blessed be my fone Jefu : namely whan fche and Maudeleyn herde of the makyng of the facrement : and how he ʒaf 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 foucrayne meruaile here hertes meltede into likyng forwe and forowful likyng / brekyng oute on wepyng and fchedyng fwete teres for that hiʒe brynnynng loue that he fchewede to man foueraynly in that excellent and paffyng dede of charite.

¶ But now paffing ouer fo fchortly in this meditacioun at this tyme : more ouer take hede and byholde hem this day in grete forwe and drede / and haue compaffioun of hem if thou konne. For what is it to fee how that the lady of all the worlde / and princes of holy chirche / and cheuenteynes of goddes peple / bene now fo in drede and forowe ftoke and hidde in that litel hous / nouʒt knowyng what they mowe doo / nor hauyng comfort but onely in that communynge of the wordes and dedes of her lorde Jefu. Neuertheles oure lady ftode all waie fadly in a reftful and pefible herte : for fche hadde euere a certayn hope of the refurreccioun of her fone. And therefore holy chirche maketh fpecially mynde of hire euery faturday / bycaufe that in that day ftode onely in her the feith of oure lorde Jefu that he was verray god. Neuertheles fche myʒt nouʒt haue full ioie bycaufe of the mynde of his harde deth and his bitter paffioun.

¶ When the fonne was gone down and it was leeful to worche / Mary Magdalen and another marie with hir ʒeden forth in to the citee forto bigge materes able to make oynementʒ of / as they hadde fomwhat done bifore /

in to the sonne fettyng: 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 forwful 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 oynementz that thay couthe fynde / and paide therefore / they zeden home azen / worchyng hem in the beste manere that thai kouthe. And so may thou see how diligent and trewely thay worchen and trauaillen 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 zeden to reste / fuche 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 foule down to helle thereas the holy fadres weren / and than were they in ioye and blisse by vertu of his blessid presence : for the slyt of god is perfyzt 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 mkenesse that was : for he myzt haue sent an aungel / and haue deliuered hem oute of the deuclis bondes and brouzte hem to hym where hym had left : but his loue and his mkenesse wolde nouzt haue suffrede that / and therefore he went hym self down in to helle and visitede his chofen foules there : and that nouzt as seruantes / but frendes of hym that was lorde of alle. And than all the holy faderes / in his comyng filled with ioye and blisse / and

alle forwe and myflikyngc awaie passed / stoden bifore hym in louynges and songes of prophecies and psalmes / that were biforesaide and than fulfilled as thay beeth writen in holy writte / into the tyme that he wolde take his body azeine and rise vp gloriously fro deth to lif: as it folweth in a proceffe here afterward. To the whiche lyf forto rise at the laste tyme with hym he graunt vs / oure lorde Jesu / that for vs deyde on the crosse. Amen.

¶ Of the gloriouse refurrexioun of oure lord Jesu / and of the firste apperynge of him to his blissed moder / as it may resonably be trowed. ¶ *Cam. Im.*

After that the worthyest prince and myztieft conquerour Jesu / thoruz his bittre passioun and hardest deth hadde venquysshed and vtterly ouercome that fouereyne tyraunte / mannis enemy and his aduersarie / Sathanas with all his wicked hoste: also sone as the foule was departed fro the body he wente downe to that tirauntz prisoun / helle: and rixt as in sothe he was lorde of vertues and kyng of blisse / so be his fouereyn myzt and rixtwiffeneffe he brak the zate of that prisoun and entred with vnspecable ioye and blis to his chofen peple / that there had bene in distresse meny thowfand zere bifore. And than was that prisoun turned in to a bleffid paradys thoruz his presence: and al that bleffid felawfchippe with myrthe and ioye that may nouzt be spoken or thouzt honoured and worschipped and thonked foueraynly hir lord / that so graciously deliuered hem oute of that thraldome of the fende / and restored

hem to that blisse that thay hadde forfeted worthily by synne. And so in ympnes and ioyful songes of the prophetic fulfillede / first Adam and his progenie / and after Noe / and Abraham / and Moyfes / and Dauid / with alle othere holy fadres and prophetes / louyng and thankynge oure lorde Jesu / continued ther with hym and his bleffede 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 Iyuen in bodies abiden the tyme of Antecriste / the whiche also were foueraynly comfortede of his gloriouse presence with that bliffed companye.

¶ And when it drewe toward day vppon the sonday / that was the thridde day fro his passioun / 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 aseyne. And therwith they alle fallyng down and worfchippyng hym saide: Gooth oure lorde / kyng of blisse / and sone after 3if it be 3oure wille cometh aseyne: for we desiren foueraynly to see 3oure moste gloriouse body to oure fouerayn comfort. Comynge than oure lorde Jesu in foule with a worfchipful multitude of aungeles to the graue / where his bleffid body lay / on the sonday full erly to fore the ful springe of day: and takynge a3en that body moost holy rose vp thoruz his owne vertue and my3te / 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 synne.

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

dwellynge flille at home oure lady and making hir prayer in this manere: All myȝty god / fader moſte mercifulle and moſte pitouſe / as ȝe wel knowe / my dere ſone Jefu is dede and buried: for ſothely he was nailede to the croſſe and hongede bytwene two theſes: 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 ſorwfull 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 vprife the thridde day: and is nouȝt this the thridde day / my dere ſone? Arife vp therfore now al my ioye / and comforte me with thyn aȝeyn comynge / whom thou ſo diſcomforteſt thorouȝ thyn awaie paſſynge.

¶ And with that / ſche ſo prayenge and ſwete teres ſchedynge / loo / ſodeynly oure lord Jefu came and aperede to hir / and in alther whiteſt clothes / with a glad and louely chere / 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 kiffeden louely other: and sche with vnspicable ioye clippede hym fadly / restynge 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 semblaunt 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 aweye. And he answerde and seide: 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 sele ouzt of hem. And than sche faide: Bleffid be thy holy fader / that hath azen zeuen 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 chofen peple fro helle / and fro the deuel. Loo / this is a fouereyn pasch / and this is the ioyful day that dauid speketh of specially / fayenge: *Hec est dies quam fecit dominus: exultemus et letemur in ea.*

¶ How Magdeleyne and othere Maries come to the graue. Cam. ljm.

AS I faide bifore / Marie Mawdeleyne and here two felawes token her waye toward the graue of oure lorde Jefu with precioufe 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 azenft hym or by hym thai fomwhat ftoden and abiden / knelinge down and cuffede the erthe / fighyng and wepyng / and in thife manere wordes feienge to othere : Loo / here we mette hym with the grete heuy cros on his bakke / when his dere moder fwownede and was half dede : and after : Here he torned hym to the wommen of Jerufalem / that maden forwe for hym : and ferthermore : Here for weryneffe ouer myzt he laide down the croffe : and here it was that the wicked tourmentours violently and cruelly putte hym forth / and conftreyned hym to goo faftere : and here at the lafte thai fpoylede hym of his clothis / and made him all naked : and fo cruelly nailed hym vppon the croffe. And than with grete forwe and fchedyng of teres / fallyng down vppon hir faces / thai worfchipede inwardly and kifsed deuoutly the croffe of oure lorde / that was than fpreynd with his precioufe frefche reed blood. And ferthermore / thai rifyng vp and gooyng toward the graue faiden to othere : Who fchal ouertorne to vs that grete ftone fro the dore of the fepture ? And therwith thay neihyng therto / and inwardly byholdyng / feien the ftone ouer tornede and an aungel fittyng there vppon and faienge to ham : Dredeth nouzt ! ze fecheth Jefu ! and fo forthe as the gofpell telleth. But thay for alfo myche as they fonde

nouȝt the body of her maifre 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 schulde feke hym more. ¶ N. 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.

¶ For after the two difciples were gone aȝeyne / as it is faide / in manere of despeire / 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 doun

a litel bysides / makynge her mone to other. But Marie Maudeleyne wetyng neuer what sche myȝte 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 wepyng e : and eft sche loked yn / for sche hoped euere to fynde hym there / as sche halpe to burye hym. And than faide the aungelles to her : Womman / why wepest ? whom sekest ? And sche faide : 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 faide : 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 myȝte no lenger holde hym fro hir / but apperede to hir as it foloweth.

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

OUre lorde Jesu / spekyng with his bliffed 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 go schewe hym bodily to her to comfort hir. And oure lady / glad therof / faide : My bleffid sone / gooth in pees and

comforteth hir: for sche loueth 3ow ful moche and ful trewely / and was ful fory of 3oure deth: but I pray 3ow / thinketh to come a3eyne to comforte me. And so sche louely clipped hym and kiffed hym / and lete hym goo. And anon was he in the gardyn where Magdeleyne was / and feide to her: Womman / what sekest thou? and why wepest? Oure lorde asked hir that he wiste wel to that ende / as feynt gregorie feith / that by her answere in the nempnyng of hym / the fire of loue schulde be the more feruently kyndeled in her herte. Neuertheles sche / nou3t knowing hym / but al defracte and oute of hir self / supposing that he hadde be a gardynner 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 gardynner: neuertheles / 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 sou3t: and why haue 3e so longe hid 3ow fro me? And anon sche ran to hym / and fallyng down to the erthe wolde haue kiffed his feet / as sche was wonte bifore by vnperfite affecciou to his manhode that than was dedly / but nou3t so now after his resurrexioun. Wherefore oure lord / willyng to lifte vp goostly hir herte and hir affecciou 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 nou3t in that manere erthely: for I

¶ Luc.
xvjº.
Joh. xxº.

¶ N.

¶ Gre-
gorius.

haue nouzt stien vp to my fader / that is to seyne I am nouzt 3it lifte vp in thy foule by trewe and perfite bileue that I am euen with the fader / verray god : and therefore touche me nouzt in that manere inperfiteley : but goo and fay 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 : Wolfe nouzt wel / douzter / that I tolde the byfore my passioun 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 passioun and deeth that I for3ete all other thing / and onely thouzt on 3oure body / dede and beried / and on the place that it was buryed ynne : and therefore I brouzt now this oynement forto haue anoynted therwith 3our gloriouse body : blessed be 3our all myzty godhede wherthoru3 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 thou3 oure 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 affectuouly and specially / after his owne moder / first bifore alle othere visite and appere to hir : that he wolde nouzt therby in eny manere destourble 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 boystously / but in mysterie: schewyng hir inperfiht affeccion / as it is faide / and wilnyng lyften vppe her herte holy to god and to heuently thinges / as seith feynt Bernarde.

¶ Than seide oure lorde that he wolde goo fro hir and visite and comforte othere. And Mawdeleyn than torded sumwhat in to sorwe / for sche wolde neuere haue be departed fro hym / and faide: A good lorde / I see wel now that 3oure 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 3e had to me: and so thenketh euere on me / my dere lorde god. And he answerede: Drede nouzt / but be stedfast and truste wel that I schal euere be with the. And so sche takynge deuoutely his bleffynge / and he vaniffhyng 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 sory. But the good lorde suffrede nouzt her forw longe laste / but sone comforted hem / as it after folweth.

¶ Cam.
lijm.

¶ 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 3ow. And they / so ioyful of his presence that it may nouzt be faide / felle down at his feete and clipped hem and kiffed 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 feieth to my bretheren that thay goo to galile ⁊ for there ſothely they ſchulle me ſee / as I tolde hem bifore.

¶ Loo how the maiftre of mekenefſe clepeth his diſciples bretheren : he lefte neuere this vertue / the whiche he fouereynly loueth. And who ſo wil haue ſwete vnderſtondyng and gooftly comfort in the forfaide proceſſe and alſo in that foloweth 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 Armeſthie / as the goſpel telleth / and to Nichodeme / and alſo to the laſſe James / as ſeynt Jerom witneſſith / I paſſe ouer for litle fruyte of hem.

¶ How oure lorde apperede to Petre.

¶ Cam.
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 nouȝt mowyng reſte for his grete loue / toke his waie allone toward the ſepulcre ⁊ for he wiſte nouȝt where he myȝte ſeke hym elles. And ſone after oure benigne lorde Jefu / hauynge compaſſioun of his forwe / appered to hym in the wey and greteth hym fayenge : Pees to the / Symound. And therwith petre / ſmytyng hym ſelf ſadly on the breſte / and fallynge down on the grounde / with fore wepyng teres / faide : Lorde / I knowleche my grete trefpace in that I kowardly forfoke

the / and ofte sithes falsely denyed the: and therwith he kissed his feete. And oure lorde / benignely lifynge hym vppre / kissed hym and saide: Be in pees / and drede nou3t: for alle thy fynnes bene for3eue the. I knewe thyn infirmyte better than thy self / and therefore I tolde the bifore: but now goo and stable and comforte thyn bretheren / and trusteth fadly that I haue ouercome alle 3oure aduerfaries and enemyes. And so thay stoden and speken homely to gidre: and petre ful befily byholdeth hym / and taketh hede of alle things. And after his bleffynge taken / he wente home a3eyne: with grete ioye tellynge oure lady and the disciples what he hadde fene and herde.

¶ Of this proceffe of apperynge to petre is no3t expresse in the gosselle / but thus by deuoute ymaginacioun I haue sette it here before other apperynges that solwen: for so it semeth that holy chirche holdeth / as it is conuened more pleynly in the legende of the resurreccioun.

¶ Cam. lvm.

¶ Of the comynge a3eyne of oure lorde Jesu to the fadres / and of her ioyful songe.

Oure lorde Jesu / after that he departed fro petre / wilnynge visite and comforte 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 feynge hym aferre comynge with so grete blisse / with vnspekeable ioye and louynge / with songes of myrthe thay rescuyede hym / sayenge: Loo / oure kyng of blisse! Cometh alle and mete we with oure fauour. 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 standyng byfore hym / reuerently and merily fyinge the psalmes of dauid that specially pertye to his louyng at this tyme. And when it drewe somwhat towarde the even tyde / oure lorde Jesu faide to ham: I haue compassioun of my bretheren / the whiche ben wonder forie for my deth / and for drede ben dysparkled 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 aȝeyne to ȝow. And thay alle fallynge doun and honouryng hym / saiden: Lorde / so be it at ȝour 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 ȝeden 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 felauschipped with hem / askyng hem questiouns and answeryng and tellyng hem fwete wordes of edificacioun / as the processe of the gospels 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 vnderstonde and see the grete goodnesse and the benignte of oure lorde Jesu in many maneres. Firste / he schewed his goodnesse in that his feruent loue wolde nouȝt suffre his byloued disciples

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 forwe and heuynesse godely : and he expowreth the scriptures to hem wisely / and enflawmeth her hertes goostly / consumyng al the rouse of myfbyleue. Thus he dooth with vs euery day goostly. For what tyme we bene in eny perplexite / ouerlaide with heuynesse or slouthe / and we speke and comune to gidre of Jesu / anone he cometh to vs / comfortyng vs and listnyng oure hertes and enflaumyng into the loue of hym : for the beste medicyne azenst suche goostly siknesse is forto speke of god / as the prophete dauid saith : Lorde / how swete ben thy speches and thy wordes to my chekes : 3e / sothely / passyng 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 seruauent / loued it. Also to thenke on god and the grete goodnesse of Jesu helpeth moche in temptacioun and dislese / as the self prophete seith : My herte is verrailly i-heted with the fire of cristes loue : and in my meditacioun of Jesu schal brenne fire of perfyete loue. Also we mowe see here the goodnesse of oure 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 seruantes / as one of hem / kepyng now the mekenesse in his body glorifiede that he schewed bifore in his body dedly : and 3euynge vs ensauple to folwe hym in that vertue. 3it also here we mowe vnderstonde the mekenesse of oure 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 a3enst proude men. For as we may see / they wil nou3t gladly schewe here wifdomes and her curiouse wordes amonge fewe folk. But oure fouerayn maister of al wifdome hath none disdeigne of fewe: for he scheweth his priue wifdome and hie misteries not only to tweyne / as now at this tyme / but also to one / as he dede bifore with the womman famaritan. More ouer we may consider the grete goodnesse of oure lord Jesu in all this processe of the gospell aforefaide: 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 3euth 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 biddynges of god but thay bene perfourmed in dede / as we may hereof more pleynty be enformed in the Omelye of feynt Gregorie vppon this gospell.

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

disciples / but also sone as he had spoken and ȝeuen hem the bred / he vanyſched away fro her eyzen.

¶ Cam.
lvij^m.

¶ How oure lorde Jefu apperede to his apoſtles and diſciples / that were reclud 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 aȝen to Jeruſalem and comen to the apoſtles and other diſciples there priuely gadered / but thomas abſente / and tolde hem the forſaide proceſſe / and herden aȝeynward of hem that ſothely oure lorde is riſen and hath appered to Petre. And therwith ſodeynly oure lord Jefu / entrynge in to hem and the ȝates cloſed / ſtode in the myddes of hem / and ſaide: Pees to ȝow. And anon they / fallynge down 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 ȝoure ſynnes beeth forȝeue ȝow. And ſo ſtandeth Jefu amonge his diſciples / ſpeking homely with hem / and ſchewyng hem bothe his handes and his ſide: and oponeth her wittes to vnderſtonde clerely holy ſcriptures. And ſorto knowe ſothfaſtly his reſurreccioun he asketh whether they haueth ouȝt that is to be eten. And he eteth homely byfore hem a part of a roſted fiſſhe and of a hony combe to preue his verray body preſent and riſen: and after he brethed on ham and ȝaf ham the holy gooft.

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

than were the disciples ioyful in that sight of oure lorde : the whiche were bifore heuy and dredeful. Lorde god / how gladly thai zeuen hym that he askede : how trewely thai mynyftrede and feruede hym : and how merily thay ftoden aboute hym. But here with alfo 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 worfchippeth her therwith to fore the disciples. And 3it more ouer for3ete we nou3t here Magdeleyne / the byloued difcipleffe / 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 myniftreth. 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 tafte / 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 my3te / and namely Magdaleyn / looth to departe fro hym : and perauenture with a reuerent boldeneffe 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 nou3t 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 nou3t 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 laste oure lorde / doynge reuerence to his moder and takynge azenwarde of her / bleffynge hem alle / passede away fro hem. And thai / fallynge down / bysozt hym of his sone azeine comynge: for thay dwelleden euere in his absence hongry and thrusty of her fwete lorde / of whom byfore thai were wonte to haue fo grete copie: and therefore no wonder thogh thai ofte sithes with feruent desires clepede hym azeine.

¶ In alle these forsaide apperynges of oure lorde / the whiche were done on the self day of his resurrexioun / is grete mater of goftly ioye and solempne paske who fo ynwardely tasteth hem: but the more harme is there ben menye that heren hem with bodily eres / but fewe that tasteth hem with gooftly fauour. And the cause is that they haue nouzt trewe compassioun in his passioun: and therefore they fele nouzt gooftly 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 proceffe of his resurrexioun: and that schulde falle euery sonday to hym that the friday and the saturday wolde dispoze hym in holec 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 witnesith / sayenge: That if we be felawes and partyners of the passiouns / we schul be partyners of the consolaciouns and confortes.

¶ 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 solwe hym that is her lorde in these thre dayes:

that is to feie : the friday / in the whiche he fuffrede penaunce and hyng on the croffe til the tyme that he was taken down with other mennis hondes : alfo the faturday / in the whiche his body reftede and lay in the fepulcre : and the thridde day / that was the foday / when he rofe fro deth to lyf. Riȝt fo alle criften 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 / hongynge on the croffe by penaunce doyng and mortefieng 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 myȝt riſe in body and ſoule to lyf euerlaſtinge. But now / the more pitee is / the moſte partie of hem that beren vntrewely the name of criſtene men practiſen and vſen a ferthe daye / that was neuere made of oure lorde Jeſu / but of the fende : in the whiche at this holy tyme they turnen aȝeyn to alle the luſtes of the fleſche and fynnes that they vſede bifore lente : the whiche is as the friday. And ſo thay goon down wilfully fro the croffe or thay be taken down by god and by his aungelles : nouȝt folowynge Jeſu / neyther in that day / neyther in this day / that is paſke / that is alfo moche to ſay as paſſynge forth : for alfo moche as oure lorde paſſed forth fro deth to lyf with oute turnynge aȝeyne / for he ſchall neuere more die. Thay paſſen nouȝt forth / but turnen aȝen to gooftly deth : and ſo maken hem the ferthe day falſely / as it is faide : in the whiche they torne aȝeyne to her vices and fynnes that thay vſede bifore : and herfore is all her ioye in this holy tyme of paſke fleſchely and bodily / and nouȝt gooftly / as it ſchulde be / with trewe ynward ioye of criſtes reſurrexioun / that

¶ Nota de
tribus
diebus
ſpiritualiter
obſer=
uandis.

is sothfast enfauple and ernesst of oure resurreccioun to come : when we schal rise in body and soule to lyf euere lastyng. And thus moche be saide at this tyme touchinge this holy pask day.

¶ Cam.
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 gates closed / wher thomas was than present with hem that was noujt so the firste day biforesaide. And after his felowes hadde tolde hym hou they hadde sene her lorde / and he noujt byleuyng but if he myjte touche hym / as the processe of the gospell plenerly telleth : than the good heerdman of his erryng schepe besie and hauing compassioun / sodeynly stondyng in myddes of hem / saluede hem and saide : Pees to 3ow. And therwith turnyng hym specially to Thomas / saide : Putte in thyn fyingre 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 saide : My lorde and my god. He sawe hym man / and byleuede hym god. And than also he knowlechede his gilte in that he hadde forsaken hym / as othere also deden. And oure lorde godely takyng hym vp saide : Drede noujt : alle thy fynnes 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 profijt to the more open proof and certayne of his verray resurreccioun. And so we may see here the

grete benignte / 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 profizt. And specially oure ¶ Nota.
lorde referuede in his glorious body the steppes of his woundes for thre skilles : that is to say / first to confermyng of the feithe of his resurrexioun to his disciples : and the secoude / forto schewe hem to the fader when he wil pray for vs and make hym plesed to vs : for he is oure special and fouerayn aduocat in that partye : and the thridde skille is forto schewe hem at the day of dome to the reprobued peple vnto hir confusioun.

¶ And so standeth oure lorde with his bleffid moder and Magdeleyne and his disciples as longe as hym liste / communynge homely with hem / in manere as it is faide 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 faide : for there he seide he wolde speke more with hem.

¶ How oure lorde Jesu apperede to the disciples in Galile. ¶ Cam.
lix^m.

After the disciples were goo into Galilee as oure lord badde / there he apperede este to hem and faide : There is zeuen to me al the power in heuene and in erthe. Goth now and techeth all manere peple / baptifynge hem in the name of the fader and sone and hoily 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.

¶ Nota-
bilia
quattuor.

¶ Now take we good hede to the forsaide wordes / for thay bene ful comfortable and worthy. First / he scheweth to hem that he is lorde of alle thinges: after / he ʒeueth hem auctorite and a maundement to preche: the thridde / he ʒeueth hem the forme of baptifynge: and at the laste / the strengest hold and comfort that thay myʒt haue when he seith that he schal euere be with hem. Loo / what ioye and comfort he ʒeueth hem / and how many grete tokenes of charite he scheweth to hem. And so ʒeuynge hem his blessinge / he passede away fro hem.

¶ Cam.
lxiii.

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

DWellynge ʒit the disciples in Galile / vppon a tyme seuene of hem wente forto fische in the see of Tyberiadis / as the gospell telleth in proceffe / the whiche I passe ouer. But ʒif 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 solempne feste that oure lorde made there to hem. In the whiche he / homely ctynge with hem and / as his manere all way was / mekely seruyng hem / ful likyngly fedde hem nouʒt only bodily but moche more goostely: wherof he ʒeue 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 askynge 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 hiʒe 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 zit hadde nouzt that bene a grete jiste / sithen it is better to be bodily dede and dwelle euere with criste / as the apostle seith. After this oure lorde Jesu passede away fro hem and wente azeyne / as he was wonte / to the holy fadres in paradys. And the disciples with grete ioye turnede azeyne vnto Jerusalem.

¶ Also oure lorde appered another tyme to mo than v^e disciples and bretheren gadered to gidre / as the apostle poule witnesfith : 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 appered in dyuers maneres after his resurrexioun fourtene sithes / as it is saide : neuertheles the gospel specifieth not but only of ten : for how he appered 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^m.

hundred bretheren is specified bifore where they ben writen / but not in the gospelle. Also we mowe wel fuppose of many moo : for it is lickely that he / the moſte benigne lorde / ofte fithes 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 Auſtine ſelte where he ſeith thus of oure lordes bodily apperynge after his reſurrexioun : Alle thinges ben not writen : for his conuerſacioun with hem was ofte fithes. And perauenſure alſo the holy fadres / namely Abraham and Daud / to whom was made of god the ſpecial byheſte of the Incarnacioun of goddis ſone / comen ofte fithes with hym to ſee that moſte excellent virgyne / here douztere and goddes moder : the whiche for hem and for alle othere fonde ſo grete grace / and that bare her ſauiore 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 hiſe charite / and the profounde mckeneſſe of oure lord Jeſu / as we be wonte : of the whiche ofte fithes we haue made mynde / and the whiche ſchewen in alle his dedes / and ſpecialy here in that he wolde after his reſurrexioun and glorious victorie not ſteize vp anone to his bliſſe / but / in manere of a pilgrym / forty dayes abide here in erthe to conferme and ſtrengthe his diſciples and vs in hem : and that not by his aungellis / as he myzte haue liſtly done / but compellynge hym his hiſe charite he wolde only doo that in his owne perſone / and bodily be conuerſaunt 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 vnkyndenesse in vs ⁊ for at
 so grete fire of loue we schulde not onely be made hote /
 but by refoun we schulde fully brenne. But now leuyng
 this goo we to his glorioufe 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 swetnesse 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 my3t ⁊ for this solempnyte passeth alle othere / as
 I schal clerely schewe the withynneforth in processe ⁊ and
 namely this one thing schulde stirre and herte thyn enten-
 cioun 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 besily to be considered. For sothely
 euery trewe cristen soule schulde here spouse / here lorde /
 and her god in his away passynge moste wakkerly and
 besily 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 vpon hir spouse.

¶ Forto goo than to the processe of the ascensioun 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 paffe 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 difciples : the whiche were that tyme to gidre in mounte Syon and in the place where he made that worthy fopere the nigt bifore his paffioun : 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 fefte of oure lorde Jefu / than feide he to hem : Tyme is come now that I torne a3eyne to hym that fent 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 vttereft 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 vprifene / 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 departyng how moche it plesed hym mekenesse /

and therefore he specially recomendeth hit at the laſte 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 ſette in his owne power to fulfillen whan hym likede.

¶ Thus ſtanden they to gidre / etyng and ſpekyng / with grete ioye to hem of the bleſſed preſence of her lorde : but neuertheles with grete drede and turbulaunce of his awcie 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 ſouereynly with the ſwetneſſe of moder loue / as ſche fatte nexte hym at the mete leyde down here hede ſwetely and reſtede vppon his bleſſid breſte : as ſeynt John dide bifore in that forſeide and moſte worthy ſopere. And ſo with ſwete 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 ſaide : 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 zit 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 ſaide : My ſwete 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 beſeche the / haue mynde on me. And than oure lorde counforted more ouer hire and Magdeleyne and othere / ſeienge thus to hem : Be not your herte trobled 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 sty3e vp. And so passede he at that tyme away fro hem. And anone ryzt his moder and alle othere with oute tarienge 3eden in to the forseide mount / that is fro Jerusalem aboute a myle: and there eft fones oure lorde apperede to hem. Loo / here haue we on this day tweyne apper3ynges. 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 beyng invisible / how gladly and reuerently they beholden and ynwardly bleffen 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 chosyn forto conquere 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 sty3e vp by his owne vertue: and than oure lady and alle othere felle down to the erthe worschip3pynge hym. And oure lady seide: My bleffid sone Jesu / thynke on me: and therwith sche my3te nou3t withholden here fro wepynge 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 seyden: 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 / ftyenge vp to heuene / feide : 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 feide longe bifore of his ascencioun. And they also / with vnspekable ioye / folwynge 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 / prouofte of paradys / goynge bifore / tolde the bleffid court of heuene that oure lorde Jesu was comynge and vpftienge ⁊ and anone alle the bleffid spirites after her ordres 3eden a3eyn her lorde / none lafte byhynde / and metynge with hym and worchipping hym with alle the reuerence that they kowthe / ladden hym with ympnes and songes of ioye that may not be spoken nor thou3t ⁊ and so metynge to gidre the holy fadres and the blessed spirites / and fyinge Alleluya and most ioyful songes with reuerence bifore hym / maden a grete solempnite and a worchipfull 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 fyinge. And first the holy spirites in this manere feienge :

¶ 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 fauyour. Alleluya / alleluya / alleluya! And ferthermore alle to gidere fongen and feyden: Now we gone myrilye in to the hous of oure lorde / alleluya / and that wor^d schipful citee of god schal refceyue vs alle to gidre / alleluya / in ympnes and fonges of myrthe and ioye. Alleluya / alleluya!

¶ *Principes populi domini, etc.*

¶ *In domum domini.*

¶ *Ascendit deus in iubilacione, etc.*

¶ Loo here was moche myrthe and ioye: alle they fongen and fouereynly ioyeden. As the prophete dauid feith: God styeth vppe into heuene in most wonderfull ioye of the apostles that seic 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 brijt 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 hyste heuene. A lorde / what ioye was that than to see that bleffede lorde so gloriously vp stienge. Sothely / I trowe / who so myzte haue feyne 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 soule schulde haue be departed fro the body and gone vp to heuene also with hem / and no wondre. Wherfore oure lorde / knowynge the infirmyte

¶ *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 so in flesehely 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 lokinge 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 seie hym than stize 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 enclynynge 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 syon / there abidynge the beheste of oure lord Jesu.

¶ Now goo we vp by deuoute contemplacioun to oure lord Jesu / byholdynge in ymaginacioun of heuently thinges by liknesse of erthely thinges how he / with all that forȳ seide worthy and bliffeful multitude of holy soules / 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 prefente
 to the oure frendes that were halden in thraldom : and for
 alfo moche as I haue behiſt to my bretheren and diſciples /
 the whiche I laſte in the worlde / to ſende to hem the holy
 gooſte / I pray the / fader / fulfill my byhefte ⁊ and I
 recomende hem alfo to the. Than the fader / takynge
 hym vp / made hym fitte on his riſt honde / and feide : My
 bleſſed ſone / alle power and dome I haue ʒeuen to the ⁊
 and therefore of that thou aſkeſt diſpoſe and doo as the
 liketh. After that alle the holy fadres and the bleſſid
 ſpirites / the whiche hadde in worſchippyng of the holy
 trinite falle doun lowely with alle reuerence / riſynge vp
 bygunne aʒeyne to ſynge 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 alfo the ſelf tyme
 Marie / Aaron ſiſtre / with othere wymmen folowyng hir
 in tympanes and othere meladye / dawnſeden and ſongen
 to goddis louynge ⁊ alfo dauid with his peple ledynge
 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 alfo ſeynt John ſeith in the apocalipſe /
 that he herde a voyſe in heuene of an hondred and foure
 and fourty thowſand harperes harpyng and ſyngynge
 a newe ſonge before the throne and the ſete 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 forowe / and alle aduerſaries were ſo
 graciouſly ouercome / and he that was tokened by the
 arke / Jeſu / was ſo gloriouſly come into the citee of
 heuenly Jeruſalem / alle that bleſſed felawſchippe of

spirites and foules withoute noumbre songen and maden ioye and mirthe that no tonge maye telle nor herte thenke. Sothely now in that blessed citee of heuently Jerusalem is songen and herde that fouereyne songe of ioye : and / after the prophecie of Thobie / by alle the fretes therof is songen / Alleluya! that is as moche to feie as / the louyng of oure lorde.

¶ Neuere fro the bygynnyng of the world was there so solempe and so ioyeful a feste / ne neuere perauentre schal be / but at the laste after the day of dome / when alle the chofen foules 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 : First / the Incarnacion of oure lorde Jesu is a solempe 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 solempe and hize feste / and worthily merthe to be made thereynne : but that is also as on oure side / for as on his side we oweth to haue compassioun of hym that was for vs borne in so greet pouert / hardnesse of weder / and other abieccioun. Also / as to vs his passioun is a grete feste / thoruz the whiche we bene brouzt out of the fendes thraldom / and alle oure synnes ben forzeuen and done aweie : and / as feynt Gregor feith / hit hadde nouzt availed vs to be born / but hit hadde also profited vs forto be bouzt. 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.

¶ In carnacio.

¶ Natiuitas.

¶ Passio.

☞ Refur-
rexiō.

oure synfull deseruyng. Ferthermore 3it / the refur-
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 Auityne 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 reason is grettere and

☞ Nota
tria ex-
cellentiae.

holiere: 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

☞ Prima.

lorde hadde thanne gloriously in body and soule vprisen
fro deth to euerelastyng lyfe: neuertheles he was bodily
3it as a pilgryme in erthe / fro his owne kynde heritage

☞ Secunda.

and rewme. Also as to the secoude: 3it seie not the
aungeles here felawship encrefede by seyfone taking of
mankynde with hem in blisse. And as anentis the thridde:

☞ Tercia.

3it was closed and stoken the 3ate of heuently paradys:
and 3it 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 wrou3te and
dide / he dide forto come to this ende: and withoute
this alle his werkes hadde be as imperfite. For loo /
heuene and erthe and all that is made in hem is made
for man / and man forto haue the blisse of heuene: and
therto my3t no man come after he hadde synned in to
this day / were he neuere so good and r3twys. 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 sitte 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 doun of her felawes / and that in so grete multitude and noubre of bleffid foules of patriarkes and prophetes and alle tho holy foules that this day first entrede in to that bliffed citee of heuently Jeru3alem / here kynde heritage aboue. Wherefore sithen we maken sollempne the feste of one feynthe that is passed out of this worlde to heuene / miche more we oweth to do of so many thowfandes / and 3it passyngly of hym that is feynthe of alle feyntes. Also this is specially the feste of oure lady: for also moche as this day sche feye 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 fermoun of this feste of the ascencioun / *Sermone iij^o* / in confirmacione of my forseide sentence /

¶ Pentecoste.

¶ Ascencio festum Jesus.

¶ Ascencio festum Angelorum.

¶ Ascencio festum domine.

¶ Ascencio festum nostrum.

¶ Nota bene.

¶ Si diligere-
retis me,
etc.

¶ Hora
festa ascen-
dit Jesus.

that this gloriose feste of the ascencioun of oure lorde Jesu is an ende and fulfillynge of alle othere solempnitees and festes / and a blessed conclusioun of all the iourney of oure lorde Jesu after his manhed. Thus mowe we opounly see that this day and this feste is moste hize and solempne of alle othere. And that soule that loueth trewely oure lorde Jesu schulde this day be more rauished 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 solempne 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 gostfende / 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 archaungles: 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 nynth day / Seraphyn.

And fo these nyne ordres of aungeles contynuede here feestes in to the fixte 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 felaw^s schippe made her feste to Jesu / blessed with oute ende. Amen.

¶ Of the sendyng down and the comyng of the holy goost. ¶ Cam. lxiiij^m.

After that oure lorde Jesu was gone vp to his blisse / and the aungeles hadde beden the disciples to torne azen in to the citee / as hit is seide next bifore: they with his bluffed moder worschepyng hym and kissyng deuoutly the steppes of his feete / where he laste touched the erthe / as the gospell of luke telleth / they went azeine in to Jerusalem with grete ioye / and there they abiden the comyng of the holy goost / contynuely in deuoute prayeres louyng god and blessing 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. 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 zeue hem habundaunce of vertues and ioye. ¶ B. And anon the holy goft came down with a wonderful noyse / in brennyng tungen / 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 / liztned / and enflawmed / zeden 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 properly / as feynt 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 feynt Bernard seith in a fermoun of the ascencioun in this manere fenzence : He erreth gretely what so he is that weneth forto medle to gidre that heuenly ioye with these bitter askes of fleschely likyng : or that swete goostly bawme with this venyme : or thoo graciouse zistes of the holy goste with these foule 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 / zit for that tyme they were vnable to resecyue parfiztly the holy goost / as he seide hym self : *Nisi ego abiero / paraclitus non veniet ad vos* / But I goo fro zow / the holy goost schal not come to zow. 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 swetnesse and coumfort of that goostly likyng and loue seist to me : With oute coumfort of loue and likyng I may not be :

what schal I do thanne while I fele not that goostly loue? Seynt Bernard answereth thus and seith to the: Forfake firste fully and truely alle veyne worldes coumfort and all fleschely loue and likynge / and abyde awhile in deuout prayeres / as the apostles did 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 better 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 preyere 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 abyd the tenthe day / but that he schal come bifore and coumforte thy desolate foule: and so preyeng in his bleffynge of goostly swetnesse / so that thou schalt haue so grete likynge in his mynde and in thoo goostly drynkes that he schal make the drunken ofte in foule / that thou schalt be ioyful and glad that euere thou forfoke the false coumfortes of the worlde.

¶ Nota bene.

¶ Nota bene.

¶ Loo / by this forscide sentence of seynt Bernard we mowe see in partie what byhoueth to rescyeue the holy goost and his loue. Wherefore 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 steyc vp to and hath made oure wey bifore vs / leue we and hate we all false loue and likynge 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 / foucreyn 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 mankynde / 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 ſtirynge 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 schort tretys of the hizeste and moste worthy sacrament of cristes blessed body and the merueyles there of.

¶ *Memoriam fecit mirabilia 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 precioufe body / hauen this sentence and vnderstandynge in englishe tonge : Oure lorde / merciful and mercy zeuere / hath made a mynde of hise merueyles / in that he hath zeuen mete to hem that dreden hym. This mete is that precioufe gostly mete of the blessed body of oure lorde Jesu in the sacramente of the aujtere / that he of his souereyn mercye zeueth euery day in forme of brede to alle thoo that truely 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 zeueth : and hath made therby a special mynde of his merueilles : that is to seie / as the preost reherfeth in the canone of the messe / in mynde of his merueyloufe and blessed passiou / and of his merueillous resurrexioun / and of his merueyloufe and glorioufe 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 treted in all this book bifore writen.

¶ 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 merueylosely born of his blifed moder Marye with oute forwe or weme of synne : and so forth of alle the merueylose werkes and dedis of hym in this gostly 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 gostly 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 verray god and man. For what tyme he schulde stie vp into heuene he seide to his apostles and her foloweres in these wordes : Loo / I am with 3ow alle the dayes into the worldes ende : coumfortyngc hem by this benigne promiffe that he schulde dwelle with hem / not onely by the gostly presence of his godhede / but also by the bodily presence of his manhede / that he 3eueth to vs in this forseide mete of his flesche and blood / but in mynde of his meruailles generally / as hit is seide / most specialy 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 soperc with his disciples / as hit is seide bifore / he made and ordeynede this fouereyne and most worschipful 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 helesful sacrament: This dothe ze in my mynde. So that the fouereyne and moste worthy mynde of his passioun and passyng loue to vs schulde be euermore this hize worschippful sacrament. This is that precious goostly mete and special mynde of oure lorde Jesu / in the whiche is hadde all goostly likyng and the sauoure 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 hize ziste and moste noble memoriale that oweth worthily to be prentede euere in oure mynde and to be befily i3kept in the ynwarde affectioun of the herte / in to contynuele mynde of hym that zeueth vs this swete memoriale and precioufe ziste: for whos ziste is ofte tyme seene / 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 goostly mete / the whiche is moste merueyle of alle merueyles / zeuyng this mete specially to hem that dreden hym.

¶ And here we schole vnderstande that in tweyne maneres men dreden god: and there after he zeueth this mete dyuerfly to hem. For some dreden god as seruauentes dreden her lorde / leuyng and eschewyng 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 zeueth this forseide mete as to here goostly sustenance / but also to here fouereyn 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 likyng and wonderful comfort in ſoule. And of this manere of dredyng folke ſpeketh the ſelf prophete Daud / 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 likyng of this preciouſe mete / but thorouȝ her owne wickedneſſe and vndeſpoſyng in ſoule taken hit and eten hit to here goſtly deth and euere laſtyng 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 defauzte of boxum drede to god and holy chirche / preſumptuouſly lenyng 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 suche 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 3if thei leue not that he may / thanne dreden they hym nouzt as god all my3ti: and so ben they worse than Jewes or farecenes: for bothe byleueth that god is almy3ty. And on the tother side if thei seien and leuen that god for he is all my3ty may worche tho meruayles / but they leue not that he doth so for also moche as here kyndely refoun telleth hem the contrarie / thanne drede they not forto a3eyn feie the fouereyn goodnesse and loue of god to man3 kynde / as in that partye that holy chirche techeth and byleueth of this holy sacrament: and in that they preue hem self gret fooles. For thou3 it were so that it were in doute / whether the techynge and the byleue that holy chirche hath of this holy sacrament were sothe or nouzt / or elles also sette case that hit were not sothe: 3it 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 my3t of god / nor of his loue and fouereyn goodnesse to vs / but rather maken it more / if hit so were that hit were not sooth as we byleuen and that were litel perel or rather none / but mede to vs in alle partes for oure good wille to god and holy chirche. And also in that byleue there is none perile of ydolatrie / as the fals heretikes feith that we honouren and maken brede oure god: for we seien and byleue that in that holy sacrament brede is turned into goddis body by vertu of 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 hiȝe grace this preciouse 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 myrales 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 falte : and moyfes ȝerde tornede in to a serpente : and the welles and wateres of Egipte turnede in to blode. Wherefore 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 riȝt half /

is verreyly and holely in alle places of the worlde where this holy sacrament is treted / sothely 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 crosse for oure sauacioun. This may not be comprehended fully by mannis resoun / but onely stondeth in byleue. Neuertheles there is a manere of like merueyle in kynde : that a word spoken of one man to myche peple is holy in hym that speketh hit / and 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 sene in kynde : how the ymage of a mannis grete face and of a grete body is sene in a litel myroure : and if it be broken and departed / 3it 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 my3ty worcheth in this preciouſe 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 tau3t and holy chirche determynede : and therefore thus I trowe and fully byleue that it is in sothenesse / thou3 my

☞ Gregorius.

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

☞ Nota tres causas miraculorum in sacramento.

☞ Touchynge the fecounde manere of merueyles and meracles ſchewed with outeforth by vertue of this holy ſacrament and in this holy ſacrament / as we fynden wreten. For thre ſkilles oure lorde ſchewed 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 bleſſid ſacrament / and to kynde her loue therby more feruently to god and to worſchippyng of that ſacrament : alſo ſomtyme be ſpecial grace ſorto conuerte and turne to trewe beleue hem that bene out therof : and alſo ſomtyme to open preef of grete vertu therof in deleuerance of peynes and ſauyng fro bodily meſcheef and gooftly. And of yche of theſe thre I ſhall telle ſchortly ſome merueyles and myracles that I fynde wreten : the whiche ben of ſo grete auctorite / as to my ſelynge / that ther may no man aȝenſtonde nor agaynfay hem but he bewers than a Jewe or a paynym.

☞ Prima cauſa.

☞ Touching the firſte / that is to feie how oure loord ſomtyme ſcheweth openly myracles and merueyles of this bleſſid 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 conſeffoure feint Edward / kyng / whoos body lythe in ſchryne at Weſtmynſtre : the whiche lyfe as for the more auctorite in ſoothneſſe wrote the worthi clerk and holy Abbott of Ryuaws / feint Alrede / thus ſeyeng touching this matere : In that worthi monaſteri of feint petir / that is clepid Weſtemynſtre / and atte awter edified there in the worſchippe of the holy trynyte / as the forſeide holy kyng Edward herde meſſe on a day with the worthi Erle

☞ Narracio de ſancto Edwardo conſeffore.

cleped leueriche / the whiche with his noble wyf Godezue
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 siftes / lefying vp his right hond and makyng
a croffie toward the kyng / bleffynge hym. And than the
kyng / with loutynge of his heed honourynge the presence
of goddes mageste / mekely with all the body dede Reuer-
ence to so worthy a bleffynge. But the Erle that sawe
that self sight / nocht knowyng what was in the kynges
herte / and also desiryng that the kyng scholde be par-
tyner 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 / seide to
hym in this manere: Stonde / lyveryche / stonde! for
that thou seest / I see also. After this they bothe / of so
ioyfull 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 fouereyne ioye and goostly likynge.
And after the ende of the messe they that weren so bliff-
fully refetid with that goostly mete comuned to gedre of
that forseide heuently sifit / with fwete teris and ynward
syghynges ofte sithes brekyng her speches. And than
seide seynt Edwarde: My dere lyveriche / I preye the and
charge the / by the hye maieste of hym that we haue so
gracioufly sene / that neuere whiles we lyuen thise thinges
be brought forth into comune knowyng / lest we therby
falle in to vayneglorie and pryde thorgh the opynyoun

of the comune peple / to oure goostly deeth : or lest the envie of mysbelevynge 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 3it therwith that hye vertuous myracle scholde not be fully vnknownen to hem that weren after to come : for afterwarde he come to the monasterie of 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 privitye of that worthi visioun / and putte it in fuche a place that it myghte be vnknownen to hem that than were luyng / 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 / besily sechyng the relykes / founden the forseide bille and redded it : and after / for also moche as they wolde nought that so grete a trefour 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 publisched 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 strenghted to the worschippe of oure loord god Jesu : that of his special

grace worchith fuche myracles and merveilles in that bleffid facrament of his precious body in fpecial comfortyng of trewe lyucres and more feruent ftiryng to his loue.

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

☉ Also acordyng 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 charterhoufe 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 befel vppon a faterday the forfeide biffhope / feynt hughe / dwellyng atte a manere of his / clepid Bukedene / as he fong a maffe of oure lady / aftir his comune cufrome in that day / there herde his maffe with othere a devoute Clerk that was fent to hym by fpecial reuelacioun of god / wherof there is wreten a faire proceffe touchyng another matier the whiche we paffen ouer here. And as to oure purpos: what tyme it was comen to the fakeryng / as the Biffhop helde vp goddis body in forme of brede / there apperid to the fift 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 fired into hye deuocioun and feruent / contened all the tyme of that maffe in fwete teris and devoute preyeris til it come to that place where the hooft fchulde 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 fone of heuene / offeryng hym felf in facrifice to the fadir for mannis helthe and faluacioun. After the maffe was ful endid the felf clerk / fpekyng with

the holy Biffhop in previte / tolde hym firfte the reuclacioun bifore nemened / and aftir that faire vifion of goddis body here declared. And therwith at the ende / with fchedyngte teres / in this manere concludyngte 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 / comunyngte a grete while gooftely to gedere / after the counfeil of the Biffhop and biddyngte forto kepe the forfeide vifion prevy / the clerk become a religious man : and aftir holy lyvyngte here went to bliffe euere laftyng. Amen.

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

¶ Touchyngte the fecounde caufe 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 laftyngte 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 meffe : 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 feynt 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 fleffhe and blood : wherthorgh the womman was fro her myfbileue turned in to trewe byleue. And fo after with the felf facrament / be preyere of feynt Gregory turned in to the liknes of brede as it was byfore / fche was comuned and more ftyfly fette in truthe and true byleue of this bleffid facrament : and alfo othere thorough her / to the worfchippe of the hye 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 feynt hughe goyng thoruz 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 lenc 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 30ng / he feide / and was made preeft but neyther 3eres nor maneres acordynge to that worthy degree / thorough 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 gooffly 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 flefche 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 gooffly mirrour of the godhede with oute wemme / is now made / treded / and receyued verreyly of me / so foule and abhomynable synner. And so hauyng in mynde sweche vnthrifty 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 / feyng al this / was al aſtonyed and abaschid and wel nere oute of my witte and / so as forloſte the counſele of al refoun / 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 feyne wyne turned openly to mannis fight in to blood / and brede in to flesche / declaryng expreſſely the foorme and the foothneſſe of that bleſſid ſacrament. Furthmore / he ſeide / whan I ſawe theſe manere of likneſſis 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 corporaſe. 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 ſeide / and of al my synne. And after he hadde enioyned me penaunce and dewe ſatiffaccioun / he aſſoillede me / and let me goo. And ſo aſtir the myracle publifched and

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

¶ And than at the ende / the forſeide preſt 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 / ſuppofynge 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 heuenly ſacrifice / hauen in merueyle the particulers 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 preſt 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 mira-
culorum in
sacramento.

¶ Grego-
rius.

¶ De
quodam
a vinculis
absoluto
virtute
sacre hostie.

and merveyles in this bleffid sacrament / that is to opyn
preef of the grete vertu therof in delyueraunce of peynes
and fauynges 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 prisoun and fette in hard bondes longe tyme : and after
many dayes his wyf / that herde na more of hym and
supposed 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 soule /
so ofte tymes his fetres and bondes were loosed in that
prisoun. For longe tyme after / whan he was delyuered
out of prisoun and come home in to his owne contrey / he
tolde his wyf with grete merueylle / how that certeyn
dayes euery wyke his bondes were loosed 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 / so ofte was he
loosed and his bondes vndone. And thanne the forseide
seynt 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 so grete vertue that hit myghte loose in
another the bonde of his bodye. Wherefore moche
oweth euery preest to loue forto synge his masse ofte
sithes / and forto dispose hym therto by clene lyf and con-
tricioun and confessioun.

¶ De
quodam in
mari sal.

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

when a bifchope was in the fee toward Rome / and there
 came vppon hym fo grete a tempeft that he was in
 defpeyre euere to fcape and come to lande / the fchipe
 man that was in a litel bote folowyng the fchippe / after
 that the rope wherwith the boot was bounden to the
 fchippe by violence of that tempefte was broken / fodenly
 with the felf boote he was fo caft amonges the wawes of
 the fee that the bifshop fawe no more of hym. And after
 ward when the bifshoppes fchippe after many periles was
 dryue to lande in a certeyne Ile / the thridde day he
 wente by the fee fide befily lokyng whether he myzte
 haue feyn of the bote or of the fchipman byfore feide.
 But when he myzte nouzt fee of hem in any partie of
 the fee / fuppofyng that the fchipman was drowned and
 deed / hauyng greet forwe for hym he lette fynge a maffe
 and offre the helefulle facrifice of goddes body for the
 affoilyng of his foule. And afterward / in the felf
 fchippe reftored / he took the fee toward Itale : and when
 he came to the hauene of Rome / there fodeynly he fonde
 alyue the forfeide fchipman that he wende had be dede :
 wherof gladde and ioyfulle / he asked hym in what manere
 he myzte lyue fo many dayes in fo grete perile of the fee.
 And he anwerde and tolde how ofte fithes in the floodes
 of that tempefte he was caft vp and downe / now aboue
 the bote ful of water and now vnder : and at the lafte /
 what for trauaylle and what for faftyng / when he was fo
 ouercome and nere dede that he wifte neyther forfothe
 whether he flepte or woke / fodeynly hym thouzt that one
 appered to hym in myddes of the fee and 3af hym brede
 to ete : the whiche alfo fone as he hadde eten he toke
 ftrenge : and fone after in a fchippe that came therby
 he was taken and brouzt to lande faaf. And when the
 bifshop hadde asked of hym and vnderftande the day in

uato virtute
 facre hoitie.

the whiche he hadde receyued the forseide 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 forseide 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 byforeſeide / 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 forseide 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 releſed 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 ryſinge fro deeth ſchal neuer dye : 3it 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 Jefu / fulle of mercye / and ſchewyng to vs fouereynly his endeles mercye in makynge and 3euyng of this moſt preciouſe gooftly mete of his bleſſid body / worcheth in dyuers maneres / as it is

feide / his merveyles and myracles openly fchewed in this excellente facrament and 3it conteyneth priuely and wonderfully there he voucheth faaf in hem that by trewe byleue and loue dreden hym. But this loue and drede wanteth many grete clerkes / the whiche leuen fo mykel vppon her owne kyndely refoun and the principles of philofophie / that is mannis wifdom grounded only in kyndely refoun of man / that they wole not leue the trewe feith taught by holy chirche of thes bleffed facrament : and therfore they fele not the fothfaft comfortable effecte of the merveyulous myracles byforefeide / neyther opoun nor pryue / touching this holy facramente. Wherefore mychel folk is deceyued in that partie that rather zeuen 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 fonnere erre in byleue of the facramentis of holy chirche / and fpecially in this hye wonderfulle facrament of criftes precious flefche 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 fubmytte hem lowly by trewe byleue to the doctryne of holy chirche. That grace god graunte vs fpecially of his grete mercy in thefe lafte dayes that bene / as hit femeth / nygh to the comynge of antecrift and his difciples : the whiche fchulle principally fonde to deftroye the trewe feith of his bleffid facrament : and that by grete clergie of mannis cunnyng / and by merueyles and myracles worchyng / as feint Gregor in his morales vppon that word of Crift in the gofpel / fpekyng of antecrift and his difciples / feith in this fentence : There fchole rife vp falfe criften men and falfe prophetes / and thei fchole fchewe and worche grete fignes and wondres : in to fo

¶ Mor.
xxxij^o
et Job. xlv.
¶ Surgent
pfeudo=
christi et
pfeudo=
prophete.

muche that they that beeth goddis chofen folk / if it may be / schole be brouȝt 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 ȝeue turmentis and peynes they schole also therwith worche merueyles. Lete vs thanne thinke and haue in mynde what temptacioun of mannis thouȝt that schal be / whan the meke martir submytteth his body to tormentis / and neuertheles the turmentor byfore his cyzen worcheth myracles. Whos vertu schal than be so fadly grounded in byleue that ne he schal be meued in his thouȝt what tyme he seeth that he that tormentith also therwith by signes and tokenes openly schyneth? For thanne schal antecrist be hye in worschippe by merueyles worchyng / and harde and scharpe 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 cuydence 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 diuisioun 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 philofophye was deceyued in that he gaf more credence to the doctryne of Aristotil / that stant only in naturel resoun of man / than he dide to the doctryne of holy chirche and the trewe doctoures therof touchyng this precieuse sacrament. For Aristotel techeth / as kyndely resoun acordeth / that the accidentes of brede or wyne / that is to seie the colour / the fauour / 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 fauour / 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 philosophic / that is naturel science: therefore the forseide maister of lollardes resprouede 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 geue more credence to hym for the opynyoun of his grete clergie / than to the trewe doctryne of holy chirche. And thus jit in oure dayes hath antecrist wrougt 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 worchinge of merueyles and myrales. For and antecrist had in hem hadde so grete power that they hadde with here resouns also wrougt merueyles and myrales / hit hadde be likly that holy chirche / and the trewe byleue specially of this bleffid

sacrament / in grete partie hadde be destroyed for the
 vnstabilnes of the moste partie of the peple: notwith-
 standynge the grete merveyles 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 tauzt vs thereof. In
 the whiche bileue by resoun we schulde be so sadly sette
 that after the sentence of the apostle poule: Thogh ther
 cam down an aungel fro heuene and tauzte the contrarie /
 we scholde not zeue 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 Jesu: and therefore they fele not the goostly
 swetnes of this heuently mete of his precious body in the
 likynge mynde of his merveyles schewed in that bleffid
 sacrament. But we that thoruz grace standen in trewe
 byleue / as holy chirche hath tauzt vs / of this fouereyn
 holyest sacrament / with goostly likynge 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 Jesu of his vnspekable goodnesse schewed
 to mankynde / he zeueth hym self to vs euery day bodily
 in that precious sacrament / as in a conclusioun and most
 special mynde of all his bleffid lyfe to fouereigne 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 foueryn vertu of this bleffid sacrament by the
 wordes that holy chirche syngeth in the ympne of this

sacrament / thus : O thou heleful hooste / that openest the dore of heuene / the batayles of oure enemyes oppresen and ouerfetten vs : wherfore zeue vs strengthe of withstandyng and brynge 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 knowleche 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 fouereyn goodnesse this day so benignely and graciously to visite my seke soule / desiryng to receyue the goostly / oure heleful sacrifice and welle of alle graces / that I may with gladnes fynde medycyne and hele in body and soule by vertue of thi bleffid presence. Beholde not / lord Jesu / to myne wickednesses and manyfolde necligences and myn grete vnkyndenesse / but rather to thyne fouereyn mercy and endeles godenesse. Sothely thou art that holy lambe with oute wemme of synne / that this day art offred to the cuerlastyng fader of heuene for the redempcioun of all the world. O thou swettefeste manna / aungels mete ! O thou most likyng goostly drink / brynge in to my inward mowth that hony swete taste of thyne heleful 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 thou wille so graciously bowe the / and fro thi hie 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 bleffid 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 enlawmed with fyre of thi loue / and myn hope confortd and strengthed with this bleffid sacrament: so that my lyf here profite euer in amendement to bettir ⁊ and at the laste fro this wrecchid world with a bleffid departynge that I may come with the to lyf euerlastynge. Jesu lorde by vertu and grace of thy lyf bleffid with owte endyng. Amen. Amen. Amen.

EXPLICIT SPECULUM VITE CHRISTI COMPLETE.

☪ Jesu lorde thy bleffid 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 cartusienfis.

GLOSSARY

ABoueforthe, *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.
 Altherhigest, *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.
 Architryelyne, *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, *astonished, surprised*, 26.
 Attently, *attentively*, 259.
 Auler, *altar*, 61.
 Avisement, *thought, consideration*,
 30.
 Avoutrie, *adultery*, 41.
 Awmenere, *almoner*, 57.

BAnker, *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.
 Byhigt, *promised*, 110. So By-
 hoten, 148.
 Bynetheforthe, *beneath*, 138.
 Bythenke, *to bethink*, 40.

CAn, *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.
 Couctise, *greed, cupidity*, 7.
 Cracche, *manger*, 46.
 Cure, *care, (spiritual) charge*, 103, 156.
 Curiosite, *daintiness, fineness*, 68, 69.
 Curious, *dainty, fine, rich*, 69.
 Customable, *customary, usual, regular*, 11.
 Customably, *according to custom, usually, commonly*, 101, 163, 180.

DEfaute, *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.

EDicatyffe, *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.

FAlle, *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.
 Fulfille, *to fill to the full*, 38.

GAn, *began*, 94.
 Gladed, *made glad*, 38, 63.
 Glotenyne, *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, *haluc, side, part*, 146, 249.
 Harneis, *equipment, 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.
 Horribilate, *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*.
 Leuc, *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.
 Mistrermen, *workmen, mechanics*,
 247.
 Mortheys, *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.
 Newely, *new*, 251.
 Neyzhebore, *neighbour*, 161.
 Norisshe, *to nourish*, 132.
 Notability, *a notable thing*, 151.
 Noujt, *not*, 41.
 Noye, *to annoy, harm*, 242.
 Noyous, *harmful, troublesome*, 49,
 65.
 Nygunryc, *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.
 Partynere, *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*.
 Propurly, *properly*, 11.
 Puple, *people*, 55, 188.
 Pure, *very; more*, 60, 65.
 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.

- S**Ad, *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. *Upstige*), 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 (*treachle*), *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, *wishe, washed*, 119.

Wiste, *knew*.

Withinforth, *within, inwardly*.

Withoutforth, *without, outwardly*.

Wodenes, *madness*, 41.

Wriȝte, *a carpenter, wright*, 81.

YMpne, *a hymn*, 190.

Ynne, *to lodge*, 313.

ȜEde, *went*.

Ȝerde (*yard*), *a garden*, 218.

THE END

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