<County: Buckinghamshire>
<Code: L6690>
<MS reference: Oxford, Bodleian Library, Hatton 57>
<Text: Wimbledon’s Sermon>

<fol. 3v>schal be weeping & gring of teep þerfore j conseyle þþ þa a-vise þþ wil how þþ wilt answere to þis question how þþ hast entrid wheþer bi cleping or bi þin oune prokeryg for þþ wol dist trauel on godis gospel or for þþ woldist be richeli arayed answer~ to þin oune conscience now as þþ schalt or long answer~ to god þþ þþ hast takyn þþ ordir of prest wheþer þþ be curat or+non who sterid þþ to take vpon þþ so hye a stat wheþer for þþ woldist life in goddes contemp placion eþer for to lyfe a delicious lif vpon óþer men nys trauel & þþ-self trauel not : whi also setty þþn men her sonys to scole wheþer for to gete hem gre<add>te</add> <exp>a</exp> wancementes óþer to make hem þþ better to knowe how þþi shuldyn serue god þþ may men seyn opinly bi þþ sciensse þþ men set tyn hem to / whi j prey 3ow puttyng men her sonys raþer to laue ciuile & to þþ kingges col[al]rt to write lettris or vrit tys þþn to philosophie or to diuinite ; but for þþi ho pyn þþ þþeis occupacions shuldyn be menys to make hem grete in þþis world j hope þþ þþer wyl no man seie þþat ne þþi shuldyn lern better þþ rule of goode lyuyng in þþ book of goddes laue þþn in ony bokis of mennyss world li wisdom ; but certes it is sþþ þþ seyn jon crisomton seþ lordis ben louyng þþ bodyys of her childryn but her soulis þþi despisid þþi desiryn hem to welfar~ of þþ world & þþi take non hed what þþi shuldyn suff ryn in þþ óþer . sum ordeyn fees for her sonys but non ordenyn hem to godward þþ losse of her bodyis þþi wlyn dere begge but þþ helpþþ of her soule þþi recyn not of <fol. 4r>if þþi seen hem pore þþi sorwyn & sykyn but þþow þþi seeyn hem synyn þþi sorwyn no þþing in þþi þþi schew yn þþ þþi browtyn forþþ her bodyis but not her soulys
& if we takyn hede trulyche what homynacouns ben sca
teryd in þe chyrche now-a-dayes a-monge prestys we schul
dyn alle wel wyte þei come not in-to þe folde of crist
bi cristys clepyng for to profyte but bi opir weysis forto
gete hem worldly welpe & þis is cause of many erro
rys amonge þe peple ; & herfoare it is wrytyn in þe book
of mornyng wher- þe prophete spekþ to god en
my hþ put his honde to alle þynes desiderable to
hym for he hþ seyn folk laueles enteryd in to þe scuna
rye of wyche þe hþ haddyst comondid þei schulden not en
tre in-to þi chyrche . þis enemy is satanas as his na
me sownþ þe hþ put his honde to alle þe hym lykiþ
what synne þþ ye 3ow wolde þe fynde haue sone of
men þþ is not now vsyd in what plente is pryte en
wyre wrþþe & couetyse whanne wer- þei so grete as þei
ben now & so of alle opir synnys & whi trowyst þu
but for þer is laueles peple enteryd in-to þe temple
þþ neiþer kepyn in hem-self þþ laue of god ne kunyn teche
opir & to eueri soche seþ þe prophete osee for þþ hþ hast
put awey kunýning þþ schal put þþ awey þþ þþ schalt
vse no presthode to me . lo þþ god expresly her- on holy
wryþþt forbedþ men to take þe state of prestehode on hem
but if þþ han kunýng þþ nedþ hem þþ þþ þþ canst
neiþer rule þi-self ne opir after þþ laue of god bewar
how . þþ wolt answar- to god at his dredeful dom
<fol. 4v>whann he schal seye to þe þþ j toke to my teme 3elde re
kunnyng of þþ bayly ; þþ secunde questyon þþ eueri curat
& prelat of holy chyrche schal answer- to his þþs how
hast þþ rulyd þþ is to seie þþ soulys of þþ suettes &
þþ godys of pore men 3if now þþ a-cuente first how hast
þþ goueryd goddes flock þþ wol takyn þþ to kepe as an
herde-man þþ dop al for þþ loue of his bodely hir- as
a fadir or os a wolf þþ etþ þþ cheþ & kepþ þþ hem not
seie whom þþ hast turnyd from her cursyd lyuyng bi þþ
deuwot prescheyng whom hast þþ tawt þþ laue of god
þþ wos arst vnkunnyng þþr- schal be herde a greuous ac
cusye of fadyrles chyldryn & an harde aleggynge
þþ þþ han lyuyd bi her wagys & not don a-wei her-
synnys . 3elde also a rykynge how þþ hast rulyd & spen
dyd þe goodys of por~ men her~ what seynt bernard  
seip dredeþ clerkes dredeþ mynystris of þe chyrche þe  
wyche byn in þe place of seyntes & þei don so wycked  
ly þe þei holdynþ hem not apayd wþþ scoche wagys þi  
weryn sufficient to hem þi ouerplus þi nedy men schuldy  
han þei be not a-schamyd to waste in her housys of pride  
& of lecshere & wþþ-holdyn to hem-self wyckedly & cur  
sedely þi lyf lode of por~ men þi doubled wickednesse  
truly þei seyn . furst for þi rewyn oþþ her goody  
siþen þei mysvsyn holy þynges in her vanyteys euery  
soche bayly be war for a non vnto þi lyst ferþiþ  
schal reken . trowst þu schalt 3el dyn rykenyg of þi  
þryd question þe first  
þrei han lad her dayes in welþe & in a poynt þei ben  
gon douþ in-to helle þenk þer-fore þu schalt 3el dyn  
rykenyg of þi bayly ; þe þryd question þi þe furst  
bayly schal answare to is þis how hast þu lyuyd what  
lyte of holynesse hast þi schewyd in þi lyuyng to þe peple  
& what merowr hast þi be of holynesse to hem 3ef now  
þi ryknyng how hast þa lyuyd as a prest or as a lewde man  
as a man or as a best it is to wondryn trulely how þe lyf  
of prestis is chongyd þei ben clopid of kny3tes þei spoken  
as vnhonystly os cherlys or of wynyng os marchantes  
þei rydyn as princys & al þis þi is þus spendyd is of po  
re mennys goodes & of cristes heritage her-fore seip an  
holy doctor þe cley of egypt wos tou3 styngyng & medlyd  
wþþ bloþ þe slattes weryn hard to be vndoon for þei we  
rn bakyn wþþ þe fyre of couetise & wþþ þe lyse . [lye of] lustys . in þeise  
trauelyn rhyc men & þeise yei wakyn awaytyng to  
por~ men in þeise trauelyn prelates þi ben blynde wþþ to  
myche schynynge of rychessys þi make hem housys lyke  
chirchys in gretnesse þi wþþ deyuerse peytours colorn scham  
bres & diuerverse clonyng of colorys maken ymagys gay  
but þe pore man for defaute of cloþis beggyþ & wþþ an  
etmi wompe cryþ þat þi dor~ & if þi schal seie soþe  
seip þis doctour oftyme þus pore men ben robbyd  
for to cloþ þi wþþ trees & stonys to soche spekiþ þi prophe
te jsaye who wart þu her~ her~ þu art occupyinge þu pla
ce of petyr or of paule & c~ but how as judas was amonge
þe postlys as symon magus was amonge desciplis
<fol. 5v>as a kandyl newe quengyd þu stying þe hous
in þe stede of a+bryt lantarne & as a+smoke þu blyn
dip menys y3en in stede of clere fyre . & if þu contraye
þus þe forme of lyuyng þu crist & his a-postlys
leftyn to prestis þer-for~ seǐ þu prophete jeromye þei
han entryd & þei han had & not ben obedient
þei han w`false tytle & false corupt intensyon &
þei haddyn pore menis godis to her mys-vsyng
& þei haue not ben obedient to þu laue of god in
her oune lying þer-fore it is writyn þu þe hardest
dom schal falle on soche . an hard dom for þei han
mysentryd an hardar for þei han mys-rwlyd & þe
hardast dom for þei han cursedly lyuyd þenke þer
fore i rede how þu wolt 3e1de reknying of þu bayly
þu secunde bayly þu schal a-konte at þis dom for
hym-self & also for ðeir is he þu hap kepynig of ony
comynte as kyngges princis meyris & schirwis &
justyses & þeise schullyn also answeryn to þeise
same þre questions þe furst question [how] hast þu en
tryd in-to þyn office eǐer for profyt of þe peple to dis
trye falshed & forþeryn truþ or desyre of wynnyg
or [of] wordly worchep if þu take soche an office more
for þin oune wordly profy3t þanne for helþ of þe co
mynte þu art a+itraunt as þe philososer seǐ for it
is to drede leest þer ben many þu desiryn soche states þu
þei may þe raþer oppresse þo þu þei hatyn & take 3e1fes
<fol. 6r>to spare to punche hem þu han trespast & so make
hem partyner of her synnes & many soche whan
ne þei be so hy þei penkyn not þu þei ben pore
menes broperyyn but þei wenyn to passe hem
in wordly worchepe þu is but wynd of þe wyche
god seǐ by þu prophete þei han regnyd but not
of me þei haue ben princis but j knewe not so we
redyn of roboam þu wos þe sone of kyng salamon
what tyme þu he wos furst kyng þe peple of isra
el come to hym & seydyn þei fadir in his laste dayes
put vpon vs a grete charge we preye ß ß ß ß wold
dist make it lytter & we schullyn serue ß ß ß kyng
toke consel of þe olde wyse men & ße conseylyd hym
to ansuar~ hem fayr~ & ß schulde be for ße beste but
he lest ße consyle of þeise olde wyse+menys & dede after
Þe consel of chyldrin ß weryn his pleyferyn & seide
to ße peple whanne Þe comyn a-3en my leste fyn
gyr is gretter þan my fadrys rygge my fadir greue
i3d 3ow sum-what but j wole eke mor~ & ße peple
herdyn Þis & rebellydyn a-3ens hym & token hem
a-noþer kyng & syþin cam neuer Þe kyngdom hol to
gydere a-3en þerfore it is goode ße eueury lorde
of ße comuntes ß he be not lad bi folis non bi noon
opir ere rownerys but ß he haue an eye of loue
þe comunte ß he haþ to rule for wyte 3e wyl
be he neuer so hy 3ut he schal come by-forn his
hier to 3elde rikynyg of his bayly ; Þe secunde
<fol. 6v>questyoun how hast þu rulyd þe peple & ße office Þu ße had
dyst to gouerne ß ß hast ben a juge in cause of pore
men how hast ß kept þis heest of god . Þu schalt not take
hede of ße persone of a por~ man to be to hym ße hardar for his
pouerte ne ße schalt by-holde ß semelant of a ryche man
to spare or to fauor hym in wrong for his richesse o lord
god what avysioun is ße among officerys of bopõe lauys now-
on-dayes if a grete man plete wåt a pore to haue ou3t ß
t he holdõe euer offycyr schal be redy to hiõe al ß he
may ß ß ryche man myõt haue soche a eende as he
desriþ but if a pore man plete wåt a+riçe man þanne þer
schal be so many delayes ß èow ß por~ manys ryõt be
open to al ße contre for pure defaute of spendyng he
schal be glad for to ce<exp>r</exp>ce schyreuis & baylyes wollyn
retorne por~ menys wryttys wåt <lat>tarde venit</lat> but if þei
fele mede in her hondes & 3ut j her~ seie of men Þè han
seen bopõe lauys Þ Þ court Þ is clepyd cristyn is mo
re cursud þerfore it is wryttyn 3iftys þei taken out of
menys bosoms to ouertorne ß wyes of ryõt dome
but it is to drede ß word of crist in what dom 3e+de
me 3e schullyn be demyd whanne 3e come to 3elde ry
kenyg of 3our~ bayly ß ß pryde question is how hast
þú lyuyd þú hast demyd & punchyd œpir men for her
trespass a grete dottour seyþ þe bi-houþ to fle þú wyc
kydnesse of œpir men. þú þú chastisist hem for her trespassis
if þú þú-self do vnlauefulli in demyng œpir men þú
damnyst þú-self siþ þú dost þú þú damnyst & paule seip
why thecist þú not [bl]Self þú techist œper whi stelist þú hat
techist œper men not for to stele seynt greger seip how
<fol. 7r>schal he take gouernal of œper þú can not go by-forn hem in
god lyuyg & whane ony man stant bi-forn hym in dom
he must take hed by-fore what juge he schal stande
hym-self to take his dom after his dedes but it is to drede
þú many faryn as þú to false prestes þú wolde haue damnyd
to deep þú holy whomman susanne for che wolde not assent to
her lecchereye of wiche it is wrytyn þey turnyd awyey
<mg>her<mg> 3en for þei wolde not seeyn heuene ne haue in mynde
ryȝtful domys so it happiþ ofte þei þú were mor~ worþi
to be hangyd damyn hem þú ben lesse worþi as a clerk
tellip of sacrates þú philosopfer vpon a day a man axid
hym whi he lawyd & he seide for j see grete þeuys lede
a litil þef to hangyng j proy 3ow wheþer is he þú gretter
þef þú bi-nemýþ a man house & his londe from hym & his
heyris for-euer-mor~ or he þú for grete nede stellþ a
schepa or a calf wheþer trouþ 3e not þú it hapþþ soche ex
torsioneres to be œper wyle iugys & deme men þú to dep
but j rede þú þú demyst þú to œper þenke on þú dom þú þú schalt
come to to 3elde ryknyng of þú bayly þú þrid bayli þú
schal be clepid to þis dredeful a-contes schal be euer
criystyn man þú schal reknyng to his lorde god for þú godes
þú he haþ had of hym but her~ j wolde speke but a furst
question þú is þis how entrist þú & her~ beþ war 3e þú here
getyn ony good wrongfully takyn bi extorcion bi raunya
bi vsure or bi disceyte woo schal be to þú at þis dredeful
day as seynt austy seip if he be cast in-to þú fyr~ þú haþ
not 3ouyn of his oune good wher~ trowist þú þú he schal
be cast þú haþ raft œper mennys godes from hem & if he schal
brenne wþ þú fend þú haþ not clopid þú nakyd where
<fol. 7v>trowist þú schal he brenne þú haþ mad hem nakyd þú weryn
harst cloyd but as seynt greger seip to þinges make men
to lyue þú bi rauen of her nei3bors þú ben desir~ of hinesse
& drede of pouerte & what vengange falliþ of þis synne
of couytysse 3e may se bi a fygrave of holy wri3t whanne þe
aungel seide to þe prophete zakarie rere vp þyn y3en &
se what is þi þi goop out & þe prophete seide what is it &
þe aungel seide þis is þe pote goyng out þis is þe i3e of
hem of alle þe erþe & þer was a weyte of led bore & þer was a
womman syttyng in þe myddyl of þis pott & þe aungel
seide þis is vnpete & he toke her & cast her in to þe myd
del of þis pott & he toke þe gobet of led & castid in-to
pottes mouþ & þe prophete lft vp his y3en & he sey tho
wommen comyng out & spirites in her wynuges & þei
haddyn wynuges like kytes & þei reredyn vp þis pott
bitexe heuene & erþe & þanne þe prophete spak to þe aungel
el whidyr wolyn þeise ber þis pott & he seide in-to þe
londe of sennar þis pott is couetise for ryȝt as a pott
haþ a wide mouþ so couetise gapiþ euer+mor~ aft
er world
li good & rȝ3t as þe lycor of .[be] pott profetit nouȝt to þe pott
but to men þi drawyn þer-of so worldli good ofþyn profetiþ not
to þe chynchis but to oþer þi comyn after as it is writyn
he þi haþ mony schal haue no frute of it & þis is þe
y3e of couetise men for yei ben blynde to se [ho]w þei schulyyn
come to heuene but to winyng of worldli þing þei seeyn
many weyes lyke to howlys & nyȝt crowys þe sen beter
bi nyt þan bi day þe gobat of led is þe synne of obstinatiou
<fol. 8r> þe womman sittyn in þe pott is vnpete as þe aungel seyde
þi folwip auarise for þoruȝt auarise þe man lesip þe pite
þi he schulde haue of þe myschef of his soule siþ oftyn
men lesyn þe liif of her soule bi dedli synne þi þei don
to haue wynnyng & also þei lesyn þe pite þi þei schuldyn
haue to her bodi puttyng hem-self to may grete bodly
treauels & perels b0þe on þe se & on þe londe & al makiþ
couetise þis pott is stoppid wþ þe gobet of led whanne
þi it may not go out of þe schynchis herte by penanse
as þob siþ whanne he is fullyid ne schal be stoppyd þe
to wommen þi beryn vp þis pott ben pryde & lust of flecsche
þi ben clepid in holy writ þe to dowteres of þe watirleche
crynyn bryn bryn & þei haddyn wynyng þe fyrst wyng
is grace spirytual as kynny. [n]g wisdom consel & many oþer
for whiche 3eft ofte men wexyn prudde þe secunde wyng
is bodely grace as strength & gentry & oþir
soche of wiche men wexyn prude ofte þe wyngges of
þe secunde womman þe is fleeschly desyre þe ben glotenye
& slowpe seyþ seynt austen lot <rbd>.<rbd> þe while þe he wos
in bysinesse duellying a-mong schrewys in sodom he wos
a gode man but whanne he wos in þe hil slowe for sy
kernesse he in his dronkennesse lay bi his dowteres
& þeise wommen haddyn wyngges like to kytþe þe wþ crying voyse sekyn her mete as Bartholomus seþ & þeis
fariþ couetise of men wytnessynge s: austeyn / what
is þe gretenesse of fleischly desire sil þe raue
Norvus fisches han sum mesure whanne þe hungren