Tranche 1

(a-3en for seynt poul seiþ . þe seruaunt of god it is . not nedeful to stryuen but now-a-daiies for goddis cause . for synne a-3en hym we striuen not but for oure owne cause . for wrong a-3en vs-self a-3en holy writ þat biddiþ . seche þou not veniance . ne haue no mynde of þe wrong of þi cyteseyns / þanne oure bateil ben not a3en þe enemys of god . þat ben of mysbileeue ; but a3en oure neybores þat ben of good bileue . a-3en holy writ in which seiþ þe wise man on þis wise / who so wil be vengid he shal fynde veniaunce of god . & kepyng he shal kepyn his synnes for3if þi neiebore þat noieþ þe ; & þanne þe synnes þat þu preiest fore shul ben for-3yuen þe . A+man reserueþ ire to a+man ; & of god he sechiþ for3ifnesse . perfore haue mynde on þin ende . & lef of to ben enemy & siþen criisten lordis . bern þer swerd to encresen holy chirche bi chastaisyng of goddis enemys . & for goddis cause . for þe which encresen men shul 3elde rekenyng . at þe day of dom . as seyþ seynt austyn . & oþere seyntis . & now in our~ tyme we seen oure enemys of mys-bileeue encresen in so myche þat cristendom is lasse þan it was in tyme of þe foure doctoures of holy chirche bi þe þridde part ; as it is known bi þe encrees of saracenys . 3he and forþermor þe enemys of god . not one ly wiþ-owten forþ encrees ; but also wiþ-imme / as ben symonye nes vsureris & apostatas . þe which ben þe chef cause . of alle þe werris among þan ne oure lordis ou3ten for to dreden þat ri3t as þer eldris ben sauyd . for þe encres of holy chirche bi destroyng of saracenys . & bi lettyng symonyenes vsureris & a postatas . to dwelle wiþ-imme þer lordschipis / so oure lordis but if þei ben repentauwt er þei dien . shul ben damned / first for þei lesen þe cause of god a-3en þe saracenys & oþere enemys
of hym & pursuen þer owne cause in destruccom of þer neye 
boris & of hem-self þe secounde for þei pursuen þer enemys  
wiþ-owte forþ . & lefen to pursuen þer more enemys wiþ-imne  
forþ . þe whiche ben þer prestis symonyenes . þer marchundis 
vsureris & þer religious . apostatas / & þe þridde for þei sh  
wen . boþe in word & dede þat þei louen more þer bodies . þan  
þer soulis & þei loouen more temporel godis & lordschipis þan  
þer neiebores bodies or soules a-3en þe loue of god : . þat looyeþ  
eche creature . aftir is þat he haþ 3yuen it goodnesse þanue for  
þe defaute þat men don not to þe bateilis of god : is þe cause  
of þis veniance of bateilis & plees among vs-self / 3he &  
siþen þe macabees seiden in word & in deede . þat it was  
bettere to þem to dien in þe bateile of god þan to seen þe  
<yuel of þer owne puple : myche more au3ten cristene lordis to seyn  
that it were : bettere for hem to dien in bateilis of god . þan to  
seen þe yuel . þat regneþ now in cristis chirche . & to seen þe  
encrese of Saracenys : þat ben enemys ofoure bileeue & si  
þen þoo ben þe moste cause <gap> of þis delful veniance of ba  
teilis among vs-self / þat ben moste holde to don þe gostli bateil  
of god & don þem not . þe whiche ben worldly clerkis & worldly  
religious for þei ben most holdon to don penaunce for þer owne  
synnes . & for þe pupilis & most in ydnelsses lyuen to þe nurch  
yng of þer fleish & mayntenaunce of þer worldly worschipis þan  
worldli clerkis & worldly religious ben most cause of þes ba  
teilis be-twen cristene men / & þerfore seyþ seynt gregeri þat þe  
anchesoun of þe fallyng of þe puple ben euele prestis ; whom  
þei seruen for to han þoo þat ben cruel lordis . þat mayn  
tenen þat . þat now is sacrilege . al-þof in þer eldris tyme  
it was almes dede . for þanne þei 3euen possessiouns to  
holi chirche . were oneli spendid among cristene pore men  
& nedi but now it is spendid in mayntenaunce of symonye  
& apostasie & oþer greuous synnes & þerfore lordis in þat . þat  
þei meyntenen . þe forseid sacrilege . lettyng þe bateil of  
god ; it is skilful þat þei ben punschid bi violent wiþholding  
& takyng awey of þer temporel goodis boþe meblis & vn  
meblis . þe whiche is cause of þer bateil . for þat þat þei enne  
nemyn oþer men it is skilful þat þei ben ennememyd þem-self &  
þerfore ri3t as sikenesse . <mrg>may not be hald to þe tyme þat þe cause of þe siknesse</mrg> be  
destroyid ; ri3t so may neuere þis gre
uous veniaunce of bateilis cesen. to þe tyme þat temporel posses
siouns ben taken a-vey fro symonyenes & apostatas & 3yuen
to hem þat ben pore. [&] nedy & membris of holy chirche: & to whom
it is couenane. suche possessiouuns to han for in veyn folowen
men or lordis þer title anentis man til þei han stablid þer-tile anen
tis god. þis [he] wiche is doyng iustice vp-on þe puple / & first vp
on þe prestis of þe chirche. as crist shewide in dede. whanne he ex
saumplide þe lordschipe. & þe regalie of kyngis. aþir þat he had
de takyn his worschipe of þe puple. as for kyng of israel. & very
sone of kyng dauîp / he 3ede first to þe temple & purgide it
& seide þat his hous shulde. ben clepid hous of preiere: & not hous
of marchaundise / & þerfore biddiþ god bi þe prophete e3echiel / þoo
þat han power to don iustice vp-on his puple. þat þei begynn
it first. vp-on his seyntuaria / & þus for þis ende. þei han þer lord
shipis & þer power as witnessiþ dauid in+þe sauter booc. & seyþ. //
/ God 3af to þem regiou uns of folk & þei hadden traueileis of puplicis
<fol. 39r>for þei shulden kepe his iustice. & for þei shulden. [læke] þat his lawe
were kept / & for it is gret mercy of. [god] þat he haþ 3ouyn his power
of veniaunce doyng for synne. þat for his his puple. bi litil suf
feraunce of Payne 3ouyn of man. my3te scapen þe more pey
ne for þer synne þat shulde ellis ben 3oue bi god one / for
as seyþ seynt petur / it is hidous & ferful to fallen in-to þe
hondis of god / þe whiche whanne he doþ eny-piing. bi hym-
self; he doþ passyngly / þerfore whanne he doþ eny veniaunce
by hym-self he doþ it passyng. [læl] þat ony man. <mrg>may</mrg> or can / þerfore
monn lordis seen. if þei chastisede hem. þat ben men of holy chir
che. puttynge hem in þer degre as crist ordeynede hem wip
takyng a-vey þe ocaisoun of þer synne. þanne shulde oure peyne
þat we han seruyd for our- synne. ben leesse & gostly bateilis
of god ben don. of þe clergie & bodily bateilis of god ben don
manli of seculer lordis knowlechinge þe power of god. wip
macabeis. þe whiche preisyng god. seiden it is li3t to god to
close manye men in þe hondis of fewe / for in multitude of
þe host. is not in victorie of þe bateile. but from heuene is streng
þe & þanne shulde þis veniaunce of bateile cesen & alle oþere.
<gap for initial capital> E ferþe veniaunce is now general discencoun þur3-out al holy
chirche. of whiche spekþeynt poul þe apostil to tesalony
seccis. seyinge in þis wise / þat þe day of dom shal not
come but þer come first bi-forn discenconiun & be shewid þe man
of synne . þe sone of perdicoun . þe whiche is aduersarie & enhaun sid vp-on al þat is seid god or heried . so þat in þe temple of god he shal siten . shewyng hym-self as þo3 he were god / þanenow cristene men shul reden in þis veniance & vndur stonde þat siþen þis veniaunce of discencoun is þe next sig ne goyng befrom anticrist as witnesseen þe forseid wordis of seynt poulov . / þerfore ri3t as þe comyng of crist was bi-form seynt Jhon þe baptist . in tyme whan þer was pees ouer al þe world . as witnessþ þe gospel of luc . ri3t so in tyme of discencoun ouer al þe world shal anticrist ben prechid / not on oon messag- oneli. as crist seyþ in Jhon þe baptist / but in manye messangeris ful of deuysioun & enuye . to þe more mayntenynge of þer symony . & apostasie . þane wiþ doing of penaunce / þei shul not pre chen anticrist as dide seynt Jhon crist : but in pompe & pride of þe world lettynge in al þat þei monn men to don penaunce in folowing openli þe steppis of crist . as men mai se now-a-daies þerfore as seynt Jhon prechide in comyng of crist . þat þe ax of

<Tranche 2>

<fol. 53r>þe fifte maner of folk is . þat defenden to 3yue tribute to lordis lest þei þei lesen þer fleishly fredam more chargyng þe fredam of þe fleish . þan þe fredom of þe spirit . as dide þis Judas of galile wiþ øbere scribis & pharisees . þat sou3ten occasioun how þei my3ten . do crist to deþe þe sexte maner of folc . is þat feyynen hem-self to don al þing þat þei don . in þe gostli seruyse of god . for þei wolden not trauelen wiþ þer hondis . ne ben sogetis to lawe of lordis as þis Judas of galile mouyde þe Jewis of whiche maner of men spekip daweþ in þe sauter seiynge . þat þei ben not in þe trauelige of men ; & wiþ men þei shul not be scurgid þat is to seie . þat is pur3 iustise of seculer lawis / & þerfore heeld hem pride & ben couered in þer shrewidnesse / & þerfore tellip daweþ þer destruccou in þis wise . what maner wise þei ben maad in desolacou . sodeynli þei faileden for er wickidnesse . lord as slep of men þat risen in þe cite : þer ymage þou shalt turne to nou3t / þanne siþen oure re ligious ben of þe firste maner men not oneli defending þem-self & preisyng to ben clepid prophethis in þe puple . but to ben clepid most holy men þat ben lyuynge . 3he as þe seyn bi monye in maner of lyuyng for holier þan þe apostelis . in-as-mych as þe
apostelis lyueden not so contemplatif lif as don oure religi
ous. now þat ne caren not for þer bodili liflode. as muste ne
de þe apostelis. for þer grete porenesse & þis þei defenden wiþ
multitude of oþer men þat þei clepen þer good doeris. more
þanne bi resoun of bileeue / and also siþen oure religious ben
of þe secounde maner of men in þat. þat þei besegynge þe
flodis of Jordan þat is lettynge þe ryueris of riþt wesdom wil
not suffren any of hem alle to ben opynli punshid whanne he
opynly trespasip. ne wil not seyn to holy chirche aftir+two vn
derid nymyngis. ne+putten hem out of þer felowship as
an etnyk & a publican. whanne þei witen hem worse þan ony
seculer as þei were holde to don. bi þe lawe of god: but lest
þer ypocrisie were knownen wîln priueli puttyng hym in prisoun. for
men shulde wene þat þer were none but goode men
among hem more chargyng þe shaundre of speche of
men. þanne þe sclaunderde of synne anentis god / also siþen
þei ben of þe þridde maner of þe pleple. turnynge awey þe
þpel afthire hem. & not afthir crist. in þat. þat þei maken þe pu
ple more to bileeue in yer letrris of fraternites. þan graun
tid bi men. & not bi crist: more þanne in cristis grauntynge. þe whiche
3yueþ mercy: & for3yuenesse of synne after þe mercy & for3yue
nesse. yat þei don to þer neiaboris. // Also siþen þei ben þe fer
þe maner of pule doyng al þing þat þei don of hem-self
<fol. 53v>& for hem-self. in þat. þat þei of þer owne wil & of þe autorite of holy
writ beggen or procureyn to þem more wordly good. þan is nedeful
to þe pore sustenauñce of hom for þei wolde feden wel þer owne wom
bis. & of þat. þat leeeueþ. þat wil not gon in þer wombis maken
hem curious chirchis curious housis costli cloþis & wast mene; for
to ben holden noble. holy & worshipful. seruynge god in þis wo
rld. as diden þes pharisees for þei wolde be semeli in þe
siþt of þe pule: also þei ben of þe fifte pule ilettynge tribute to be
3yuen to lordis. lest þei lesen þer fleshly fredom. in þat þat þei be
inge more riche þan þe pore pule wil not helpem hem to paien
þer dettis þat þem owe to don to þere lordis. as rente or tribute as
þe pore pule helpen hem whanne þei weren more nedi. 3he& whan
ne þei ben folowynge & defendinge. þe fleshly priuylegis of men
leuþ þe priuylegis of crist. þat is looue of porenesse & of pacience
ben of þis fifte pule. þat more chargen þe priuylege of þe fre
dam of flesh þan þuylege of þe freedom of spirit. Also þei ben
of þe sixte puple . in þat þat þei chalenge þe seruyse of god
to þem-self . for þei wolden not ben sogetis to þe seruise of þer
lordis . as whanne men seyn . þat þei shulden traueylen . wiþ
þer hondis . þei answeren þat mari chees . þe bettur- part þat
is contemplatif lif is bettur- þan actif . þe seruyse of god
better . þan þei seruysyue of men / but whan men seyn . þat þei
shulden not pleten . as seîp seynt poul / þe seruant of go it is
not nedeful to pleten . þei answeren contrariously to hem-self þat
actif lif is better . þanne contemplatif . lif & þe obeisaunce don to þer
priour is bettere þan obeisaunce don to holi writ . or to þer ow
ne rewle þerfore as þingis contrarious to hem-self . & as a kyndam
deuydid be-twen hem-self & as stondynge more bi þe ordenaunce
of men þan bi þe ordenaunce [of god] mut nede sodeynly pershen / but
who þat is Gamaliel abiding þe 3ilding of god . loke þat heie
not . but abide god & wirke [3ee] manli & his herte shal ben confortid
for god comynge shal comyn & shal not tarien ;
<gap for capital t>O þis þei seyn a-3en þat in þis wise profesiede of vs lincoln
Bradewardyn armacan kilmomyngton wiclyue & manye
opere & in torne . þat þer prophecie is but desiryng of vennaunce
of þer owne enuye þei hem-self persheden & we ben euere þe len
ge þe strenge / but to þis we answeren / þat lincolne aftir þ
he hadde 3yuen his bokis to þe frere menouris & myche
of his opere godis in toke þat he loueide hem if þei wolde
be stronge in þe cause of god & afterward seyng in spirit &
in experience þat þei weren cowardis in ye cause of god & þat þey
sou3ten more þe preysyng of men in þis world þan þe preising of god &
<fol. 54r>þ[1]+signes outward weren ful of lesyngus . he prophesiede no-þing of hym
self but declaride þe prophesie of þe holy gost : þat speeken peter
& poul & þe seyntis . þat clepen þem sectus of predicoun many wynter
or þei camen & þus dide armacan & wiclyue & alle þese opere
not of enuye but of looue þat þei hadden to ye lawe of crist
& to encrese of ye puple in kepynge it / & þerfore þei perschiden not .
but as we hopen ben grete seyntis in heuene for ri3t as in þe ty
me of crist . it was medeful to shewen & openen crist to þe puple
& þerfore þo þat diden it were seyntus ; ri3t so a3en þe comyng
of antecrist it is nedeful to shewe & openen þe malice of anticrist
& his sectus whiche ben þe forseid religious now & þerfore lin
coline & armacan þat hulpem þer to ben now seyntis in heuene
& in-as-myche as þes seyntis . & opere men þat ben now han told
oftere & more openli þe defautus of oure religious now & þei amende þem not but encresen þer malice . as þe pharisees aþen 
crist . þe more ; þe more þei tresoren to þem þe wraþe of god / & þer fore ri3t as þe more <exp>s</exp>i<exp>3</exp>t is enclosid in ye cloude : þe feerliere it 
brieft out . & makip þe gretttere þundur~ & a gretttere leityng / ri3t so þe more þes religious . þei tresoren to hem of þe wraþe 
of god in þe cloude of þer lyues ; þe feerliere it shal bresten out 
vp-on hem þat þei shuln not witen it to þe more knowynge 
of þer malice to alle men . in-as-mych as mo men han told it 
þem before . & to þe grettete þundryng of wundryng vp-on hem 
þerfore þe multipliynge of hem now . is to þe more confusion of 
hem . & also it is but witnesse of þe world & of false men & not 
witnesse of god & of trewe men . þat seyn þat manye men 
ben clepid in signes & fewe men ben chosun in deedis / & sîpenn 
cristene men witen wel . þat þanne god wil wyrkyn wel for his 
puple ; destruccoun of his enemys & þeris . whanne his glorie mai 
ben most shewid & known & þis is whanne his enemys ben most 
strong to þe si3te of þe world & most sikir . & his puple most 
meke & left of power . þanne if oure religious ben now herest 
in þer malice & most strong & siker as anentis þe world & þe pu 
ple of god þat shulde wiþstonden hem most of vnpower & 
bi þer perseccucion m[læk]id : þanne now þe glorie of god shulde most 
ben shewid to wyrkyn his ri3t wesdom vp-on hem [&] to þe confu 
sioun . of his puple . Jn þis wise god ledde his puple in-to þe lond 
of bihest destroinge his enemys whanne þer synne was most & 
his puple mekid bi trauelige as of nonnpower of hem-self / þerfore 
sîpenn our~ religious now-a-daiues . blasfemen aþen god gnra 
ting part of þer desertis & conspiрен wip þe prinsis of pristis . to þe 
quenchyng of þe lawe of crist . & to þe destroiyng . of hem þat