Crsten men and women 3e schul knowe well þ þis is an he3e feste in holy chirch of cristes body þ which is eche day offerth vp in holy chirch in þe auter to þe fader of heuen in remission of syrne al þe lyuen here in parfite charite and in gret socoure & reles of her payne þ ben in purgatori ¶ Then sclul 3e know þis fest was fondon by a þe <rbd><1 word></rbd> þe fourth he had gret deuocion in þis sacrament consdyderyng þe gret grace of god & he3e help þe god 3euet to al his pepul by vertu of þis sacrament ¶ Wherfor he ordeynet þis fest for to be halouet þis þursday next after þe fest of þe trinite For ry3t as eche cristen man & woman þ wol be sa ued mot nede haue parfite charite in þe trinite . ry3t so mot he haue ful fayth and beleue in þis sacrament of cristis body þ is made in þe auter by vertu of þe holy wordys þe prest sayed þer & by worshyng of þe holy gost ¶ Then for þis holy <rbd><1 word></rbd> þo3t for to draw godis pepul wþ bettur wyl to þe chirch þe day he grawnt þ pÅ þ ben verely schryuen & contrite for hyr synnes and ben in þe chirch at boþe euensonges of þis fest & at masse & at maytines . For eche of þes a hundret days of pardon & for eche qÅ wþr owre of þis day fourty days to pardon & for eche day of þis vtas<¿> a hundret days to pardon to dure fore euer-more ¶ Then schul 3e know well þe oure lord ihesu crist on schere þursday at ny3t when he had sowput & wyst how þ he schul in þe morow suffre deth & so passe out of þis world vnto his fader . he ordeynet a perpetual memory of his passion for to abyde wþ his pepul ¶ Thus he toke bred & wyne & made hit his owne flessch & his blod & 3af hit to his discyiples & bade hem ete hit & drynk hit in mynde of hym & so 3af hit to hem & to al qÅ prestes . 3ee & to al qÅ prestes power & digni te for to make his body of bred & wyne in þe auter . so þe eche
prest haþ of cristis 3eft power for to make þis sacrament be he bettur be he wors . For þe sacrament is so he3e & holy in hym-self þer may no good man a-mende hit ne no euel man apayre hit . But þe prest þe which is a good lyuere & dop his offyce well and worþely . hym schal be well þe euer he was borne for he haþ of <fol. 98v>godis 3eft here in erth þe he 3af neuþer to angele in heuen þis is for to make godis body ¶ wherfor he schal haue suche a worsschypp in heuen a-monge angeles & passyng þe no tonge may telle ne hert þenke . And he þe is an euel lyuuer and wot hym-self þen in dedly synne and is in no purpos to amende hym . Be hym sekyr forþo haue a perpetu al confusion of fendys in helle and be vnndur hem in euer-lastyng payne Then schal 3e knowe well þe crist laft þis sacrament for to be vset algate in holy chirch for foure skylles to al godis pepul ¶ For manes gret helpyng . For cristis passione mynyng . For gret loue schowyng . and for gret mede getyng ¶ The forme is for manes gret helpyng bopo in lyf and in deth . first in lyuyng . for as saynt austyn sayed . als ofte as a man or a woman cometh in to þe chirch to here masse . God 3e ueth hym seuen 3eftis . and þo ben þes . ¶ That day hym schal wonте no bodyly fode . Jdul speche þe day is for3euen hym . His idul ly3t o þues ben for-3eton . He schal not þe day lese his si3th . he schal not þe day dey no sodeyne deth . and as longe as þe masse lesteth he schal not wax olde ¶ And his angele telleth eche paas þe he goþ to þe chirch in gret worschip to hym . be-for god þis help he haþ in lyuyng . Jn deyng a cristen man sendyth aftur þe prest for to come to hym wþ godys body for two causes nedeful at his endyng ¶ On is for to se þe sacrament of godys body and receyue hit knolechyng þe beleueth stedefastly þe hit is þe same flessch and blod þe crist toke in mayden mary and was borne of hyr verray god and man . and aftur soffreth deth on þe crosse and was buryed and ros from deth to lyue . and now settyth on þe faderis ryght hond in heuen . and schal come a3en forto deme þe qweke and þe dede ¶ And so wþ his parfite beleu he armeth hym and maketh hym strong and my3ty for to a3en-stond þe fendes þe wol assayle hym when he passeth oute from þe body in al wyse þai con for to assay 3ef þei knowe howe bryng þe beleu ¶ Then schal þe sacrament þe he receyuet make hym so myghty þe he schal ouercome hem and sett no3t by hem ¶ That oþur skyl is for to asket mercy of crist and remis sion of his synnes hauyng ful beleu þe crist is euer redy to for3eue al þe asket mercy wþ trew hert ¶ This was schowet by ensample when he honget on þe crosse by-twytwo þeues þe weren men of curseth
lyuyng and were þerfore damnd to be dede ¶ Then one of hem asket crist mercy wþ meke hert and repentyng . and at þe forme pray er a-non crist 3yf hym mercy and more wþ grawned hym forto come to paradyce a-none þi same day ¶ That oþur nolde aske no mercy for a prowde hert þi he had . and þerfor he was damnd ¶ Then as crist þi day schdde his blod on þe crosse in helpe of al mankynd So 3et eche day in þe masse he scheddet his blod in he3e mede to al þi þis beleuet ¶ For wþ-out þis beleue þer may no man be sa uet . wherfor J telle þis ensample þi y rede in þi lyue of saynt Ode þi was bishop of Canturbury .  

This byschop had wþ hym of his clerkys þi beleuet not parfitly in þe sacrament of þe auter . and sayde þi þai my3t not beleue þi crist schedd his blod in þi masse . Then was þis bishop sory for her mysbeleue an prayed to god 3orne for her amendement . and so on a day as he was at his masse when he had made þe fraccion as þe maner is he sa3e þe blod drop dou from þe ost fast in-to þe chalice þen he made syne to hem þi mysbeleuet to come and se ¶ and whe þei saue his fyngurys blody and blod rane of cristis body in-to þe chalis þai weron agryset þer ray fer þai cryet and sayd Be þow blesset man þi has þis grace þus to handul cristis bo dy we beleue now fully þi . þat þis is verray godis body and his blod þi dropet þer-in-to þe chalis ¶ But now pray to hym þu hast þer-in þi hondys þi he sende no vengance vpon vs for oure mysbeleue and so þe sacrament turnet in-to his forme of bred as hit was befor . and þai weren good men and parfyte al-way aftur in þe beleue ¶ The secund cause þi þe sacrament is vset in þe auter is forto make man by ofte seynge to haue þe sadur mynde of cristis passion in his hert . and so to be armet algate a3en þe fende . for as saynt austyn sayde . þe mynde of cristis pas sion is þe best defence a3ens temptacias of þe fende . ¶ herefor ben roodes sett on hey in holy chirch and so by sy3t þerof haue mynd of cristis passion ¶ And þerfor roodes and oþur ymages ben necessa ry in holy chirch what-euer þes lollardes sayn . For yf þay nade ben profitable goode holy faders þi haue be-to-fore vs wold haue <fol. 99v>don hem out of holy chirch mony a 3ere gon ¶ But ry3t as a man doþ worchip to þe kyngis sele . not for loue of þe sele but for reuereence of þe man þi owet hit . So for þe roode is þe kyngis sele of heuen and oþur ymages þi ben made of holy sayntes þi ben in heuen wþ hym and þerfore men wors
chipen ymages ¶ For as Jon Weller<two line break>tellet ymages and peyn
tours ben lewde mens bokys . and J say bodyly þer ben
mony þousannd of pepul þou couþ not ymagen in her hert
how crist was doun on þe roode but as þai lerne hit be syþt
of ymages and payntours ¶ Thus for to make <ill><1 word></ill> haue þe
bettur mynde of cristis passion J telle yow þis ensample

<Tranche 2>

<fol. 101r>self . þus . þou foule þef þi hast left þi creature þþ schalt
abye . and when he hade beten hym-self þus . þen kest he
on his clothes and ran furth . and þen was he warre of
a pyler of fyre þ last from þe erth vp to heuen . Then was
he fyrst a-gast . but afyr he blesset hym and 3ode nere hyt
þen saue he al þe bestes of þe medow a-bout þþ pyler in .
compas . So when he come to þis pyler hit schon als bryþt
as any sonne þen was he warre of godis body lyung .
on þe gras . and þe pyler of fyre from hit vp to heuen . þen
fel he dome on knes . and asket mercy wþ al his hert wepyng
sore for his neclygens . but when he hade made his prayer
he ros vp an loket about and saue al þþ bestys knele on
bothe her knes and worschyppyd godis body saue one
blak hors knelet but on his one kne . þen sayde þis good
man to hym þus . yf þþ be any best þþ may speke . J bydde
þe in þþ vertu of þis body þþ here lyet þþ speke and telle .
me why þþ kneles but on one kne . whyle al þþ oþur bestes
knelen on bolþe her knes . Then ansuereith he and sayd . J am
a fende of helle and wold not knele on noþur kne my wylles
but J am made to do so aþen my wylle . for hit is wry
ten þþ eche man of heuen and erth and helle schal bowe
to hym .
Then sayde he to hym why art þþ lyke an hors . þen
sayde he J go þþs like an hors forþo make men forþo stele
me . and þus was a man of suche a touþ honget for me
and eft a-noþur . and at suche a touþ þe þyre . Then sayde
þþs vykery J commaunde þe in þe urtu of þþs body þþ here
is þþ þþ go in-to wyldernes þer no man comet . and be þþ tyl
<last 7 lines of page partly illegible on printout>
<fol. 101v>wþ al þoure hert and beleue sadly þer-in as J haue sayde 3ow
and þen wol he loue þou and bryng 3ow to þe blysse þer he
is in and so god graunt [lat]</lat>

Good men and women suche day is þe fest of seynt
barnabe cristis holy apostul but for he was
not one of þe nombre of þe twolfe apostulis þefore
his day is not haleuet But in diuurse places boþe here
and <ill><2 words></ill> day ys womons holy and plees for godis
loue men <smudge> Thys man was an holy man for when
he herd Crist preche he dude a-none as he concelet hym
he 3ode and sold al his lond and al opur thyng þi he hade
and broght þe price to þe apostules and put hit into
her dysposicione and he hym-self sewet crist pore
boþe in body and in spyrite . For he hade ful beleue
in godis mercy and þi he prevet when he hade conuer
tit saynt Poule he came to Jerusalem for+to haue ben
in company w þ Cristis disciplus but þai al fled from
hym as schep from þe wolfe and durst not be in his
company be no way . Then barnabe trust in þe mercy
of god . and made of lyons schepe þi is of prowde men
and hye he made symple and meke and prowde he
made hem lowe and symple and ful of al vertu . wher
fore he 3ode to poule and broght hym to þe apostlus
<last 11 lines partly illegible on printout>

<fol. 102r>opur wold haue ben bolde for+to haue don amys . þen
hade barnabe compassyon of þis man for he was
sory for his trespass and also for he was his broþur sonne
where-for he made þis man sewe hym and so for loue
of þis man barnabe left poule and 3ede in-to a-noþur con
tre for to preche . and so þis Jon was an holy man aftur
in so muche þi Crist apperet to hym and confortet hym
in his tribulacione ¶ Barnabe hade also gret de
syre for to suffre deth for cristis loue . wherefor crist ap
peret to hym in a vysion and bade hym goo into Cy
pure and take martirdome þer for his loue Then was
Barnabe glad and fayne and 3ede þyder w þ glade
chere . and when þay comen þyduer þan seen boþe men
and women at her temple reyne nakyd and makynge
playes of mawmetry . where-for barnabe was so wroth
þi he cursed þe temple . and sodenly a parte þerof fel
donn and ouerfel mony of hem. þen were þe byschopes of þe temple so wroth þai token barnabe and bown den hym wþ cordes and dyde hym gret passion and aftur þai dro3 hym out of þe Cyte and a gret fyre and kest barnabe þer-Jn and so brent hym to þe deþ. But on þe ny3t aftur. Jon wþ his feres token þai was vn brennet of barnabe and buryed hit in a preuy place. Thus. þis man made and ende wþ his world and is now an holy martyr wþ god in heuen. wherfor þe schal knele donn and pray þis holy saynt þi he wol so pray for 3ow to god þi he 3eue 3ow grace for to be pore in hert and haue ful fayet in godis mercy and also to haue com passyon of al þi ben in diseas and þi 3e mow dey in ful charite and in wyll for to com to crist for to dwelle wþ hym for euer in þe ioye for þe whiche ioye god bryng vs. amen <lat></lat> Cristen men and women. suche a day schal be seynt wynfrydus day þe which day is now ordeynet <fol. 102v>to be halow<rbd><...></rbd>et. An þer ar mony men that han deuoco to þis holy mayden wherfor 3e þi haue deuocion to þis holy seynt comet þi day to þe chyrch to worschyp god & þis holy mayden and martyr. Then how sche suffret mar tyrdome 3e schal now here. for þo3e some knowen hit. þer ar mony þi knoven hyt not. and þo3e a good tale be twys tolde hit is þi bettur to lernen and for+to vndurstond. Ther was in 3onre tyme a holy heremyt þi was callet Bew now þi which com to a good man þe whych was callet thewythe þe which was wynfredes fader þi was a ry che man of londes and rentys and prayet þis thewyt for+to 3eue hym a place of erth on þe which he my3t bylde a chirche to serue god Jn and to preche godis word to þe pepul. Then was thewyt glad of þis askyng and ordeynet hym a place ne3 to his owen house þi he my3t wþ opur come to seruyce of god. Thus in þi mene whyle þis chirch was in byldyng ofte he preched godys word to þe pepul. and wynfrede come þydur wþ hyr fader. and when sche herd hym speke of the gret mede þi maydenys schulde haue in heuen passyng al opur orders. þen hade sche so gret deuocion in his sayng þi a none sche made a vow þi sche wold neuer haue part of
manes body . but abyde alwey in hir maydenhode whyl
þ þe sche lyuet . Then on a soneday when þis chirch was made
and byld thewyt wþ al his meyne 3ede to þe chirch but
wynfrede bodre at home for a sekenes þþ greuet hir þen and
myþt not go to þe chyrch . þen als sche sat at home hur
self come þer-Jn a kynges sonne þþ was callet Cradok for+to
ly by þis mayden . but when he spak to hyr of doyng of
þ þe synne sche sayde þ þe sche wold go in-to hir chambre and
make hir more honest þen sche was and so come to hym
a-none aþen þ and when sche come in-to þe chambre by
an vtture dore sche ran towarde þe chirch als fast as sche
myþt hopyng for+to haue socure þer . But when Cradoc
saue hir renne toward þe chirch he ouertoke hir and sayde
<fol. 103r>but yf sche wolde a-sent to his wyll he wolde anone
smyt of hir hede . Then knelet wynfrede donn and sayde
J haue leuer þu do me to deth þen defowle my body þ þ J
made a vowe for+to kepe clene in mayden-hode whyle
þ þ J leue to my lord ihesu crist . Then Cradok out wþ his
swerde and at on strong smet of hir hede and for hit was
donn þe hylle to þe chirch þe hede neuer stynt tombelyng
til hit come þyder in syþ of al þ þ weren þer . wherfor men
were sore a-fryþ þ þai made suche a noyse þ þ Bewnow
hade grete wondyr what hit myþt be and come to hem for+to
wyte what was þ þe cause of þ þe noyse . Then when he saue
þ þe hede he toke hit vp and kysset hit ofte tymes sore wepyng
and bare hit vp to þ þe body be-holdyng on Cradok how he
wyput his swerde on þ þe gresse