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# **The Golden Legend, vol. 1**

**Jacobus de Voragine**





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## The Golden Legend, vol. 1

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**Author(s):** Voragine, Jacobus de (1230-1298)

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**Description:** The Golden Legend, an extensive collection of saints' biographies, became one of the best-selling books of the late medieval period. By the 15th century, editions of Voragine's Golden Legend were available in every major European language. This seven-volume edition, published in 1900, is F. S. Ellis' modern update of a 1483 Middle English translation. While the latter six volumes contain brief biographies of the saints, this first volume records the history of major Old Testament figures as well as the life, death, and resurrection of Christ. Together with these histories, Voragine details the establishment of the major Christian sacraments and holidays.

Kathleen O'Bannon  
CCEL Staff

**Subjects:** Christian Denominations  
Roman Catholic Church  
Biography and portraits  
Collective  
Saints and martyrs

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**The GOLDEN LEGEND or LIVES of the SAINTS**

**Compiled by Jacobus de Voragine, Archbishop of Genoa, 1275**

**First Edition Published 1470**

**ENGLISHED by WILLIAM CAXTON, First Edition 1483**

**VOLUME ONE**

**From the Temple Classics Edited by F.S. ELLIS**

**First issue of this Edition, 1900**

**Reprinted 1922, 1931**

## PROLOGUE

Among the books which afford us an insight into the popular religious thought of the middle ages, none holds a more important place than the *Legenda Aurea* or Golden Legend. The book was compiled and put into form about the year 1275 by Jacobus de Voragine, Archbishop of Genoa, who laid under contribution for his purpose the *Lives of the Fathers* by S. Jerome, the *Ecclesiastical History* of Eusebius, and other books of a like kind; while for the lives of the saints more nearly approaching his own age he appears to have industriously collected such legends as he could meet with, whether in manuscript or handed down by oral tradition. All persons living in later times have been deeply indebted to the man who thus embodied for their benefit and instruction a picture of the mental attitude of the age in which he lived. If the study of it be not absolutely essential, it may safely be averred that it will be most helpful and profitable, to all those who care to realise to themselves the faith of their forefathers, and in no small degree will it enable them more fully to understand the inspiration of the men whose faith found its expression in the glories and mysteries of Gothic ecclesiastical architecture. To those who can pace the aisles of a great cathedral or priory or abbey church, or even tread the humbler stones of an ancient parish church, without being touched with a sense of reverent wonder, the pages of *The Golden Legend* will appeal in vain. Its perusal will strike no responsive chord in their hearts. But to those who, whatever may be their creed, never set foot in those stone-written records of the past without a feeling of awe and veneration, mingled with an earnest longing to understand something of the spirit which breathes forth from them, and a desire to know what it was that so wrought in the minds of their makers as to produce the Music Gallery at Exeter, the South Porch at Lincoln, the Galilee at Durham, the stained glass at York, the East Window at Wells, and a thousand other marvels, to say nothing of the greater glories that await us in the magnificent churches of France, which even after centuries of destruction, neglect, and ill-usage still impress us with wonder and admiration,—the histories of *The Golden Legend* will be a new revelation of inestimable value. The corbels of roof and cloister vaulting which look down on us with quaint and tender beauty, and the strange and sometimes monstrous or demoniacal gargoyles of the exteriors, will have a newer and fuller meaning if we allow ourselves thoroughly to enter into the spirit of the book before us.

We shall seem to hear the majestic roll of the solemn chants of Advent and the rejoicings of Christmas, the penitential pleadings of the Lenten season and the triumphal songs of Easter, as we read the eloquent passages devoted to those sacred seasons, even though the style be such as modern ears are little accustomed to, and therefore may sometimes appear, especially on a first reading, as more or less rugged and obscure.

Lovers of the picturesque can scarcely fail to be charmed with such wonderful tales as those of the childhood of Moses and the history of Pontius Pilate, which the author frankly

sets down as 'apocriphum'; while the folk-lorist will find a rich field to interest him in a territory hitherto but little explored.

In such histories as that of S. Brandon we dwell for a while in a veritable wonderland. The lives of S. Jerome, S. Macarius, S. Anthony, and S. Mary of Egypt, and other saints of the desert, read like the echoes of another world, so far removed are they from modern habits of thought, faith, and practice; while those of S. Francis, S. Dominic, and S. Thomas of Canterbury bring before our eyes the life of the middle ages hardly less vividly than the tales of the *Gesta Romanorum* or the everliving creations of Geoffrey Chaucer. Verily there is a plentiful harvest for those who care to reap. Having read every page very carefully six times, with unabated interest, in the course of editing two editions, I can testify to the attraction the book has for one who loves the wondrous records of old days.

Though it does not appear to have been among the earliest of printed books, the *Legenda Aurea* was no sooner in type than edition after edition appeared with surprising rapidity. Probably no other book was more frequently reprinted between the years 1470 and 1530 than the compilation of Jacobus de Voragine. And while almost innumerable editions appeared in Latin, it was also translated into the vulgar tongue of most of the nations of Europe, usually with alterations and additions in accordance with the hagiological preferences of the different nationalities. It is with an early French translation that we are chiefly concerned, of which Caxton's version is a close rendering. The French book in question is a large folio volume of four hundred and forty-three leaves, printed in double columns, with forty-four lines to the page. Two copies of it only are known in this country, one in the British Museum, and the other in Cambridge University Library. There may of course be copies lurking in foreign libraries, but I have not been able to hear of any. It is without any indication of place of printing, date, or printer, and until quite lately these particulars had baffled the researches and conjectures of bibliographers; but latterly Mr. R. Proctor of the British Museum has succeeded in identifying the type as proceeding from the press of Peter Keyser, a rival of Anthony Vernard at Paris. It contains the lives of many French saints who are not included in the work of Voragine, notably those of S. Genevieve and S. Louis.

Convincing proof that this is the book referred to by Caxton in his preface as 'a legende in frensshe,' is afforded by the fact that where the printer has left gross misprints uncorrected in his text, the translator has blindly followed him without any attempt to make sense of them. The most curious instance of this occurs in the explanation of the supposed etymology of the name of S. Stephen. The French printer has turned the Old French which should have read 'fames venues,' (*femmes veuves*) into 'seine venues,' which Caxton attempts to translate by 'hole comen' (whole come), regardless of the fact that it has no meaning whatever. It has rarely been attempted to clear the present text of obscurities by any alteration, on principle; but in this instance, for the meaningless words 'hole comen,' those of 'widow women' have been substituted in accordance with the Latin, which Caxton seems never to have troubled



himself to refer to. Again, in the life of S. Genevieve the French version has the typographical error of 'a name' for 'a navire,' which the translator simply renders 'at name,' and this in later editions becomes 'at none' without making any better sense. This has been altered to 'by ship' as being the obvious meaning. The text has been amended in one or two other instances where a slight alteration made a passage intelligible; but, as I have said, there has been no attempt to clear obscurities generally or to interfere with the translator's language.

The observant reader can scarcely fail to note the difference between the style of the Bible histories, which I take it come from the 'Legend in English,' which Caxton mentions in his preface, and that of the translator's work, greatly to the advantage of the former. The summary is in truth done with a master's hand. The life of S. Thomas of Canterbury is again a specimen of vigorous English clearly written, and is probably also taken from the 'Legend in English.'

Though Caxton speaks of himself as the translator, and we have personal glimpses of him in the anecdotes he relates in 'The Circumcision of our Lord,' 'The History of David,' and 'The Life of S. Austin,' it is hardly to be supposed that he could have been at the labour of translating the whole book. He appears indeed to have employed some one whose knowledge of French must have been considerably less than that we are willing to credit him with, considering his long residence in French Flanders. Colour is also given to the suggestion that he availed himself of extraneous help in the work of translation by his special assertion at the end of the life of S. Roch: 'which lyfe is translated oute of latyn into Englysshe by me, William Caxton.'

It may be remarked as a curious bibliographical and historical coincidence, that while Wynken de Worde was engaged in printing the last of the Old English editions of The Golden Legend in London, William Tyndale was busily occupied at Cologne trying to get into type the first of the unnumbered editions of the English New Testament. The old order giveth place to the new.

## THE GOLDEN LEGEND

The holy and blessed Doctor S. Jerome saith this authority: Do alway some good work, to the end that the devil find thee not idle. And the holy Doctor S. Austin saith in the book of the labour of monks that, no man strong or mighty to labour ought to be idle. For which cause, when I had performed and accomplished divers works and histories translated out of French into English at the request of certain lords, ladies, and gentlemen, as the story of the Recuyel of Troy, the Book of the Chess, the History of Jason, the History of the Mirror of the World, the fifteen books of the Metamorphoses, in which be contained the Fables of Ovid, and the History of Godfrey of Boulogne in the Conquest of Jerusalem, with other divers works and books, I ne nyste what work to begin and put forth after the said works tofore made; and forasmuch as idleness is so much blamed, as saith S. Bernard the mellifluous Doctor, that, she is mother of lies and stepdame of virtues, and that it is she that overthroweth strong men into sin, quencheth virtue, nourisheth pride, and maketh the way ready to go to hell. And John Cassiodorus saith that the thought of him that is idle, thinketh on none other thing but on lickerous meats and viands for his belly. And the holy S. Bernard, aforesaid, saith in an epistle: When the time shall come that it shall behove us to render and give account of our idle time, what reason may we render, or what answer shall we give when in idlenesse is none excuse? And Prosper saith that, whosoever liveth in idleness, liveth in manner of a dumb beast. And because I have seen the authorities that blame and despise so much idleness, and also know well that it is one of the capital and deadly sins, much hateful unto God, therefore I have concluded and firmly purposed in myself no more to be idle, but will apply myself to labour and such occupation as I have been accustomed to do. And forasmuch as S. Austin, aforesaid, saith upon a psalm that, good work ought not to be done for fear of pain, but for the love of righteousness, and that it be of very and sovereign franchise, and because me seemeth to be a sovereign weal to incite and exhort men and women to keep them from sloth and idleness, and to let to be understood to such people as be not lettered, the nativities, the lives, the passions, the miracles, and the death of the holy saints, and also some other notory deeds and acts of times past, I have submised myself to translate into English the legend of saints which is called *Legenda Aurea* in Latin, that is to say the Golden Legend. For in like wise as gold is most noble above all other metals, in like wise is this Legend holden most noble above all other works. Against me, here might some persons say that, this legend hath been translated tofore, and truth it is. But forasmuch as I had by me a legend in French, another in Latin, and the third in English, which varied in many and divers places, and also many histories were comprised in the other two books which were not in the English hook, and therefore I have written one out of the said three books, which I have ordered otherwise than the said English Legend is, which was before made, beseeching all them that shall see or hear it read, to pardon me where I have erred or made fault, which,

if any be, is of ignorance and against my will, and submit it wholly of such as can and may, to correct it, humbly beseeching them so to do, and in so doing they shall deserve a singular laud and merit, and I shall pray for them unto Almighty God, that he of his benign grace reward them, etc., and that it profit to all them that shall read or hear it read, and may increase in them virtue, and expel vice and sin, that by the example of the holy saints they amend their living here in this short life, that by their merits they and I may come to everlasting life and bliss in heaven. Amen.

And forasmuch as this said work was great and over chargeable to me to accomplish, I feared me in the beginning of the translation to have continued it because of the long time of the translation, and also in the imprinting of the same, and in manner half desperate to have accomplished it, was in purpose to have left it after that I had begun to translate it, and to have laid it apart, ne had it been at the instance and request of the puissant, noble, and virtuous Earl, my lord William, Earl of Arundel, which desired me to proceed and continue the said work, and promised me to take a reasonable quantity of them when they were achieved and accomplished, and sent to me a worshipful gentleman, a servant of his, named John Stanney which solicited me, in my lord's name, that I should in no wise leave it, but accomplish it, promising that my said lord should during my life give and grant to me a yearly fee, that is to wit, a buck in summer and a doe in winter, with which fee I hold me well content. Then at contemplation and reverence of my said lord I have endeavoured me to make an end and finish this said translation, and also have imprinted it in the most best wise that I could or might, and present this said book to his good and noble lordship, as chief causer of the achieving of it, praying him to take it in gree of me William Caxton, his poor servant, and that it like him to remember my fee. And I shall pray unto Almighty God for his long life and welfare, and after this short and transitory life to come into everlasting joy in heaven; the which he send to him and me and unto all them that shall read and hear this said book, that for the love and faith of whom all these holy saints have suffered death and passion. Amen.

And to the end each history, life and passion may be shortly found, I have ordered this table following, where and in what leaf he shall find such as shall be desired, and have set the number of every leaf in the margin:

## OF THE ADVENT OF OUR LORD

The time of the Advent or coming of our Lord into this world is hallowed in Holy Church the time of four weeks, in betokening of four divers comings. The first was when he came and appeared in human nature and flesh. The second is in the heart and conscience. The third is at death. The fourth is at the Last Judgment. The last week may unnethe be accomplished: for the glory of the saints which shall be given at the last coming shall never end nor finish. And to this signifiante the first response of the first week of Advent hath four verses to reckon. Gloria patri et filio, for one, to the report of the four weeks, and how it be that there be four comings of our Lord, yet the Church maketh mention in especial but of twain, that is to wit, of that he came in human nature to the world, and of that he cometh to the Judgment and Doom, as it appeareth in the office of the Church of this time. And therefore the fastings that be in this time, be of gladness and of joy in one part, and that other part is in bitterness of heart. Because of the coming of our Lord in our nature human, they be of joy and gladness. And because of the coming at the Day of Judgment, they be of bitterness and heaviness.

As touching the coming of our Lord in our bodily flesh, we may consider three things of this coming, that is to wit, the opportunity, the necessity and the utility. The opportunity of coming is taken by the reason of the man that first was vanquished in the law of nature of the default of the knowledge of God, by which he fell into evil errors, and therefore he was constrained to cry to God: *Illumina oculos meos*, that is to say, Lord, give light to mine eyes. After, came the law of God, which hath given commandment in which he hath been overcome of impuissance, as first he hath cried: There is none that fulfilleth but that commandeth. For there he is only taught, but not delivered from sin, ne holpen by grace, and therefore he was constrained to cry: There lacketh none to command, but there is none that accomplished the commandment. Then came the Son of God in time when man was vanquished of ignorance and impuissance. To that if he had so come tofore, peradventure man might say that by his own merits he might have been saved, and thus he had not been bound to yield thanks to God. The second thing that is shown us of this coming is the necessity by reason of the time, of which the apostle Paul speaketh, ad Galatas the fourth chapter: *At ubi venit plenitudo temporis*, when the plenitude or full time of the grace of God was ordained, then he sent his Son that was God and Son of the virgin and wife which was made subject to the law. To that, that they be subject to the law he bought them again, and were received sons of God by grace of adoption. Now saith S. Austin that many demand why he came not rather. He answered that it was because that the plenitude of time was not come, which should come by him, that all things were ordained and made, and after when this plenitude of time came, he came that of time past hath delivered us, to that we shall bedelivered of time, we shall come to him whereas no time passeth, but is perpetuity. The third thing that

is showed to us of this coming is the utility and profit that cometh for the cause of the hurt and sickness general. For sith the malady was general, the medicine must be general, whereof saith S. Austin that: Then came the great medicine, when the great malady was through all the world. Whereof the holy Church remembereth in the seven anthems that be sung before the nativity of our Lord, where the malady is showed in divers manners, and for each demandeth remedy of his malady of prisoner out of the prison that sitteth in darkness and shadow of death. For they that have been long in prison and dark places may not see clearly, but have their eyes dim. Therefore, after we be delivered from prison, it behoveth that our eyes be made clear and our sight illumined for to see whither we should go, and therefore we cry in the fifth anthem: *O Oriens splendor lucis eterne, veni et illumina sedentes in tenebris et umbra mortis*, O Orient that art the resplendour of the eternal light, come and illumine them that sit in darkness and shadow of death, and if we were taught, lighted, unbound, and bought, what should it avail to us but if we should be saved? And, therefore, we require to be saved, and therefore we say in the two last anthems, the sixth and the seventh; when we cry: *O Rex gentium, veni et salva hominem quem de limo formasti*, O thou King of peoples come and save the man that thou hast formed of the slime of the earth; and in the seventh: *O Emmanuel rex et legifer noster veni ad saluandum nos, domine deus noster*, O Emmanuel that art our King, and bearer of our law, our Lord, our God, come and save us. The profit of his coming is assigned of many saints in many manners, for Luke saith in the fourth chapter that our Lord was sent and came to us for seven profits, where he saith: The Spirit of our Lord is on me, which he rehearseth by order; he was sent for the comfort of the poor, to heal them that were sick in sin, to deliver them that were in prison, to teach them that were uncunning. To forgive sins, to buy again all mankind. And for to give reward to them that deserve it. And S. Austin putteth here three profits of his coming and saith: In this wretched world what aboundeth but to be born to labour and to die. These be the merchandise of our region, and to these merchandises the noble merchant Jesu descended. And because all merchants give and take, they give that they have and take that they have not; Jesu Christ in this merchandise gave and took, he took that which in this world aboundeth, that is to wit, to be born to labour and to die, he gave again to us to be born spiritually, to rise and reign perdurably. And he himself came to us to take villanies and to give to us honour, to suffer death and to give us life, to take poverty and to give us glory. S. Gregory putteth four causes of the profit of his coming: *Studebant omnes superbi de eadem stirpe progeniti, prospera vitæ præsentis appetere, adversa devitare, opprobria fugere, gloriam sequi*: They of the world, in their pride descended of the same lineage, studied to desire the prosperity of this present life, to eschew the adversities, to flee the reproofs and shames and to ensue the glory of the world. And our Lord came incarnate among them, asking and seeking the adversities, despiting the prosperities, embracing villanies, fleeing all vain glory. And he himself which descended from glory, came, and he being come,

taught new things, and in showing marvels suffered many evils. S. Bernard putteth other causes, and saith that, we travail in this world for three manner of maladies or sickness, for we be lightly deceived, feeble to do well, and frail to resist against evil. If we entend to do well we fail, if we do pain to resist the evil, we be surmounted and overcome; and for this the coming of Jesu Christ was to us necessary. To that he inhabiteth in us, by faith he illumineth our eyes of the heart, and in abiding with us he helpeth us in our malady, and in being with us he defendeth our frailty against our enemies.

Of the second coming which shall be at the last Judgment two things be to be seen, that is to wit, that which cometh before the Judgment, and that which shall be at the Judgment. As for the first, three things shall be tofore the Judgment. First, the terrible confusion of signs and tokens. Secondly, the malice and deceit of Antichrist, and the third, of vehement and marvellous operation of the fire. As touching the signs, S. Luke saith in the twenty-fifth chapter: Erunt signa in sole, luna et stellis, etc. There shall be great signs in the sun, in the moon, and in the stars, and in the earth oppression of people anguishous for the confusion of the sound of the sea and of the waves. The three first signs be determined in the Book of the Apocalypse in the sixth chapter. Sol factus est niger tanquam saccus cilicinus: et luna facta est sicut sanguis, et stellæ ceciderunt super terram. Then shall be the time that the sun shall be black as a sack, gross and rude, and the moon shall be as blood, and the stars shall fall on the earth. The sun is said dark, forasmuch as he is deprived of his light, as though he wept for the dying of men. For S. Austin saith that, the vengeance of God shall be so cruel at the day of doom, that the sun shall not dare behold it. Or as for to speak of the proper signification spiritually to be understood, is that, the Son of Justice, Jesu Christ, shall be then so dark that no man shall dare know him. The heaven is here taken for the air, and the star judge in great fear. The sixth sign, the edifices and buildings shall fall down: and in this sixth day thunders and tempests full of fire shall grow in the west, where the sun goeth down against the firmament, in running to the east. The seventh sign, the stones shall smite and hurtle together and shall cleave in four parts, and each part shall smite other, ne none. The eighth sign shall be the moving and general trembling of the earth, which shall be so. The ninth sign, all the earth shall be even and plain, and all the mountains and valleys shall be brought into powder and be all like. The tenth day, the men shall issue out of the caves and shall go by the ways and fields as men aliened and out of their wit, and shall not con speak one to another. The eleventh day the bones of dead men shall issue out of their burials and places and shall hold them upon their sepulchres, and from the sun rising unto it go down, the sepulchres shall be open, to the end that the dead bodies may all issue. The twelfth sign all the stars shall fall from the heaven and shall spread out rays of fire, and then great quantity shall grow. In this twelfth day it is said that all the beasts shall come to the field howling, and shall not eat ne drink. The thirteenth sign, all living shall die, to the end that they should arise with the dead bodies. The fourteenth day the heaven and the earth shall

burn. The fifteenth day shall be a new heaven and a new earth, and all things and all dead men shall arise.

The second thing that shall be afore judgment, shall be the folly and malice of Antichrist; he shall pain him to deceive all men by four manners. The first manner shall be by suasion and false exposition of Scripture. Forasmuch as he may, he shall give them to understand Christ, and he shall destroy the law of Jesu Christ, and shall ordain his law in alleging David the Prophet that saith: *Constitue domine legislatorem super eos*. Thus shall he say, that it was said for him as he that was ordained of God for to set law upon his place, after this that is said in the scripture of Daniel, [Daniel xi.](#): *Dabunt abominationem et desolationem templi*, etc. Antichrist and his complices shall give abomination and desolation to the temple of God in this time, as saith the gloss: Antichrist shall be in the temple of God, as God, for that he shall destroy the law of God. The second manner shall be by marvellous operation of miracles, whereof saith the apostle S. Paul in his second Epistle ad Thessalonicenses in the second chapter, where he saith: *Cujus adventus erit secundum operationem Sathanae in omnibus verbis et prodigiis mendacibus*. Of Antichrist it is said that, the coming shall be after the operation of Satan in all his signs, in all his marvels, and false Iying deeds, whereof S. John maketh mention in the Apocalypse, the thirteenth chapter: *Fecit signa ut etiam ignem facerit de celo in terram descendere*. Antichrist shall make such signs, that is to say, he shall make such tokens that he shall make the fire descend from heaven. The gloss saith that, like as the Holy Ghost descended in likeness of fire, in likewise shall Antichrist give the evil spirit in likeness of fire. The third manner that he shall do for to deceive, shall be in giving of gifts, of which is written in the book of Daniel the Prophet in his eleventh chapter: *Dabit eis potestatem in multis et terram dividet gratuito*: Antichrist shall give puissance to his servants in many things, and shall depart the earth to them after his will. The gloss saith that, Antichrist shall give many gifts to them that he shall deceive. And to his disciples he shall divide the earth, and them that and make them thereby to obey him. The fourth manner for to deceive them shall be by torments that he shall give to them, whereof Daniel saith in his eighth chapter: *Supra quod credi potest universe vastabit*; no man shall believe how he shall destroy and torment them that will not believe in him, for to draw them to him by force. And S. Gregory saith of him: *Robustos quippe interficiet, et cetera*; he shall slay the great and strong men; when he may not win nor overcome them by heart ne will, he shall overcome them by torment. The third thing that shall go before the judgment shall be the right vehement fire, the which shall go tofore the face of the judge. And God shall send this fire for four causes. First for the renewing of the world, for he shall purge and renew the elements. And, like to the form of the deluge it shall be forty cubits higher than all the mountains, like as it is written in the history scholastic; for the works of the people may mount so high. Secondly for the purgation of the people; for then that fire shall be instead of the fire of purgatory to them that then shall be on live. Thirdly for to give more greater

torment to them that be damned. Fourthly for to give more clearness and light unto the saints. For after the saying of S. Basil: Our Lord God when shall make the purgation of the w others should see them. And it ought not to be believed that within that little valley all might be enclosed, after that which S. Jerome saith, but many shall be there, and the others there about. Nevertheless, in a little space of land may be men without number by divine puissance and ordinance, and, if it be of necessity, the chosen people shall be in the air for the agility and lightness of their bodies, and also in soul. And then the judge shall dispute and reprove the wicked men of the works of mercy which he ordained to us. And they shall not now reply, but shall then weep upon themselves and upon their deeds; like as S. John Chrysostom saith upon the gospel of S. Matthew, in saying that, the Jews shall weep their life when they shall see their judge and him that giveth life to all men, whom they esteemed and trowed a dead man, and shall blame themselves for his body hurt and wounded by them. And they may not deny their cruelty but shall weep in great distress. The paynims, which by the vain disputations of the philosophers were deceived and supposed it to have been folly to worship God crucified. The Christian men, sinners, shall weep that have more loved the world than God. The heretics shall weep because they holden false opinions against the Faith of Jesu Christ whom then they shall see the sovereign judge, whom the Jews crucified. And so shall all the lineages of the world weep, for they shall have no force ne power ne strength against him, nor they may not flee before his face, nor they shall have no time of space to do penance for their sins nor to make satisfaction of the great anguish that they shall have of all things: there shall nothing abide to them but weeping. The second thing that shall follow at the judgment is the difference of the orders. For thus, as S. Gregory saith: at the day of judgment shall be four things, two on the party reprov'd, and two on the party chosen. The first shall be damned and perished, to whom he shall say, *Esurivi et non dedistis mihi manducare*; I had hunger and ye have given to me no meat. The other shall not be judged and perish, of whom it is written, *Qui non credit jam judicatus est*; he that believeth not is now judged. For they shall not perceive the words of the judge, which would not keep the words of God. The other of the party of the good shall be judged and shall reign, as they to whom shall be said: I have had hunger and ye have given me meat. The other shall not be judged and yet shall reign. That is to wit, the perfect men that shall judge others; not that they shall give the sentence of the judgment; for the sovereign judge shall only give the sentence, but they be said judges, because they be present approving the judgment. And this assistance shall be first to the honour of saints. For it shall be great honour to them to have their seats and sit with the judge, like as Jesu Christ promised to them, that they should be sitting upon twelve seats judging the twelve lineages of Israel. Secondly, to the confirmation of the sentence; for they shall approve the sentence given of the judge, as do the assistants in judgment which approve the sentence of the judge that is good and just. And with their hands they set-to their names in witness; like as David saith: *Ut faciant in eis judicium*



conscriptum, etc. To the end that they make upon the damned, judgment written with the judge. Thirdly, that shall be to condemnation of the evil people whom they shall condemn by the works of their good life.

The third thing that followeth the Judgment, that shall be the signs and tokens of the passion of Jesu Christ. That is to wit, the cross, the nails and the wounds. The which signs shall be first for to shew his glorious victory. And by that they shall appear in the excellence of his glory, whereof saith S. John Chrysostom that, the cross and the wounds shall be more shining than any rays of the sun; now then, saith he, consider ye what the virtue is of the cross The sun then shall be dark and the moon shall give no light, hereby then may ye understand how much the cross is more shining than the moon and more clear than the sun. Secondly, for to shew his mercy, by which he shall save the good. Thirdly, for to shew his justice, how justly he hath damned them that be evil, because they have despised so noble price as his blood, and set not thereby. And therefore as saith S. John Chrysostom: he shall say to them hard words by manner of reproof: For your sake I made myself a man, f what good then we should have done. And he shall say to the judge: Right true judge deme and judge this sinner to be mine for his trespass, which would be shine by grace. He is thine by nature, he is mine by his misery, he is thine by the passion, he is mine by monition. To thee he hath been inobedient, to me he hath been obedient. He hath received of thee the vesture of immortality; of me he hath taken this penible coat with which he is clad. He hath left thy vesture and is come to mine. Right just deemer, judge him to be mine for to be damned with me. to God, but from God may no man appeal, for he hath none above him. Secondly, for the crime. For all trespass and sins shall be there openly showed, whereof saith S. Jerome that: In this day all our deeds shall be showed, like as they were written in a table and noted. Thirdly, for the thing which may not suffer dilation. For all things that shall be done at the judgment shall be done in the twinkling of an eye. Then let us pray that we may in this holy time so receive him, that at the day of judgment we may be received into his everlasting bliss. Amen.

## **Here followeth the Nativity of our Lord Jesus Christ.**

When the world had endured five thousand and nine hundred years, after Eusebius the holy saint, Octavian the Emperor commanded that all the world should be described, so that he might know how many cities, how many towns, and how many persons he had in all the universal world. Then was so great peace in the earth that all the world was obedient to him. And therefore our Lord would be born in that time, that it should be known that he brought peace from heaven. And this Emperor commanded that every man should go into the towns, cities or villages from whence they were of, and should bring with him a penny in acknowledgment that he was subject to the Empire of Rome. And by so many pence as should be found received, should be known the number of the persons. Joseph which then was of the lineage of David, and dwelled in Nazareth, went into the city of Bethlehem, and led with him the Virgin Mary his wife. And when they were come thither, because the hostelries were all taken up, they were constrained to be without in a common place where all people went. And there was a stable for an ass that he brought with him, and for an ox. In that night our Blessed Lady and Mother of God was delivered of our Blessed Saviour upon the hay that lay in the rack. At which nativity our Lord shewed many marvels. For because that the world was in so great peace, the Romans had done made a temple which was named the Temple of Peace, in which they counselled with Apollo to know how long it should stand and endure. Apollo answered to them that, it should stand as long till a maid had brought forth and borne a child. And therefore they did do write on the portal of the Temple: Lo! this is the temple of peace that ever shall endure. For they supposed well that a maid might never bear nor bring forth a child. This temple that same time that our Lady was delivered and our Lord born, overthrew and fell all down. Of which christian men afterward made in the same place a church of our Lady which is called Sancta Maria Rotunda, that is to say, the Church of Saint Mary the Round. Also the same night, as recordeth Innocent the third, which was Pope, there sprang and soured in Rome a well or a fountain, and ran largely all that night and all that day unto the river of Rome called Tiber. Also after that, recordeth S. John Chrysostom, the three kings were in this night in their orisons and prayers upon a mountain, when a star appeared by them which had the form of a right fair child, which had a cross in his forehead, which said to these three kings that they should go to Jerusalem, and there they should find the son of the Virgin, God and Man, which then was born. Also there appeared in the orient three suns, which little and little assembled together, and were all on one. As it is signified to us that these three things are the Godhead, the soul, and the body, which been in three. natures assembled in one person. Also Octavian the Emperor, like as Innocent recordeth, that he was much desired of his council and of his people, that he should do men worship him as God. For never had there been before him so great a master and lord of the world as he was. Then the Emperor sent for a prophetess

named Sibyl, for to demand of her if there were any so great and like him in the earth, or if any should come after him. Thus at the hour of mid-day she beheld the heaven, and saw a circle of gold about the sun, and in the middle of the circle a maid holding a child in her arms. Then she called the Emperor and shewed it him. When Octavian saw that he marvelled over much, whereof Sibyl said to him: *Hic puer major te est, ipsum adora*. This child is greater lord than thou art, worship him. Then when the Emperor understood that this child was greater lord than he was, he would not be worshipped as God, but worshipped this child that should be born. Wherefore the christian men made a church of the same chamber of the Emperor, and named it *Ara coeli*. After this it happed on a night as a great master which is of great authority in Scripture, which is named Bartholemew, recordeth that the Rod of Engadi which is by Jerusalem, which beareth balm, flowered this night and bare fruit, and gave liquor of balm. After this came the angel and appeared to the shepherds that kept their sheep, and said to them: I announce and show to you a great joy, for the Saviour of the world is in this night born, in the city of Bethlehem, there may ye find him wrapt in clouts. And anon, as the angel had said this, a areas multitude of angels appeared with him, and began to sing. Honour, glory and health be to God on high, and in the earth peace to men of goodwill. Then said the shepherds, let us go to Bethlehem and see this thing. And when they came they found like as the angel had said. And it happed this night that all the sodomites that did sin against nature were dead and extinct; for God hated so much this sin, that he might not suffer that nature human, which he had taken, were delivered to so great shame. Whereof S. Austin saith that, it lacked but little that God would not become man for that sin. In this time Octavian made to cut and enlarge the ways and quitted the Romans of all the debts that they owed to him. This feast of Nativity of our Lord is one of the greatest feasts of all the year, and for to tell all the miracles that our Lord hath showed, it should contain a whole book; but at this time I shall leave and pass over save one thing that I have heard once preached of a worshipful doctor, that what person being in clean life desire on this day a boon of God, as far as it is rightful and good for him, our Lord at the reverence of this blessed high feast of his Nativity will grant it to him. Then let us always make us in clean life at this feast that we may so please him, that after this short life we may come unto his bliss. Amen.

## **And here followeth His Circumcision.**

The day of the circumcision of our Lord there be four things that make and show it to be holy and solemn. The first is the utas of the Nativity. The second the imposition of a new name bearing health. The third the effusion of his precious blood. The fourth the signs of the circumcision. As for the first it appeareth, for the utas of saints be solemn, by much more reason ought it to be of him that is the saint of all saints. Now it seemeth that the Nativity of our Lord ought not to have none utas. For the nativity tendeth to the death. And the decease of saints have their utas because they be born of the nativity that stretcheth to life perdurable, for to be after glorified in body. And by the same way it seemeth that the nativity of the glorious Virgin Mary and of S. John Baptist, and of the Resurrection of our Lord ought not to have utas, for the resurrection was then done. Hereto we ought to consider, like as saith a doctor, that, in this we should fulfil such things as we accomplished not in the principal day that our Lord was born in. Of which of ancient time men were wont to sing at the Mass: *Vultum tuum domine*, etc. to the honour of our Lady S. Mary. The other octaves or utases as of Paske, Whitsuntide, the nativity of our Lady and S. John Baptist be of devotion, as of other saints that men will honour for singular cause or affection. And they may be said the octaves of figuration, for they signify and figure the octave of the last resurrection perpetual, which is the eighth age. And as to the second, this day was his name imposed to him, and was named with the new name that the mouth of God named. This is the name of which there is none other under heaven by which we may be saved, that is Jesus. After S. Bernard: This is the name which in the mouth is honey, in the ear melody, and in the heart joy; this is the name after that he saith, it lighteth and shineth like oil. When it is preached it feedeth the soul, when it is in the mind of the heart it is sweet, and it anointeth when it is called. And as the evangelist saith, he had three names, that is to wit the Son of God, Jesus, and Christus. He is called the Son of God insomuch as he is God of God the Father; Christ insomuch as he is a man taken of a person divine and nature human, and Jesus inasmuch as he is God united to our humanity. And of this three manner of names, saith S. Bernard: Ye that lie in dust and powder arise out of your sleep and awake ye and give praising to God. Lo here that our Lord shall come unto your health, he cometh with unction, he cometh with glory. Jesus cometh not without health, nor Christ cometh not without unction, nor the Son of God without glory. For he is our health, our unction and our joy. And as touching this treble name; before his passion, he was not perfectly known. As touching the first he was somewhat known by conjecting, as of his enemies, which said Jesu Christ to be the Son of God. And as to the second, of less or fewer he was known for Jesu Christ. And as to the third, vocally, for as much as by the voice he was called Jesus. But as to the reason of the name, he was not known. For Jesus is as much to say as Saviour, and this understood not they. After the resurrection, this treble was clarified and declared. The first to the certainty,

the second to the publication, the third to the reason of the name. The first name is Son of God. And that these names be appropriate to him, Saint Hilary in his book that he made of the Trinity saith thus: Vere filium Dei unigenitum. In divers manners this name, Son of God, is known, as it is witnessed of God. God the Father witnesseth it that he is his son. Apostles preach it, the religious believe it, the fiends our enemies confess it. And therefore we know our Lord Jesu Christ in his manners, by name, by nature, by nativity, by puissance, and by his passion. The second name is Christus, which is interpreted unction. For he was anointed with the oil of gladness before all them that to him were party. And by that he is said anointed, it is showed that he was a prophet, a champion, a priest and a king. These four persons sometime were wont to be anointed. Jesu Christ was a prophet teaching the doctrine divine, a champion in the battle against the devil whom he overcame, a priest in reconciling the human lineage to God the Father, and a king in distributing and rewarding every man. Of this second name we be all named, for of this name Christ we be called christian men. Of which name S. Austin saith thus: Every christian man ought to be c puissance or might is to him perdurable, the second, of might of habitation, is to him sith the beginning of his conception, like as the angel showed, and after that he hath puissance of deed and work. was imposed to him of Joseph, because of his passion that was to against original sin, the devil weened that he that received it were a sinner, and had need of the remedy of circumcision. And for this cause Jesu Christ would that his mother being alway a virgin should be married, because that by the sacrament of matrimony his Incarnati purpose is for to leave sin and take the good, the which is showed us by the son that dispended his good follily, and when he had perceived that he had done evil and foolishly, he advertised himself and said: I shall depart and return to my father, and shall pray that I may serve him, and that he may receive me to mercy, and make me as one of his servants. The third is shame of sin, whereof saith S. Paul to them that for their sins be in pain and in torment: What fruit have ye founder in those sins in your life of which now ye be ashamed? The fourth is dread of the coming judgment and doom, whereof Job saith: I have feared and doubted God as men dread the waves of the sea in their great rage and tempest. And S. Jerome saith thus: Sive comedam sive bibam, etc. As oft as I eat or drink or that I do any other thing, alway me seemeth that I hear the sound and the voice crying: Arise, ye dead men, and come to the doom and the judgment. The fifth is contrition, whereof S. Jerome saith: Give thy weeping and bitterness of that which thou hast angered thy God by thy sin. The sixth is confession, whereof David saith: Dixi confitebor, etc.: I have said and purposed in my heart that I shall confess me to God and make knowledge of my sin. The seventh is hope of pardon, for if Judas had had very repentance and hope, and had confessed his sin, he had had forgiveness and pardon. The eighth is satisfaction and sacrifice, and then is the man verily circumcised, not only from the sin, but also from pain. Where the two first days be for the sorrow of sin that hath been done and the will for to amend it, the third day we should

confess the evil that we have done and the good deeds that we have left. The other four days be orison, effusion of tears, affliction of body, and alms given. Or otherwise by these eight days may be understood eight things, of which the consideration the nativity of Jesu Christ that is called the day of circumcision, we find that Jesu Christ said by the mouth of his saints: *Non veni legem solvere sed adimplere*; I came not, said Jesu Christ, to break the law, but to fulfil it. And he was that day circumcised and named Jesus, which is as much to say as Saviour. And at the circumcision must he cut a little of the skin at the end of the member or yard, and that is signified and shewed that we ought to be circumcised, and cut and taken away from us the sins and evil vices, that is to wit pride, wrath, envy, covetousness, sloth, gluttony, and lechery, and all sins, and purge us by confession, by contrition, by satisfaction, by almsdeeds, and by prayers, and to give for God's sake of the goods that he hath lent us. For we have nothing proper, but Jesu Christ hath lent to us all that we have. Then it is well reason that we do give for him to the poor of such goods as be his, for we be but servants, and we ought to give to the hungry meat, to the thirsty drink, to the naked clothing, visit the sick, and tofore all things to love God, and after, our neighbour as ourself; and despoil ourself from sin, and clothe us with good works and virtues, and follow the commandment of Jesu Christ. And in this manner we shall fulfil the will of our father Jesu Christ, if we been so purged and thus circumcised. Then let us pray unto the Lord of heaven that saith that he came not to break the law but to fulfil it, that he give us grace in such manner to fulfil the law and his will in this world, that we may come into his holy bliss in heaven. Amen.

## **Here followeth the Feast of the Epiphany of our Lord and of the three kings.**

The Feast of the Epiphany of our Lord is adorned of four miracles, and after them it hath four names. On this day the kings worshipped Jesu Christ, and S. John Baptist baptized him. And Jesu Christ changed this day water into wine, and he fed five thousand men with five loaves of bread. When Jesu Christ was in the age of thirteen days the three kings came to him the way like as the star led them, and therefore this day is called Epiphany, or the thiephanye in common language. And is said of this term epi, which is as much as to say as above, and of this term phanes which is as much to say as apparition. For then the star appeared above them in the air, where the same Jesus by the star that was seen above them showed him to the kings. And that day twenty-nine years passed, that was at the entry of thirty years, for he had twenty-nine years and thirteen days, and began the thirtieth year as saith S. Luke. Or after this that Bede saith, he had thirty years complete, as the Church of Rome holdeth. And then he was baptized in the flood or river of Jordan, and therefore it is called the thiephanie said of Theos, which is as much to say as God, and phanes apparition. For then God, that is the Trinity, appeared, God the Father in voice, God the Son in flesh human, God the Holy Ghost in likeness of a dove. After this, that same day a year, when he was thirty-one year old and thirteen days, he turned water into wine, and therefore it is called Bethania, said of beth, that is to say an house, and phanes, that is apparition. And this miracle was done of the wine in an house by which he showed him very God. And this same day a year after that was thirty-two years, he fed five thousand men with five loaves, like as Bede saith. And is also sung in an hymn which beginneth: *Illuminans altissimus*. And therefore it is called phagiphania, of phage, that is to say meat. And of this fourth miracle some doubt if it were done on this day, for it is not written of Bede expressly, and because that in the gospel of S. John is read that it was done nigh unto Pasque. Therefore the four apparitions were set on this day. The first by the star unto the crib or racke; the second by the voice of the Father on flom Jordan; the third of the water into wine at the house of Archedeclyn; the fourth by the multiplication of five loaves in desert. Of the first apparition we make solemnity on this day principally, and therefore pursue we the history such as it is.

When our Lord was born, the three kings came into Jerusalem, of whom the names be written in Hebrew, that is to wit Galgalath, Magalath, and Tharath. And in Greek Appelius, Amerius, and Damascus. And in Latin Jaspar, Melchior, and Balthasar. And it is to wit that this name Magus hath three significations. It is said illuser or deceiver, enchanter, and wise. They been illusers or deceivers because they deceived Herod. For they returned not by him when they departed from the place where they had honoured and offered to Jesus, but returned by another way into their country. Magus also is said enchanter. And hereof be said

the enchanters of Pharaoh, Magi, which by their malefice made their marvels by the enchanting of the craft of the devil. And S. John Chrysostom calleth these kings Magos, as wicked and evil-doers. For first they were full of malefices, but after they were converted. To whom God would show his Nativity, and bring them to him to the end that to sinners he would do pardon. Item, Magus in same wise. For Magus in Hebrew is said doctor, in Greek, philosopher, and in Latin, wise, whereof they be said Magi, that is to say great in wisdom. And these three came into Jerusalem with a great company and great estate. But wherefore came they to Jerusalem when the child was not born there? S. Remigius assigneth four reasons. The first reason is that, the kings had knowledge of the nativity of the Child that was born of the Virgin Mary, but not of the place. And because that Jerusalem was the most city royal and there was the see of the sovereign priest, they thought that so noble a child, so nobly showed ought to be born in the most noble city that was royal. The second cause was, for in Jerusalem were the doctors and the wise men by whom they might know where the said child was born. The third cause was to the end that the Jews should have none excusation. For they might have said that they had knowledge of the place where he should be born, but the time knew they not, and therefore they might say, we believe it not. And the kings showed to them the time, and the Jews showed the place. The fourth to the doubt of the Jews and their curiosity, for these kings believed one only prophet, and the Jews believed not many. They sought a strange king, and the Jews sought not their own king. These kings came from far countries, and the Jews were neighbours fast by. These kings were successors of Balaam, and came at the vision and sight of the star, by the prophecy of their father, which said that a star shall be born or spring out of Jacob, and a man shall arise of the lineage of Israel. That other cause that moveth them to come to Jerusalem putteth S. John Chrysostom, which saith that there were some that affirmed for truth that, there were great clerks that curiously studied to know the secrets of heaven; and after, they chose twelve of them to take heed. And if any of them died, his son or next kinsman shall be set in his place. And these twelve every year ascended upon a mountain which was called Victorial, and three days they abode there, and washed them clean, and prayed our Lord that he would show to them the star that Balaam had said and prophesied before.

Now it happened on a time that they were there the day of the Nativity of Jesu Christ, and a star came over them upon this mountain which had the form of a right fair child, and under his head was a shining cross, which spake to these three kings saying: Go ye hastily into the land of Judea, and there ye shall find the king that ye seek, which is born of a virgin. Another cause putteth S. Austin; for it might well be that the angel of heaven appeared to them which said: the star that ye see is Jesu Christ, go ye anon and worship him. Another cause putteth S. Leo, that by the star which appeared to them, which was more resplendent and shining than the other, that it showed the sovereign king to be born on the earth. Then anon departed they for to come to that place. Now may it be demanded how, in so little



space of thirteen days they might come from so far as from the East unto Jerusalem, which is in the middle of the world, which is a great space and a long way. Thereto answereth S. Remigius the doctor, and saith that, the child to whom they went, might well make them to go so much way in that while. Or after this that S. Jerome saith, that they came upon dromedaries, which be beasts that may go as much in one day as an horse in three days. And when they came into Jerusalem, they demanded in what place the King of Jews was born. And they demanded not if he was born, for they believed it firmly that he was born. And if any had demanded of them: Whereby know ye that he is born? They would have answered: We have seen his star in the Orient, and therefore we come to worship him. This is to understand, we being in the Orient saw his star that showed that he was born in Judea, and we be come to worship him. And therefore saith this doctor Remigius, that they confessed this child very man, very King, and very God. Very man when they said where is he that is born? very King when they said King of Jews; very God when they said we be come to worship him. For there was a commandment that none should be worshipped but God. And thus as saith S. John Chrysostom: They confessed the child very God by word, by deed, and by gifts of their treasures that they offered to him. And when Herod had heard this he was much troubled, and all Jerusalem with him. Herod was troubled for three causes, first, because he dreaded that the Jews would receive the child born for their King, and refuse he would worship also him, and thought that he would go slay him. And it is to wit that as soon as they were entered into Jerusalem, the sight of the star was taken from them and for three causes: First, that they should be constrained to seek that place of his nativity like as they were certified by the appearing of the star and by the prophecy of the place of his birth, and so it was done. Secondly, that they that sought the help and the world, had deserved to lose the aid divine. The third because that the signs be given to miscreants, and prophecies to them that believe well like, as the apostle saith. And therefore the sign which was given to the three kings, which yet were paynims ought not to appear to them as long as they were with the Jews. And when they were issued of Jerusalem, the star appeared to them, which went before them, and brought them till it came above the place where the Child was. And ye ought to know that there be three opinions of this star, which Remigius the doctor putteth, saying that: Some say that it was the Holy Ghost which appeared to the three kings in the form of a star, which after appeared upon the head of Jesu Christ in the likeness of a dove. Others say, like to S. John Chrysostom, that it was an angel that appeared to the shepherds, and after appeared to the kings, but to the shepherds, Jews, as to them that use reason in form of a reasonable creature, and to the paynims as unreasonable, that is to say of a star. Others say more reasonably and more veritably that it was a star new created, and made of God, the which when he had done his office was brought again into the matter whereof it was first formed. And this star was this that Fulgentius saith: It differed from the other stars in three things. First, in situation, for it was not fixed in the firmament, but it hung in

the air nigh to the earth. Secondly, in clearness, for it was shining more than the others. It appeared so that the clearness of the sun might not hurt nor appale her light, but at plain mid-day it had right great light and clearness. Thirdly, in moving, for it went alway before the kings in manner of one going in the way, ne it had none turning as a circle turneth, but in such manner as a person goeth in the way. And when the kings were issued out of Jerusalem, and set in their way, they saw the star whereof they had lost the sight, and were greatly enjoyed.

And we ought to note that there be five manners of stars that these kings saw. The first is material, the second spiritual, the third intellectual, the fourth reasonable, the fifth substantial. The first, that is material, they saw in the East; the second, that is spiritual, they saw in heart, and that is in the faith. For if this faith had not been in their hearts that had lighted them, they had never seen the star material. They had faith of the humanity when they said: Where is he that is born? and of his royal dignity when they called him King of Jews, and of his deity when they said they went to worship him. The third intellectual, which is, that the angel that they saw in vision, when it was by the angel showed to them that they should not return by Herod, how be it that after one gloss it was our Lord that warned them. The fourth, that was reasonable, that was the Virgin Mary whom they saw in the stable holding her child. The fifth, that is substantial, that is to say that he had substance above all other singular. And that was Jesu Christ whom they saw in the crib. And hereof is it said in the gospel that they entered into the house and found the child with Mary his mother, and then they worshipped him. And when they were entered into the house secretly and had found the child, they kneeled and offered to him these three gifts, that is to wit gold, incense, and myrrh. And this saith S. Austin: O infantia, cui astra subduntur, etc. O infancy or childhood, to whom the stars be subject, to whose clothes angels bow, the stars give virtue, the kings joy, and the followers of wisdom bow their knees. O blessed tigure or little house, O holy seat of God. And S. Jerome saith: This is an heaven where is no light but the star. O palace celestial in which thou dwellest, not as King adorned with precious stones, but incorporate. To whom, for a soft bed was duresse and hard crib, for curtains of gold and silk, the fume and stench of dung, but the star of heaven was clearly embellished. I am abashed when I behold these clothes and see the heaven. The heart burneth me for hete when I see him in the crib, a poor mendicant, and over him the stars. I see him right clear, right noble, and right rich. O ye kings, what do ye? Ye worship the child in a little foul house wrapped in foul clouts. Is he then not God? Ye offer to him gold, and whereof is he King, and where is his royal hall? Where is his throne? Where is his court royal, frequented and used with nobles? The stable is that not his hall? And his throne the rack or crib? They that frequent this court, is it not Joseph and Mary? they be as unwitting, to the end that they become wise. Of whom saith Hilary in his second book that he made of the Trinity: The Virgin hath borne a child, but this that she hath childed is of God; the child is Iying in the rack, and the angels

be heard singing and praising him, the clothes be foul, and God is worshipped. The dignity of his puissance is not taken away though the humility of his flesh is declared. Lo, how in this child Jesus were not only the humble and small things, but also the rich, and the noble, and the high things. And hereof saith S. Jerome upon the Epistle ad Hebreos: Thou beholdest the rack of Jesu Christ; see also the heaven. Thou seest also the child lying in the crib, but take heed also how the angels sing and praise God. Herod is persecuted and the kings worship the child. The pharisees knew him not, but the star showed him. He is baptized of his servant, but the voice of the Father is heard above thundering. He is plunged in the water, but the Holy Ghost descended upon him in likeness of a dove.

And of the cause wherefore these kings offered these gifts, many reasons be assigned. One of the causes is, as saith Remigius the doctor, that the ancient ordinance was that no man should come to God ne to the king with a void hand, but that he brought him some gift. And they of Chaldea were accustomed to offer such gifts. They, as Scholastica Historia saith, came from the end of Persia, from the Chaldeans whereas is the flood of Saba, of which flood the region of Saba is named. The second reason is of S. Bernard: For they offered to Mary, the mother of the child, gold for to relieve her poverty, incense against the stench of the stable and evil air, myrrh for to comfort the tender members of the child and to put away vermin. The third reason was that they offered gold for to pay the tribute, the incense for to make sacrifice, the myrrh for the sepulture of dead men. The fourth for the gold signifieth dilection or love; the incense, orison or prayer; the myrrh, of the flesh mortification. And these three things ought we offer to God. The fifth because by these three be signified three things that be in Jesu Christ: The precious deity, the soul full of holiness, and the entire flesh all pure and without corruption. And these three things be signified that were in the ark of Moses. The rod which flourished, that was the flesh of Jesu Christ that rose from death to life; the tables wherein the commandments were written, that is the soul, wherein be all the treasures of sapience and science of godhead. The manna signifieth the godhead, which hath all sweetness of suavity. By the gold which is most precious of all metals is understood the Deity; by the incense the soul right devout, for the incense signifieth devotion and orison; by the myrrh which preserveth from corruption, is understood the flesh which was without corruption. And the kings when they were admonished and warned by revelation in their sleep that they should not return by Herod, and by another way they should return into their country, lo hear then how they came and went in their journey. For they came to adore and worship the King of kings in their proper persons, by the star that led them, and by the prophet that enseigned and taught them. And by the warning of the angel returned and rested at their death in Jesu Christ. Of whom the bodies were brought to Milan, where as now is the convent of the friars preachers, and now be at Cologne in S. Peter's Church, which is the Cathedral and See of the Archbishop. Then let us pray unto Almighty God that this day showed him to these kings and at his baptism, where the voice of the Father was

heard and the Holy Ghost seen, and at the feast turned water into wine, and fed five thousand men, besides women and children, with five loaves and two fishes, that at the reverence of this high and great feast he forgive us our trespasses and sins, and after this short life we may come to his everlasting bliss in heaven. Amen.

## **Here beginneth Septuagesima.**

At Septuagesima beginneth the time of deviation or going out of the way, of the whole world, which began at Adam and dured unto Moses. And in this time is read the Book of Genesis. The time of Septuagesima representeth the time of deviation, that is of transgression. The Sexagesima signifieth the time of revocation. The Quinquagesima signifieth the time of remission. The Quadragesima signifieth of penance and satisfaction. The Septuagesima beginneth when the Church singeth in the office of the mass: Circumdederunt me, and endureth unto the Saturday after Easter-day. The Septuagesima was instituted for three reasons; like as Master John Beleth putteth in the office of the Church. The first reason was for the redemption. For the holy fathers some time ordained that for the honour of the Ascension of Jesu Christ, in the which our nature ascended into heaven and was above the angels, that this day should be hallowed solemnly, and should be kept from fasting, and at the beginning of the Church also solemnly, as the Sunday. And procession was made in representing the procession of the apostles, which they made on that day, or of the angels that came to meet him and therefore commonly the proverb was that, the Thursday and the Sunday were cousins, for then that one was as solemn as that other. But because that the feasts of saints came, and be multiplied, which were grievous to hallow so many feasts, therefore the feast of the Thursday ceased. And for to recompense that, there is a week of abstinence ordained like to Lent and is called Septuagesima. That other reason is for the signification of the time, for by this time is signified to us the time of deviation, of going out of the way of exile, and of tribulation of the human lineage, from sith Adam unto the end of the world. Which exile is hallowed upon the revolution of seven days and of seven thousand years, understood by seventy days or by seventy hundred years. For from the beginning of the world unto the ascension we account six hundred years, and of the rest, that we reckon it for the seventh thousand, of which God knoweth only the term. Now it is so that Jesu Christ brought us out of this exile in the sixth age, in hope of perpetual life of all them that be revested with the vesture of innocence. By baptism we be regenerate, and when we shall have passed the time of this exile, he shall clothe us of double vesture, that is to wit of body and soul in glory.

And in the time of deviation and of exile we leave the song of gladness, that is alleluia, but the Saturday of Easter we sing one alleluia, in enjoying us and thanking God of the vesture perpetual which by hope we abide for to recover in the sixth age. And in the mass we set a tract, in figuring the labour that yet we ought to do, and in fulfilling the commandments of God. And the double alleluia that we sing after Easter, signifieth the double vesture that we shall have in body and in soul. The third reason is for representation. For the Septuagesima representeth seventy years in which the children of Israel were in Babylon in servitude. And in such manner that they cast away and left their usage of song of gladness, saying: Quomodo cantabimus canticum domini, etc. Thus leave we the song of praising and

of gladness. After, licence was given to them to return in the time of Sexagesima, and they began them to joy, and so we do the Saturday of Easter. As in the year of Sexagesima we sing alleluia in representing their joy and gladness, how well in the returning they had pain and sorrow to take their things and bear with them, therefore we sing anon after the tract which followeth the alleluia. And in the Saturday after Easter in which Septuagesima is complete, we sing double alleluia, in figuring the plain gladness that they had when they were returned into their country. And this time thus of the servitude of the children of Israel representeth the time of our pilgrimage of the life of this world. For thus as they were delivered in the sixtieth year, so were we in the sixth age. And as they had pain gathering and assembling their things for to bear with them, so have we in fulfilling the commandments of God. And like as they were in rest when they came into their country, and in gladness and in joy, in like wise we sing double alleluia, that betokeneth double joy that we shall have as well in body as in soul. In this time then of exile of the Church, full of many tribulations, and as thrown out into the deepness of desperation almost and despair, she sigheth for sorrow in saying the office of the mass: *Circumdederunt me gemitus mortis*, etc., and showeth many demonstrations that she suffereth, as well as for the misery that she had deserved by sin, as for the double pain that she is run in, and as for the trespass to her neighbour. But alway, for as much as she fall not in despair, is purposed to her in the Gospel and Epistle three manner of remedies. The first is that if she will issue of these tribulations, that she labour in the vineyard of her soul in cutting and pulling out the vices and the sins, and after in a way of this present life, she seek the works of penance. And after that in doing spiritual battle, she defend her strongly against the temptations of the enemy. And if she do these three things she shall have threefold reward. For in labouring God shall give her the penny, and in well running the prize, and in well fighting the crown. And because that Septuagesima signifieth the time of our captivity, the remedy is proposed to us by which we may be, delivered, in flying the misery by running, by victory in fighting, and by the penny in us ayen-byeng.

## **Of Sexagesima.**

The Sexagesima beginneth when is sung in the Church, at office of the mass: Exsurge domine, and this endeth the Wednesday after Easter day; and was instituted for redemption, for signification, and for representation. For redemption it was instituted. For Melchiades the Pope and Silvester instituted that men should eat twice on the Saturday, to the end that they that had fasted the Friday, which should always be fasted, were not grieved. And in rechaet then of the Saturdays of this time, they adjousted and joined a week of the Lent thereto, and called it Sexagesima. That other reason is for signification; for that time signifieth the time of widowhood of the Church, and the wailing of the same for the absence of her spouse which was vanished into heaven. There be two wings given to the Church. The first is the exercitation of six works of mercy, and the fulfilment of the ten commandments of the law, for sixty make six sithes ten. And by six be understood the six works of mercy, and by ten the ten commandments of the law. The third reason is for representation. For the Sexagesima representeth also the mystery of redemption. For by ten is understood the man, which is the tenth penny which is made and formed to that he be the reparation of nine orders of angels, or for that he is formed of four qualities to the body. And to the soul he hath three powers, that is to wit memory, understanding, and will, which be made that he serve the Blessed Trinity, to the end that we believe firmly in him and love him ardently, and diligently we have and hold him in our mind. By six be understood six mysteries, by the which the man is redeemed by Jesu Christ, the which be the Incarnation, the Nativity, the Passion, his descension into hell, his resurrection, and his ascension into heaven. And because that the Sexagesima stretcheth unto the Wednesday after Easter, that day is sung: Venite benedicti, etc. For they that fulfil the works of mercy shall hear in the end: Venite, as Jesu Christ witnesseth. And then shall the door be opened to the spouse, and embrace God her spouse. And it is warned in an epistle, that she should bear patiently tribulation, as S. Paul did, in the absence of her spouse. And in the gospel that she be always ententive to sow good works, and that she that had sung as despaired: Circumdederunt me gemitus mortis, now return for to demand that she be holpen in her tribulations, and require to be delivered in saying Exsurge domine adjuva, etc., which is the beginning of the office of the mass.

And this doth holy Church in three manners. For some be in holy Church that be oppressed of adversity, but they be not cast out. And some that be not oppressed ne cast out. And some that be oppressed and cast out. And because that they may not bear adversities, it is to dread and great peril lest the prosperities all to-break them. Wherefore holy Church crieth that he arise as to the first in comforting them, for it seemeth that he sleepeth when he delivereth them not. She crieth also as to the second, that he arise in converting them

from whom it seemeth that he turneth his face from them in putting them from him. She crieth also as to the third, that he arise in helping them in prosperity, and in delivering them.



## **Of Quinquagesima.**

The Quinquagesima dureth from the Sunday in which is sung in the Church in the office of the mass, *Esto mihi*, etc. And that endeth on Easter day, and is instituted for supplication and fulfilling, for signification, and for representation. For fulfilling and accomplishing because that we should fast forty days after the form of Jesu Christ. And there be but thirty-six days to fast, but men fast not the Sundays, for the gladness and the reverence of the resurrection, and also for the ensample of Jesu Christ, which ate two times with his disciples on the day of his resurrection, when he entered in where his disciples were, and the doors or gates shut, and they brought him part of a roasted fish and of a honey-comb. And after that, with his two disciples which went to Emmaus, he ate also, as some say. And therefore be four days put to, for accomplishing of the Sundays which be not fasted. And after because the clergy go before the common people, so should they go in devotion and holiness, therefore they begin to fast two days before, and abstain them from eating flesh. And thus is one week put, which is called the Quinquagesima, after this that S. Ambrose saith. That other reason is for the signification, for the Quinquagesima signifieth the time of remission and of penance, in which the sins be pardoned and forgiven. The fiftieth year was the year of remission, for then the debts were quitted, and the bondmen were franchised and let go free, and every one came again to his heritage. By which is understood that by penance our sins be forgiven, and from the servitude and bondage of our enemy we be delivered, and so we be returned to the mansion of our heritage of heaven. The third reason is for representation. For the Quinquagesima representeth not to us only the time of remission, but also the state of the beatitude of heaven which is to us represented. For in the fiftieth year servants were made free, and in the fiftieth day that the lamb was sacrificed the law of Moses was given. And the fiftieth day after Paske the Holy Ghost was given. And therefore this name fifty, representeth the beatitude of heaven, whereas was taken the possession of liberty, the knowledge of verity, and perfection of charity. Now it is to wit that three things be necessary which be contained and set in the Epistle and in the Gospel, that is that penance, that is to say the works of penance be perfect. That is to wit charity, which is purposed in the Epistle; and the memory of the passion of Jesu Christ; and faith which is understood by the sight given to the blind man which be contained in the gospel. For faith maketh the works acceptable to God. For without faith no man may please God, and the mind of the passion of God maketh the works light. Whereof saith S. Gregory: If the passion of Jesu Christ be well had in mind, there is nothing but it may be borne and suffered easily, for the love of God may not be idle. This saith S. Gregory: If it work, it is great, and if it refuse, it is no love. And thus as the Church at the beginning, as despaired, had cried: *Circumderunt me gemitus mortis*, and after returning to him demanded to be holpen, thus now when she hath taken affianced and hope of pardon, for hope of penance she prayeth and saith: *Esto mihi in Deum protector-*

em. Or she demandeth four things, that it is to wit protection, confirmation, refuge and conduct. All the children of the Church or they be in grace or they be in sin, or in adversity, or in prosperity. They that be in grace demand for to be confirmed, they that be in sin demand refuge, they in adversity demand protection, that they from their tribulations may be defended, and they in prosperity demand conduct that they may be of God led and conducted. And thus as it is said Quinquagesima termineth and endeth at Easter, because that penance maketh them to rise to new life. And in signification hereof the psalm of Miserere mei Deus, which is the fiftieth psalm and the psalm of penance, is in the time of Lent oft used and said.

## **Of Quadragesima.**

The Quadragesima, which we call now in English Lent, beginneth the Sunday in which is sung in the office of the mass: *Invocavit me*, etc. And the Church which was much troubled tofore by so many tribulations and had cried: *Circumdederunt me*, and after, in respiring and sighing had asked help in saying: *Exsurge domini*, now she showeth that she is heard, when she saith: He hath called me and I have heard. Now it is to understand that the Quadragesima containeth forty-two days for to account the Sundays. And if they be not reckoned there be but thirty-six days for to fast, which be the tenth part of the days of the year. But the four days tofore be put to, because the number sacred by the Quadragesima be accomplished, the which our saviour Jesu Christ hallowed by his holy fasting. And because we fast in this number of forty, there may be assigned three reasons. The first reason putteth S. Austin, which saith that S. Matthew setteth forty generations to the end, then, that our Lord by his holy Quadragesima descended to us, we should ascend to him by our Quadragesima. That other assigneth the same, saying, to that we may have the Quinquagesima we must put to forty ten; for unto that, that we may come to the blessed glory and rest in heaven, it behoveth us to labour all the time of this present life. And therefore our Lord abode forty days with his disciples after his resurrection, and after the tenth day, he sent to them the Holy Ghost. The third reason assigneth Master Prepositivus in the sum of the office of the Church, which saith: The world is divided into four parts, and the year into four times, and the man of four elements and four complexions is composed. And we have the new law which is ordained of four evangelists, and the ten commandments that we have broken. It behoveth then that the number of ten by the number of four be multiplied, that thus we make the Quadragesima, that we fulfil the commandments of the old law and new. Our body, as said is, is composed of four elements, like as they had four seats in our body. That is to wit, the fire which is in the eyes, the air in the tongue and ears, the water in the natural members named genitals, and the earth hath domination in the hands and other members. Then in the eyes is curiosity, in the tongue and ears is scurrility, in the natural members, that is to say genitals, voluptuousness, and in the hands and other members cruelty. And these four things confessed the publican when he prayed God. He held him afar in confessing his luxury which is stinking, like thus as he said: Sire, I dare not approach to thee, for I might stink in thy nose. And because he durst not lift up his eyes he confessed curiosity. And in that he smote himself on the breast he confessed cruelty. And when he said: *Deus propitius esto mihi peccatori*, he confessed the crime and gluttony which he ought to repress. S. Gregory in his homilies putteth also three reasons wherefore in abstinence is holden the number of forty. For the virtue of the ten commandments in the law, and for the accomplishing of the four books of the evangelists. And also in this world we that be in mortal body be composed of the four elements, and by the will of the mortal body we gainsay the command-

ments of God. Therefore then, we that have disobeyed the commandments of God by the desire of the flesh, it is according that the same flesh by four times ten we put to penance and affliction from this present day unto Easter six weeks coming, that be forty-two days. If the Sundays be taken away, there abide in the abstinence but thirty-six days. And the year is demened by three hundred sixty and five days, we give the tithe of them to God when we fast. And this saith S. Gregory: Wherefore keep we not this fasting in the time that Jesu Christ fasted, which was anon after his baptism, but we begin so that we continue until Easter. Hereof be assigned four reasons in the sum of the office of Master John Beleth in the office of the Church. The first is that we will arise with Jesu Christ, for he suffered for us, and we ought to suffer for him. The second is to that we should follow the children of Israel which first issued out of Egypt, and in this time issued also out Babylon, the which thing appeareth, for as well that one as that other, anon as they were returned hallowed the solemnity of Easter. And thus we for to ensue them in this time, we fast to the end that, from Egypt and from Babylon, that is to understand from this mortal world into the country of our heritage of heaven, we may enter. The third reason is because that in the printemps the heat of the flesh moveth and boileth, to the end that we may refrain us therein, this time we fast. The fourth is forasmuch as anon after our fasting we ought to receive the Body of Jesu Christ, for in likewise as the children of Israel, tofore they had eaten the lamb, they put them in affliction by penance in eating wild lettuce and bitter, right so we ought to withdraw and put us in affliction by penance, to the end that the more worthily we may take and receive the Lamb of life. Amen.

## **The Ember Days.**

The fasting of the Quatretemps, called in English Ember days, the Pope Calixtus ordained them. And this fast is kept four times in the year, and for divers reasons. For the first time, which is in March, is hot and moist. The second, in summer, is hot and dry. The third, in harvest, is cold and dry. The fourth in winter is cold and moist. Then let us fast in March which is printemps for to repress the heat of the flesh boiling, and to quench luxury or to temper it. In summer we ought to fast to the end that we chastise the burning and ardour of avarice. In harvest for to repress the drought of pride, and in winter for to chastise the coldness of untruth and of malice. The second reason why we fast four times; for these fastings here begin in March in the first week of the Lent, to the end that vices wax dry in us, for they may not all be quenched; or because that we cast them away, and the boughs and herbs of virtues may grow in us. And in summer also, in the Whitsun week, for then cometh the Holy Ghost, and therefore we ought to be fervent and esprised in the love of the Holy Ghost. They be fasted also in September tofore Michaelmas, and these be the third fastings, because that in this time the fruits be gathered and we should render to God the fruits of good works. In December they be also, and they be the fourth fastings, and in this time the herbs die, and we ought to be mortified to the world. The third reason is for to ensue the Jews. For the Jews fasted four times in the year, that is to wit, tofore Easter, tofore Whitsunside, tofore the setting of the tabernacle in the temple in September, and tofore the dedication of the temple in December. The fourth reason is because the man is composed of four elements touching the body, and of three virtues or powers in his soul: that is to wit, the understanding, the will, and the mind. To this then that this fasting may attemper in us four times in the year, at each time we fast three days, to the end that the number of four may be reported to the body, and the number of three to the soul. These be the reasons of Master Belet. The fifth reason, as saith John Damascenus: in March and in printemps the blood groweth and augmenteth, and in summer coler, in September melancholy, and in winter phlegm. Then we fast in March for to attemper and depress the blood of concupiscence disordinate, for sanguine of his nature is full of fleshly concupiscence. In summer we fast because that coler should be lessened and refrained, of which cometh wrath. And then is he full naturally of ire. In harvest we fast for to refrain melancholy. The melancholious man naturally is cold, covetous and heavy. In winter we fast for to daunt and to make feeble the phlegm of lightness and forgetting, for such is he that is phlegmatic. The sixth reason is for the printemps is likened to the air, the summer to fire, harvest to the earth, and the winter to water. Then we fast in March to the end that the air of pride be attempered to us. In summer the fire of concupiscence and of avarice. In September the earth of coldness and of the darkness of ignorance. In winter the water of lightness and inconstancy. The seventh reason is because that March is reported to infancy, summer to youth, September to steadfast

age and virtuous, and winter to ancienty or old age. We fast then in March that we may be in the infancy of innocency. In summer for to be young by virtue and constancy. In harvest that we may be ripe by attemperance. In winter that we may be ancient and old by prudence and honest life, or at least that we may be satisfied to God of that which in these four seasons we have offended him. The eighth reason is of Master William of Auxerre. We fast, saith he, in these four times of the year to the end that we make amends for all that we have failed in all these four times, and they be done in three days each time, to the end that we satisfy in one day that which we have failed in a month; and that which is the fourth day, that is Wednesday, is the day in which our Lord was betrayed of Judas; and the Friday because our Lord was crucified; and the Saturday because he lay in the sepulchre, and the apostles were sore of heart and in great sorrow.

## **The Passion of our Lord.**

The passion of our Lord was bitter for the sorrow that he suffered in derisions despitous and of many filths fructuous. The sorrow was cause of five things. The first, because it was shameful, for the place of the Mount of Calvary, whereas malefactors and criminal persons were put to execution, and he was there put to death right foul. The cross was the torment of thieves, and if the cross was then of shame and of villainy, she is now of glory and of honour. Wherefore saith S. Austin: *Crux latronum qui erat supplicium*, etc. The cross which was the justice of thieves is now become the sign of glory in the foreheads or fronts of emperors. And if he had such honour at his torment, what did he to his servant for the shameful fellowships that he did to him? For he was set with malefactors, but the one of them was converted, which was called Dismas, like as it said in the gospel of Nicodemus. And he was on the right side of our Lord, and that other on the left side was damned, which was called Gesmas. So that one then he gave the realm of heaven, and to that other hell. Whereof saith S. Ambrose: *Auctor pietatis in cruce*, etc. He saith the author of pity hanging on the cross divided offices of pity in secular errands; that is to say, the persecution to the apostles, peace to his disciples, his body to the Jews, his spirit to the Father, to the Virgin the messages of the wedding of the sovereign spouse, to the thief paradise, to sinners hell, and to christian penitent he commanded the cross. Lo! this is the testament that Jesu Christ made hanging on the cross. Secondly, the sorrow was caused unjustly, for none iniquity was found in him. And principally, unjustly they accused him of three things. The first was they said that he defended to pay the trewage; and for he said that he was a king; and he said him to be the Son of God. And against these three accusations we say on the Good Friday three excusations in the person of Jesu Christ when we sing: *Popule meus*, where Jesu Christ reproved them of three benefits that he did and gave to them, that is to wit the deliverance of them from Egypt, the sustentation and governance in the desert, and the plantation of the vine in a land propice. Like as Jesu Christ would say: Thou I accuses me because that I defend to pay thy trewage, and thou oughtest more to thank me of that I have delivered thee from the trewage and from the servitude of Pharaoh and of Egypt; thou accusest me that I call myself King, and thou oughtest better to yield me thankings of that which I governed thee in the desert with meat royal; thou accusest me of this that I say me to be the Son of God, and thou oughtest more to thank me that I have chosen thee to be in my vineyard, and in a right good place I have planted thee. The third cause is because he was despised and forsaken of his friends, which seemed a thing more tolerable to be suffered of his enemies than of them whom he held to be his friends. And alway he suffered death for his friends and neighbours, that is of them of whose lineage he was born. This said he by the mouth of David: *Amici mei et proximi*, etc.: My friends and my neighbours have approached against me and so have continued. Whereof said Job, *capitulo xix.*; *Noti mei quasi alieni recesserunt*

a me: My neighbours that knew me, as strangers have left me. Item, he suffered of them to whom he had done much good. Like as S. John recordeth, *Johannis viii.*: I have wrought many good things to you. And hereto saith S. Bernard: O good Jesus, how sweetly hast thou conversed with men, and how great things in the most abundant wise hast thou granted to them. How hard and sharp things hast thou suffered for them, hard words, harder strokes and beatings, and most hard torments of the cross, nevertheless they render and yield to thee contrary. The fourth cause is for the tenderness of his body. Whereof David saith in figure of him in the second book of Kings: He is like as that most tender worm of the wood. Whereof saith S. Bernard: O ye Jews, ye be stones, but ye smite a better stone, whereof resoundeth the sound of pity and boileth the oil of charity. And S. Jerome saith: He is delivered to knights for to be beaten, and their beatings have cruelly wounded and torn the most precious body, in whose breast the Godhead was hid. The fifth cause was because it was general, for it was over all, that is to say over all his body, and in all the natural wits of his body. And first the sorrow was in his eyes, for he wept tenderly as S. Paul saith in his Epistle ad Hebreos. Twice he ascended on high that he might be far heard. He cried strongly because none should be excused. He added thereto weeping that we should have compassion, and to tender our hearts, and he had wept tofore two times also. One time when he raised Lazarus, and that other time when he approached Jerusalem he wept. The first tears were of love, whereof is said in the Gospel: Behold how he loved him! The second were of compassion upon Jerusalem. But in this third weeping the tears were of sorrow. Secondly, the sorrow was in hearing with his ears the reproofs and villanies that was said to him and blasphemed. Jesu Christ in especial had four things in which he heard blasphemy and reproofs, for he had right excellent noblesse. As to the nature divine, he was son of the King, perpetual sovereign, and as to the nature human he was born of the lineage royal. And as to this he was also King of Kings and Lord of Lords. He was also sovereign truth. For he is the way, the life, and the truth. Whereof he said himself: Thy word is truth. The Son of God, that is the word of God the Father, he hath also sovereign power above all other. For none may surmount him, for all things been made by him and nought is made without him. He hath also singular bounty, for there is none good of himself but God only. And in these four things here, Jesu Christ had opprobriums and blasphemies. First as to his noblesse, whereof is persevered not; for he made his question saying: What is truth? But he abode not the solution, nor he was not worthy to hear it. S. Austin saith that he abode not the solution, because that so soon as he had made the question it came in his thought that the custom was of the Jews that one should be delivered to them at Paske. And there fore he went out anon and abode not the solution. The third cause is after S. John Chrysostom: For the question was so great, difficulty, that he had need of long time to advise and to discuss it. And he laboured for the deliverance of Jesu Christ, and therefore he issued out anon. Nevertheless it is read in the gospel of Nicodemus that Jesu Christ answered: *Veritas de celo est.* And Pilate said: In earth



is no truth. And Jesus said to him: How may be truth in earth which in earth is judged of them that have power in earth? Fourthly, he suffered blasphemy as to his bounty and goodness. For they said that he was a man sinner and deceiver in his words, [Luke xxiii.](#): He hath moved the common people with his doctrine, in beginning from Galilee, hither, and hath broken the commandments of the law, for he keepeth not the Sabbath day, Johannis nono. Thirdly, the sorrow was in smelling of ordure and filth. For he might smell great stench on the mount of Calvary whereas were the bodies of dead men stinking, whereof is said in Scholastica Historia that Calvary is the bone of the head all bare. And because that many were there beheaded, and many skulls of heads were there sparteled all openly, they said that it was the place of Calvary. Fourthly the sorrow in tasting, whereof he cried: Sitio! I am athirst! There was given to him vinegar meddled with myrrh and gall, to the end that he should the sooner die, and the keepers might the sooner depart and go thence. For it is said by vinegar men die much soone. And with this also they gave to him myrrh for to have the more pain, for the bitterness of the myrrh and of the gall. Whereof saith S. Austin: His purity was fulfilled with vinegar instead of wine, his sweetness with gall; the innocent is set for guilty, and the life dieth for death. Fifthly, the sorrow was in touching, for in all the parts of his body he was touched and wounded, from the plant of his foot unto the top of his head was none whole place. And how he suffered sorrow in all his natural wits S. Bernard telleth, that saith: The head that made angels to tremble is pierced and pricked with the quality of sharp thorns. The visage which was most fair of all other members is fouled by spit, and hurt with the thorns of the Jews. The eyes more shining than the sun be extinct in the death. The ears hear not the song of the angels but the assaults of the sinners. The mouth that teacheth and enseigneth the angels, is made drink vinegar and gall. The feet, of whom the steps be worshipped, be attached with nails to the cross. The hands that formed the heavens be stretched on the cross, and nailed with nails. The body is beaten, the side is pierced with a spear, and what more may be said? There abode nothing save the tongue for to pray for the sinners, and for to recommend his mother to his disciple. Secondly, his passion was despised of mockeries and derisions of the Jews. For four times he was mocked. First, at the house of Ananias where he received spittings, buffets and blindfolding, of the Jews. Whereof S. Bernard saith: Right sweet and good Jesus thy desirous visage which angels desire to see, the Jews with their spittings have defiled, with their hands have smitten, with a veil fortorn they have covered, nor they have not spared to hurt it with bitter wounds. Secondly, he was mocked in the house of Herod, which reputed him for a fool, and aliened from his wit, because he might have of him none answer. And by derision he was clad with a white vesture, whereof saith S. Bernard: Tu es homo, etc.—He saith thus: Thou art a man and hast a chaplet of flowers, and I am God and have a chaplet of thorns. Thou hast gloves on thine hands, and I have the nails fixed in my hands. Thou dancest in white vestures, and I God am mocked and vilipended, and in the house of Herod had received a white vesture. Thou

dancest and playest with thy feet, and I with my feet have laboured in great pain. Thou liftest up thine arms in joy, and I have stretched them in great reproof. Thou stretchest out thine arms across in caroling and gladness, and I stretch mine in the cross in great opprobrium and villainy. Thou hast thy side and thy breast open in sign of vain glory, and I have mine opened with a spear. Nevertheless return to me and I shall receive thee.

But why and wherefore Jesus in the time of his passion before Herod Pilate and the Jews was thus still and spake not, there be three reasons and causes. The first was because they were not worthy to hear his answer. The second was because Eve sinned by speaking, and Jesus would make satisfaction by being still and not speaking. The third is because that all that ever he answered, they perverted it. Thirdly, Jesus was mocked in the house of Pilate. For they clad him with a red mantle, and in his hand they took him a reed, and set upon his head a crown of thorns, and kneeled on their knees before him saying: Hail, King of the Jews. This crown was of jonkes of the sea. And we hold and say that the blood sprang out of his head. Whereof saith S. Bernard: *Caput illud divinum*, etc. The head precious and divine was pierced with thorns unto the brain of the soul. There be three opinions in what place principally the soul hath her place; or in the heart, for the scripture saith, out of the heart come the evil thoughts; or in the blood, because the scripture saith, the soul of every one is in the blood; or in the head, because the Evangelist saith: When he inclineth his head he rendered his spirit. And this treble opinion it seemeth that the Jews had known, for when they would make the soul issue out of the body, they sought it in the head, when they thrust the thorns to the brain. They sought it in the blood when they opened his veins in the feet and hands. And they sought it in the heart when they pierced his side. Against these three illusions, on Good Friday, before the cross is showed, we make three adorations in saying: *Agios, O Theos, Yskyros*, etc., in honouring him three times, like as he was for us mocked and scorned on the cross. Fourthly, he was scorned on the cross. The princes of the priests with the old men and masters of the law, clerks and doctors, said to him: If he be King of Israel, let him descend from the cross now to the end that we believe in him. Whereof saith S. Bernard: In that Jesus showed the more great virtue of patience, he commanded humility, he accomplished obedience, he performed charity. And in sign of these four virtues the four corners of the cross be adorned with precious gems and stones. And in the most apparent place is charity, and on the right side is obedience, and on the left side is patience, and beneath is humility, the root of all virtues. And all these things that Jesu Christ suffered, S. Bernard gathereth together saying: I shall, said he, as long as I shall live remember the labours that he had in preaching, of the travails that he had in going from one place to another by land, and from city to city, of his wakings in praying, of his temptations in fasting, of his weepings and tears in having compassion, of the awaitings on him in speaking, in assaying him and tempting. And at last of the villainies of the spittings, of the mockeries, of the opprobriums and of the nails. Thirdly, his passion was profitable and fructuous: the which may be profitable

in three manners. That is to wit in remission of sin, in gifts of grace, and in demonstration of glory. And these three things be showed in the title of the cross. The first is Jesus, the second Nazareus, and the third Rex Judeorum, for there shall we all be kings. Of the profit speaketh S. Austin, saying: Our Lord Jesu Christ hath put away the sins past, present, and to come. The sins past in pardoning them; the present in withdrawing men from them; them to come in giving grace to eschew the sins. Yet the same doctor saith thus: We ought to praise and to thank, to love and to honour him; for by the death of our Saviour and Redeemer we be brought to life, from corruption to incorruption, from exile unto our country, from weeping to joy we be called again. And how well the manner of our redemption was profitable it appeareth by five reasons. That is to wit, because it was right acceptable to appease God, right helping to save us, right effectual to draw to him the human lineage, right wise to fight against the enemy of human lineage, and to reconcile us to God. For after this that S. Anselm saith: There is nothing more sharp ne more strong that a man may suffer by his proper will, without it be of God, than to suffer death with his own proper will for the honour of God. Ne no man may better give to God to his honour than give himself to death for him. And this is that the apostle saith ad Ephesios v. Our Lord hath given himself in to oblation and sacrifice for us in to the odour of sweetness to God the Father. And how he was sacrificed that was in us appeasing God, S. Austin in the book of the Trinity saith thus: What thing may be more graciously and pleasantly received than the flesh of our sacrifice, which was made the precious body of our priest. Therefore four things ought to be considered in all sacrifice: First, him to whom it is offered, that which is offered, him that offereth, and him for who the offering is offered. He himself is the moyen of both two; or that is to say God and man, he was himself that did offer, and he was himself that was offered. And the same doctor saith yet of this sacrifice, how we be to God reconciled: Jesu Christ is the priest and the sacrifice, he is God and also he is the temple, he is the priest by whom we be reconciled, God, to whom we be reconciled, and the temple in whom we be reconciled, the sacrifice of whom we be reconciled. And S. Austin saith, considering them that despise this reconciliation, and set nought thereby, he saith in the person of Jesu Christ in reprovng them: When thou wert enemy to my Father I have reconciled thee; when thou wert far I bought thee again; when thou wert taken I came for to redeem thee; when among the mountains and the forests thou wert out of the way, I sought thee, to the end that of the wolves nor of the evil beasts thou wert not eaten nor all to-torn; I gathered thee and bare thee in mine arms and delivered thee to my Father. I laboured, I sweat, I put mine head against the thorns, stretched mine hands unto the nails, opened my side to the spear, have shed my blood, and have given over my soul and life for to join thee to me, and thou hast departed thyself from me. Secondly, Jesu Christ was right convenable and necessary for to save us, and to heal and cure us of our malady and sickness, for because of the time and of the place and of the manner of the time, as it appeareth. For Adam was made and sinned in the month of March,

and on the Friday, which is the sixth day of the week, and therefore God in the month of March, and on the Friday would suffer death, and at midday which is the sixth hour. Secondly, for the place of his passion, the which might be considered in three manners. For one place either it is common or especial or singular. The place common where he suffered was the land of promise. The place especial the mount of Calvary. The place singular the cross. In the was in a field about or nigh Damascus. Where it is said, in a place special, he was there buried. For right in the place where Jesu Christ suffered death, it is said that Adam was buried. How well that this is not authentic, for S. Jerome saith that Adam was buried in Hebron. And also in the book of Josuah is written the xiv. chapter: In a place singular he was deceived, that is to wit in the tree, not in this on which Jesus suffered death, but in another tree. Thirdly, he was right convenable because of the curing, the which by manner was semblable to the prevarication by like and contrary. For thus as saith S. Austin in the book, *De doctrina christiana*: By a woman he was deceived, and by a woman he was born a man, and the man delivered the men. One mortal delivered the mortal, and the death by his death. And S. Ambrose saith: Adam was of the earth a virgin; Jesu Christ was born of the virgin; Adam was made to the image of God; Jesus was the image of God; by a woman folly was showed; by a woman wisdom was born. Adam was naked; Jesu Christ naked. The death came by the tree, the life by the cross. Adam in desert, and Jesus in desert, but by the contrary. For after S. Gregory: Adam sinned by pride, by disobedience and by gluttony, for he coveted the highness of God. For the serpent said to them, ye shall be semblable to God, he brake the covenant of God, and desired and coveted the sweetness of the fruit by gluttony. And because the manner of the Saviour ought to be by the contrary, therefore this manner was right convenable by the humiliation, by the fulfilling and affliction, or of the divine volenty. And hereof saith the apostle ad Philippenses; *Humiliavit se ipsum*. Thirdly, Jesus was right profitable to draw to him the human lineage. For one of the world, his free will saved, might never have drawn mankind to his love. And how he draweth us to his love S. Bernard saith: Above all things O good Jesu give me grace to love thee. And by this thing he drew us most to his love. That is the chalice good Lord that thou hast drunken, which was the work our of redemption. This chalice is thy passion, which lightly may appropriate our love to thee. This is that draweth most pleasantly our devotion, and justly raiseth it, and soonest straineth and most vehemently taketh our affection. And where thou lamentest, and thereas thou despoilest thee of thy rays natural, there shineth most thy pity; there is most clear thy charity, and there aboundeth most thy grace. And how also we ought to return to the affianced of him S. Paul saith, ad Romanos viii.: He spared not his own Son, but for us all he delivered him. Therefore S. Bernard saith: Who is he that is not ravished to hope of affianced which taketh none heed to the disposition of his body? He hath his head inclined to be kissed, the arms stretched to embrace us, his hands pierced to give to us, the side open to love us, the feet fixed with nails for to abide with us, and the body stretched all for to give

to us. Fourthly, he was right wise and well advised for to fight against the enemy of the human lineage. [Job xxvi.](#): His wisdom hath smitten the proud man, and after, may ye not take the fiend with an hook? Jesu Christ hath hid the hook of his divinity under the meat of our humanity, and the fiend would take the meat of the flesh, and was taken with the hook of the Godhead. Of this wise taking, saith S. Austin, our Redemption is come and the deceiver is vanquished. And what did our Redemptor? He laid out his bait to our deceiver and adversary; he hath set forth his cross; and within he hath set his meat, that is his blood. For he would shed his blood not as a debtor, and therefore, he departed from the debtors. And this debt here the apostle calleth chirographe or obligation, the which Jesu Christ bare and attached it to the Cross. Of which Saint Austin saith: Eve took of the fiend sin by borrowing by usury, and wrote an obligation. She laid it for pledge, and the usury is augmented, and grew unto all the remnant of the lineage. Then took Eve of the fiend sin, when against the commandment she consented to him. She wrote the obligation when she put her hand to the tree against the defence of God. She delivered pledge when she made Adam to consent to the sin, and thus the usury grew and augmented unto the remainder of all the lineage. Against them that reck nothing of this redemption Saint Bernard saith in the person of Jesu Christ: My people, saith Jesu, what might I have done for thee that I have not done to thee? What cause is there that ye serve sooner the devil, our adversary, than me? For he hath not created ne hath nourished you. But this seemeth a little thing to them that be full of ingratitude. I have redeemed you and not he, and for what price? Not with gold ne silver, ne of the sun, ne of the moon, ne with any of the angels, but with my proper blood. And after consider, if of right for so many benefits ye ought to choose to have my company. And if ye will all leave me, at the least come with me for to win a penny a day. And because they delivered Jesu Christ to death, that is to wit Judas for avarice, the Jews for envy, and Pilate for dread. And therefore it is to see what pain was delivered to them of God for this sin. But of the pain and of the birth of Judas thou shalt find in the legend of S. Matthew, of the pain and ruin of the Jews, in the legend of S. James the Less, and of the pain of Pilate and his birth thou shalt find in one apocryphum whereas it is said in this manner.

There was a king called Tyrus which knew carnally a maid called Pilam, which was daughter of a miller named Atus. And of this daughter he engendered a son. She took her name and the name of her father, which was called Atus, and composed thus of their names one name to her son, and named him Pilatus. And when he was three years old she sent him to the king. And the king had a son of the queen, which seemed to be of the age of Pilate. And these two sons when they were of age of discretion, oft they fought together, and with the sling they played oft. And the king's son also, which was legitimate, was more noble, and in all feats he knew more, and more was set by because of his birth. And Pilate seeing this was moved of envy and wrath and privily slew his brother. The which thing the king heard say, and was much angry, and demanded of his council what he might do and make

of this trespass and homicide. The which all with one voice said that he was worthy to suffer death. And the king would not double the pain and punishment, but because he owed to the Romans yearly a tribute, he sent him in hostage to the Romans, as well for to be quit of the death of his son, and that he should not be constrained to put him to death, as well as for to be quit of the tribute that he owed to Rome. And this time was at Rome one of the sons of the king of France, which was also sent for trewage. And when Pilate saw him, he anon accompanied with him, and saw that he was praised before him for the wit and for the manners that were in him. Pilate slew him also. And when the Romans demanded what should be done in this matter, they answered that he which had slain his brother and estranged him that was in hostage, if he might live should be yet much profitable to the common weal, and should daunt the necks of them that were cruel and wood. And then said the Romans, that sith he was worthy to die he should be sent into an isle of the sea named Ponthus, to them that will suffer no judge over them, to the end that his wickedness may overcome and judge them or else that he suffer of them like as he hath deserved. Then was Pilate sent to this cruel people and wild, which before had slain their judge. And it was told to him to what people he was sent, and that he should consider how his life was hanging, and in great jeopardy. He went considering his life and thought to keep it, and did so much that by menaces and promises to torment as by gifts, that he subdued them all and put them in subjection. And because he had victory of this cruel people, he was named of this Isle of Pontus, Pontius Pilate. And when Herod heard his iniquities and his frauds he had great joy thereof. And because he was wicked himself, he would have wicked with him, and sent for him by messengers and by promise of gifts that he came to him, and gave him the power upon the realm of Judæa and Jerusalem. And when he had assembled and gathered together much money, he went to Rome without knowing of Herod, and offered right great sums of money to the Emperor for to get to himself that which Herod so held. And so he got it. And for this cause Herod and Pilate were enemies unto the time of the passion of Jesu Christ, whom Pilate sent to Herod. Another cause of enmity is assigned in Scholastica Historia: There was one that said himself to be God, and had deceived many of Galilee, and brought the people into Garizim where he said that he would go up to heaven. And Pilate came upon them, and when he had knowledge of the deed he slew him and all his people, because he doubted that he would have deceived them of Judæa. And therefore were they enemies together, for Herod reigned in Galilee.

And when Pilate had delivered Jesu Christ to the Jews for to be crucified he doubted the Emperor that he should be reprovèd of that which he had judgèd an innocent, and sent a friend of his for to excuse him. And in this while Tiberius the Emperor fell into a grievous malady. And it was told to him that there was one in Jerusalem that cured all manner maladies. And he knew not that Pilate and the Jews had slain him. He said to Volusian, which was secret with him: Go into the parts over sea, and say to Pilate that he send to me the leech

or master in medicine for to heal me of my malady. And when he was come to Pilate and had said his message, Pilate was much abashed, and demanded fourteen days of dilation, in which time Volusian found an old woman named Veronica which had been familiar and devout with Jesu Christ. He demanded of her where he might find him that he sought. She then escried and said: alas! Lord God, my Lord, my God was he that ye ask for, whom Pilate damned to death, and whom the Jews delivered to Pilate for envy, and commanded that he should be crucified. Then he complained him sorrowfully, and said: I am sorry because he may not accomplish that which my lord the Emperor hath charged me. To whom Veronica said: My lord and my master when he went preaching, I absented me oft from him, I did do paint his image, for to have alway with me his presence, because that the figure of his image should give me some solace. And thus as I bare a linen kerchief in my bosom, our Lord met me, and demanded whither I went, and when I told him whither I went and the cause, he demanded my kerchief, and anon he emprinted his face and figured it therein. And if my lord had beholden the figure of Jesu Christ devoutly he should be anon guerished and healed. And Volusian asked: Is there neither gold ne silver that this figure may be bought with? She answered: Nay, but strong of courage, devout and of great affection, I shall go with thee and shall bear it to the Emperor for to see it, and after I shall return hither again. Then went Volusian with Veronica to Rome and said to the Emperor: Jesus of Nazareth, whom thou hast long desired, Pilate and the Jews by envy and with wrong, have put to death, and have hanged him on the cross. And a matron, a widow, is come with me which bringeth the image of Jesus, the which if thou with good heart and devoutly wilt behold, and have therein contemplation, thou shalt anon be whole. And when the Emperor had heard this, he did anon make ready the way with cloths of silk, and made the image of Jesus to be brought before him. And anon as he had seen it and worshipped it he was all guerished and whole. Then he commanded that Pilate should be taken and brought to Rome. And when the Emperor heard that Pilate was come to Rome, he was much wroth, and inflamed against him, and bade that he should be brought tofore him. Pilate ware always the garment of our Lord which was without seam, wherewith he was clad when he came before the Emperor. And as soon as the Emperor saw him all his wrath was gone, and the ire out of his heart; he could not say an evil word to him. And in his absence he was sore cruel towards him, and in his presence he was always sweet, and debonair to him, and gave him licence and departed. And anon as he was departed he was as angry and as sore moved as he was before, and more because he had not showed to him his fury. Then he made him to be called again, and sware he should be dead. And anon as he saw him his cruelty was all gone, whereof was great marvel. Now was there one by the inspiration of God, or at the persuasion of some Christian man, caused the Emperor to despoil him of that coat. And anon as he had put it off, the Emperor had in his heart as great ire and fury as he had before, wherefore the Emperor marvelled of this coat, and it was told to him that it was the coat of Jesus. Then the Emperor

made Pilate to be set in prison till he had counselled what he should do with him. And sentence was given that he should die a villain's death. And when Pilate heard the sentence, he took a knife and slew himself. And when the Emperor heard how he was dead, he said: Certainly he is dead of a right villainous death and foul, for his own proper hand hath not spared him. Then his body was taken and bounden to a millstone and cast in the river of Tiber for to be sunken in to the bottom. And the ill spirits in the air began to move great tempests and marvellous waves in the water, and horrible thunder and lightning whereof the people was sore afraid and in great doubt. And therefore the Romans drew out the body and in derision sent it to Vienne and cast it in to the river named Rhone. Vienne is as much to say as hell, which is said Gehenna, for then it was a cursed place, and so there is his body in the place of malediction. And the evil spirits be as well there as in other places, and made such tempests as they did before, insomuch that they of that place might not suffer it. And therefore they took the vessel wherein the body was, and sent it for to bury it in the territory of the city of Lausanne. The which also was tempested as the other. And it was taken thence and thrown into a deep pit all environed with mountains. In which place, after the relation of some, be seen illusions, and machinations of fiends be seen grow and boil. And hitherto is this story called apocryphum read. They that have read this, let them say and believe as it shall please them.

Nevertheless in Scholastica Historia is read that Pilate was accused before the Emperor Tiberius because he did put to death by violence them that were innocent, by his might; and that maugre the Jews he did images of paynims in the Temple, and that the money put in corbanam he took, and did withal his profit, and was proved in his visage that he made in his house alleys and conduits for water to run in. And for these things he was sent to Lyons in exile for to die among the people of whom he was born. And this may be well supposed that this history be true. For tofore was the edict given that he should be put in exile to Lyons, and that he was exiled ere Volusian returned to the Emperor. But when the Emperor heard how he had made our Lord Jesu to die he made him from his exile to come to Rome. Eusebius and Bede in their chronicles say not that he was imprisoned and put in exile, but because that he fell in many miseries by despair he slew himself with his own hand.



## **Here beginneth the Resurrection.**

Heretofore we have made mention of deviation of the human lineage, which dureth from Septuagesima unto Easter. Hereafter we shall make mention of the time of reconciliation.

The resurrection of our Lord Jesu Christ was the third day after his death. And of this blessed resurrection seven things be to be considered. First, of the time that he was in the sepulchre, that be three days and three nights he was in the sepulchre, and the third day he arose. Secondly, wherefore he arose not anon when he was dead, but abode unto the third day. Thirdly, how he arose. Fourthly, wherefore his resurrection tarried not until the general resurrection. Fifthly, wherefore he arose. Sixthly, how oftentimes he appeared in his resurrection. And the seventh, how the holy fathers which were enclosed in a part of hell he delivered, and what he did, etc. As to the first point, it ought to be known that Jesus was in the sepulchre three days and three nights. But, after S. Austin, the first day is taken by synechdoche, that is that the last part of the day is taken which dureth from Easter unto the utas of Whitsuntide, like as holy Church hath ordained. The second day is taken all whole. The third is taken after the first part of the day. Thus there be three days, and every day hath his night going before. And after Bede the order of the day was changed, and the course ordained, for before, the days went before and the nights followed, after the time of the passion that order was changed, for the nights go before, and this is by mystery. For man first overthrew in the day and fell into the night of sin. And by the passion and resurrection of Jesu Christ he came again from the night of sin unto the day of grace. As touching the second consideration, it ought to be known that it is according to reason that anon after his death he ought not to arise, but ought to abide unto the third day, and for five reasons. The first for the signification to that that the light of his death should cure our double death, and therefore one day whole and two nights, he lay in the sepulchre, that by the day we understand the light of his death, and by the two nights our double death. And this reason assigneth the gloss upon S. Luke, Luce vicesimo upon this text. Oportebat Christum pati, etc. The second for certain probation. For right so as in the mouth of twain or of three is the witness established, right so in three days is proved all deed and fait veritable. And to the end to prove that his death was veritable, he would lie therein three days. The third for to show his puissance; for if he had arisen anon, it should seem that he had not such might for to give him life as he had to raise him. And this reason toucheth the Apostle ad Corinthios xv. Therefore is there first made mention of his death. Like as his death was verily showed so his very resurrection is showed and declared. Fourthly, for to figure the restoration. And this reason assigneth Petrus Ravenensis: Jesu Christ would be three days in his sepulchre in figure, in benefit doing. That is to wit, to restore them that be fallen, to repair them that be in the earth, and to redeem them that were in hell. The fifth, for the representing of treble estate of rightful men. And this reason

assigneth S. Gregory upon Ezechiel saying: The sixth day of the week Jesus suffered death, the Saturday he lay in the sepulchre, the Sunday he arose. The present life is yet to us the sixth day, for in anguishes and sorrows we be tormented. The Saturday also is that we rest us in our sepulchre, for after the death we shall find the rest for our souls. The Sunday is the eighth day. That day we shall be free of the death and of all sorrow in body and in soul in glory. Then the sixth day is to us sorrow, the seventh rest, and the eighth glory.

As to the third consideration, how he arose, it appeareth verily that he arose mightily. For by his proper might he arose, *Johannis nono: Potestatem habeo*, etc. I have said I have power to deliver my soul and I have power to resume it again. That is to say to die when I will. Secondly, he arose joyously, for he took away all misery, all infirmity, and all servitude. Whereof he saith the gospel of John, *Johannis xxvi.*, he said: When I shall arise again I shall advance me and go tofore you into Galilee, where ye shall see me free and delivered. Galilee is as much to say as transmigration, that is to say dying. Jesu Christ then, when he arose, went before us, for he went from misery to glory, and from corruption to incorruption. Whereof S. Leo the Pope saith: After the passion of Jesu Christ, the bonds of death broken, he was transported from infirmity to virtue, from mortality to perpetuity, and from villainy to glory. Thirdly, he rose profitably, for he carried with him his prey. Whereof saith Jeremy the fourth chapter, *Ascendit leo de cubili*, etc. The lion is risen out of his bed. Jesus ascended on high upon the cross, and the robber of the people enhanced himself. Jesu Christ robbed hell, wherein was the human lineage. As he had said: *Cum exaltatus fuero*, etc. When I shall ascend on high I shall draw to me all mine of whom hell hath holden and kept the souls, which were enclosed in darkness and the bodies in sepulture. Fourthly, he arose marvellously. For he arose without opening of the sepulchre which abode fast closed. For like as he issued out of his mother's belly, and to his disciples, the doors closed and shut, so he issued out of his sepulchre. Whereof is read in *Scholastica Historia*, of a monk of S. Laurence without the walls, in the year of the Incarnation of our Lord one thousand one hundred and eleven, which marvelled of a girdle with which he was girt, that without undoing or opening it was cast tofore him. Whereof when he saw it he marvelled, and he heard a voice in the air saying: Thus may Jesu Christ issue out of his sepulchre, and the sepulchre all closed. Fifthly, he arose truly, for he arose in his proper body, and by six manners he showed that he was verily risen. First, by the angel which lied not. Secondly, by many and oftentimes appearing. Thirdly, by eating openly and by no art fantastic. Fourthly, by palpation of his very body. Fifthly, by ostention of his wounds, by which he showed that it was the proper body in which he had verily suffered death. Sixthly, by his presence in coming into the house, the gates shut, when he entered suddenly and invisibly, by which he showed that his body was glorified. Seventhly, he arose immortally, for he shall never die, *Johannis vi.: Christus resurgens*, etc.

And S. Denis in an epistle that he made to Demophilus saith that Jesu Christ after his ascension said to an holy man named Carpo, I am all ready yet to suffer for to save man; by

which it seemeth that if it were need, that yet he were ready to suffer death as it is contained in the same epistle. This holy man, Carpo, told to S. Denis that a paynim perverted a Christian man and brought him out of the faith. And this Carpo took such anger therefore in his heart that he was sick. And this Carpo was of so great holiness that as oft as he sang mass an heavenly vision appeared to him. But when he should pray for the conversion of them both daily, he prayed God that both twain might be burnt in a fire. And on a time about midnight he made this prayer unto God, and suddenly the house in which he was in, was divided in two parts, and a right great furnace appeared there. And he looked up and beheld the heaven, and saw it open, and Jesu Christ which was environed with a great multitude of angels, and beside the furnace these two men were trembling for great dread that they had; the which men were bitten of serpents that issued out of the furnace, which drew them by force into the furnace; and also of other men they were reprov'd and villain'd. And this holy man Carpo in beholding them had great delight, and took pleasaunce in their punishment; in such wise that he left the vision of heaven and set not thereby, but was angry that they fell not suddenly into the furnace. And then as he looked up into heaven, he saw the vision that he had before seen. And Jesu Christ which had pity of these two men arose up out of his throne, and came unto them with a great multitude of angels, and put forth his hand and delivered them. And Jesus said to Carpo: Smite me, from henceforth I am ready to suffer for to save man. This ensample reciteth S. Denis. As to the fourth article, wherefore he abode not until the general resurrection, three reasons be assigned. The first for the dignity of his body, for he was deified and came from the Deity, and therefore it was no reason that his body should so long lie in the earth. Whereof David saith, *Non dabis sanctum tuum videre corruptionem*: Thou shalt not suffer thine holy body to see corruption. The second reason is for the steadfastness of the faith. For if he had not then arisen, the faith had perished, men would not have believed that he had been very God. And that appeareth well, for in his passion, save our Lady, all lost faith. But when they had knowledge of his resurrection they recovered it again, as saith S. Paul, *Si Christus non surrexerit vane est fides nostra*: If Jesu Christ had not risen our faith had been vain or none. The third cause for the exemplar of our resurrection: there should be but few that should believe the resurrection to come if Jesu Christ had not risen. And this is our example and our hope. And therefore say the apostles, Jesu Christ is arisen and we shall arise, for his resurrection is cause of ours. Whereof saith S. Gregory: Our Lord by example hath showed that he promised in reward, as that we should know him to have risen. Thus in ourself we should have hope of the reward of his resurrection, and we ought to know that Jesu Christ would not prolong his resurrection above three days, to the end that desperation should not be in the world. As to the fifth article, it is wherefore he arose. He arose for four things much profitable to us; for his resurrection made the justification of our sins. She enseigneth new life of manners, she engendereth the hope of reward, and ordaineth the resurrection of all. Of the first saith S. Paul ad Ro-

manos: Jesu Christ died for our sins and arose for to justify us. Of the second: Like as Jesu Christ arose by the glory of the Father, which is a new glorious life, so ought we in spiritual life to take new manners. Of the third: By his great mercy God hath raised us in hope of life by the resurrection of Jesu Christ. Of the fourth it is said to us in Scripture: Jesu Christ arose from death, for by man is death come to men, and by man, that is Jesu Christ, the life is come to men. Thus be they the first of dead men. Adam of them that died, and Jesu Christ of them that be alive by his resurrection. And thus it appeareth that Jesu Christ had four properties in his resurrection. The first is, that our resurrection is deferred unto the last resurrection, and Jesu Christ arose the third day. As saith the gloss upon this psalm: *Ad vesperum demorabitur fletus, etc.*: At evensong time shall be weeping, and on the morn gladness and joy. The gloss saith that the resurrection of Jesu Christ is cause sufficient of the resurrection of souls in this present time, and of the bodies in time to come. The second property is, that we rise by him, and he arose by himself. Whereof saith S. Ambrose: How might he seek help to raise his body, which raised other? The third property is, that we become dust or ashes, and his body might not be turned into ashes. The fourth property is, that his resurrection is cause sacramental of our resurrection. As touching the sixth article, how oft he appeared the day of his resurrection. He appeared five times. First to Mary Magdalene, *Marci ultimo*. After his resurrection he appeared first to Mary Magdalene, which is figure of penitents. And for five reasons he appeared to her. First, for she loved him most ardently. Because she loved so much, God forgave and pardoned her many sins. Secondly, for to show that he died for sinners, *Matthew ix.*: *Non vend vocare, etc.*: I came not for to call rightful men but sinners to penance. Thirdly, for to verify his word, *Matthew xxi.*: *Amen dico quia meretrices, etc.*: To the hypocrites and pharisees he saith that common women and the publicans should go before them to the kingdom of heaven. Fourthly, for because that like as a woman was messenger of death, so a woman should be messenger of life, after the gloss. Fifthly, like as sin abounded, so should grace more abound, like as the apostle saith *ad Romanos v.* The second time he appeared to the three Maries which returned from the monument, when he said to them: *Avete, God greet you*; and then then approached him and held his feet. And that is the figure of humble prayers. To whom our Lord appeared, as well for the reason of the nature as for the reason of the affection. For they held his feet, which signifieth the affection of the heart. Thirdly he appeared to S. Peter, but when or in what place it is not known, but if it were by adventure when he returned from the monument with S. John. For it might well be that S. Peter in some place turned from S. John, where God appeared to him, or by adventure when he was alone in the monument. Like as it is said in *Scholastica Historia*, or peradventure in a cave or a fosse. For it is read in the histories, when he renied and forsook our Lord, that he fled into a cave where as the mountain is which is called the mountain of the cock; or else after that it is said that he wept three days continually after that he had renied God, and there Jesus appeared to him and comforted

him, saying: Peter bear the virtue of obedience, to whom our Lord showeth him. Fourthly he appeared to his disciples which went to Emaus, which is as much as to say as desire of counsel, and signifieth to visit the poor members of Jesu Christ and to help them. As it is said in the gospel: Go and sell all that thou hast, and give it to poor people. Fifthly he appeared to his disciples which were together in a place closed. And this signifieth religious men that be in the world with the gates of their five wits closed. These five apparitions were the day of his resurrection.

And these five representeth the priest in his mass when he turneth him five times to the people. But the third turning is in silence, which signifieth the apparition made to S. Peter, which is not known when it was made ne in what place. Sixthly he appeared the eighth day to his disciples when S. Thomas was there, which had said that he would not believe it till he had seen the wounds, the nails, and that he had put his hands in his side. The seventh time he appeared fishing, *Johannis ultimo*, and that signifieth preachers which be fishers of men. The eighth time he appeared to his disciples in the Mount Tabor, *Matthew ultimo*, and that signifieth them that been contemplative, for in the said hill was our Lord transfigured. The ninth time he appeared to eleven disciples where they sat at table, whereat he reproved their incredulity and hardness of heart; by which we understand the sinners in the eleven number of transgression set, whom our Lord by his mercy sometime visiteth. The tenth time he appeared to his disciples in the Mount of Olives by which is signified them that be full of mercy and that love compassion, to whom our Lord appeareth, which is Father of mercy and of pity. From this place he ascended up into heaven. There be three other manner of apparitions of which is made mention, which were made the day of the resurrection, but they be not had in the text of the gospel. The first was that he appeared to S. James the Less, which is named James Alpei, of which thou shalt find in his legend.

The second that he appeared was to Joseph, as it is read in the gospel of Nicodemus. For when the Jews had heard that Joseph had demanded the body of Jesus of Pilate, and that he had put it in his monument, they were angry and had indignation on him, and took him and put him in a secret place, where diligently they closed him and kept him, and would have slain him after their sabbath day. And Jesus the night of his resurrection entered into the house where he was in, and overlift up the four corners of the house, and wiped and cleansed his visage and kissed him. And without breaking of any lock or seal he brought him into his house in Arimathea. The third is after that it is believed he appeared unto his mother Mary, the glorious Virgin, and how be it that the holy Evangelists speak nothing thereof, the Church of Rome approveth it. For the same day is made station at our Lady the major. And if we should not believe because the Evangelists make no mention thereof, it should follow that after his resurrection he appeared not to her; but that ought not to be believed that such a son should not leave his mother without visiting, and do to her so little honour. And peradventure the Evangelists speak no word of her because it appeareth not

to them but to set witness of the resurrection. And the Virgin Mary ought not to be set in for no witness. For if the words of strange women were reputed for leasings, much more should the mother be because of the love that she had to him that was her son. And though the Evangelists have not written it, yet they knew well for certain that it is right that first he should enhance and comfort her that had most pain and sorrow for his death. And that witnesseth S. Ambrose in the third book of Virgins: Vidit Maria, etc.: Mary saw the resurrection and she believed it perfectly. Mary Magdalene saw it and yet she doubted it. Of the seventh, how Jesu Christ drew the holy fathers out of hell, and what he made there, the Evangelist telleth not clearly. Nevertheless Saint Austin in a sermon, and Nicodemus in his gospels, show it somewhat. And Saint Austin saith: Anon as Jesu Christ had rendered the spirit, the soul that was united to his Godhead was quick and living in the deepness of hell descended. And when he was at deepest of the darkness, like as a robber shining and terrible to the tyrants of hell, they beheld him and began to demand and enquire: Who is he that is so strong, so terrible, so clear and so shining? The world, which is to us subject, sent to us never such one dead, ne he sent to us never such gifts into hell. Who is he then that is so constant that is entered into the furthest end of our parts, and he doubteth not only of our torments, but yet he hath unbound them of their bonds whom we held and kept? And they that were wont to wail and weep under our torments, assail us now by their health. And now not only they fear us, but now threaten and menace us. And they said to their prince: What prince art thou? All thy gladness is perished and all thy joys be converted into weepings. When thou hangedst him in the cross thou knewest not what damage thou shouldst suffer in hell. After these cruel words of them of hell, at the commandment of our Lord all the locks, all the bars and shuttings been broken, and to-frushed. And lo! the people of saints that come kneeling tofore him in crying with piteous voice, saying: Our Redeemer! Thou art come for to redeem the world, we have abided thee every day; thou art descended into hell for us, and leave us not, but that we be with thee when thou shalt return to thy brethren. Lord sweet God, show that thou hast despoiled hell, and bind the author of death with his bonds, render to the world now gladness, and quench the pains; and for thy pity unbind the caitiffs from servitude whiles thou art here, and assoil the sinners when thou descendest into hell, them of thy party. This said Saint Austin.

And it is read in the gospel of Nicodemus that Carinus and Leucius, sons of old Simeon, arose with Jesu Christ. And they were adjured and sworn of Ananias, of Caiaphas, of Nicodemus, of Joseph, and of Gamaliel, that they should tell and say what Jesus did in hell. And they rehearsed and said: When we were with our fathers in the place of obscurity and darkness, suddenly it was all so light and clear as the colour of the sun, like purple, gold, and light royal, which illumined all the habitation upon us. And anon Adam the father of the human lineage began to enjoy, saying: This light is the light of the creator of the light sempiternal, which promised to send to us his light perpetual. And Isaiah cried: This is the

light of God the Father, like as I said living in the earth: The people that were in darkness saw a great light. Then came our Father Simeon, and in joying said: Glorify ye our Lord, for I received Christ, a child born in the world, in to mine hands in the Temple, and I was constrained by the Holy Ghost to say, Nunc viderunt oculi mei salutare tuum: I have now seen with mine eyen thine health which bringeth and hath made it ready before the face of all thy people. After, came one which seemed to be an hermit, and when we demanded him what he was, he answered that he was John that baptized Christ, and he that am gone before him for to make ready his way, and showed him with my finger when I said: Ecce agnus Dei, and am descended for to show to you that he cometh soon to visit you. Then said Seth: When I came to the gate of Paradise for to pray our Lord to send me his angel, and that he would give to me of the oil of mercy for to anoint the body of Adam my father, which was sick, the angel Michael appeared to me and said: Labour not in praying by weeping for t things here, anon they were transfigured and were no more seen. And hereof speaketh Gregory Nyssen and S. Austin, like as is found in some books.

Anon as Jesu Christ descended into hell, the night began to wax clear. And anon the porter black and horrible among them in silence began to murmur, saying: Who is he that is so terrible and of clearness so shining? Our master received never none such into hell, ne the world cast never none such into our cavern. This is an assailer, and not debtor, a breaker and destroyer, and no sinner but a despoiler, we see him a judge but no beseecher, he comes for to fight and not to be overcome, a caster out and not here a dweller.

## **Here beginneth the Litanies, the More and the Less**

The Litanies be done twice in the year. The first be done on Saint Mark's day, and that is called the more Litany. And the second be done on the three days before the Ascension Day, and is called the lesser Litany. And Litany is as much to say supplication or prayer. The first Litany is named in three manners. First, it is called the more Litany. secondly, the procession of seven orders. Thirdly, the black cross. Then this Litany is said the more, for three reasons. The first is for him that instituted it, that was Saint Gregory the Pope, and that was at Rome, which is lady and head of the world, because that the body of the prince of the apostles is there, and the Holy See. And also for the reason of the cause wherefore it was instituted, and that was for a right great and grievous malady. For as the Romans had in the Lent lived soberly and in continence, and after at Easter had received their Saviour. After, they disordered them in eating, in drinking, in plays and in lechery. And therefore our Lord was moved against them, and sent to them a great pestilence, which was called the botche of impedimy. And that was cruel and sudden, and caused people to die in going by the way, in playing, in being at table, and in speaking one with another suddenly they died. In this manner sometime sneezing they died, so that when any person was heard sneezing anon they that were by said to him: God help you, or Christ help: and yet endureth the custom. And also when he sneezeth or gapeth, he maketh tofore his face the sign of the cross, and blesseth him; and yet endureth this custom. And how that pestilence began, it is found in the life of S. Gregory. Secondly, this Litany is said procession of seven orders, because that when they were made, S. Gregory ordained them by seven ordinances. For in the first order was all the clergy, in the second were the monks and religious men, in the third were all the nuns, in the fourth all the children, in the fifth all the lay people, in the sixth all the women, and in the seventh all they that were married. But because that now we may not fulfil in number of persons, we ought to fulfil it in number of Litanies. For it with black clothes. And peradventure for that same cause they covered the cross and the altars with blessed hairs, and thus we should take on us clothing of penance.

There is another Litany, which is called the lesser Litany, the which is made the three days tofore the Ascension. And this instituted S. Mamertin, Bishop of Vienne in the time of the Emperor Leo, which reigned the year of our Lord three hundred and fifty-eight tofore the institution of the first. And is said the Litany the less, the rogations and processions. For it is the lesser Litany to the difference of the first, because that this lesser Litany was instituted of a lesser, which was a simple Bishop, in a lesser place, and for lesser malady. And the cause of the institution was this. For then, at Vienne, were great earthquakes of which fell down many churches and many houses, and there was heard great sounds and great clamours by night. And then happed a terrible thing on Easter-day, for fire descended from heaven that burnt the king's palace. Yet happed more marvellous thing; for like as the fiends had entered



into the hogs, right so by the sufferance of God for the sins of the people, the fiends entered into wolves and other wild beasts, which every one doubted, and they went not only by the ways ne by the fields, but also by the cities ran openly, and devoured the children and old men and women. And when the Bishop saw that every day happed such sorrowful adventures, he commanded and ordained that the people should fast three days; and he instituted the Litanies, and then the tribulation ceased. And from then, forth on, the Church hath ordained and confirmed that this Litany should be kept and observed over all. It is said also Rogations, for then we pray and demand the suffrages of all the saints, and we thus have good cause for to keep this ordinance and fast in these days. And for many reasons it is instituted. First, because it appeaseth the battles, that commonly begin in primetime. Secondly, because that the fruits which be then tender, that God will multiply. Thirdly, because that every man should mortify in himself the movings of his flesh, which in that time boil. Fourthly, because that every one dispose himself to receive the Holy Ghost; for by fastings, by orisons, and by devotion is one more able and more worthy. But, two other reasons assigneth Master William of Auxerre, because then, when Jesu Christ would ascend into heaven he said: Ask ye duly and ye shall have. And we may the more faithfully demand when we have the promise of God. Secondly, because that holy Church fasteth and prayeth that she have but little flesh, that is to make the body lean by abstinence, and to get wings by prayer.

For prayer is the wing of the soul by which she fleeth to heaven, to the end that she may follow Jesu Christ ascending up before us to show us the way. And know ye that the soul that aboundeth in plenty of flesh, and hath but few pens and feathers, he may not well fly. Thus this Litany is called procession, for then the Church maketh general procession. And in this procession the cross is borne, the clocks and the bells be sounded and rung, the banners be borne, and in some churches a dragon with a great tail is borne. And aid and help is demanded of all saints. And the cause why the cross is borne and the bells rung is for to make the evil spirits afraid and to flee; for like as the kings have in battles tokens and signs-royal, as their trumpets and banners, right so the king of heaven perdurable hath his signs militant in the Church. He hath bells for business and for trumps, he hath the cross for banners. And like as a tyrant and a malefactor should much doubt when he shall hear the business and trumps of a mighty king in his land, and shall see his banners, in like wise the enemies, the evil spirits that be in the region of the air, doubt much when they hear the trumpets of God which be the bells rung, and when they see the banners borne on high. And this is the cause why the bells be rung when it thundereth, and when great tempests and outrages of weather happen, to the end that the fiends and the evil spirits should be abashed and flee, and cease of the moving of tempests. Howbeit also that there is another cause therewith; that is for to warn the Christian people, that they put them in devotion and in prayer, for to pray God that the tempest may cease. There is also the banner of the King, that is the cross, which the enemies dread much and doubt. For they dread the staff with

which they have been hurt. And this is the reason wherefore in some churches in the time of tempest and of thunder, they set out the cross against the tempest to the end that the wicked spirits see the banner of the sovereign king, and for dread thereof they flee. And therefore in procession the cross is borne, and the bells rung for to chase and hunt away the fiends being in the air, and to the end that they leave to tempest us. The cross is borne for to represent the victory of the resurrection, and of the ascension of Jesu Christ. For he ascended into Heaven with all a great prey. And thus this banner that flyeth in the air signifieth Jesu Christ ascending into heaven. And as the people follow the cross, the banners, and the procession, right so when Jesu Christ styed up into heaven a great multitude of saints followed him. And the song that is sung in the procession signifieth the song of angels and the praisings that came against Jesu Christ and conducted and conveyed him to heaven where is great joy and melody. In some churches, and in especial in them of France, is accustomed to bear a dragon with a long tail filled full of chaff or other thing. The two first days it is borne before the cross, and on the third day they bear it after the cross, with the tail all void, by which is understood that the first day tofore the law, or the second under the law, the devil reigned in the world, and on the third day, of grace, by the passion of Jesu Christ, he was put out of his realm.

After in this procession singularly we call the suffrages of all the saints. And why we call to the saints divers reasons be assigned heretofore, but yet there be of the general, wherefore we pray the saints. First for our poverty and for the glory of saints, and for the reverence of God. For the saints may well know the vows and the prayers of the suppliants. For in the mirror perpetual, that is Jesu Christ, they understand how much it appertaineth to their joy and to our profit. Then the first reason is for our poverty, and for our misery, or for our default we have some merit, to the end that where our merits be not sufficient the suffrages of saints may avail us, or for default that we have in contemplation of God, and that we may see perfectly the light sovereign that we see and behold in his saints, or for the default that we have in loving God, for we see that some show more greater affection to a saint than they do to God, and such people be imperfect. The second reason is for the glory of saints. For God will that we call the saints, because that by their suffrages that we require, we glorify them, and the more greatly we praise them. The third reason is for the reverence of God, to the end that the sinners that have offended God, the which dare not approach to God in their persons, they approach him by the friends of God in demanding their suffrages. And in these Litanies we ought to repeat this song of angels: Sancte Deus, sancte fortis, sancte et immortalis miserere nobis. Item, John Damascene recordeth in his fourth book that, in Constantinople, for a tribulation that happed there, there were litanies made. It happed that a child amid the people was ravished to heaven and this canticle he learned there; and after then he returned to the people, and in the midst of the people he sang it, and anon that tribulation ceased. And after at the Council of Chalcedon this canticle was approved and

the cause concluded. We know that it is so that the fiends be put out by this canticle: Sancte Deus. Of this canticle and praising the authority is approved by four reasons. First, because that an angel taught it first. Secondly, because at the prolation and repetition of this canticle, that tribulation ceased. Thirdly, because that the Council of Chalcedon approved it. And fourthly, because that the fiends and enemies so much dread and doubt it.

## **Here beginneth next the Ascension of our Lord.**

The Ascension of our Lord Jesu Christ was the fortieth day after his resurrection; for which to declare, seven things be to be considered. First then, he ascended. Secondly, why he ascended not anon after his resurrection. Thirdly, how he ascended. Fourthly, what company ascended with him. Fifthly, by what merit he ascended. Sixthly, where he ascended, and seventhly, wherefore he ascended. As to the first he ascended from the mount of Olives by Bethany; the which mountain, by another relation, is said the mountain of three lights. For by night on the side of the west it is lighted of the fire that burneth in the Temple, which never is put out ne quenched. On the morning it is light of the orient, for she hath first the rays of the sun before it shineth in the city, and also it hath great abundance of oil that nourisheth the light, and therefore it is said the hill of three lights. Unto this hill Jesu Christ commanded his disciples that they should go. For on the day of his Ascension he appeared two times, one time to eleven disciples that ate in the hall where they had supped with him. All the apostles and the disciples and also the women, abode in that part of Jerusalem which is called Mello, in the mountain of Sion, where David had made his palace. And there was the great hall arrayed and ordained for to sup, whereas Jesu Christ commanded that they should make ready for to eat the Paschal Lamb, and in this place the eleven apostles abode, and the other disciples, and the women abode in divers mansions there about. And when they had eaten in this hall, our Lord appeared to them and reproved them of their incredulity. And when he had eaten with them, and had commanded them that they should go to the Mount of Olivet on the side by Bethany, he appeared again to them, and answered to them of the demands that they made to him indiscreetly, and with his hands lifted he blessed them; and anon before them he ascended unto heaven. Of the place of this ascension saith Sulpicius, Bishop of Jerusalem, and it is in the gloss. For there was edified a church in the place where were made the signs of his ascension. Never sith might be set there any pavement, it could not be laid ne set but anon it issued out, and the stones of the marble sprang into the visages of them that set it. And that is a sign that they be stones on which Christ passed upon, which lie in the powder and dust, and abide for a token and sign certain. As to the second point, wherefore he ascended not anon after his resurrection, but abode forty days, that was for three reasons.

First, for the certification of his resurrection. And more strong it was to prove his resurrection than his passion, for from the first unto the third the passion might be well proved, but to prove the very resurrection it required more days, and therefore a greater time was required between the resurrection and the ascension than between the passion and resurrection. And hereof saith Leo the Pope, in a sermon of the ascension: This day the number of forty days is complete and dispensed by right holy ordinance and to the profit of our enseignment and teaching, to the end that in the space of his presence corporal the faith of

teaching was necessary. And we ought to give thankings to the divine dispensation for the tardy creance of holy fathers to us necessary; for they doubted of that which we doubt not. Secondly, he abode for the consolation of the apostles. For the consolations divine surmount the tribulations temporal. And the time of the passion was the time of tribulation to the apostles, and therefore there ought to be more days unto the ascension than for the resurrection. Thirdly, for the mystery of the comparison, for to give to understand that the consolations divine be compared to tribulations as the day unto an hour, and the year unto a day. And that this be true it appeareth by the writing of the prophet Isaiah: I shall preach a year pleasant to our Lord, and a day of vengeance to God. Lo! for one day of tribulation, he rendereth a year of consolation. And that is by comparison as the day to an hour. It appeareth by that, that our Lord was dead and lay in the sepulchre forty hours, which was the time of tribulation. And by forty days after his resurrection he appeared to his disciples, which was the time of consolation. And this saith the gloss: Because that he was forty hours dead, after, he was forty days living ere he ascended in to heaven. As to the third point, how he ascended, it appeareth how that he ascended mightily. For by his puissance and virtue saith Isaiah, he ascended into heaven, [Isaiah xliiii](#). And also S. John saith: No man ascendeth into heaven by his own puissance and might, but the Son of Man that is in heaven. And how be it that he ascended in a cloud, he had none need, but because that he would show that every creature is ready to serve his creator, he ascended in his proper virtue. And in this is the difference, after that Scholastica Historia saith, of Jesu Christ, of Enoch and Elijah. For Enoch was translated, Elijah was borne, but Jesu Christ by his own might is ascended into heaven. After S. Gregory, the first, that is to wit Enoch, was engendered of a man, and he was engendering. The second, that is to say Elijah, was engendered and not engendering. The third, that is to wit Jesu Christ, he was born, not engendered of a man ne engendering. Secondly, he ascended openly, for seeing his disciples he ascended: whereof it is said Johannis xvi., Vado ad eum qui me misit, etc.: I go to my father, and none of you demandeth whither goest thou? the gloss saith: I go so openly that no man demanded of that they saw at the eye. And therefore he would ascend in their presence, because they might bear witness, and that they should enjoy of that they saw nature human ascend to heaven, and that they should desire to follow him. Thirdly, he ascended joyously, for the angels singing and enjoying, he ascended into heaven in gladness. Whereof saith S. Austin: Adscendente Christo paves, etc.: Jesu Christ ascending, the heaven abashed, the stars marvelled, the company of heaven enjoyed, the trump sounded, and all the sieges of the pleasant place made melody. Fourthly, he ascended lightly. Whereof David saith: He styed up as a giant with a great pace: and much hastily and lightly he ascended when he passed so great a space in a moment. Rabbi Moses, which was a great philosopher, rehearseth that every circle, or every heaven of each planet, hath the thickness and the way of five hundred years. That is to say as one may go in a plain way in five hundred years. And that is the distance between heaven and heaven, and between

circle and circle, after that which is said so great. And as there be seven heavens, after his saying, from the centre of the earth unto the concavity of the heaven of Saturn, which is the seventh way of seven thousand years; and unto the concavity of the eighth heaven seven thousand and seven hundred years, that is as much space as one could go in plain way in seven thousand and seven hundred years if a man might live so long, and that every year be of three hundred and sixtyfive days, and the way of every day be of forty miles, and every mile be of two thousand paces or cubits, and this said Rabbi Moses, which was a great philosopher; if it be truth or no God knoweth, for he that all hath made and created in certain number, in certain poise and weight, and in certain measure, he knoweth all.

Then this leap or springing was great that Jesu Christ made from the earth to heaven. Of this leap, and divers others leaps of Jesu Christ, S. Ambrose saith: Jesu Christ came into this world to make a leap; he was with God the Father, he came into the Virgin Mary, and from the Virgin Mary into the crib or rack. He descended into flom Jordan, he ascended upon the cross, he descended into his tomb. From the tomb he arose, and after ascended up into heaven, and sitteth on the right hand of the Father. As to the fourth point, it is with whom he ascended. He ascended with a great prey of men and great multitude of angels. And that he ascended up with the prey of men, it appeareth by this that David saith: Ascendisti in altum, cepisti captivitatem, etc.: Lord, thou hast ascended on high and hast taken them that were captives emprisoned, and the servitude thou hast affranchised. And also that he ascended with a great multitude of angels, it appeareth by the interrogations that the angels made Lord of the deputations to them beneath. When Jesu Christ ascended into heaven as Isaiah recordeth, Isaiah Ixiii.: Quis est iste qui venit de Edom, etc.: Who is he that cometh from Edom with his clothes dyed, whereas saith the gloss that some of the angels that knew not plainly the mystery of the incarnation, of his passion and of his resurrection, that saw our Lord ascend with all a great multitude of angels and of saints by his own virtue, marvelled, and said to the angels that accompanied him: Who is this that cometh from Edom? And yet they said: Who is this king of glory, etc. S. Denis in the book of the The Hierarchy of holy angels in the seventh chapter saith: Thus seemeth it that he said that three questions were made to the angels when that Jesus ascended. The first were the first to themselves, the second were the principals to Jesu Christ that ascended, the third were the less to the greatest. Of which they demanded among them: who is this that cometh from Edom, his clothes dyed of Bosra? This word Edom is as much to say as full of blood, and this word Bosra is to say anguish and tribulation. Thus as they would have said: Who is this that cometh from the world full of blood by the sin of the world and of malice against God? And our Lord answered: I am He that speaketh in justice. And S. Denis saith thus, that he said: I am he that disputeth justice and righteousness of health in the redemption of human lineage. He was justice, inasmuch as he that was creator brought again his creatures from the strange jurisdiction, and he was righteousness, inasmuch as the enemy which had assailed

us he put and cast out of the domination that he had in the human lineage. And after this maketh S. Denis a question: Sith the principal angels be nigh to God and be without moyen illumined of God, wherefore, demanded they one of the other like as that they would have learned each of other? But he saith, that giveth this solution, that in that they demand each of other, as it showeth that they desire to know, and in that first among them they had collation, it showed that they durst not advance them tofore the divine progression. And for this first, they ought to ask each one other, because that peradventure their interrogation were not over hasty upon the illumination that they had received of God without moyen. The second question is that which the first and sovereign angel made to Jesu Christ saying: Why is thy clothing red, and thy vestments as trodden or fulled in a press? Our Lord hath his clothing and his body red, all covered with blood, because that yet when he ascended he had his wounds in his body, after this that Bede saith: He must keep his wounds in his body for five reasons, and he said, thus our Lord keepeth his wounds. And to the day of judgment he shall keep them, to the end that it confirm his resurrection. And for to pray the Father for us, he presenteth them, to the end that the good see the great mercy by which he hath redeemed them, and that the wicked people may know that righteously they be damned, and that eternally he bears with him the signs of his glorious victory perpetual. And to this question answered our Lord: Torcular calcavi, etc. The press I have turned and fouled all alone, and of all men. there was not one that would help me. The press is the cross, in the which he was pressed in such wise that the blood sprang out. Thus Jesu Christ called the enemy the presser, which that thus had wrapped the human lineage with cords of sin, and quenched him so clean that he had nothing spiritual, but that it was without expressed, and only he showed it in the Virgin Mary. But our champion fought so strongly, and defouled the presser so foul, that he brake the bonds of sin and ascended into heaven. And after this he opened the tavern of heaven and poured out the wine of the Holy Ghost. The third question is that which the lesser angels made to the greater and more, in saying: Who is this king of glory? They answered and said: The lord of virtues, he is the king of glory. And of this question of the angels, and of the answer of the other saith S. Austin: All the air is hallowed in the company divine, and all the tourbe of devils flying in the air fled backward when Jesu Christ ascended, to whom the angels that were in the company of God ran and demanded: Who is this king of glory? And they answered this is he that was white and coloured as a rose, the which was seen without colour and without beauty; sick in the tree, strong in his despoil; foul reputed in his body, well-armed in the battle; stinging in his death, fair in his resurrection; white, born of the Virgin, red in the cross; pale in reproof and clear in heaven. As to the fifth, it is for what merit he ascended; and we ought to understand that he ascended in treble merit. Whereof saith S. Jerome: Jesu Christ ascended in merit of truth, for that which had he promised by prophets, he fulfilled in merit of humility and debonairly. For like as he was sacrificed like a lamb for the life of the people in merit of justice. But by

justice and not only by puissance, but by justice and by right thou hast delivered man, and I have withholden of thy puissance, and thy virtue shall bring thee to heaven. This said God the Father to the Son. As to the sixth, that is whither he ascended, it ought to be known that he ascended above all the heavens, as the apostle saith ad Ephesios quarto: He that descended from heaven, that is he that ascended above all the heavens because he fulfilled all things. He said above all the heavens because there be many heavens above which he ascended. There is a heaven material, a heaven rational, a heaven intellectual and a heaven substantial. There be many heavens material. The heaven of the air, which is called æreum; one other called ethereum; another olimpium; another igneum; another siderum; another crystallinum; and another empyreum; the heaven reasonable is the man just, which is said just because of the divine habitation. For like as heaven is the seat of God as the prophet Isaiah saith: *Cœlum mihi sedes est.* Our Lord saith that the heaven is his seat, right so is the soul of a righteous man. Like as Solomon saith: The soul of a righteous man is the seat of sapience, by reason of the holy conversation. For the saints by holy conversation and desire dwell in heaven. As saith S. Paul: Our conversation is in heaven because of continual operation in virtue. For like as the heavens move continually without resting, in such manner the saints move always by good works. The heaven intellectual be the angels, and the angels be called heaven by reason of dignity and of their understanding. Whereof saith S. Denis in the book of divine names, in the fourth chapter. The divine spirits and the angels be above the creatures which be, and live above all things that live and understand, and know above all other wits and reasons, and more than all other things that be in being, they desire well and good of which they been participant, that is God. Secondly, they be right fair because of their nature and of their glory. Of which beauty saith S. Denis in the book before alleged: The angel is the manifestation of deeds and will of God by whom they be showed, and he is the clearness of dark light, he is a mirror pure and right clear without receiving of any filth or spot in him, if it be lawful to say, he is the beauty and the conformity of the bounty of God. Thirdly, they be right strong because of their virtue and might, of which strength saith John Damascene in his second book, the eighth chapter, where he saith: *Fortes sunt et parati, etc.* The angels of God be strong and always ready to fulfil the will of God, and they be found alway anon where God will have them. The heaven hath three conditions. It is right high, right fair, and right strong. Of the two first saith Solomon, *Ecclesiastici xliii.*: The firmament is the beauty of the height, and the beauty of heaven is in the sight of glory. The heaven is substantial, that is the quality of the divine excellence of which Jesu Christ came, and after this he ascended. Whereof David saith: *A summo cœlo egressio ejus, etc.* From the high and sovereign heaven the Son of God descended and ascended again unto the sovereign height, the quality of the divine excellence. And that he ascended above all the heavens material David said it clearly which said, *Elevata est magnificentia tua super cœlos,* Lord God thy magnificence is lift up and elevate above all the heavens material. He ascended unto the



heaven where God the Father sitteth, not like unto Elijah which ascended in a chariot of fire unto a high region, from whence he was translated into a paradise terrestrial. He went no further, but Jesu Christ ascended in the highest heaven that is called *coelum empyreum*, which is the proper habitation of God, of the angels, and of the saints. And this habitation properly appertaineth to dwellers, for this heaven, above all other heavens, hath excellence in divinity, in priority, in situation and circumference. And therefore it is convenient of Jesu Christ, which all the heavens of intelligence and reason surmounteth in divinity, in eternity, in situation of immobility, and in circumference of puissance. Semblably it is the habitation of saints of good congruity. For that heaven is without deformity, unmeasurable, of perfect light, and of capacity without measure; and rightfully it appertaineth unto angels and unto saints, which were all one in operation, immovable in dilection, shining in the faith and in knowledge, of great capacity in receiving the Holy Ghost, it appeareth by this Scripture that saith in the Canticles: Lo! this is he that cometh leaping in the mountains and overpassing the hills. And who that ascended above all the heavens of intelligence, that is to say above the angels, appeareth by David, that saith: He ascended above the cherubin, which is as much as to say as the plenitude of science, and flew upon the pens of the wind. And who ascended above unto the heaven substantial, that is, to the equality of God the Father, it appeareth by the gospel of Mark, *Marci ultimo: Et Dominus quidem, Jesus, etc.* Sith that our Lord had spoken to his disciples, he was set in heaven on the right side of God. Whereof saith S. Bernard: To my Lord Jesus Christ it is said singularly, and given of my Lord God the Father, that he sit on the right side of his glory in glory, in essence consubstantial by generation, semblable of majesty and nothing-unlike, and of eternity semblable.

Now may we say that Jesus in his ascension was right high of four manners of height, that is to wit of place, of remuneration, of reward, of knowledge, and of virtuality or strength. Of the first said the apostle ad Ephesios: He that descended hither down, that is he that ascended above all the heavens. Of the second, ad Ephesios secundo: He was made obedient unto death. When S. Austin saith: The humility of clearness is the merit, and the clearness of meekness is the meed or reward. Meekness is the merit of clearness, and clearness is the reward of meekness. Of the third saith David: *Adscendit super cherubim*, He ascended above cherubim, that is above the plenitude of science and of knowledge. Of the fourth it appeareth, for as it is written: He ascended above Seraphim, which is interpreted the strength of God. And we ought to know that of his ascension we have nine fruits profitable. The first is the habitation of the love of God, whereof is said in the gospel, *Johannis xvi.: Nisi enim abiero, etc.* But if I shall go the Holy Ghost shall not come to you; where saith S. Austin: If ye seek me by fleshly love ye may not comprehend the Holy Ghost which is spiritual love. The second is the more greater knowledge of God, whereof saith S. John in the gospel: If ye love me well ye shall have great joy, for I go to my Father, for he is greater than I am. Where saith S. Austin: I shall withdraw this form of humanity in which my Father is more greater

than I, as to that ye may see God. The third point is the merit of the faith, of whom saith S. Leo the Pope in a sermon of the Ascension: Then began the faith more certain to approach, which teacheth us the Son to be equal to the Father and semblable, and as to the body substantial of Jesu Christ, of which he is less than the Father, and whereof he had no need. And this vigour is of great courage, and firm without doubt, for to believe that which is not seen at eye, and to affix the desires that may not be beholden. And S. Austin saith: He ascended as a giant to run in his way, and tarried not, but he ran crying by voice, by words, by deeds, by death, by life, by descending and by ascending; in crying that we should return to him by good heart that we may find him. The fourth is our surety, therefor ascended Jesu Christ into heaven for to be our advocate to God the Father. And we ought to hold us well assured when we have such advocate to God the Father, and this witnesseth us S. John, that saith in his canon: We have advocate to the Father, Jesus Christ which is merciful to us for our sins. And of this surety saith S. Bernard: O man, saith he, we have a sure going or a coming to God the Father, where the Mother is before the Son, to whom she showeth her breast and her paps, and the Son showeth to the Father his side and his wounds. Then we may not be put away where we have so many signs of love and of charity. The fifth is our dignity. A great dignity have we gotten when our nature is lift up unto the right side of the Father, whereof the angels of heaven, considering that, defended for to be worshipped of man, Apocalypsis xix. S. John would have worshipped the angel that spake to him, and the angel defended him in saying: Beware thee that thou do not so, for I am thy brother and thy servant. Whereas the gloss saith, that in the old law he defended not to be worshipped of man, but after the Ascension, when he saw man lift up above him. And of this S. Leo saith in a sermon of the Ascension: This day the nature of our humanity hath been borne above the height of all puissances unto where as God the Father sitteth, as that it should seem more marvellous when it is seen that it is much far from men, so much more show they the reverence and the honour that they have. And hereof the faith mistrusteth not, ne hope slacketh not, ne charity aminisheth not. The sixth is the stedfastness and firmness of our faith, whereof saith S. Paul ad Hebræos sexto: To Jesu Christ we run for refuge, for to keep the hope that hath been delivered to us as an anchor which is firm to the soul and sure, which leadeth to within heaven, where Jesu Christ before us entered. And S. Leo saith thus: The ascension of Jesu Christ is our mounting and lifting up, and where the joy of our head is, there abideth the hope of our body. The seventh is the showing of the way of heaven, whereof saith Micah the prophet: He ascended to show us the way. And S. Austin saith: Thy Saviour hath made the way to thee, arise thou and go thither, for thou hast that thou intendest, be not now slothful. The eighth is the opening of the gate of heaven; for like as Adam opened the gate of hell, in likewise Jesu Christ opened the gate of heaven, as the Church singeth; Lord God Jesu Christ, thou art he that hast overcome the prick of death, that is the devil, and hast opened the realm of heaven to them that believe in thee. The ninth is the preparation of the

new place. Whereof Jesus saith in the Gospel of John: I go for to make ready your place in heaven. And S.Austin saith: Lord, array that thou hast made ready. Thou arrayest us Lord to thee, and thou arrayest thee to us, when thou makest ready the place, to the end that to thee in us, and in thee to us, may be the preparation of the place and the mansion of the everlasting health. Amen.

## **Here beginneth of the Blessed Holy Feast of Pentecost or of the Holy Ghost.**

The Holy Ghost, as witnesseth S. Luke in the story of the Acts of the Apostles, on this day was sent to the apostles in the form and likeness of tongues of fire. And of this sending and coming eight things be to be considered. First, from whom he was sent. Secondly, in how many manners he was sent. Thirdly, in what time he was sent. Fourthly, how oft he was sent to the apostles. Fifthly, in what wise he was sent. Sixthly, into whom he was sent. Seventhly, wherefore he was sent. As to the first, it is to weet that he was sent from the Father, and from the Son he was sent, and he also himself, the Holy Ghost, gave and sent himself. Of the first saith S. John, *Johannis xiv.*: The Holy Ghost which is said *paracletus*, whom God the Father shall send in my name, this is he that shall teach us all. Of the second saith S. John: If I go, saith Jesus, I shall send him to you. Now it is to wit that the sending is compared in three manners to the sender. First, as he that giveth being in his substance, and in this manner the sun giveth his rays or beams. Secondly, as in giving virtue or strength, and so is the dart given by the virtue and strength of him that casteth it. Thirdly, to him that giveth his jurisdiction to another, and thus the messenger is sent from him of whom he hath the commandment. And after these three manners the Holy Ghost may be said to be sent, for it is said: sent of the Father and of the Son as having virtue and authority in his operation, notwithstanding himself giveth and sendeth him. The which thing seemed to be veritable after this that the gospel of John saith, *Johannis decimo sexto*, *Cum autem venerit ille Spiritus veritatis*, etc.: When the spirit of truth shall come, which proceedeth from the Father, he shall bear witness of me that he cometh from me. Now saith S. Leo in a sermon of the Pentecost: The incommutable deity of the Blessed Trinity is without any changing, one in substance, not divided in operation, all one in will, like in omnipotence, equal in glory, and in his mercy. He hath taken to himself the work of our redemption, that the Father be to us merciful, the Son to us profitable, and God the Holy Ghost inflame us. And because that the Holy Ghost is God, therefore he giveth himself. And that this is true, S. Ambrose in the book of the Holy Ghost sayeth thus: The glory of the Divinity is approved by four reasons, or for that he is without sin, or for that he leaveth the sins, or for that he is creator and not creature, or for that he worshipped none but he is worshipped. And in that is showed to us that the Blessed Trinity was all given to us, for the Father hath offered all that he had. As saith S. Austin: He hath sent to us his Son in price of our redemption, and the Holy Ghost in sign of our adoption. Semblably the Son of God hath given himself unto us. For thus saith S. Bernard: He is our pastor, he is our pasture, and he is our redemption, for he gave his soul in price of our redemption, his blood in to drink, his flesh in to meat, and his divinity in to final reward. Semblably the Holy Ghost gave himself all to us; like as the apostle saith: By the Holy Ghost is given the word of sapience to one, to another of science; and thus of

all graces particular is given by the same Holy Ghost. And hereof saith S. Leo the Pope: The Holy Ghost is the inspirer of the faith, giver of Science, teacher of chastity, and cause of all health. As to the second, he is sent in four manners, that is to wit, that the Holy Ghost is sent in two manners, visibly and invisibly. As touching into the hearts pure and chaste he descended visibly, when by some sign visible he is showed. Of the sending invisible saith S. John, *Johannis iii.*: Spiritus ubi vult spirat. The Holy Ghost where he will he inspireth the hearts, but thou knowest not whence he cometh nor whither he will go. And it is no marvel, for as S. Bernard saith of this word invisible: He is not entered by the eyes, for he is not coloured, ne by the ears, for he soundeth not, ne by the nostrils, for he is not meddled with the air, ne he entereth not by the conduit of the mouth, for he may not be swallowed, ne by the feeling or attouching, for he is not maniable, ne may not be handled. Thou demandest then if he hath sought any place natural or human by which thou mightest know that he be come into thee. Know thou, saith S. Bernard, that of the moving of the heart I have understood by his presence; and by the fleeing of vices I have felt the virtue of his puissance; and by the discussion and reprovng of my sins hidden, I am amarvelled of the deepness of sapience and of the amendment of my manners how little and small that they be. I have experience of the bounty of his mansuetude and of the reformation and renovation of the spirit of my heart. I have pierced the thickness and the nobleness of his beauty, and of the regard and consideration of all these things, I am abashed of the multitude of his greatness. The sending visible, when it is in any sign visible, it showeth. And it is to wit that in five signs visible the Holy Ghost is sent and showed. First, in sign of a dove upon Jesu Christ when he was baptized, [Luke iii.](#): The Holy Ghost descended in bodily likeness of a dove upon him. Secondly, in likeness of a fair cloud and clear upon Jesu Christ at his transfiguration, [Matthew xvii.](#): Lo! he yet speaking a bright cloud shadowed them. This was upon the Mount Tabor where Jesu Christ spake with S. Peter, James, and John. And thus as he spake there descended a clear cloud that covered them all, whereas the gloss saith thus: When Jesu Christ was baptized, and also when he was clarified, the mystery of the Trinity was showed. The Holy Ghost was showed at the baptism in likeness of a dove, and in the hill in the likeness of a clear mountain and cloud. Thirdly, he was showed in likeness of a blowing or a blast, as saith S. John, *Johannis vicesimo*: He breathed and blew on them and said: Take ye the Holy Ghost in you; of whom ye forgive the sins, they shall be forgiven, and of whom ye retain the sins, they shall be retained. Fourthly, in likeness of fire. Fifthly, in likeness of tongues. And in these two manners he appeared to us to give us to understand that the properties of the tongue and of fire he putteth in the hearts when he descendeth. The dove hath wailing for her song, she hath no gall, she maketh her house in an hole, or in a wall of stone. And thus the Holy Ghost, them that he replenisheth, he maketh them to wail for their sins. Whereof saith Isaiah the prophet, *Isaiah Iix.*: We all shall roar like bears, and wail like doves, in thinking humbly and bitterly how we have erred against the Scripture.

And this comforteth us the apostle S. Paul, ad Romanos viii.: The Holy Ghost ceaseth not to pray for us in moving us to wailings without number, for our sins which be without number. Secondly, the doves be without gall, and the Holy Ghost maketh them such where he descendeth, for that is his nature. Whereof saith the wise man, Sapientiae xii.: O quam bonus et suavis, etc.: O Lord God, how much good and sweet is this spirit in us. Item, in the same place he is called sweet, benign, and human, of that he maketh us benign and human, that is to wit, sweet in word, benign in heart, and human in work. Thirdly, the doves dwell within the holes of walls of stone, that is to say, in the wounds of Jesu Christ he maketh them dwell. That he fulfilleth whereof it is said in the Cantica Canticorum ii.: Arise thou my spouse, my love and my dove, my spouse and love, that is a devout soul, and come my dove for to nourish small pigeons in the holes of the wall, that is in the wounds of our Lord. Whereof S. Jerome saith: Spiritus oris nostri, etc.—thus as he would say, the Spirit that is of our mouth, that is Jesu Christ, for he is our mouth. And our flesh maketh us say to Christ, In thine umber, that is, in thy passion, in which Jesu Christ was obscure, dark and despised, we shall live by continual memory. Secondly, he was showed in likeness of a cloud. The cloud is lift up from the earth by virtue of the sun, and nourisheth and engendereth rain, and refresheth and cooleth the air and the earth. Thus the Holy Ghost, them that he replenisheth he lifteth from the earth for to despise the earthly things, as saith the prophet Ezechiel: The Holy Ghost hath lift me into the air between heaven and earth, and hath brought me into Jerusalem, in the vision of God. Secondly, he refresheth the earth, that is the hearts, against the dryness of burning of vices. And of this was said to the Virgin Mary Spiritus sanctus superveniet in te, etc.: The Holy Ghost shall come in thee, and the virtue of him that is highest shall shadow thee, and from all ardour of vices shall cool thee. And the Holy Ghost is called water because that water hath the virtue and nature to refresh and cool. Whereof saith S. John the Evangelist: From the Holy Ghost the floods of living water shall run. And that same saith he of the Holy Ghost, which the apostles received, and of them that received him, for the rivers ran through all the world upon them that believed in God. Thirdly, he engendereth rain, the which descendeth by drops. And this is that David saith: The Holy Ghost shall blow and make waters to flow, that is to say by the tears coming from the heart dropping from the eyes. Fourthly, he is showed in likeness of breath, which is a spirit of the heart which is cast out by the mouth, which is light, hot, sweet, and necessary to breathe with. Thus the Holy Ghost is light to be shed into a man, he is most swift of anything that is movable, as the gloss saith upon this word: Factus est repente de cœlo sonus, etc. At the coming of the Holy Ghost he made moving as of thunder, and of wind, vehement and sudden, and fulfilled all the house where the apostles sat, which abode him in great devotion. For the grace of the Holy Ghost wrought not in his operation of space, ne of time, but he had sudden motion. Secondly, he is hot for to enflame the hearts. Whereof Jesu Christ saith: I am come to cast fire in the earth, but this is that burneth and inflameth the hearts. And is

compared to wind which is hot, whereof is said in the Canticles: *Veni auster et perfla hortum meum*. Come wind of the south, and blow in my garden, that is my soul. Thirdly, he is sweet for to make sweet the hearts, and therefore he is named by the name of unction; the sweet unction of him teacheth us which appertaineth to our health. And it is named by name of dew whereof singeth holy Church: *Et sui roris aspersione fecundet*, where she prayeth that the aspersion and springing of the dew make our hearts to grow in virtue, and also by space of time still and calm. After the stroke of the fire, descended a sweet sound of air soft and small, and there was our Lord. Fourthly, it is necessary to breathe in such manner that if it might not issue out of the mouth that he might not breathe, anon the man should die. And thus should we understand of the Holy Ghost, after this that David saith: *Auferes spiritum eorum et deficient et in pulverem*, etc. Lord God as soon as thou shalt take away their spirit they shall fail. And therefore saith he: *Emitte spiritum tuum*, etc. Lord God send thy spirit into them and they shall be created by spiritual life and be renewed, for the Holy Ghost is he that giveth life. Fourthly, he was showed in the likeness of fire. Fifthly, in likeness of tongues. And the cause for which he appeared in these two manners I shall hereafter say. As to the third principal, in which time he was sent, he was on the fiftieth day sent, after Easter, for to give to us knowledge that the Holy Ghost came, and it is the perfection of the law, the remuneration perdurable, and the remission of sins. It appeareth of the perfection of the law, for from the day that the Lamb was sacrificed in that old law, the law was delivered the fiftieth day after that, as the Church saith, in fire. And also in the New Testament, fifty days after Easter, descended the Holy Ghost on the mount of Sion in likeness of fire. Like as the law was given in the highest of the mount of Sinai, so the Holy Ghost in the solier where the supper of Jesu Christ and of his apostles was made. In this appeareth that the Holy Ghost is the perfection of all the law, for in that is the plenitude of dilection. Secondly, the perdurable remuneration is in the Holy Ghost, whereof the gloss saith thus, that the forty days in which our Lord conversed with his disciples signify the holy church, also the fiftieth day on which the Holy Ghost was given, expresseth the penny of the last retribution and reward perdurable. Thirdly, of the Holy Ghost is the remission of sins, as saith the gloss. Therefore it was given in the fiftieth day, because in the fiftieth year was the Jubilee, and all things pardoned, and by the Holy Ghost the sins be pardoned. And it followeth in the gloss: In the jubilee spiritual the prisoners be delivered, the debts be quitted, the exiled be repealed and called home, the heritages be rendered, and the bond men be rendered from their servitude and made free. and the guilty of death be made quit and delivered. Whereof saith S. Paul: The law of the spirit of life in Jesu Christ hath delivered me from the law of sin and of death. After, the debts of sin be left, for charity covereth and quencheth great multitude of sins. The exiled men be called home, and the prophet saith: *Spiritus tuus bonus*, etc. Lord thy good spirit hath brought me into the right land of my country, that is, into heaven. The heritage lost is rendered, whereof saith S. Paul: The Holy Ghost hath given witness to our

Spirit that we be the sons of God. And if we be sons we be heirs, which were servants to sin, we be made free to God, for where the Holy Ghost is, there is franchise and liberty. As touching the fourth, how oft he was sent to the apostles, after that the gloss saith: He was given to them by three times, that is to wit before the passion of Jesu Christ, after the resurrection, and after the Ascension. First to do miracles. Secondly to release the sins, and thirdly to confirm the hearts. First, when he sent them to preach, and to cast fiends out of bodies, and to heal the sick malades, he gave to them the puissance. And these marvels did they by the Holy Ghost, nevertheless it is not consequent that whosoever have the Holy Ghost do miracles. For S. Gregory saith: The miracles maketh not a man holy, but show him holy, nor also every man that doth miracles hath not the Holy Ghost. For evil people avaunt them to have done miracles, saying: Lord, Lord, say they, have not we well prophesied in thy name? Thou hast given to us the spirit of prophecy.

God doth miracles by his angels, by matter amiable that they have, and the fiends by virtues natural, which be in things created naturally, and the enchanter, by help of fiends. The good christian man by justice public, the evil christian man by signs of justice. Secondly, they had the Holy Ghost when he breathed on them saying: Take ye the Holy Ghost in to you, to whom ye loose their sins they shall be loosed, and of whom ye retain, they shall be retained. Nevertheless none save God may forgive sins as to the sin that is in the soul, and which is the obligation to pain perdurable, or as to the offence of God, the which is only forgiven by the infusion of the grace of God, and by the force and virtue of contrition. Nevertheless we say that the priest assoilleth of sins, as for that he is insinued, or showeth that the sinner is assoilled of God. As to that, that the pain that should be perpetual, he changeth into temporal of purgatory, and also for that the pain temporal is due, he releaseth part. Thirdly, the Holy Ghost was given to them on this day, when he confirmed so their hearts that they dreaded no torment by the virtue of the Holy Ghost, which all overcometh. Whereof saith S. Austin: Such is the grace of the Holy Ghost that if he find heaviness in the heart he breaketh it; if he find desire of evil, he destroyeth it; if he find vain dread, he casteth it out. And S. Leo the Pope saith: The Holy Ghost was hoped of the apostles, not for then first he had inhabited in them, but because that the hearts to him sacred and dedicated, he more should visit them, and more abundantly by grace should abide in increasing his gifts not then begun, of which he was not newly showing his operation, for his largess passeth all abundance. As to the fifth, that is to wit, how he was sent. It is to be known that he was sent with great sound in tongues of fire, the which tongues appeared sitting. And the sound was sudden from heaven, vehement and shining. It was sudden for he had no need of space temporal. It was from heaven, for he made them celestial that he replenished. Vehement for he gave dread of love, or for that he took away the sorrow perdurable, which is malediction; or for that that he bare the heart out of carnal love. Also he was replenishing, for he fulfilled all the apostles. As saith S. Luke: Repleti sunt omnes Spiritu Sancto. And it is to



weet that there be three signs of replenishing that were in the apostles. The first is that the place where he is giveth no sound, like a tun of wine that is full. To this purpose speaketh Job: Shall the ox cry and roar when the racke is full? The ox shall not low nor cry when the crib shall be full, like as he would say when the heart is full of grace, him ought not grudge by impatience. This sign had the apostles, for in the tribulation that they had, they resounded not, ne grudged by impatience, but joyously went to the presence of the tyrants, to prison, and to torments. The second sign is that he may receive no more, else he were not full. In this manner he that is all filled demandeth no more. In like wise the saints that have plenitude of grace, may receive none other liquor of earthly delectation; and because they have tasted the sweetness of heaven, they have none appetite to the earthly delectations. Whereof saith S. Austin: Whoso drinketh one drop of delights of paradise, the which one drop is greater than all the sea ocean. Which ought to be understood that all the thirst of this world is in him extinct. And this sign had the apostles which would have none of the goods of this world in proper, but put it all in common. The third sign is for to run over out, as it appeareth by a river which ariseth and runneth over his banks. As Solomon saith: Which filleth as Phison wisdom. This flood, or river Phison, of his nature ariseth and springeth over, and watereth and arroseth the land about him. In like wise the apostles began to spread abroad. For after they had received the Holy Ghost they began to speak divers languages, where the gloss saith, that that was the sign of plenitude, for the vessel full sheddeth over, as it appeareth of S. Peter, for anon as he began to preach he converted three thousand. Secondly, he was sent in tongues of fire. And here be three things to be considered. First, for whom he was sent conjointly in the tongues of fire. Secondly, wherefore he was sent in tongues of fire more than in another element. Thirdly, wherefore he was sent in tongues more than in another member. As to the first, for three reasons he was sent and appeared in tongues of fire, to the end that their words should inflame the hearts. Secondly, that they should preach the fiery law of God. Thirdly, that they should know that the Holy Ghost, which is fire, spake in them, and t by his incomprehensibility. For the third, he is said Holy Ghost having all virtue, for he is invincible, for he hath all strength, seeing all things from far. The third reason is taken as to his manifold effect. And this reason assigneth Rabanus, saying that the fire hath four virtues or natures. It burneth, it purgeth, It chauffeth, it lighteth. In likewise the Holy Ghost burneth the sins, he purgeth the hearts, he casteth away all coldness and dread of the hearts, and he illumineth them that be ignorant. Of the first saith Zachary the prophet: He broileth and burneth the hearts as the fire burneth the silver. Also David saith: Lord I pray thee, burn my reins and my heart, and dry them from all sin. He purgeth also the hearts after that, as saith Isaiah: When our Lord hath washed away the filthes of the daughters of Sion, and hath purged the blood of Jerusalem from the middle of him in the spirit of judgment and in the spirit of burning, then shall they be in safety and surety, and kept against all tempest. And the prophet speaketh of the purgation that shall be made at

the last, when all shall be purged pure and clean that shall go in to heaven. He casteth out also all coldness and pusillanimity of the hearts, whereof the apostle saith: Be ye fervent in spirit, that is of heart, the which thing the Holy Ghost maketh when He espriseth him of his love. And hereof saith S. Gregory: The Holy Ghost appeared in fire for all the hearts which He replenished, and voided the coldness of fire, and inflamed them with desire of the glory perdurable. He illumined also the ignorant, whereof saith the wise man; Lord God who shall know thy science, if thou give not thy sapience and send to us thine Holy Spirit from above, that is he that all enseigneth and teacheth? The fourth reason is taken after the nature of his love. Love is signified by the fire for three causes. The first cause is for the fire is always moving, so is it of the Holy Ghost; for them that he replenisheth he maketh them to be in continual moving of good operation. Whereof saith S. Gregory: The love of God is never idle, as long as it is in the heart of a devout person it fructifieth. And it fructifieth not, it is a sign that it is not there. The second is, for the fire among all the other elements hath but little matter, but strong virtue in operation it hath in his quality. Thus the Holy Ghost, whom he replenisheth, maketh them to have but little love to earthly things, and great to spiritual things, in so much they love not worldly things more worldlily, but spiritually. S. Bernard putteth four manners of love; that is to wit, to love the world fleshly, the spirit fleshly, the flesh spiritually, and the spirit spiritually. The third cause is, for that the fire abasheth and meeketh the things high. He hath tended on high things desperced, to unite them, and them desperced to bring together. And by these three things be understood three virtues of love. For as saith S. Denis in the book of the names divine: The fire hath three virtues, for he inclineth the high things down, he lifteth the things low in height, he ordaineth the things equal to their ordinance. And these three things maketh the Holy Ghost in them that he replenisheth. For he inclineth them by humility, he lifteth them up by desire of high things, and ordaineth them together by unity of manners. Thirdly, he appeared in likeness of a tongue more than in another member, and for three reasons. The tongue is the member that is inflamed of the fire of hell, and is of great difficulty to govern, and profitable when it is well governed. And because that the tongue was inflamed of the fire of hell, she had need that the Holy Ghost should come to inflame it. As saith S. James: It is the fire of the Holy Ghost, and because it is evil and lightly governed, she hath the more need. For after that that saith S. James in his chronicle: All nature of beasts, of birds, and of serpents be mastered and ruled by man, but the tongue may not be mastered. And because it is a member profitable when it is well governed, therefore he had need of the Holy Ghost that should govern it. He appeared also in a tongue, which is much necessary. To preachers he is necessary, for he maketh them to speak fervently without dread, and therefore he was in that likeness. As saith S. Bernard: The Holy Ghost descended upon the disciples in tongues of fire to the end that they should preach and speak the law of the tongues of fire. The Holy Ghost also maketh them to speak and preach hardily and constantly, as S. Luke saith in the

Acts of the Apostles: They were all replenished with the Holy Ghost and began to speak with hardiness the word of God. He maketh them also to speak in many manners for the great and diverse multitude of hearers, and therefore it is said they began to speak with divers tongues in such wise as the Holy Ghost administered to them. He made them also to preach profitably to the edification of the people, whereof saith Isaiah: The Holy Ghost is descended upon me, and hath anointed me with his grace, whereof he hath made my words pleasant and profitable to the health of creatures. Thirdly, the tongues appeared sitting, in signifying that he was necessary to presidents and judges, for he giveth authority for to pardon and to forgive sins, as saith S. John: Take ye the Holy Ghost, by whom ye shall take away the sins of them-that will repent them. He giveth also wisdom for to deem and judge, whereof saith Isaiah: shall put, saith God, my spirit upon them that shall judge and deem truly. He giveth also debonairty and sweetness for to support and mollify the judgment, as it is said, Numeri xi.: I shall give to my people of my spirit that is in thee, for to support the burden of my people. The spirit of Moses was the spirit of benignity and of sweetness that was in him for to judge the people. Moses was most meek and most debonair, and therefore God delivered to him his people for to govern.

The Holy Ghost giveth also adornment of holiness for to inform, as saith the Scripture: The Holy Ghost hath adorned the heavens, that be the hearts wherein he descendeth. And as to the sixth, into whom he was sent, into the apostles that were vessels clean and pure, and disposed to receive the Holy Ghost, And that for seven causes that were in them. First, they were quiet and peaceable in heart, and this signifieth that is sung: Dum complerentur dies pentecostes, etc. The day of the pentecost they were all together in one place still assembled. The day of the pentecost is the day of rest, after that Isaiah saith: Upon whom shall my spirit descend, but upon an humble heart and being still. Secondly, he was heard by dilection. And this is that the Scripture saith: Erant omnes pariter, they were all together, for they were all of one heart and of one will. And thus the spirit of man giveth not life to the members but that they be together; in likewise the Holy Ghost giveth not spiritual life but to the members united spiritually. And as the fire quencheth and goeth out when the brands be taken away, so the Holy Ghost goeth away when the members by discord be divided. And therefore it is sung of the apostles that the Holy Ghost found them all of one accord by love and by charity, and illumined them with clearness shining in them of the divine Deity. Thirdly, they were in a secret place; for they were in the place where Jesu Christ made with them his maundy or supper, whereof is said, [Hosea ii.](#): I shall lead man's soul into a solitary place and shall speak to it in secret. Fourthly, they were in orison and prayer continual, whereof is sung: Orantibus apostolis deum venisse, etc, when they were in prayer then came the Holy Ghost upon them; which prayer is necessary to receive the Holy Ghost. Like as the wise man saith: I have prayed God and the Holy Ghost is come in me. Whereof saith Jesu Christ, [John xiv.](#): I shall pray God my Father, and I shall send to you in my stead

the Holy Ghost that shall comfort you. Fifthly, they were garnished with humility and meekness, and that is, that they were sitting when the Holy Ghost came. And hereof saith David: Lord God, thou art he that sendest the fountains into the valleys, that is the Holy Ghost which is the fountain of grace, which he sendeth into the humble hearts. Sixthly, they were in peace together. In that is to be understood that they were in Jerusalem, which is as much to say as the vision of peace. And that peace is necessary to receive the Holy Ghost, our Lord showed when he came to them after his resurrection saying: Pax vobis, Peace be with you, and after said: Take ye the Holy Ghost. Seventhly, they were lift up in contemplation. And this is to understand that they received the Holy Ghost in an high place, wherof saith the gloss: Who that now desireth the Holy Ghost in his heart, let him put the house of his flesh under his feet by lifting up his heart by contemplation. And as to the seventh, wherefore he was sent; it is to be noted, for seven causes he was sent, that be understood in this authority: Paracletus autem spiritus sanctus: quem mittet pater in nomine meo ille vos docebit omnia. The first cause is for to comfort the sorrowful when is said, Paracletus, which is as much as to say as comforter, as God saith by Isaiah: The spirit of God upon me, and it followeth to the end that I should comfort the weepers of Sion, that be the daughters that saw God. Whereof saith S. Gregory: The Holy Ghost is said comforter to them that he findeth wailing for their sins that they have committed, he maketh ready hope of pardon in lifting their hearts from affliction of sorrow. The second is for to quicken the dead when he saith Spiritus, for the Spirit is he that quickeneth as it is said in Ezechiel: Ye bones that be dry and without life, I shall send in you my Spirit and ye shall live. The third cause is for to sanctify and make clean the sinners in this that he said: Sanctus, as it is said, Spirit because he giveth life. Also he saith Holy, because he sanctifieth and maketh clean, and it is said pure and clean. Therefore saith David: The grace of the Holy Ghost which is a flood pure and cleansing, he gladdeth the city of God, that is holy church, and by this flood our Lord hath sanctified his tabernacle. The fourth cause is, he is sent for to confirm love among them that be in discord and hate, which is noted in this word Pater. He is said Father, because that naturally he loveth us, as saith S. John in the gospel, Johannis xiii.: Jesu Christ saith: My Father loveth you as his sons, and if ye be his sons, then be ye brethren each to other, and between brethren always ought to persevere love and friendship. The fifth cause is for to save the just and true men. In this that he saith: In nomine meo, that is Jesus, that is to say, Saviour, in whose name the Father sent the Holy Ghost to show that he came to save the people. The sixth cause is for to inform the ignorant in this that he saith: Ille vos docebit omnia. The Holy Ghost, when he shall come, he shall teach you all things. As to the seventh, that he is given or sent first in the beginning of the church by prayer, as thus when he came the apostles prayed God and were in prayer, whereof is sung: Orantibus apostolis Deum venisse, the apostles praying, the Holy Ghost came. And [Luke iii.](#), Jesu praying the Holy Ghost descended. Secondly, he came by hearing attentively and devoutly the word of God.

[Acts x.](#): As S. Peter was preaching, the Holy Ghost descended upon them. Thirdly, he came by holy and busy operation, that is by this that is said: *Imponebant manus super eos et accipiebant spiritum sanctum.* The apostles put their hands on them that believed and anon they received the Holy Ghost. And this imposition of the hands signifieth the absolution of the priest; which absolution give us the Holy Ghost. Amen

## **Here followeth the Feast of the Holy Sacrament.**

The great largesse and benefits that God hath distributed to Christian people, give to the said people great dignity, for there is no people, ne never was so great a nation that their gods had approached so nigh them as our Lord God is unto us. The blessed Son of God would make us partners unto his divinity and godhead, and therefore took our nature to the end that making himself man, he would make men as gods. And all that he took of us, he gave all again to us for our salvation. He gave his proper body an offering unto God the Father on the altar of the cross, for our reconciliation, and shed his blood in price and washing our sins, to the end that we might be redeemed from the miserable servitude wherein we were, and that we should be also clean and cleansed of our sins. And also to the end that this excellent benefice abide to us in perpetual memory, he hath unto devout hearts and faithful given his own body in meat, and his precious blood in drink, in likeness of bread and wine. O precious feast and convive and verily full of great wonder, the feast healthful and replenished of all sweetness. What thing may be more precious than the noble convive or feast in which not only the flesh of calves ne of oxen like as was given in the old law for to taste, but the proper body of Jesu which is very God, is presented for to receive and assavour devoutly. What thing might be more full of great admiration than is this Holy Sacrament in which the bread and wine be commixed substantially into the proper body of Jesu. And therefore Jesu Christ there is contained under the species and likeness of bread and wine. He is eaten and received of the good and true christian men but for that he is not departed in pieces ne asundered in his members, but abideth all whole and entire in every each of his parts. For if this holy sacrament were divided or departed in a thousand parts, in every part should remain the proper body of our Lord whole and entire. None other sacrament is not of so much merit, nor so full of health as this sacrament is. For by this be purged the sins, the virtues be increased, and the thoughts be engrassed and fulfilled with the abundance of all good virtues. He is in holy church offered for the living and them that be dead, to the end that he may profit to all that which is for their salvation, of all them that be ordained and instituted to consecrate it. The sweetness of this holy sacrament may none express. By the which sweetness is spiritually tasted and remembered the excellent charity that God showed in his glorious passion, and to the end that it might be the more fervently impressed in the hearts of devout and faithful people, of the great largesse of his charity when he should depart out of this world and go to God his Father and would eat his paschal lamb with his disciples, then he instituted this holy sacrament like a memory perdurable of his passion, as the accomplishment of ancient figures, and of the miracles that were done by him, and also to the end that they that were sorrowful and heavy for his absence, should thereby have some solace singular. This is a thing then right convenient and convenable unto the devotion of devout hearts; to remember solemnly the institution of so healthful and marvellous a

sacrament, to the end that the ineffable manner of the ordinance and thought divine visibly be honoured and worshipped; and that the might and puissance of God be loved and thanked, which in this sacrament worketh so marvellously; and also, of so healthful and of so sweet and gracious benefice be given and rendered to God due thankings and graces. And how well that on the day of the cene or supper in which this noble sacrament was instituted is special memory made of this sacrament, how be it the surplus of the service of the same day appertaineth to the passion of our Lord, in the which passion our mother, holy church, is occupied all that day devoutly. And because this institution of so noble sacrament may be hallowed more solemnly, the Pope Urban iv., by great affection that he had to this holy sacrament, moved of great devotion, he ordained the feast and remembrance of this holy sacrament the first Thursday after the octaves of Pentecost, for to be hallowed of all good christian people, to the end that we who use throughout all the year this holy sacrament to our salvation, may do our devoir to this holy institution specially in the time when the Holy Ghost enseigned and teached the hearts of the disciples to know the mystery of this holy sacrament. For in that time then, the true faithful disciples began to frequent it, it is read in the Acts of the Apostles that they were perseverant in the doctrine of the apostles and in communication of the breaking of the bread in devout orisons after the sending of the Holy Ghost. And to the end that the holy institution of this amorous sacrament should be the more honorably hallowed on the said day, and by the utas or octaves following, in stead of distribution material, that been distributed in cathedral churches, the foresaid Pope Urban hath given of his power and largess apostolic, wages spiritual and pardons special unto all them that shall be personally in clean life at the hours diurnal and nocturnal of this holy solemnity, to the end that every good catholic person should have the more desire to come to one so great a solemnity overall where it shall be hallowed. That is to wit at matins, an hundred days of pardon, at the mass as much, at the first evensong as much, and at the second evensong on the day also an hundred days; at the hours of prime, of tierce, of sixt, of none, and of compline, at every each of these hours forty days. On the other days during the octaves for every day to them that shall be at matins and at mass, at tierce, at sixt, none, evensong and compline, an hundred days of pardon. And all these pardons of the treasure of the church by the misericord divine, he hath given them and instituted to endure perpetually. This sacrament figured our Lord when he sent manna from heaven unto the old fathers in desert, where they were fed with meat celestial, and it is said that the men had eaten bread of angels, but alway, all they that had eaten thereof, they died in desert, but this meat that ye now receive is the living bread which descended from heaven; that administered the substance of the life eternal; and therefore whosoever receive this bread here, worthily he shall never die eternally, for this is the proper body of Jesu Christ.

Now consider here then which is most excellent and most profitable, the bread of the angels or the proper body of Jesu Christ, which is life perdurable. The manna aforesaid came

from heaven, this precious flesh is above the heaven; this manna is celestial; this flesh here is God the creator of heavens. The manna was kept unto the morn and was corrupt; this bread may feel no corruption. To them in desert, abovesaid, sprang water out of a stone, to us is sprung the blood of the amorous Jesu Christ. The water refresheth them for an hour, but the precious blood of Jesu Christ washeth us perpetually. The Jews drank and alway were athirst, but thou christian man, when thou hast drunk of this beverage here, thou mayst never after have thirst. That other was given to them in a shadow and umber but this was given in truth. Now ye shall understand this that was in the shadow, they drank of the water that issued out of the stone, this stone was Jesu Christ and yet they pleased not alway in their works to God, and therefore died they in desert. All those things there were done in figure, for to give knowledge of things more great and more notable. It is much greater thing of the light than of the shadow; semblably of verity than it is of figure; and also much greater of the body of our creator and maker, than it is of the manna that came from heaven. Thou shalt demand peradventure: how thou affirmest and assurest me that I receive the body of Jesu Christ when I see another thing. We have many examples by the which we may well prove that it which thou receivest is not that thing that nature hath formed, but it is well that that the benediction hath consecrated. The benediction hath greater might than nature, for by benediction oftentimes nature hath been changed. Moses that held a rod in his hand, when he cast it to the earth it became a serpent; anon he took it up and it turned into the nature of a rod. Thou seest then how by the grace of the prophet the nature hath been changed twice, of the serpent and of the rod. The rivers of Egypt ran some time their course natural, but suddenly by the veins of the fountains blood began to issue, and ran so long that the people wist not for to drink. After, at the prayer of the prophet the river of blood ceased, and came again to his nature of water as it was before. The people of the Hebrews was on a time all environed and enclosed of the Egyptians, between the sea and them Moses lift up his rod, and then the water departed, and assembled unto the likeness of a wall, and there appeared to them a way for to go on foot, and the flood of Jordan, in his proper place, against his nature returned against the hill. The old fathers that were in desert, also on a time had great thirst; Moses took his rod and smote a stone, out of the which issued a great abundance of water. Is not the grace of benediction great which hath wrought above nature, when the stone giveth water which he may not by nature? Marah, which was a river right bitter, in such wise that the people that had great thirst might not drink it; Moses put a staff in the water, and suddenly by the grace of benediction which there wrought, it lost his bitterness and became sweet. Semblably in the time of Elisha the prophet, one of the sons of the prophets let fall the iron of his axe in the water, the which iron, after his nature, sank down to the bottom of the water. Then he came to Elisha praying him for his axe. Elisha put his bourdon in the water, and anon the iron began to swim about the water, which is a thing above nature, for the weight of the iron is heavier than the liquor of the water. By all



these things, and by the blessing of prophets, we see clearly how grace or benediction hath thus wrought above nature, and then, sith that benediction human, diverse times hath thus converted things against nature, what shall we say of the consecration divine where the words of God work? For this holy sacrament here that thou receivest is consecrate of the words of Jesu Christ. Then if the word of Elijah was of so great effect that it made fire to descend from heaven, of much more value and effect is the word of Jesu Christ for to turn the likeness of elements. Ye have read of the work of the world; as God said and commanded so was it made; he commanded and it was made. And the word that made all things of nought, may not the same change the things that have been made into other species and likeness? It is not less to him to create things than to change things. We show also the mystery of the incarnation of our maker Jesu Christ. Was not that above nature that Jesu Christ was born of the Virgin Mary? If thou demand of the ordinance of nature, thou knowest that the woman hath a custom to conceive by the seed of man; but the Virgin Mary engendered and conceived above the ordinance of nature, and alway remained a virgin. And this holy sacrament that we now consecrate, is the proper body of Jesu Christ that was born of the Virgin. Wherefore then seekest thou of the ordinance of the precious nature of Jesu Christ, when he is above all nature? He that was born of the Virgin is the proper flesh of Jesu Christ, the which was crucified and buried. And verily this proper flesh is in this sacrament. Our Saviour Jesu Christ saith: Lo! this is my proper body. Before the benediction of the celestial words it is another species, but after the consecration it is the proper body of our Lord. For as soon as the consecration is preferred and said, the substance of the bread is converted into the blessed body of Jesu Christ, and in like wise of the wine and water in the chalice; after the words of consecration said, is the very body of our Lord also whole in flesh and blood. All the remnant that is said in the mass be praisings and laudings to our Lord, and also prayers for the church, for the kings, and for the people. But when this holy sacrament is consecrate the priest useth not his own words, but he speaketh the proper words of Jesu Christ and so consecrateth the sacrament. The which word of Jesu Christ is it by which all thing was made, the heaven, the earth, and the sea; then mayst thou see what a worker is the word of Jesu Christ.

And sith that so much might and power is in the word of Jesu Christ, that it which never had been began to be, then by much more reason may he make that that is, to be converted into other substance. And thus that which was bread before the consecration, is the proper body of Jesu Christ after the consecration. And thus hath our blessed Lord left to us his blessed body for to be honoured and worshipped here in earth. And by reason, methinketh, he might do no less, considering our unstableness, and how prone the people have been to worship false gods and idols; and how oft his own chosen people the Jews departed from his laws and took to them false gods, notwithstanding the great miracles and marvellous that he did and showed for them, than to leave his own proper body here among

us daily, to be remembered in eschewing of all idolatry for the salvation of our souls, whom we beseech that we may receive unto our perpetual salvation. Amen.

## **The Dedication of the Temple of the Church.**

The dedication of the church is solemnly hallowed among the other feasts of the church, and because that it is double church or temple, that is to wit, material and spiritual. And therefore it is to be seen shortly of the dedication of this double temple. As to the dedication of the temple material. three things be to be considered. First, wherefore it is hallowed or dedicate. Secondly, how it is hallowed. Thirdly, by whom it is hallowed. And because that two things be in the church that be hallowed, that is the altar and the temple, therefore it is first to be seen how the altar is hallowed. The altar is first hallowed for three things. First, to make sacrifice to God, as it is said, [Genesis viii.](#): Noah edified first an altar to our Lord, and took of all the birds and of all the beasts of the the thought, and the song of the voice to the preaching of the word of God: but in this, what profiteth the sweetness of the voice without the sweetness of the heart? She breaketh the voice, but the will keepeth the concordance of the voice, and of good manners, so that by ensample he accord him to his neighbour, and by his good will he accord him to God, and by obedience to his master; and this is the treble manner of music, which is reported to the treble difference of the office of the church. For the office of the church is made in psalms, in lessons, and in song. The first manner of music is made by touching of fingers, as in the psaltery and semblable instruments: the second is the song as of the voice; and that appertaineth to the lessons. And thereof saith the Psalmist Sing ye to him in deporting your voice. The third, that is by blowing, appertaineth to the song of a trumpet and hereof saith David: Praise ye him in the sound of the trumpet.

The temple or the church is hallowed for five reasons. The first is, because that the devil and all his power be put out, whereof S. Gregory recounteth in his dialogue, that as a church of the heretic Ariens was yielded to good christian men, and they hallowed it, and had brought in relics of SS. Fabian and Sebastian, and of S. Agatha, all the people were there assembled, and they heard suddenly a hog cry, and run hither and thither among their feet, seeking the doors of the church, and he might not be seen of no man, whereof the people had great marvel. But our Lord showed to them that it was the foul spirit that dwelled tofore in that place: and that night was a great noise upon the covering of the church, like as they had run upon it, and the second night yet a greater noise, and the third night was so fearful and so horrible a great noise, as that the church should have been thrown down unto the fundament, and then the wicked spirits departed and came no more there. The hideous sound signified that for certain the fiend issued by constraint the which he had long holden. Secondly, it is hallowed because that they that flee to the church should be safe; whereof some churches, after the dedication, be privileged of princes, that they that be culpable and flee to the church that they may be safe. Whereof the canon saith: The church defendeth the culpables from blood that they ne loose life ne member. And therefore Joab fled to the

tabernacle and took the altar. Thirdly, it is hallowed because that the orisons be enhanced there. And it is signified in the book of Kings, the viii. chapter, when the temple was dedicated, Solomon said: Whosoever shall pray in this place thou shalt hear him, Lord in heaven, and when thou hast heard him thou shalt be to him debonair. And we worship God in the churches towards the east for three reasons, after that Damascene saith in the fourth book, the fifth chapter. First, because that we show that we require our peace. Secondly, that we behold Jesu Christ crucified. Thirdly, that we show that we abide him a judge to come. And also he saith: God planted paradise in the house of the east from the which he exiled man because he brake his commandments; and made him to dwell tofore paradise toward the occident, ere he went any other part, and therefore we look now in the church toward the orient. And our Lord crucified beheld toward the occident, and thus look we worshipping him toward the orient. He was borne on high, and so worship him the apostles, and so shall he come as they saw him going to heaven. And so worship we him towards the orient, in abiding till he come. Fourthly, the church is hallowed because that there louings and prayings be given to God, and this is done at the seven times or hours canonical at matins, at prime, at tierce, and so at the others. And howbeit that God is to be praised in all the hours of the day, but because our infirmity sufficeth not thereto, it is ordained that at these hours we praise God specially, because that these hours in some things be more privileged than the others; for at midnight when matins be sung Jesu Christ was born, and also was taken and despised of the Jews; and at the same hour he depoiled hell. Taking midnight largely, that is to say afore day, he arose from death to life, and he appeared at the hour of prime, and it is said that he shall come into the doom at midnight. Whereof S. Jerome saith: I ween that those things that the apostles have said shall be before day. For the day of the vigil of Easter, before midnight it behoveth not to leave matins, for the people abide the coming of Jesu Christ. And when this time shall come, men ought to have surety that all men make feast that day. And we sing at that hour praisings because that we give him thankings for his nativity, for his taking, and of the deliverance of the holy apostles, so that we may busily abide his coming. And the lauds be adjousted to the matins because that the morrowtide he drowned the Egyptians in the sea, and created the world and arose. And at this hour let us give thankings to God that we be not drowned in the sea of this world with the Egyptians, and that we render louings to God for our creation and for his resurrection. At the hour of prime Jesu Christ came into the temple and the people assembled there to him, as Luke saith, the xxi. chapter. He was at that hour presented to Pilate, and at this hour, after he was risen, he appeared first to the women. And this is the first hour of the day, and therefore let us render our thankings to God and praising, because that we may follow Jesu Christ, that we may yield to him the first fruit of all our works. At the hour of tierce Jesu Christ was crucified in the tongues of the Jews, and was bound to a stake and beaten tofore Pilate. And as it is said, the stake or pillar that he was bound to, showeth yet his blood. And this same

hour was the Holy Ghost sent to the apostles. In the sixth hour he was nailed to the cross, and darkneses were throughout all the world, so that the sun bewept the death of his Lord, and covered him with black in such wise that he gave no light to them that crucified his Lord. And at this hour was he at dinner the day of his Ascension with his disciples. At the hour of nones Jesu Christ gave up his spirit, and the knight pierced his side, and the company of the apostles had a custom for to assemble then for to pray, and Jesu Christ ascended that hour into heaven. And for these honours praise we our Lord at all hours. At evensong time Jesu Christ made the sacrament of his body and of his blood together; he washed the feet of his apostles and disciples; he was taken down off the cross and borne to the sepulchre; he manifested and showed himself unto his disciples in habit of a pilgrim, and for these things the church giveth thanks to God at this hour. At compline Jesu Christ sweat water and blood, his monument was delivered to be kept and there he rested. And when he was risen, he showed himself and declared peace to his apostles. And of these things give we louings and thanks to God. And hereof saith S. Bernard how we ought to render and give thankings to God: My brethren, saith he, when ye sacrifice to God with praisings and thankings, join your mind to your words, and thy talent to thy wit, and gladness to thy talent, and demurety to thy gladness, and humility to thy demurety, and to humility free will.

Fifthly, the church is hallowed for to administer there the sacraments of the church. Like as on the table of God, in which the sacraments be communicated and administered; and some sacraments be administered and given to them that enter, as baptism, and some be given to them that issue out as is the last unction or annealing. And some be given to the abiders and dwellers as is order. And some fight and fall, to them is given penance. Some other contrarien, and to them is given hardiness of courage for to enforce them, and that is by confirmation. And to other is given meat for to sustain them, and this is for to receive the sacred body of Jesu Christ. And sometime is taken away the letting, that they fall not into sin, and that is by conjunction of marriage. Secondly, it is to wit how she is hallowed. And it ought first to be known of the altar, and after of the church. And many things appertain to the hallowing of the altar. And first be made on the four corners of the altar four crosses of holy water, and environed about seven times, and seven times arrosed and besprent with the holy water stick or sprinkler. After, the incense is burnt on the altar, and after, it is anointed with chrisem and then it is covered with black cloth, and this representeth them that go to the altar. For they ought first to have charity in four manners, that is, they love God, and themselves, their friends and their enemies. And this signifieth the four crosses on the four corners of the altar. And of these four corners is said in Genesis the xxviii. chapter: Thou shalt stretch to the orient, to the occident, to the north and to the south. Or by the four crosses that be made in the four corners be signified that Jesu Christ saved by the cross the four parts of the world, or for this, that they signify that we ought to bear the cross of Jesu Christ in four manners, that is, in the heart by thought; in the mouth by con-

fession; in the body by mortification; and in the visage by continual impression. Secondly, to have care and owe to watch: and this signifieth the environing or going about the altar. For they sing then: The waits of the city have found me. For they ought have care and watch upon them that be to them committed. And for this cause putteth Gilbert the negligence of prelates among the things disordinate. These be foul things and much perilous, that is to wit, a blind archer, a halting messenger, a prelate negligent, a doctor not conning, and a dumb crier, this be a perilous fellowship.

Or by the seven goings about of the altar be signified seven considerations that we ought to have unto the seven virtues of the humility of Jesu Christ, and to go oft about them. The first virtue is that he that was rich be made poor. The second, that he was put in the rack or in the crib. The third, that he was subject to his parents. The fourth, that he inclined his head under the power of his servant. The fifth, that he sustained the disciple, thief and traitor. The sixth, that before a felonous judge he held his peace and spake not. The seventh, that he prayed piteously for them that crucified him.

Thirdly, they ought to have mind of the passion of Jesu Christ, and that is signified by the sprinkling and casting of the water, which signified seven effusions of the blood of Jesu Christ. The first, was in the circumcision. The second, was in the orison. The third, when he was beaten at the pillar. The fourth, when he was crowned with thorns. The fifth, in piercing his hands. The sixth, in nailing his feet, and the seventh, in opening of his side. And these arrosements or sprinkling of blood were made with the sprinkle of humility, and of charity without estimation. And the altar is environed seven times for to signify that the seven gifts of the Holy Ghost be given in the baptism; or by the seven goings about be signified the seven comings of Jesu Christ. The first, was from heaven into the belly of his mother. The second, from the belly into the crib. The third, from the crib into the world. The fourth, from the world unto the gallows of the cross. The fifth, from the cross unto the sepulchre. The sixth, from the sepulchre to hell. The seventh, from hell when he arose and ascended unto heaven.

Fourthly, they should have ardent prayer, amorous and devout, and this is signified by the incense which is burnt upon the altar, and then it hath virtue to ascend by the lightness of the fume, and to comfort by his quality, and to conjoin by the gum, and to confirm by that it is aromatous or well smelling. And all in like wise is the orison or prayer which ascendeth to the mind of God; it comforteth the soul as to the sin past in asking medicine; it estraineth as to that which is to come for to beware thereof; it confirmeth as to that is present in getting defence and keeping. Or it may be said that devout orison is signified by the incense, that it appertaineth that it ascend to God. And hereof saith Ecclesiasticus: Orison of humility giveth to God sweet savour when it issueth out of a heart inflamed. And the apostle saith much incense is given to him.

Fifthly, they ought to have resplendor or brightness of conscience and the odour of good renown. And this is signified by the chrisem or cream; they ought to have a pure conscience so that they might say with the apostle: Our glory is the witness of our conscience and also is good renown. Whereof the apostle to Timothy: It behoveth that he have good witness of them that be without; and Chrysostom saith that the clerks ought not to have no filth, ne in word, ne in deed, ne in thought, ne in opinion, for they be the virtue and beauty of the church, and if they be evil they make foul all the church.

Sixthly, they ought to have cleanness of good work; which is signified by the white clothes and clean of which the altar is covered. The usage of coverture and of vestments were found for to cover, for to chauffe, and keep warm, and for to array ordinally. And the good works cover the nakedness of the soul, whereof the apostle saith: Clothe thee with white vesture that the confusion of thy nakedness appear not. They array the soul with honesty, whereof the apostle saith to the Romans: Clothe you with vestments of light, they enchauffe and inflame us in charity. Where of it is said: Be not thy vestments hot, for it availeth little to him that goeth to the altar if he have sovereign dignity and a life defamed. It should be an horrible thing to see him in a high seat and a low life; sovereign degree and low estate; a sad visage and light in works; full of words and nothing of deed; noble of authority and fleeing courage.

Secondly, it ought to be seen how the church is sacred and hallowed. And to that appertain many things, for the bishop goeth all about three times, and at every time that he cometh to the gate or door he knocketh with his cross, saying: Princes open your gates. And the church is washed within and without with holy water, and a cross of ashes is made on the pavement, and of sand a travers, the angle from the orient unto that which is against the occident. And the A B C is written within of letters of Greek and of Latin. Crosses be made on the walls of the church, and they be anointed with cream. And it is to wit that the three first goings about signify three goings about that Jesu Christ made for the hallowing of his church. The first was when he came from heaven into the world. The second was when he descended from the world into hell. The third was when he came again from hell and ascended into heaven. Or the three goings about show that the church is hallowed in the honour of the Trinity, or for to signify the three estates of them that be to be saved of the church, that be virgins, continent, and married folk; which be signified in the disposition of the church material. Like as Hugo de Sancto Victore showeth, for he saith: That the sanctuary signifieth the order of virgins, the choir or quire signifieth the continent, and the body signifieth the order of them that be married. For the sanctuary is straiter than the choir or quire, and the quire straiter than the body, for the order of virgins is more worthy than the continents, and the order of the continents is more worthy than they that be married. The second knocking at the door signifieth the treble right that Jesu Christ hath in the church, wherefore it ought to be opened to him. For it is his by creation, and sweet by redemption

and by promise of glorifying. And of this threefold right saith Anselm: Certainly, Lord, for so much as thou hast made me, I owe myself all to thee; because thou redeemest me, I owe myself all to thee; because thou hast promised to me so great things, I owe myself unto thy love; and because thou art greater than I, for whom thou gavest thyself, and to whom thou promiseth thyself, I owe to thee more than myself. And this that the bishop crieth thrice: Open your gates, etc., signifieth the treble power that he hash, in heaven. in the world, and in hell. And this that the church is thrice washed within and without signifieth three causes. The first is for to put out the devil, and therefore is said in the blessing of the water, that it be blessed to chase away all the power of the enemy, the fiend with his angels cursed and shrewd. And thou oughtest to know that this holy water is made of four things, that is, of water, of salt, of wine, and of ashes, which things put out the devil and chaseth him away. By the water is signified the effusion of tears; by the wine is signified spiritual gladness; and by the salt is showed mure discretion, and by the ashes is profound humility. Secondly, it is dedicate for to make herself clean from all earthly things which were corrupt by sin, and therefore because it should be clean from all ordure it is washed with holy water, so that it be clean and pure. And this was signified in the old law, that all should be cleansed by water. Thirdly, it is hallowed for to take away all malediction, for the earth at the beginning was cursed with his fruit because man was deceived by fruit, and the water was not cursed. And therefore it is said that our Lord ate fish, but it is not found that ever he ate any flesh by name save the paschal lamb, and that was in ensample for to accomplish the commandment of the law. And because that all malediction and cursings should be taken away, is the church washed with holy water. Fourthly, the A B C is written in the pavement in Latin and in Greek, and this signifieth the communion of that one and of that other people. Or it signifieth that one and that other testament, or the articles of our faith. For the scripture of the letters, Greek and Latin, that were made on the table of the cross, representeth the assemble of the faith made by Jesu Christ on the cross and therefore is this cross laid and made transverse from the angle of the orient unto the angle of the occident, for to signify that it that was first on the right side was made the left side, and that which was at the head was made at the end, and thus to the contrary. And it representeth the scripture of that one and that other testament which was accomplished by Jesu Christ on the cross, for he said when he died: All is accomplished. And the cross is made transverse because that the one was changed into that other, for all the law is in a roll. Thirdly, the crosses be painted in the church, and that is for three causes. The first is to fear the devils, for when they see the sign of the cross there, by which they have been put out, they be afeard and dare not enter, for they doubt and dread much the sign of the cross. And hereof saith Chrysostom: In what place they see the sign of the cross they shall flee, for they dread the staff of which they have been hurt. Thirdly, it representeth the articles of the faith. For the pavement of the church is the fundament of our faith, the letters that be within written be articles of our faith, by the which the rude



people and new be introduced, and they of the one and other people which ought repute them for ashes and for powder, after this that Abraham saith in Genesis: I shall speake to my Lord as I were ashes and powder. Secondly, for to show the sign of the victory of Jesu Christ, for these crosses be signs and banners of Jesu Christ and of his victory, and therefore be there painted the crosses for to show that the place is divine, subject to God. And also it is of custom to emperors and to other princes, that when a town or city is taken or yielded, for to set up within the banners and the ensigns of the lords, to signify that it is subject to them. Thirdly, for to represent the apostles it is used for to set up twelve lights before the cross, for to represent the twelve apostles, which by the faith of God crucified they illumined all the world, and anointed with cream in baptism, for oil signifieth cleanness of conscience, and balm signifieth the odour of good life. And it is to know that the church or the temple was, as it is said, assailed by three persons, by Jeroboam, by Nebuchadnezzar, and by Antiochus. For as it is read in the book of Kings: Jeroboam did do make two calves gilt and did do set that one in Judæa, and that other in Bethel, which is said the house of God. And thus did he by covetousness, and therefore it is signified that the covetousness of clerks maketh much foul the house of God, the which avarice reigneth much in them, whereof S. Jerome saith, that from the least unto the greatest they follow all avarice. And S. Bernard saith the same: Who wilt thou give me of these provosts that entend not more to empty the purse of his subjects than to take away from them their sins? The calves be their nephews and their sons, which they set in Bethel, the house of God. And the church is assailed by Jeroboam after this that it is said: The Church is assailed when it is edified and builded of the avarice of the usurers and thieves.

Whereof is read that an usurer had founded a church, and then he prayed the bishop for to dedicate and hallow it. And as the bishop and his clerks made the office of the dedication he saw the devil which was in a chair by the altar in the habit of a bishop, and he said to the bishop, Why hallowest thou my church? Cease ye, for the right thereof appertaineth to me, because it is made of usury and of ravin. And then the bishop and his clerks were sore afraid and fled, and anon the devil destroyed the church with great storm and great noise. Nebuzar-adan as is read in the xxv. chapter of the book of Kings that he burnt the house of God for he was prince of the cooks, and signifieth them that serve to gluttony and to luxury, and make of their belly their god. And after this that the apostle saith, that their belly is their god. And Hugh of S. Victore showeth how their belly is their god, and saith: Men were wont to make temples to the gods, and dress altars, ordain ministers for to serve them, to sacrifice beasts and to burn incense. But now the belly and the kitchen is the temple, the table is the altar, the cooks be ministers, the beasts sacrificed be the flesh sodden and roasted, the incense is the odour of the savour. The king Antiochus was the most proud man and the most covetous, and assailed the church of God, as it is read in the Maccabees. And by him be signified pride and covetise, which covet not to profit but to serve themselves,

and they defoul much the church of God. Of which covetousness and pride S. Bernard saith: They go worshipfully of the goods of our Lord, and yet they give him no worship, they go every day as goliards in habit shining, and royal apparel, they bear gold on their bridles, on their saddles and on their spurs; their harness shines more than the altars. And thus as the house of God was dishonoured by these three, right so was it dedicated by other three. And Moses made the first dedication, and Solomon the second, and the third Judas Maccabeus. By the which is signified that we ought to have in the dedication of the church the humility that was in Moses, the wisdom and discretion that was in Solomon, and the very confession of faith that was in Judas Maccabeus. And after it appertaineth to see of the dedication of the temple spiritual, which temple we be, that is to wit, the assembly of good christian men.

And this temple is made of living stones, as S. Peter saith: Let us edify whilst the stones be quick, it is said of stones polished; whereof is sung: the jointures been made of polished stones; it is made of square stones four cornered, that is to say of spiritual stones that have four squares, that is to wit, faith, hope, charity and good works, which be all equal as S. Gregory saith: As long as thou believest thou hast hope, and lovest as much as thou believest, and hopest and lovest to work in them.

In this temple the altar is the heart, and upon this altar three things ought to be offered to God. The first thing is the fire of love perdurable, like as the apostle saith, the fire of dilection shall be perdurable and shall never fail at the altar of the heart. The second thing is the incense of orison and prayer well smelling, as it is said in Paralipomenon, Aaron and Phineas, burnt incense upon the altar of sacrifices, that is to say where were burnt the things precious and well smelling. The third thing is sacrifice of righteousness, and this is the offering of penance in sacrifice of perfect love, and in calves of mortifying of the flesh, and hereof saith David: Thou shalt accept the sacrifice of righteousness, the oblations and holocausts. This temple spiritual that we be, is of God in the manner as the temple material. For first the sovereign bishop when he findeth the door of the heart shut, he goeth about three times, when he bringeth to our mind the sin of the mouth, of the heart. and of the work. And of this treble going about saith he, as to the first I have gone about the city, that is to wit of the heart. And the second saith Isaiah: Take thy harp, and as to the third: The common woman is forgotten. Secondly, he smiteth three times the door of the heart, which is closed, to the end that it should be opened to him. And he smiteth by the stroke of benefice, of counsel and of playing. Of this treble stroke it is said in the Proverbs: I have stretched out my hand, etc. As to the evil and as to the benefits given he saith: Thou despisest all my counsel, and as to counsel inspired, thou despisest my counsellors, and to the blaming, that is for the plaies to thee given. Or this treble going about is done when he moveth us to reasonable knowledge of sins, and to sorrow for them, to avenge and blame ourselves for sin. Thirdly, he arroseth or watereth the temple spiritual three times with water, and so oft it ought to be watered or besprinkled. And this watering signifieth three manners of shedding of tears.

For as S. Gregory saith: The thought of an holy man should be confused in sorrow, in considering where he was, where he shall be, and where he is. Or he was said in sin; or he shall be in judgment; or he is in maleurte; and there is where is no joy. When he sheddeth then his tears of the heart, considering that he was in sin, and shall be in judgment for to give a reckoning for sin, then is this temple watered once of water; and when he is contrite to weep for his unhappiness and maleurte where he is, the temple is watered the second time. And when he weepeth for the joy where he is not, he arroseth or watereth the temple the third time. And thou oughtest to know that wine, salt, and ashes be meddled with this water. For with the other sacraments we ought to have wine of spiritual gladness, salt of ripe wisdom, and ashes of deep humility. Or by wine with water is understood the humility of Jesu Christ, that he had in taking flesh human. The wine with water is the word human; and by the salt is understood the holiness of his life which is savour to all of his religion. By the ashes is understood his passion. And of these three things we ought to water our heart, the which be, the blessing of his incarnation by which we be called to humility, the ensample of his conversation by the which we be conformed to holiness, and the mystery of his passion by the which we be moved to charity. Fourthly, in this temple of the heart spiritual is written the A B C, or the scripture spiritual. And this scripture is treble, that is to wit the evils of things, the witnesses of divine benefits, and the accusation of his proper trespasses. And of these three things saith the apostle to the Romans: The people that have law do naturally the things that be of the law. They that have no law make law to themselves. They that show the work of the law written in their heart, that is the first, the witness of their conscience is the second, and he that thinketh to accuse himself is the third. Fifthly, the cross ought to be painted in this church, that is to understand that it ought to have the sharpnesses of penance. And these sharpnesses ought to be anointed and have light of the fire, for they be not only to be suffered in patience, but with good will and by charity. And hereof saith S. Bernard: He that is threatened and menaced with the dread of Jesu Christ he beareth the cross in patience; he that profiteth in hope beareth it gladly and with good will, but he that is perfect in charity embraceth it ardently, and much people see our crosses that see not our anointings. And he that shall have all these things in him shall be the temple of God to his honour, and shall be plainly worthy that God inhabit and dwell in him by grace, so that he may dwell in God by glory, the which he give us that liveth and reigneth God in heaven, world without end. Amen.

## **Here follow the stories of the Bible.**

### **The Life of Adam**

The Sunday of Septuagesima beginneth the story of the Bible, in which is read the legend and story of Adam which followeth.

In the beginning God made and created heaven and earth. The earth was idle and void and covered with darkness. And the spirit of God was borne on the waters, and God said: Be made light, and anon light was made. And God saw that light was good, and divided the light from darkness, and called the light day and darkness night.

And thus was made light with heaven and earth first, and even and morning was made one day. The second day he made the firmament, and divided the waters that were under the firmament from them that were above, and called the firmament heaven. The third day were made on the earth herbs and fruits in their kind. The fourth day God made the sun and moon and stars, etc. The fifth day he made the fishes in the water and birds in the air. The sixth day God made the beasts on the earth, every one in his kind and gender. And God saw that all these works were good and said: *Faciamus hominem*, etc. Make we man unto our similitude and image. Here spake the Father to the Son and Holy Ghost, or else as it were the common voice of three persons, when it was said make we, and to our, in plural number. Man was made to the image of God in his soul. Here it is to be noted that he made not only the soul with the body, but he made both body and soul. As to the body he made male and female. God gave to man the lordship and power upon living beasts. When God had made man it is not written: *Et vidit quod esset bonum, quia in proximo sciebat eum lapsurum*. For yet he was not perfect till the woman was made, and therefore it is read: It is not good the man to be alone. Thus in six days was heaven and earth made and all the orna-tion of them. And then he made the seventh day on which he rested, not for that he was weary, but ceased his operation, and showed the seventh day which he blessed. Thus he shortly showed the generations of heaven and earth, for here be determined the works of the six days and the seventh day he sanctified and made holy. God had planted in the begin-ning Paradise a place of desire and delices. And man was made in the field of Damascus; he was made of the slime of the earth. Paradise was made the third day of creation, and was beset with herbs, plants and trees, and is a place of most mirth and joy. In the midst whereof be set two trees, that is the tree of life, and that other the tree of knowing good and evil. And there is a well, which casteth out water for to water the trees and herbs of Paradise. This well is the mother of all waters, which well is divided into four parts. One part is called Phison. This goeth about Inde. The second is called Gijon, otherwise Nilus, and that runneth about Ethiopia, the other two be called Tigris and Euphrates. Tigris runneth towards Assyria,

and Euphrates is called fruitful, which runneth in Chaldea. These four floods come and spring out of the same well, and depart, and yet in some place some of them meet again.

Then God took man from the place of his creation and brought him into Paradise, for to work there, not to labour needily, but in delighting and recreating him, and that he should keep Paradise. For like as Paradise should refresh him, so should he labour to serve God, and there God gave him a commandment. Every commandment standeth in two things, in doing or forbidding. In doing he commanded him to eat of all the trees of Paradise, in forbidding he commanded that he should not eat of the tree of the knowledge of good and evil. This commandment was given to the man, and by the man it went to the woman. For when the woman was made it was commanded to them both, and hereto he set a pain, saying: Whatsoever day thou eatest thereof thou shalt die by death.

God said: It is not good a man to be alone, make we to him an helper like to himself for to bring forth children. Adam supposed that some helper to him had been among the beasts which had been like to him. Therefore God brought to Adam all living beasts of the earth and air, in which he understood them of the water also, which with one commandment all came tofore him. They were brought for two causes, one was because man should give to each of them a name, by which they should know that he should dominate over them, and the second cause was because Adam should know that there was none of them like to him. And he named them in the Hebrew tongue, which was only the language and none other at the beginning. And so none being found like unto him, God sent in Adam a lust to sleep, which was no dream, but as is supposed in an extasy or in a trance; in which was showed to him the celestial court. Wherefore when he awoke he prophesied of the conjunction of Christ to his church, and of the flood that was to come, and of the doom and destruction of the world by fire he knew, which afterward he told to his children.

Whiles that Adam slept, God took one of his ribs, both flesh and bone, and made that a woman, and set her tofore Adam. Which then said: This is now a bone of my bones and flesh of my flesh; and Adam gave her a name like as her lord, and said she should be called virago, which is as much as to say as made of a man, and is a name taken of a man. And anon, the name giving, he prophesied, saying: Because she is taken of the side of a man, therefore a man shall forsake and leave father and mother and abide and be adherent unto his wife, and they shall be two in one flesh; and though they be two persons, yet in matrimony and wedlock they be but one flesh, and in other things twain. For why, neither of them had power of his own flesh. They were both naked and were not ashamed, they felt nothing of the moving of their flesh, ne to refrain them as we now do, for they stood both in the state of innocence. Then the serpent which was hotter than any beast of the earth and naturally deceivable, for he was full of the devil Lucifer, which was deject and cast out of heaven, had great envy to man that was bodily in Paradise, and knew well, if he might make him to trespass and break God's commandments, that he should be cast out also. Yet he was afeard

to be taken or espied of the man, he went to the woman, not so prudent and more prone to slide and bow. And in the form of the serpent, for then the serpent was erect as a man. Bede saith that he chose a serpent having a maiden's cheer, for like oft apply to like, and spake by the tongue of the serpent to Eve, and said: Why commanded you God that ye should not eat of all the trees of Paradise? This he said to find occasion to say that he was come for. Then the woman answered and said: Ne forte moriamur, lest haply we die, which she said doubting, for lightly she was flexible to every part. Whereunto anon he answered: Nay in no wise ye shall die, but God would not that ye should be like him in science, and knowing that when ye eat of this tree ye shall be as gods knowing good and evil, he as envious forbade you. And anon the woman, elate in pride and willing to be like to God, accorded thereto and believed him. The woman saw that the tree was fair to look on, and clean and sweet of savour, took and ate thereof, and gave unto Adam of the same; happily desiring him by fair words. But Adam anon agreed, for when he saw the woman not dead he supposed that God had said that they should die to fear them with, and then ate of the fruit forbidden. And anon their sight was opened that they saw their nakedness, and then anon they understood that they had trespassed, for anon their flesh began to move and stir to concupiscence. For before that they had eaten of the forbidden fruit, the movings were repressed and closed as in young children. And then, after they had sinned, they were opened like springs of water and began to move, and then they were expert and knew them. And like as they were inobedient to their superior, right so their members began to move against their superior, which is reason, and they felt their first moving in their privy members, and thereof they were ashamed. And thus they knew that they were naked, and they took fig leaves and sewed them together for to cover their members in manner of breeches. And anon after, they heard the voice of our Lord God walking, and anon they hied them. Our Lord called the man and said: Adam, where art thou? Calling him in blaming him and not as knowing where he was, but as who said: Adam, see in what misery thou art. Which answered: I have hid me, Lord, for I am naked. Our Lord said: Who told thee that thou wert naked, but that thou hast eaten of the tree for bidden? He then not meekly confessing his trespass, but laid the fault on his wife, and on him as giver of the woman to him, and said: The woman that thou gavest to me as a fellow, gave to me of the tree, and I ate thereof. And then our Lord said to the woman: Why didst thou so? Neither she accused herself, but laid the sin on the serpent, and privily she laid the fault on the maker of him. The serpent was not demanded, for he did it not of himself, but the devil by him. And our Lord, cursing them, began at the serpent, keeping an order and congruous number of curses. The serpent was the first and sinned most, for he sinned in three things. The woman next and sinned lese than he, but more than the man, for she sinned in two things. The man sinned last and least, for he sinned but in one. The serpent had envy, he lied, and deceived, for these three he had three curses. Because he had envy at the excellence of man, it was said to him: Thou shalt go and creep on thy breast;

because he lied he is punished in his mouth, when it was said: Thou shalt eat earth all the days of thy life. Also he took away his voice and put venom in his mouth. And because he deceived, it was said: I shall put enmity between thee and woman, and thy seed and her seed. She shall break thy head, etc. In two things the woman sinned, in pride and eating the fruit. Because she sinned in pride, he meeked her, saying: Thou shalt be under the power of man, and he shall have lordship over thee, and he shall put thee to affliction. Now is she subject to a man by condition and dread, which before was but subject by love; and because she sinned in the fruit, she is punished in her fruit, when it was said to her: Thou shalt bring forth children in sorrow; in the pain of sorrow standeth the curse, but in bringing forth of children is a blessing. And so, in punishing, God forgat not to have mercy, which is to be noted, etc. And because Adam sinned but only in eating of the fruit, therefore he was punished in seeking his meat, as it is said to him: Accursed be the earth in thy work, that is to say for thy work of thy sin, for which is made that the earth that brought forth good and wholesome fruits plenteously, from henceforth shall bring forth but seldom, and also none without man's labour, and also sometime weeds, briars, and thorns shall grow. And he added: Thereto shalt thou eat herbs of the earth, as who saith thou shalt be like a beast or jument. He cursed the earth because the trespass was of the fruit of the earth and not of the water. He added thereto to him of labour: In the sweat of thy cheer thou shalt eat thy bread unto the time thou return again into the earth; that is to say till thou die, for thou art earth, and into earth thou shalt go again.

Then Adam, wailing and sorrowing the misery that was to come of his posterity, named his wife Eve, which is to say, mother of all living folk. Then God made to Adam and Eve two leathern coats of the skins of dead beasts, to the end that they bare with them the sign of mortality, and said: Lo, Adam is made as one of us, knowing good and evil, now lest he put his hand and take of the tree of life and live ever, as who saith: beware and cast him out, lest he take and eat of the tree of life. And so he was cast out of Paradise, and set in the field of Damascus where as he was made and taken from, for to work and labour there. And our Lord set Cherubim to keep Paradise of delight with a burning sword and pliant, to the end that none should enter there ne come to the tree of life.

After then that Adam was cast out of Paradise and set in the world, he knew his wife and engendered Cain, the fifteenth year after he was made, and his sister Calmana. They came out of Paradise virgins, as Methodius saith, and when Adam was made, he was made a perfect man as a man of thirty years of age when he was but one day old, and he might well have gotten many children tofore Cain, but after another fifteen years was Abel born, and his sister Delbora.

When Adam was an hundred and thirty years of age, Cain slew Abel his brother. Truth it is, after many days Cain and Abel offered sacrifice and gifts unto God. It is to be believed that Adam taught his sons to offer to God their tithes and first fruits. Cain offered fruits,

for he was a ploughman and tiller of earth, and Abel offered milk and the first of the lambs, Moses saith, of the fattest of the flock. And God beheld the gifts of Abel, for he and his sacrifices were acceptable to our Lord; and as to Cain his sacrifices, God beheld them not, for they were not to him acceptable, he offered withies and thorns. And as some doctors say, fire came from heaven and lighted the sacrifice of Abel, and the gifts of Cain pleased not our Lord, for the sacrifice would not be light nor burn clear in the light of God. Whereof Cain had great envy unto his brother Abel, which arose against him and slew him. And our Lord said to him: Where is Abel thy brother? He answered and said: I wot never, am I keeper of my brother? Then our Lord said: What hast thou done? The voice of the blood of thy brother crieth to thee from the earth, wherefore thou art cursed, and accursed be the earth that received the blood of thy brother by his mouth of thy hands. When thou shalt work and labour the earth it shall bring forth no fruit, but thou shalt be fugitive, vagabond, and void on the earth. This Cain deserved well to be cursed, knowing the pain of the first trespass of Adam, yet he added thereto murder and slaughter of his brother. Then Cain, dreading that beasts should devour him, or if he went forth he should be slain of the men, or if he dwelt with them, they would slay him for his sin, damned himself, and in despair said: My wickedness is more than I can deserve to have forgiveness, whoso find me shall slay me. This he said of dread, or else wishing, as who said, would God he would slay me. Then our Lord said: Nay not so, thou shalt die, but not soon, for whosoever slayeth Cain shall be punished seven sithes more, for he should deliver him from dread, from labour and misery, and added that he should be punished personally sevenfold more. This punishment shall endure to him in pain unto the seventh, Lameth, whosoever shall slay seventh Cain shall loose seven vengeance. Some hold that his pain endured unto the seventh generation, for he committed seven sins. He departed not truly, he had envy to his brother, he wrought guilefully, he slew his brother falsely, he denied it, he despaired and damned, he did no penance. And after he went into the east, fugitive and vagabond. Cain knew his wife which bare Enoch, and he made a city and named it Enoch after the name of his son Enoch. Here it showeth well that this time were many men, though their generation be not said, whom Cain called to his city, by whose help he made it, whom he induced to theft and robbery.

He was the first that walled or made cities; dreading them that he hurted, for surety he brought his people into the towns. Then Enoch gat Irad, and Irad Mehujael, and he gat Methusael, and he gat Lameth, which was the seventh from Adam and worst, for he brought in first bigamy, and by him was committed first adultery, against the law of God and of nature, and against the decree of God. This Lameth took two wives, Adah and Zilla; of Adah he gat Jabal which found first the craft to make folds for shepherds and to change their pasture, and ordained flocks of sheep, and departed the sheep from the goats after the quality, the lambs by themselves, and the older by themselves, and understood the feeding of them after the season of the year. The name of his brother was Jubal, father of singers in



the harp and organs, not of the instruments, for they were found long after, but he was the finder of music, that is to say of consonants of accord, such as shepherds use in their delights and sports. And forasmuch as he heard Adam prophesy of two judgments by the fire and water, that all things should be destroyed thereby, and that his craft new found should not perish, he did do write it in two pillars or columns, one of marble, another of clay of the earth, to the end that one should endure against the water, and that other against the fire. Josephus saith that the pillar of marble is yet in the land of Syria. Of Zilla he begat Tubal-cain, which found first the craft of smithery and working of iron, and made things for war, and sculptures and gravings in metal to the pleasure of the eyes, which he so working, Tubal, tofore said, had delight in the sound of his hammers, of which he made the consonants and tunes of accord in his song. Noema, sister of Tubal-cain, found first the craft of diverse texture.

Lameth was a shooter, and used to shoot at wild beasts, for none use of the meat of them, but only for to have the skins for their clothing, and lived so long that he was blind and had a child to lead him. And on a time by adventure he slew Cain. For Cain was always afeard and hid him among bushes and briars, and the child that led Lameth had supposed it had been some wild beast and directed Lameth to shoot thereat, and so, weening to shoot at a beast, slew Cain. And when he knew that he had slain Cain, he with his bow slew the child, and thus he slew them both to his damnation; therefore as the sin of Cain was punished seven sithes, so was the sin of Lameth seventy sithes and seven. That is to say seventyseven souls that came of Lameth were perished in the deluge and Noah's flood; also his wife did him much sorrow, and evil-entreated him. And he being wroth said that he suffered that for his double homicide and manslaughter, yet nevertheless he feared him by pain, saying: Why will ye slay of me? he shall be more and sorer punished that slayeth me, than he that slew Cain.

After that Abel was slain, Strabus saith that Adam avowed no more to have to do with his wife, but by an angel he brake the vow, because a son should be born to God. Yet nevertheless Josephus said that when Abel was slain and Cain fled away, Adam thought of procreation of children, and so when he was one hundred and thirty years old he engendered Seth like to his similitude, and he to the image of God. This Seth was a good man, and he gat Enos, and Enos Cainan, and Cainan begot Malaleel, and Malaleel Jared, and Jared Enoch, and Enoch Methuselah, and Methuselah Lamech, and Lamech Noah. And like as in the generation of Cain the seventh was the worst, so in the generation of Seth the seventh was the best, that was Enoch whom God took and brought him into Paradise, unto the time that he shall come with Elias for to convert the hearts of the fathers into the sons. And Adam lived after he had begotten Seth eight hundred years, and engendered sons and daughters. Some hold opinion thirty sons and thirty daughters, and some fifty of that one and fifty of that other. We find no certainty of them in the Bible. But all the days of Adam living here

in earth amount to the sum of nine hundred and thirty years. And in the end of his life when he should die, it is said, but of none authority, that he sent Seth his son into Paradise for to fetch the oil of mercy, where he received certain grains of the fruit of the tree of mercy by an angel. And when he came again he found his father Adam yet alive and told him what he had done. And then Adam laughed first and then died. And then he laid the grains or kernels under his father's tongue and buried him in the vale of Hebron; and out of his mouth grew three trees of the three grains, of which trees the cross that our Lord suffered his passion on was made, by virtue of which he gat very mercy, and was brought out of darkness into very light of heaven. To the which he bring us that liveth and reigneth God, world without end.

## **Here beginneth the History of Noah.**

The first Sunday in Sexagesima.

After that Adam was dead, died Eve and was buried by him. At the beginning, in the first age, the people lived long. Adam lived nine hundred and thirty years, and Methuselah lived nine hundred and sixty-nine years. S. Jerome saith that he died the same year that the flood was. Then Noah was the tenth from Adam in the generation of Seth, in whom the first age was ended. The seventy interpreters say that this first age dured two thousand two hundred and forty-four years. S. Jerome saith not fully two thousand, and Methodius full two thousand, etc.

Noah then was a man perfect and righteous and kept God's commandment. And when he was five hundred years old, he gat Shem, Ham, and Japhet. This time men began to multiply on the earth, and the children of God, that is to say of Seth, as religious, saw the daughters of men, that is to say of Cain, and were overcome by concupiscence and took them to their wives. This time was so much sin on the earth in the sin of lechery, which was misused against nature, wherefore God was displeased and determined in his prescience to destroy man that he had made, and said: I shall put man away that I have made, and my spirit shall not abide in man for ever, for he is flesh. As who said, I shall not punish man perpetually as I do the devil, for man is frail, and yet ere I shall destroy him I shall give him space and time of repentance and to amend him, if he wild. The time of repentance shall be one hundred and twenty years. Then Noah, righteous and perfect, walked with God, that is in his laws, and the earth was corrupt by sin and filled.

When God saw the earth to be corrupt, and that every man was corrupt by sin upon the earth, he said to Noah: The end of all people is come tofore me except them that shall be saved, and the earth is replenished with their wickedness. I shall destroy them with the earth, id est, with the fertility of the earth. Make to thee an ark of tree, hewn, polished, and squared. And make there divers places, and lime it with clay and pitch within and without, that is to wit with glue which is so fervent, that the timber may not be loosed. And thou shalt make it three hundred cubits of length, fifty in breadth, and thirty of height. And make therein divers distinctions of places and chambers and of wardrobes. And the ark had a door for to enter in and come out, and a window was made thereon which that the Hebrews say was of crystal. This ark was on making, from the beginning that God commanded first to make it, one hundred and twenty years. In which time Noah oft desired the people to leave their sin, and how he had spoken with God, and that he was commanded to make the ship, for God should destroy them for their sin, but if they left it. And they mocked him and said that he raved and was a fool, and gave no faith to his saying and continued in their sin and wickedness. Then, when the ark was perfectly made, God bade him to take into it of all the beasts of the earth, and also of the fowls of the air, of each two, male and female, that

they may live. And also of all the meats of the earth that be comestible, that they may serve and feed thee and them. And Noah did all that our Lord commanded him. Then said our Lord to Noah: Enter thou and all thy household into the ark, that is to say thou and thy wife and thy three sons and their three wives. I have seen that thou art rightful in this generation. Of all beasts that be clean thou shalt take seven, and of unclean beasts but only two. And of the birds seven and seven, male and female, that they may be saved on the face of the earth. Yet after seven days I shall rain upon the earth forty days and forty nights, and shall destroy all the substance that I made on the earth. And Noah did all things that our Lord commanded him. He was six hundred years old when the flood began on the earth. And then Noah entered in and his sons, his wife, and the wives of his sons, all into the ark to eschew the waters of the flood. Of all the beasts and the fowls, and of all that moved and had life on earth, male and female, Noah took in to him as our Lord had bidden. And seven days after they were entered, the water began to increase. The wells of the abysms were broken, and the cataracts of heaven were opened, that is to say the clouds, and it rained on the earth forty days and forty nights. And the ark was elevate and borne upon the waters on

height above the mountains and hills, for the water was grown higher fifteen cubits above all the mountains, that it should purge and wash the filth of the air. Then was consumed all that was on the earth living, man, woman, and beast and birds. And all that ever bare life, so that nothing abode upon the earth, for the water was fifteen cubits above the highest mountain of the earth. And when Noah was entered he shut the door fast without forth, and limed it with glue. And so the waters abode elevate in height an hundred and fifty days from the day that Noah entered in. And our Lord then remembered Noah and all them that were in the ark with him, and also on the beasts and fowls, and ceased the waters. And the wells and cataracts were closed, and the rains were prohibited, and forbidden to rain no more. The seventh month, the twenty-seventh day of the month, the ark rested on the hills of Armenia. The tenth month, of the first day of the month, the tops of the hills appeared first. After these forty days after the lessing of the waters, Noah opened the window and desired sore to have tidings of ceasing of the flood. And sent out a raven for to have tidings, and when he was gone he returned no more again, for peradventure she found some dead carrion of a beast swimming on the water, and lighted thereon to feed her and was left there. After this he sent out a dove which flew out, and when she could find no place to rest ne set her foot on, she returned unto Noah and he took her in. Yet then were not the tops of the hills bare. And seven days after he sent her out again, which at even returned, bearing a branch of an olive tree, burgeoning, in her mouth. And after other seven days he sent her again, which came no more again. Then in the year of Noah six hundred and one, the first day of the month, Noah opened the covering of the ark and saw that the earth was dry, but he durst not go out, but abode the commandment of our Lord. The second month, the twenty-seventh day of the month, our Lord said to Noah: Go out of the ark, thou and thy

wife, thy sons and the wives of thy sons. He commanded them to go conjointly out which disjunctly entered, and let go out with them all the beasts and fowls living, and all the reptiles, every each after his kind and gender, to whom our Lord said: Grow ye and multiply upon the earth. Then Noah issued out and his wife, and his sons with their wives, and all the beasts, the same day a year after they entered in, every one after his gender. Noah then edified an altar to our Lord and took of all the beasts that were clean and offered sacrifice unto our Lord; and our Lord smelled the sweetness of the sacrifice and said to Noah: From henceforth I shall not curse the earth for man, for he is prone and ready to fall from the beginning of his youth. I shall no more destroy man by such vengeance. And then our Lord blessed them and said: Grow ye and multiply the earth and be ye lords of all the beasts of the earth, of the fowls of the air, and of the fishes. I have given all things to you, but eat no flesh with the blood. I command you to slay no man, nor to shed no man's blood. I have made man after mine image. Whosoever sheddeth his brother's blood, his blood shall be shed. Go ye forth and grow and multiply and fill the earth. This said our Lord to Noah and his sons: Lo! I have made a covenant with you and with them that shall come after you, that I shall no more bring such a flood to slay all people, and in token thereof I have set my rainbow in the clouds of heaven: for who that trespasseth I shall do justice otherwise on him. Noah lived after the flood three hundred and fifty years. From the time of Adam until after Noah's flood, the time and season was alway green and tempered; and all that time men ate no flesh, for the herbs and fruits were then of great strength and effect, they were pure and nourishing. But after the flood the earth was weaker and brought not forth so good fruit, wherefore flesh was ordained to be eaten. And then Noah began to labour for his livelihood with his sons, and began to till the earth, to destroy briars and thorns and to plant vines. And so on a time Noah had drunk so much of the wine that he was drunk, and lay and slept, and his privy member lay bare and open. Ham, his middlest son espied it, and laughed and scorned his father, and called his brethren to see, which came backward for to cover their father, and would not look on it, and rebuked Ham of his folly and sin. And when Noah was covered with the mantle, anon he awoke, and when he understood how Ham his son had scorned him, he cursed him and also his son Canaan, and blessed Shem and Japhet because they covered him.

All the days of Noah were nine hundred and fifty years and then he died. And after his death his sons dealed all the world between them, Shem had all Asia, Ham Africa, and Japhet all Europe. Thus was it departed. Asia is the best part and is as much as the other two, and that is in the east. Africa is the south part, and therein is Carthage and many rich countries, therein be blue and black men. Ham had that to his part of Africa. The third part is Europe which is in the north and west, therein is Greece, Rome and Germany. In Europe reigneth now most the christian law and faith, wherein is many a rich realm. And so was the world departed to the three sons of Noah.

## **Here followeth the Life of Abraham.**

The Sunday called Quinquagesima is read in the church the history of the holy patriarch Abraham which was the son of Terah. This Terah was the tenth from Noah in the generation of Shem. Japhet had seven sons and Ham four sons. Out of the generation of Ham Nimrod came, which was a wicked man and cursed in his works, and began to make the tower of Babel which was great and high. And at the making of this tower, God changed the languages, in such wise that no man understood other. For tofore the building of that tower was but one manner speech in all the world, and there were made seventy-two speeches. The tower was great, it was ten miles about and five thousand and eighty-four steps of height. This Nimrod was the first man that found mawmetry and idolatry, which endured long and yet doth. Then I turn again to Terah which had three sons, which was Abram, Nahor, and Haran. Of Nahor came Us, Bus, and Batuel. Of Us came Job, of Bus came Balaam, and of Batuel Rebekah and Laban. Of Haran came Lot and two daughters, Melcha and Sara.

Now I shall speak of Abram of whom our blessed lady came. He wedded Sara, daughter of his brother Haran. Abram was ever faithful and true, he was sixty-five years old when his father died, for whom he mourned till our Lord comforted him, which said to Abram: Abram, make thee ready and go out of thy land and kindred, and also from the house of thy father, and come into the land that I shall show to thee. I shall make thee grow into much people; I shall bless thee and magnify thy name, and thou shalt be blessed, and I shall bless them that bless thee, and curse them that curse thee, and in thee shall be blessed all the kindreds of the earth.

Abram was seventy years old when he departed from the land of Haran, and he took with him Sara his wife, and Lot the son of his brother, and their meiny, and his cattle and his substance, and came into the land of Canaan, and came into the vale of Sichem, in which were ill people which were the people of Canaan. And our Lord said to Abram: I shall give to thee this land and to thine heirs. Then Abram did raise an altar on which he did sacrifice, and blessed and thanked our Lord. Abram beheld all the land toward the south, and saw the beauty thereof, and found it like as our Lord told him. But he had not been long in the land but that there fell great hunger therein, wherefore he left that country and went into Egypt and took with him Sara his wife. And as they went by the way Abram said to his wife: I fear and dread sore that when we come to this people, which be lawless, that they shall take thee for thy beauty and slay me, because they would use thee. Wherefore say thou art my sister, and I thy brother, and she agreed thereto. And when they were come in to that country the people saw that she was so fair, and anon they told the king, which anon commanded that she should be brought into his presence. And when she was come, God of his good grace so purveyed for her, that no man had power to use any lechery with her ne to do her villainy. Wherefore the king was feared that God would have taken vengeance on

him for her, and sent for Abram and said to him that he should take his wife, and that he had evil done to say, that she was his sister, and so delivered her again, and gave him gold and silver, and bade that men should worship him in all his land, and he should freely at his pleasure depart with all his goods. Then after this Abram took his wife Sara and went home again, and came unto Bethel, and set there an altar of stone, and there he adored and worshipped the name of God. His store and beasts began to multiply, and Lot with his meiny was also there. And their beasts began so sore to increase and multiply, that unneth the country might suffice to their pasture, in so much that rumour and grudging began to sourde and arise between the herdmen of Abram and the herdmen of Lot. Then Abram said to Lot: Lo! this country is great and wide, I pray thee to choose on which hand thou wilt go, and take it for thy meiny and thy beasts. And let no strife be between me and thee, ne between my herdmen ne thy herdmen. Lo! behold all the country is tofore thee, take which thou wilt; if thou go on the right side, I shall go on the left side, and if thou take the left, I will go on the right side. Then Lot beheld the country and saw a fair plain toward flom Jordan, which was pleasant, and the flood ran toward Sodom and Gomorrah, which was like a paradise, and took that part for him. And Abram took towards the west, which was beside the people of Canaan at the foot of mount Mamre. And Lot dwelled in Sodom. The people of Sodom were worst of all people.

Our Lord said to Abram: Lift up thine eyes and see directly from the place that thou art now in, from the north to the south, and from the east to the west. All this land that thou seest I shall give thee, and to thy seed for evermore. I shall make thy seed as powder or dust of the earth, who that may number the dust of the earth shall number thy seed. Arise therefore and walk the land in length and in breadth, for I shall give it to thee. Abram moved then his tabernacle and dwelled in the valley of Mamre, which is in Hebron and set there his tabernacle. It happened soon after that there was a war in that land, that four kings warred again other five kings, which were of Sodom, Gomorrah and other. And the four kings overthrew the five and slew them, and spoiled and took all the substance of the country and took also with them Lot and all his goods. And a man gat away from them and came to Abram, and told him how that Lot was taken and led away. And then anon Abram did do gather his people together, the number of three hundred and eighteen. And followed after, and departed his people in two parties because they should not escape. And Abram smote in among them, and slew the kings, and rescued Lot and all his goods, and delivered the men of Sodom that were taken and the women. And they of Sodom came against him, and Melchisedech came and met with him, and offered to him bread and wine. This Melchisedech was king and priest of Jerusalem and all the country, and blessed Abram. And there Abram gave to him the tythes of all he had. And the king of Sodom would that Abram should have had such prey as he took, but he would not have as much as the latchet of a shoe, and thus gat Abram much love of all the people. After this our Lord appeared to Abram

in a vision and said: Abram, dread thee nothing, I am thy protector, and thy reward and meed shall be great. Abram answered: Lord God, what wilt thou give me? Thou wottest well I have no children, and sith I have none I will well that Eleazar the son of my bailiff be my heir. Nay, said our Lord, he shall not be thine heir, but he that shall issue and come of thy seed shall be thine heir. Our Lord led him out and bade him behold the heaven, and number the stars if thou mayst, and said to him, so shall thy offspring and seed be. And Abram believed it and gave faith to our Lord's words, and it was reputed to him to justice. And our Lord said to him, I am the Lord that led thee out of the land of Ur of the Chaldees for to give to thee this land into thy possession. And Abram said: Lord, how shall I know that I shall possess it? A voice said to Abram: Thy seed shall be exiled into Egypt by the space of four hundred years, and shall be there in servitude, and after, I shall bring them hither again in the fourth generation. Thou shalt abide here unto thy good age, and shalt be buried here, and go with thy fathers in peace. Sara was yet without child, and she had a handmaid named Hagar, an Egyptian, and she on a day said to Abram her husband: Thou seest I may bear no child, wherefore I would thou took Hagar my maid, and lie by her that thou might get a child which I might keep and hold for mine. And ten year after that Abram had dwelled in that land, he took Hagar and get her with child, and anon as she felt herself with child she despised her mistress Then Sara said to Abram: Thou dost evil. I gave thee licence to lie with my servant, and now sith she is conceived by thee, she hath me in despite, God judge this between thee and me. To whom Abram answered: Thine handmaid is in thine hands, chastise her as it pleaseth thee. After this Sara chastised Hagar and put her to so great affliction that she went away; and as she went an angel met with her in the wilderness by a well, and said: Hagar, whence comest and whither goest thou? She answered: I flee away from the face of my lady Sara. To whom the angel said, return again and submit thee by humbleness unto thy lady, and I shall multiply thy seed, and so much people shall come of it that it cannot be numbered for multitude. And he said furthermore: Thou hast conceived and shalt bear a child and shalt call him Ishmael. He shall be a fierce man, he shall be against all men, and all men against him. Then Hagar returned home and served her lady, and soon after this she was delivered of Ishmael. Abram was eighty-six years old when Ishmael was born.

When Abram was ninety-nine years, our Lord appeared to him and said: Abram, lo! I am the Lord Almighty, walk thou before me and be perfect, and I shall keep covenant between me and thee and shall multiply thy seed greatly. And Abram fell down lowting low to the earth and thanked him. Then our Lord said I am, and my covenant I shall keep to thee, thou shalt be father of much people. Thou shalt no more be called Abram, but Abraham, for I have ordained thee father of much people. I shall make thee to increase most abundantly; kings and princes shall come of thee, and shall stablish my covenant between me and thee, and thy seed in thy generations. I shall give to thee and to thy seed after thee the land of thy



pilgrimage, all the land of Canaan, into their possession and I shall be their God. Yet said God to Abraham: And thou shalt keep thy covenant to me, and thine heirs after thee in their generations, and this shall be the covenant that ye shall keep and thine heirs after thee. Every man-child and male shall be circumcised in his privy member, that it be a token between me and you. Every child masculine that shall be born shall be circumcised when he is eight days old, and I will that this sign shall be in your flesh. And see that the men in your generation be circumcised, begin at thyself and thy children. And all that dwell in thy kindred, who of you that shall not be circumcised in his flesh shall be cast and put out for ever from my people, because he obeyeth not my statute and ordinance. And thy wife Sara shall be called no more Sara but she shall be called Sarah, and I shall bless her, and shall give to thee a son of her, whom I shall bless also. I shall him increase into nations, and kings of peoples shall come of him. Abraham fell down on his face toward the earth and laughed in his heart, saying: May it be that a woman of ninety years may conceive and bear a child? I beseech thee, Lord, that Ishmael may live before thee. Our Lord said to Abraham, Sarah shall bring forth a son whom thou shalt name Isaac, and I shall keep my covenant to him for evermore, and to his heirs after him. And I have heard they request for Ishmael also. I shall bless him and increase, and shall multiply his seed into much people, twelve dukes shall come of him. I shall keep my covenant to Isaac, whom Sarah shall bring forth the next year. When these words were finished Abraham took Ishmael his son and all the men, small and great, strangers and other that were in his house, and circumcised them. Ishmael was thirteen years old when he was circumcised, and Abraham was ninety-nine years when he himself was circumcised. And thus that same day he and his son Ishmael and all the men in his house, as well as strangers, of what degree they were, received this new law of circumcision, whereby they were known from other people. After this on a time, as Abraham sat beside his house in the vale of Mamre in the heat of the day, and as he lift up his eyes, he saw three young men coming to him, and anon as he saw these three standing by him he ran to them and worshipped one alone; he saw three and worshipped but one. That betokeneth the Trinity, and prayed them to be harboured with him, and took water and washed their feet: and prayed them to tarry under the tree, and he would bring bread to them for to comfort them. And they bade him do as he had said, he went and bade Sarah to make three ashy cakes and sent his child for a tender fat calf, which was sodden and boiled. And he served them with butter and milk, and the calf, and set it tofore them. He stood by them, and when they had eaten they demanded him: Where is Sarah thy wife? And he said: Yonder in the tabernacle. And he said, I shall go and come again, and Sarah thy wife shall have a child. And she stood behind the door and heard it and laughed, and said softly to herself: How may it be that my lord is so old and I also that I should bear Abraham a child? She thought it impossible. Then said our Lord to Abraham: Why laugheth Sarah thy wife, saying in scorn, Shall I bear a child? but as I said to thee before, I shall return and come again, and she shall have a child in that

time. And he asked Sarah why she smiled in scorn, and she said she smiled ne laughed not, and our Lord said, It is not so, for thou laughedst. When they had rested Abraham conveyed them on the way. And our Lord said to Abraham: I have not hid from thee what I purpose to do. The cry of Sodom and Gomorrah is multiplied and their sin is much grievous. I shall descend and see if the sin be so great, the stench thereof cometh to heaven, I shall take vengeance and destroy them. Then Abraham said: I hope, Lord, thou wilt not destroy the just and righteous man with the wicked sinner. I beseech thee, Lord, to spare them. Our Lord said: If there be fifty good and righteous men among them, I shall spare them. And Abraham said: Good Lord, if there be found forty, I pray thee to spare them. Our Lord said: If there be forty, I shall spare them, and so from forty to thirty and from thirty to twenty and from twenty to ten, and our Lord said: If there be found ten good men among them, I shall not destroy them. And then our Lord went from Abraham, and he returned home again. That same eventide came two angels into Sodom, and Lot sat at his gate, and when he saw them he went and worshipped them and prayed them to come and rest in his house, and abide there and wash their feet. And they said: Nay, we shall abide here in the street, and Lot constrained them and brought them into his house and made a feast to them. But ere they should go to bed, the sinful and cursed people of the town, young and old, beset and environed Lot's house, and called Lot, and said: Where be the men that thou tookest into thy house this night? Bring them forth that we may know and use them. And Lot anon shut the door, and stood behind and said to them: O ye my brethren, I beseech you that ye will not do ne commit this wicked sin on them. I have two daughters, virgins, which yet never knew man. I shall bring them out to you, and use ye them, but these men I pray you to spare, they be entered under the shadow of my protection. They said again to him: Go forth and fetch them; thou art entered among us as a stranger, shalt thou rule and judge us? We shall put thee to more affliction than them. Lot withstood them mightily; they had almost broken up the doors, but the men set hand to, and did help Lot, and brought him in and did shut fast the door: and smote them that were without with blindness that they might not see, ne find the door. Then said the angels to Lot: If thou have here of thy kindred, sons or daughters, all them that long to thee, lead out of this city, we shall destroy this place, for the cry thereof is come to our Lord, which hath sent us for to destroy them. Lot went unto his kinsmen and said: Arise and take your children, and go out of this city, for our Lord shall destroy it. And they supposed that he had raved or japed. And as soon as it was day the angels said to Lot: Arise, and take thy wife and thy two daughters, and go out of this town lest ye perish with them. Yet he dissimuling, they took him by the hand and his wife and two daughters, because that God should spare them, and led them out of the city. And there they said to him: Save thy soul and look not behind thee lest thou perish also, but save thee in the mountain. Lot said to them: I beseech thee, my Lord, forasmuch as thy servant hath found grace before thee, and that thou hast showed thy mercy to me, and that perad-

venture I might take harm on the hill, that I may go into the little city hereby and may be saved there. He said to Lot: I have heard thy prayers, and for thy sake I shall not subvert this town for which thou hast prayed, hie thee and save thyself there, for I may do nothing till thou be therein. Therefore that town is called Zoar. So Lot went in to Zoar; and the sun arose, and our Lord rained from heaven upon Sodom and Gomorrah sulphur and fire, and subverted the cities and all the dwellers of the towns about that region, and all that was there growing and burgeoning. Lot's wife turned her and looked towards the cities, and anon she was turned into a statue or image of salt, which abideth so unto this day. Abraham arose in the morning early, and looked towards the cities, and saw the smoke ascending from the places, like as it had been the light of a furnace. What time our Lord subverted these cities he remembered Abraham, and delivered Lot from the vengeance of the cities in which he dwelled. Then Lot ascended from Zoar and dwelled in the mountain, and his two daughters with him. He dreaded to abide any longer in the town, but dwelled in a cave, he and his two daughters with him.

Then the elder daughter said to the younger: Our father is old, and there is no man left on the earth living that may do have ado with us after the manner of the world, come and let us make him drunk and let us sleep with him, that we may have some seed of him. They gave their father wine to drink that night and made him drunk. And the elder daughter went to him, and conceived of him, he not knowing of it. And the second night in like wise conceived the younger daughter, and Lot was not knowing thereof. They conceived both of their father. The more had a son and called him Moab; he is father of the Moabites unto this day. The younger brought forth another son and called him Ammon; he is father of the Ammonites unto this day.

Abraham departed from thence and went southward and dwelled between Kadesh and Shur, and went a pilgrimage to Gerar. He said that his wife was his sister. Abimelech the king of Gerar sent for her and took her. God came to Abimelech in his sleep and said: Thou shalt be dead for the woman that thou hast taken, she hath an husband. Abimelech touched her not and said: Lord, wilt thou slay a man ignorant and rightful? She said that she was his sister, in the simpleness of my heart and cleanness of my hands I did this. And God said to him: I know well that with a simple heart thou didst it, and therefore I have kept thee from having to do with her, now yield the woman to her husband, and he shall pray for thee, he is a prophet and thou shalt live. And if thou deliver her not, thou shalt die, and all they that be in thy house. Abimelech arose up the same night and called all his servants, and told them all these words. All they dreaded sore. Also Abimelech called Abraham and said to him: What hast thou done to us, that we have trespassed to thee? Thou hast caused me and my realm to sin greatly. Thou hast done that thou shouldst not have done. What sawest thou for to do so? Abraham said: I thought that the dread of God was not in this place, and that ye would slay me for my wife; and certainly otherwise she is also my sister, the daughter

of my father but not of my mother, and I have wedded her. And after that I went from the house of my father, I said to her: Wheresomever we go say thou art my sister. Then Abimelech took sheep and oxen and servants and maidens, and gave to Abraham, and delivered to him Sarah his wife, and said: Lo! the land is here tofore thee, wheresoever thou wilt, dwell and abide. And he said to Sarah: Lo ! I have given to thy brother a thousand pieces of silver, this shall be to thee a veil of shine eyes, and wheresomever thou go, remember that thou wert taken. Abraham prayed for Abimelech and his meiny and God healed him, his wife and all his servants, and they conceived. Our Lord had closed the place of engendering of all the house of Abimelech for Sarah the wife of Abraham. Our Lord then visited Sarah, and she conceived and brought forth a son in her old age, than same time that God had promised. Abraham called his son that she had borne, Isaac, and when he was eight days old he circumcised him as God had commanded, and Abraham was then an hundred years old. Then said Sarah: Who would have supposed that I should give suck to my child, being so old? I laughed when I heard our Lord say so, and all they that shall hear of it may well laugh. The child grew and was weaned from the pap, and Abraham made a great feast at the day of his weaning. After this, on a day when Sarah saw the son of Hagar her handmaid play with her son Isaac, she said to Abraham: Cast out this handmaid with her son, the son of the handmaid shall not be heir with my son Isaac. Abraham took this word hard and grievously for his son. Then said God to him: Let it not be hard to thee for thy son and handmaid, whatsomever Sarah say to thee hear her voice, for in Isaac shall thy seed be called. Yet shall I make the son of the handmaid grow into great people, for he is of thy seed. Abraham rose early in the morning, and took bread and a bottle of water, and laid it on her shoulder, and gave to her the child and let her go, which, when she was departed, erred in the wilderness of Beersheba. And when the water was consumed that was in the bottle, she left the child under a tree that was there and went thence as far as a bow shot and sat her down, and said: I shall not see my son die, and there she wept. Our Lord heard the voice of the child, and an anger called Hagar saying, What doest thou, Hagar? Be not afeard, our Lord hath heard the voice of the child from the place which he is now in. Arise and take the child and hold him by the hand, for I shall make him to increase into much people. God opened her eyes and she saw a pit of water, and anon she went and filled the bottle, and gave the child to drink, and abode with him, which grew and dwelled in the wilderness, and became there a young man and an archer, and dwelled also in the desert of Paran. And his mother took to him a wife of the land of Egypt.

That same time said Abimelech, and Phicol the prince of his host, unto Abraham: Our Lord is with thee in all things that thou doest. Swear thou by the Lord that thou grieve not me, ne them that shall come after me, ne my kindred, but after the mercy that I have showed to thee, so do to me and to my land in which thou hast dwelled as a stranger. And Abraham said, I shall swear. And he blamed Abimelech for the pit of water which his servants had

taken away by strength. Abimelech answered: I know not who hath done this thing, and thou toldest me not thereof, and I never heard thereof till this day. And then after this they made covenant together, and promised each to other to be friends together.

After all these things God tempted Abraham, and said to him: Abraham, Abraham. He answered and said: I am here, and he said to him: Take thou thine only son that thou lovest, Isaac, and go into the land of Vision and offer him in sacrifice to me upon one of the hills that I shall show to thee. Then Abraham arose in the night, and made ready his ass, and took with him two young men and Isaac his son. And when they had hewn and gathered the wood together to make sacrifice, they went to the place that God commanded him. The third day after, he lift up his eyes and saw from afar the place, and he said to his children: Abide ye here with the ass, I and my son shall go to yonder place, and when we have worshipped there we shall return to you. Then he took the wood of the sacrifice and laid it on his son Isaac, and he bare in his hands fire and the sword. And as they went both together, Isaac said to his father: Father mine. What wilt thou, my son? said Abraham, and he said: Lo! here is fire and wood, where is the sacrifice that shall be offered? Abraham answered: My son, God shall provide for him a sacrifice well enough. They went forth and came to the place that God had ordained, and there made an altar, and laid the wood thereon, and took Isaac and set him on the wood on the altar, and took his sword and would have offered him up to God. And lo! the angel of God cried to him from heaven saying: Abraham, Abraham, which answered: I am here, and he said to him. Extend not thy hand upon thy child, and do nothing to him, now I know that thou darest God, and hast not spared thine only son for me. Abraham looked behind him, and saw among the briars a ram fast by the horns, which he took, and offered him in sacrifice for his son. He called that place: The Lord seeth. The angel called Abraham the second time saying: I have sworn by myself, saith the Lord, because thou hast done this thing, and hast not spared thine only son for me, I shall bless thee and shall multiply thy seed as the stars of heaven, and like the gravel that is on the seaside, thy seed shall possess the gates of their enemies, and in thy seed shall be blessed all the people of the earth, for thou obeyedst to me. Abraham then returned to his servants, and went into Beersheba and dwelled there. Sarah lived an hundred and twenty-seven years and died in the city of Arba, which is Hebron in the land of Canaan; for whom Abraham made sorrow and wept, and bought of the children of Heth a field, and buried her worshipfully in a double spelunke.

Abraham was an old man, and God blessed him in all his things. He said to the eldest and upperest servant in all his house: I charge and conjure thee by the name of God of heaven and of earth that thou suffer not my son Isaac to take no wife of the daughters of Canaan amongst whom I dwell, but go into the country where my kindred is, and take of them a wife to my son. And the servant answered: If no woman there will come with me into this country, shall I bring thy son into that country from whence thou camest? Abraham

said: Beware that thou lead not my son thither. The Lord of heaven and of earth, that took me from the house of my father and from the place of my nativity, hath said and sworn to me, saying: To thy seed I shall give this land. He shall send his angel tofore thee, and thou shalt take there a wife for my son. If no woman will come with thee thou shalt not be bounden by thine oath, but in no wise lead my son thither. His servant then swore and promised to him that he would so do. He took ten camels of the flock of his lord, and of all his goods bare with him, and went in to Mesopotamia unto the town of Nahor. And he made the camels to tarry without the town by a pit side at such time as the women be wont to come out for to draw water. And there he prayed our Lord, saying: Lord God of my lord Abraham, I beseech thee to help me this day, and do mercy unto my lord Abraham. Lo! I stand here nigh by the well of water, and the daughters of the dwellers of this town come hither for to draw water, therefore the maid to whom I say: Set down thy pot that I may drink, and then she set down her pot and say: I will give to thee drink, and to the camels, that I may understand thereby that she be the maid that thou hast ordained to thy servant Isaac, and thou showest thy mercy to my lord Abraham. He had not fully finished these words with himself, but that Rebekah, daughter of Bethuel, son of Milcah wife of Nahor, brother of Abraham, came out of the town, having a pot on her shoulder, which was a right fair maid, and much beauteous and unknown to the man. She went down to the well and filled her pot with water and returned. The servant of Abraham ran to her and said: I pray thee to give me a little of the water in thy pot for to drink. Which said: Drink, my lord, and lightly took t that man, she said: Yea, I shall go with him. Then they let her go, and her nurse with her, and so she departed, and they said to her: Thou art our sister, we pray God that thou mayst increase into a thousand thousand, and that thy seed may possess the gates of their enemies. Then Rebekah and her maidens ascended upon the camels, and followed the servant of Abraham which hastily returned unto his lord.

That same time, when they were come, Isaac walked by the way without forth and looked up and saw the camels coming from far. Rebekah espied him and demanded of the servant who that he was that came in the field against them. He answered and said: That is my lord Isaac, and anon she took her pall or mantle and covered her. The servant anon told unto his lord Isaac all that he had done; which received her and led her into the tabernacle of Sarah his mother and wedded her, and took her in to his wife, and so much loved her, that the love attempered the sorrow that he had for his mother. Abraham after this wedded another wife, by whom he had divers children. Abraham gave to Isaac all his possessions, and to his other children he gave movable goods, and departed the sons of his concubines from his son Isaac whilst he yet lived. And all the days of the life of Abraham were one hundred and seventy-five years, and then died in good mind and age, and Isaac and Ishmael buried him by his wife Sarah in a double spelunke.

**Here beginneth the life of Isaac, with the history of Esau and of Jacob, which is read in the Church the Second Sunday of Lent.**

Isaac was forty years old when he wedded Rebekah and she bare him no children. Wherefore he besought our Lord that she might conceive and bring forth fruit. Our Lord heard his prayer that she conceived of him and had twain sons at once, which two, ere they were born, fought oft in their mother's belly. For which cause she prayed God to counsel her and to give her comfort, which appeared and said to her: Two manner people be in thy belly, and two manner folk shall be divided from thy womb, people shall overcome people, and the more shall serve the less. Thus said our Lord to her. After this, when time came that she should be delivered, there were twain to be born. The first that issued was rough from the head to the foot, and he was named Esau. And forthwith followed that other holding the plant of his brother's foot in his hand, and he was named Jacob. Isaac the father was sixty years old when these children were born. And after this, when they were grown to reasonable age, Esau became a ploughman, and a tiller of the earth, and an hunter. And Jacob was simple and dwelled at home with his mother. Isaac the father loved well Esau, because he ate oft of the venison that Esau took, and Rebekah the mother loved Jacob.

Jacob on a time had made a good pottage, and Esau his brother had been an hunting all day and came home sore an hungred, and found Jacob having good pottage, and prayed him to give him some, for he was weary and much hungry. To whom Jacob said: If thou wilt sell to me thy patrimony and heritage I shall give thee some pottage. And Esau answered, Lo! I die for hunger, what shall avail me mine inheritance if I die, and what shall profit me my patrimony? I am content that thou take it for this pottage. Jacob then said: Swear that to me thou shalt never claim it, and that thou art content I shall enjoy it, and Esau sware it, and so sold away his patrimony, and took the pottage and ate it, and went his way, setting nothing thereby that he had sold his patrimony. This aforesaid is to bring in my matter of the history that is read, for now followeth the legend as it is read in the church.

Isaac began to wax old and his eyes failed and dimmed that he might not clearly see. And on a time he called Esau his oldest son and said to him: Son mine, which answered: Father, I am here ready, to whom the father said: Behold that I wax old and know not the day that I shall die and depart out of this world, wherefore take shine harness, thy bow and quiver with tackles, and go forth an hunting, and when thou hast taken any venison, make to me thereof such manner meat as thou knowest that I am wont to eat, and bring it to me that I may eat it, and that my soul may bless thee ere I die. Which all these words Rebekah heard. And Esau went forth for to accomplish the commandment of his father, and she said then to Jacob: I have heard thy father say to Esau, thy brother: Bring to me of thy venison, and make thereof meat that I may eat, and that I may bless thee tofore our Lord ere I die. Now my son, take heed to my counsel, and go forth to the flock, and bring to me two the

best kids that thou canst find, and I shall make of them meat such as thy father shall gladly eat, which when thou hast brought to him and hast eaten he may bless thee ere he die. To whom Jacob answered: knowest thou not that my brother is rough and hairy and I am smooth? If my father take me to him and taste me and feel, I dread me that he shall think that I mock him, and shall give me his curse for the blessing. The mother then said to him: In me, said she, be this curse, my son, nevertheless hear me; go to the flock and do that I have said to thee. He went and fetched the kids and delivered them to his mother, and she went and ordained them into such meat as she knew well that his father loved, and took the best clothes that Esau had, and did them on Jacob. And the skins of the kids she did about his neck and hands there as he was bare, and delivered to him bread and the pulment that she had boiled. And he went to his father and said: Father mine, and he answered: I am here; who art thou, my son? Jacob said: I am Esau, thy first begotten son, I have done as thou commandedst me, arise, sit and eat of the venison of my hunting that thy soul may bless me. Then said Isaac again to his son: How mightest thou, said he, so soon find and take it, my son? To whom he answered: It was the will of God that such thing as I desired came soon to my hand. Isaac said to him: Come hither to me, my son, that I may touch and handle thee, that I may prove whether thou be my son Esau or not. He came to his father, and when he had felt him, Isaac said: The voice truly is the voice of Jacob, but the hands be the hands of Esau. And he knew him not, for his hands expressed the likeness and similitude of the more brother. Therefore blessing him, he said to him: Thou art then my son Esau? He answered and said: I am he. Then said Isaac: Bring to me the meat of thine hunting, my son, that my soul may bless thee; which he offered and gave to his father, and also wine. And when he had eaten and drunken a good draught of the wine, he said to Jacob: Come hither to me, my son, and kiss me; and he went to him and kissed him. Anon as he felt the sweet savour and smell of his clothes, blessing him he said: Lo! the sweet odour of my son is as the odour of a field full of flowers, whom our Lord bless. God give to thee of the dew of heaven, and of the fatness of the earth, abundance of wheat, wine, and oil, and the people serve thee, and the tribes worship thee. Be thou lord of thy brethren, and the sons of thy mother shall bow down and kneel to thee. Whosoever curseth thee, be he accursed, and who that blesseth thee, with blessings be he fulfilled.

Unnethe Isaac had fulfilled these words and Jacob gone out, when that Esau came with his meat that he had gotten with hunting, entered in, and offered to his father saying: Arise, father mine, and eat of the venison that thy son hath ordained for thee, that thy soul may bless me. Isaac said to him: Who art thou? To whom he answered, I am thy first begotten son Esau. Isaac then was greatly abashed and astonished, and marvelled more than can be thought credible. And then he was in a trance, as the master of histories saith, in which he had knowledge that God would that Jacob should have the blessing. And said to Esau: Who then was he that right now a little tofore thy coming brought to me venison? And I have



eaten of all that he brought to me ere thou camest. I have blessed him, and he shall be blessed. When Esau heard these words of his father, he cried with a great cry, and was sore astonished and said: Father, I pray thee bless me also. To whom he said: Thy brother germain is come fraudulently, and hath received thy blessing. Then said Esau: Certainly and justly may his name be called well Jacob, for on another time tofore this he supplanted me of my patrimony, and now secondly he hath undernome from me my blessing. And yet then he said to his father: Hast thou not reserved to me one blessing? Isaac answered: I have ordained him to be thy lord, I have subdued all his brethren to his servitude. I have stablished him in wheat, wine and oil. And after this what shall I do to thee, my son? To whom Esau said: Hast thou not, father, yet one blessing? I beseech thee to bless me. Then with a great sighing and weeping Isaac moved said to him: In the fatness of the earth and in the dew of heaven shall be thy blessing, thou shalt live in thy sword, and shalt serve thy brother. Then was Esau woe-begone, and hated Jacob for supplanting him of his blessing that his father had blessed him with, and said in his heart: The days of sorrow shall come to my father, for I shall slay my brother Jacob. This was told to Rebekah, which anon sent for Jacob her son, and said to him: Lo! Esau thy brother threateneth to slay thee, therefore now my son hear my voice and do as I shall counsel. Make thee ready and go to my brother in Aran, and dwell there with him unto the time that his anger and fury be overpast, and his indignation ceased, and that he forget such things that thou hast done to him, and then after that I shall send for thee, and bring thee hither again. And Rebekah went to Isaac her husband and said: I am weary of my life because of the daughters of Heth, if Jacob take to him a wife of that kindred, I will no longer live. Isaac then called Jacob and blessed him and commanded to him saying: I charge thee in no wise to take a wife of the kindred of Canaan, but go and walk into Mesopotamia of Syria, unto the house of Bethuel, father of thy mother, and take to thee there a wife of the daughters of Laban thine uncle. God Almighty bless thee, and make thee grow and multiply, that thou mayst be increased into tourbes of people, and give to thee the blessings of Abraham, and to thy seed after thee, that thou mayst possess and own the land of thy pilgrimage which he granted to thy grandsire. When Isaac had thus said, and given him leave to go, he departed anon, and went into Mesopotamia of Syria to Laban, son of Bethuel, brother of Rebekah his mother. Esau seeing that his father had blessed Jacob and sent him into Mesopotamia of Syria to wed a wife there, and that after his blessing commanded to him saying: Take thou no wife of the daughters of Canaan; and he obeying his father went into Syria, proving thereby that his father saw not gladly the daughters of Canaan, he went to Ishmael and took him a wife beside them that he had taken tofore, that was Melech, daughter of Ishmael, son of Abraham.

Then Jacob departed from Beersheba and went forth on his journey toward Aran. When he came to a certain place after going down of the sun and would rest there all night, he took of the stones that were there and laid under his head and slept in the same place. And

there he saw in his sleep a ladder standing on the earth, and the upper end thereof touched heaven, and angels of God ascending and descending upon it, and our Lord in the midst of the ladder saying to him: I am the Lord God of Abraham thy father, and of Isaac; the land on which thou sleepest I shall give to thee and to thy seed, and thy seed shall be as dust of the earth; thou shalt spread abroad unto the east and unto the west, and north and south, and all the tribes of the earth shall be blessed in thee and in thy seed. And I shall be thy keeper wheresoever thou shalt go, and shall bring thee again into this land, and I shall not leave till I have accomplished all that I have said. When Jacob was awaked from his sleep and dreaming, he said: Verily God is in this place, and I wist not of it. And he said dreadingly: How terrible is this place, none other thing is here but the house of God and the gate of heaven. Then Jacob arose early and took the stone that lay under his head, and raised it for witness, pouring oil thereon, and called the name of the place Bethel which tofore was called Luza. And there he made a vow to our Lord, saying: If God be with me and keep me in the way that I walk, and give me bread to eat, and clothes to cover me, and I may return prosperously into the house of my father, the Lord shall be my God, and this stone that I have raised in witness, this shall be called the house of God. And the good of all things that thou givest to me, I shall offer to thee the tithes and tenth part. Then Jacob went forth into the east, and saw a pit in a field and three flocks of sheep lying by it, for of that pit were the beasts watered. And the mouth thereof was shut and closed with a great stone, for the custom was when all the sheep were gathered, they rolled away the stone, and when they had drunken they laid the stone again at the pit mouth. And then he said to the shepherds: Brethren, whence are ye? Which answered: Of Aran. Then he asking them said: Know ye not Laban, son of Nahor? They said: We know him well. How fareth he, said he, is he all whole? He fareth well, said they; and lo! Rachel his daughter cometh there with her flock. Then said Jacob: It is yet far to even, it is yet time that the flocks be led to drink, and after be driven to pasture, which answered: We may not so do till all the beasts be gathered, and then we remove the stone from the mouth of the pit and water our beasts. And as they talked, Rachel came with the flock of her father, for she kept that time the beasts. And when Jacob saw her and knew that she was his eme's daughter, and that they were his eme's sheep, he removed the stone from the pit's mouth, and when her sheep had drunken, he kissed her, and weeping he told her that he was brother to her father and son of Rebekah. Then she hied her and told it to her father, which when he understood that Jacob, his sister's son was come, he ran against him and, embracing, kissed him, and led him into his house. And when he had heard the cause of his journey he said: Thou art my mouth and my flesh.

And when he had been there the space of a month, he demanded Jacob if he would gladly serve him because he was his cousin, and what hire and reward he would have. He had two daughters, the more was named Leah, and the less was called Rachel, but Leah was bleary-eyed, and Rachel was fair of visage and well-favoured, whom Jacob loved, and said: I

shall serve thee for Rachel thy younger daughter seven years. Laban answered: It is better that I give her to thee than to a strange man; dwell and abide with me, and thou shalt have her. And so Jacob served him for Rachel seven years, and him thought it but a little while, because of the great love that he had to her. And at the end of seven years, Jacob said to Laban: Give to me my wife, for the time is come that I should have her. Then Laban called all his friends and made a feast for the wedding, and at night he brought in Leah, the more daughter, and delivered to her an handmaid named Zilpah. Then Jacob, weening that it had been Rachel, went to her as the manner is, and when the morning came and he saw that it was Leah, he said to Laban her father: What hast thou done? Have I not served thee for Rachel, why hast thou brought Leah to me? Laban answered: It is not the usage ne custom of our country to give the younger first to be wedded, but fulfil and make an end of this complement and marriage this week, and then shall I give to thee Rachel my daughter for other seven years that thou shalt serve to me. Jacob agreed gladly, and when that week was passed, he wedded Rachel to his wife. To whom Laban her father gave an handmaid named Bilhah. Nevertheless when the wedding of the younger was finished, because of the great love that he had to her, him thought that the other seven years were but short. Our Lord saw that he despised Leah. He let Leah conceive, and Rachel her sister abode barren, which then Leah bare a son and named him Reuben, saying: Our Lord God hath beholden mine humility and meekness, now shall mine husband love me. She conceived yet and bare another son, and said: Because our Lord saw me despised he hath given to me this son, and she called him Simeon. She conceived the third, and brought forth another son, and said: Now shall my husband be coupled to me, because I have born to him three sons, and she called his name Levi. She conceived the fourth son and was delivered of him, and said: Now I shall knowledge me to our Lord, and therefore she named him Judah, and then she ceased of bearing of children.

Rachel, seeing herself barren, had envy to her sister and said to Jacob her husband: Make me with child or else I shall die. To whom Jacob was wroth, and answered: What! weenest thou that I were God and hath prived from thee the fruit of thy belly? Then she said, I have my servant Bilhah, go unto her, and let her conceive of thee on my knees, that I may have of her some sons. She gave Bilhah unto her husband to know her, which when Jacob had known, she conceived and bare a son. Then said Rachel: Our Lord hath heard my petition giving to me a son, and she named him Dan. After that Bilhah conceived again and bare another son, for whom Rachel said: Our Lord hath compared me to my sister and I have availed, and she named him Naphtali. Then Leah feeling that she conceived no more, she gave Zilpah her handmaid to her husband, which conceived and bare a son whom Leah named Gad. After Zilpah conceived and bare another son, for whom Leah said: This is for my blessedness, and certainly all generations shall say that I am blessed; therefore she called him Asher.

It happed that Reuben went out in harvest time into the field, and took there a mandrake which he brought and gave to his mother. Then Rachel said to her sister Leah: Give me some part of the mandrake of thy son. Leah answered: Is it not enough to take from me my husband, but that also thou wilt have part of the mandrake of my son? Then said Rachel: He shall sleep with thee this night for the mandrake of thy son. At even, when Jacob came home from the field, Leah went against him and said to him: Thou shalt this night sleep with me, for I have bought thee for the meed of the mandrake of my son. He slept with her that night, and our Lord heard her prayers. She conceived and brought forth the fifth son, and she said: God hath rewarded me because I gave my handmaid to my husband. She called his name Issachar. Yet Leah conceived and bare the sixth son and said: God hath endowed me with a good dower, yet shall my husband abide with me because I have borne to him six sons, and she called his name Zebulon. After this she conceived and bare a daughter named Dinah. Then our Lord remembered Rachel and heard her and opened the place of conception, which conceived and bare a son, saying: The Lord hath taken away mine opprobrium and shame, and named his name Joseph, saying: I pray God to send me another. When Joseph was born, Jacob said to Laban his wives' father: Give me leave to depart that I may go in to my country and my land; give to me my wives and children for whom I have served thee that I may go hence. Thou knowest what service I have served thee. Laban said to him: I have founden grace in thy sight; I know it by experience that God hath blessed me for thee; I have ordained the reward that I shall give to thee. Then Jacob answered: Thou knowest how I have served thee, and how much thy possession was in my hands. Th colours. And when he said the contrary they brought forth all white. God hath taken the substance of your father and hath given it to me. And now God hath commanded me to depart, wherefore make you ready and let us depart hence. Then answered Rachel and Leah: Shall we have nothing else of our father's faculty and of the heritage of his house? Shall he repute us as strangers, and he hath eaten and sold our goods? Sith God hath taken the goods of our father and hath given it to us and to our children, wherefore all that God commanded to thee, do it. Jacob arose and set his children and his wives upon his camels, and went his way and took all his substance, and flocks, and all that he had gotten in Mesopotamia and went toward his father Isaac into the land of Canaan. That time was Laban gone to shear his sheep, and Rachel stole away the idols of her father. Jacob would not let Laban know of his departing, and when he was departed with all that longed to him of right, he came to the mount of Gilead. It was told to Laban, the third day after, that Jacob was fled and gone, who anon took his brethren and pursued him by the space of seven days and overtook him in the mount of Gilead. He saw our Lord in his sleep saying to him: Beware that thou speak not angrily ne hard words to Jacob. That time Jacob had set his tabernacle in the hill, and when he came thither with his brethren, he said to Jacob: Why hast thou done thus to me to take away my daughters as prisoners taken by sword? Why fleddest thou from me and

wouldst not let me have knowledge thereof? Thou hast not suffered me to kiss my sons and daughters, thou hast done follily. Now may I do thee harm and evil, but the God of thy father said to me yesterday: Beware that thou speak no hard words against Jacob. Thou desiredst to go to the house of thy father, why hast thou them, and returned into his country. Jacob went forth in his journey that he had taken. Angels of God met him, which when he saw, he said: These be the castles of God, and called that place Mahanaim. He sent messengers tofore him to Esau his brother in the land of Seir, in the land of Edom, and bade them say thus to Esau: This saith thy brother Jacob: I have dwelled with Laban unto this day, I have oxen and asses, servants both men and women. I send now a legation unto my lord that I may find grace in his sight. These messengers returned to Jacob and said: We came to Esau thy brother, and lo! he cometh for to meet thee with four hundred men. Jacob was sore afraid then, and divided his company into twain turmes, saying: If Esau come to that one and destroy that, that other shall yet be saved. Then said Jacob: O God of my father Abraham, and God of my father Isaac, O Lord that saidst to me, return into thy land and place of thy nativity, and saidst I shall do well to thee, I am the least in all thy mercies, and in thy truth that thou hast granted to thy servant, with my staff I have gone this river of Jordan, and now I return with two turmes. I beseech the Lord keep me from the hands of my brother Esau, for I fear him greatly lest he come and smite down the mother with the sons. Thou hast said that thou shouldest do well to me and shouldest spread my seed like unto the gravel of the sea, and that it may not be numbered for multitude. Then when he had slept that night, he ordained gifts for to send to his brother, goats two hundred, kids twenty, sheep two hundred, and rams twenty; forty kine and twenty bulls, twenty asses and ten foals of them. And he sent by his servants all these beasts; and bade them say that Jacob his servant sent to him this present and that he followeth after. And Jacob thought to please him with gifts.

The night following, him thought a man wrestled with him all that night till the morning, and when he saw he might not overcome him, he hurted the sinew of his thigh that he halted thereof, and said to him: Let me go and leave me, for it is in the morning. Then Jacob answered: I shall not leave thee but if thou bless me. He said to him: What is thy name? he answered: Jacob. Then he said: Nay, said he, thy name shall no more be called Jacob, but Israel, for if thou hast been strong against God, how much more shalt thou prevail against men? Then Jacob said to him: What is thy name? tell me. He answered, Why demandest thou my name, which is marvellous? And he blessed him in the same place. Jacob called the name of that same place Penuel, saying: I have seen our Lord face to face, and my soul is made safe. And anon as he was past Penuel the sun arose. He halted on his foot, and therefore the children of Israel eat no sinews because it dried in the thigh of Jacob. Then Jacob lifting up his eyes saw Esau coming and four hundred men with him, and divided the sons of Leah and of Rachel, and of both their handmaidens, and set each handmaid and their children tofore in the first place, Leah and her sons in the second, and Rachel and Joseph all behind.

And he going tofore kneeled down to ground and, worshipping his brother, approached him. Esau ran for to meet with his brother, and embraced him, straining his neck, and weeping kissed him, and he looked forth and saw the women and their children, and said: What been these and to whom longen they? Jacob answered: They be children which God hath given to me thy servant and his handmaidens, and their children approached and kneeled down, and Leah with her children also worshipped him, and last of all Joseph and Rachel worshipped him. Then said Esau: Whose been these turmes which I have met? Jacob answered: I have sent them to thee, my lord, unto the end that I may stand in thy grace. Esau said: I have many myself, keep these and let them be thine. Nay, said Jacob, I pray thee to take this gift which God hath sent me that I may find grace in thy sight, for meseemeth I see thy visage like the visage of God; and therefore be thou to me merciful, and take this blessing of me. Unneth by compelling he taking it, said: Let us go together, I shall accompany thee and be fellow of thy journey. Then said Jacob: Thou knowest well, my lord, that I have young children and tender, and sheep and oxen, which, if I overlaboured, should die all in a day, wherefore please it you, my lord, to go tofore, and I shall follow as I may with my children and beasts. Esau answered: I pray thee then let my fellows abide and accompany thee, whatsoever need thou have. Jacob said: It is no need, I need no more but one, that I may stand in thy favour, my lord. And Esau returned then the same way and journey that he came into Seir. And Jacob came to Succoth and builded there an house, and from thence he went in to Shalem, the town of Shechem which is in the land of Canaan, and bought there a part of a field, in which he fixed his tabernacles, of the sons of Hamor father of Shechem for an hundred lambs. And there he raised an altar, and worshipped upon it the strongest God of Israel.

It happed that Dinah, daughter of Leah, went out for to see the women of that region, which when Shechem, son of Hamor, prince of that land saw, anon loved and ravished and slept with her, oppressing her by strength, and was assotted on her in such wise as he went to his father Hamor and said: Give me this damsel in marriage that she may be my wife. Which when Jacob knew, and heard how his daughter was ravished, his sons then being absent in occupation of feeding of their beasts in the field, he held it secret till they returned. Then Hamor went to speak of this matter to Jacob, and that time his sons came from the field and heard what was happened and done, and were passing wroth and angry because he had so defouled their sister. Then said Hamor to them: Shechem my son loveth your daughter, give her to him in marriage, and let us ally each with other, let our daughters be given to you, and yours to us, and dwell ye with us. All the country is in your power, exercise and occupy it, buy and sell and take ye it. Then said Shechem to his father and brethren: Whatsoever ye ordain I will do, and what ye demand, gifts or dower, I shall gladly give it, so I may have this damsel unto my wife. Then answered the sons of Jacob to Shechem and his father in guile, dissimuling as they had not known the ravishment of their sister: We

may not do that ye desire, ne give our sister to a man uncircumcised. it is a thing unlawful and great sin to u Lord appeared again to Jacob after that he was returned from Mesopotamia of Syria, and was come into Bethel, and blessed him saying: Thou shalt no more be called Jacob but Israel shall be thy name, and called him Israel, and said to him: I am God Almighty, grow and multiply, folks and peoples of nations shall come of thee, kings shall come of thy loins. The land that I gave to Abraham and Isaac I shall give to thee and thy seed; and vanished from him. He then raised a stone for a remembrance in the place where God spake to him, and anointed it with oil, calling the name of the place Bethel. He went thence and came in veer time unto the land that goeth to Ephrath, in which place Rachel travailed and began for cause of childing to die. The midwife said to her, Be not afeard, for thou shalt have a son. And the death drawing near, she named him Benoni, which is as much to say as the son of my sorrow. The father called him Benjamin, that is to say the son of the right hand. There Rachel died and was buried in the way toward Ephrath, that is Bethlehem. Jacob raised a title upon her tomb; this is the title of the monument of Rachel unto this present day. Jacob went thence and came to Isaac his father into Mamre the city of Arbah, that is Hebron, in which dwelled Abraham and Isaac. And all the days of Isaac were complete, which were an hundred and fourscore years, and he consumed and died in good mind, and Esau and Jacob his sons buried him.

Thus endeth the history of Isaac and his two sons Esau and Jacob.

**Here beginneth the history of and his brethren, which is read the third Sunday in Lent.**

Joseph when he was sixteen years old began to keep and feed the flock with his brethren, he being yet a child, and was accompanied with the sons of Bilhah and Zilpah, wives of his father. Joseph complained on his brethren, and accused them to their father of the most evil sin. Israel loved Joseph above all his sons for as much as he had gotte son a long time. All his sons gathered them together for to comfort their father and assuage his sorrow, but he would take no comfort, but said: I shall descend to my son into hell for to bewail him there. And thus, he abiding in sorrow, the Midianites carried Joseph into Egypt, and sold him to Potiphar, eunuch of Pharaoh, master of his knights.

Thus was Joseph led into Egypt, and Potiphar, prince of the host of Pharaoh, an Egyptian, bought him of the hands of Ishmaelites. Our Lord God was always with Joseph, and he was wise, ready, and prosperous in all manner of things. He dwelled in his lord's house and pleased so well his lord, that he stood in his grace that he made him upperest and above all other, and betook him the rule and governance of all his house, which well and wisely governed the household and all that he had charge of. Our Lord blessed the house of Egypt for Joseph's sake, and multiplied as well in beasts as in fields all his substance. Joseph was fair of visage and well favoured.

After many days the lady, his master's wife, beheld and cast her eyes on Joseph, and said to Joseph: Come and sleep with me, which anon refused that, and would not attend ne listen to her words, ne would not consent to so sinful a work, and said to her: Lo! hath not my lord delivered to me all that he hath in his house? and he knoweth not what he hath, and there is nothing therein but that it is in my power and at my commandment except thee, which art his wife. How may I do this evil and sin to my lord? Such manner, or semblable words, he said daily to her, and the woman was the more desirous and grievous to the young man, and he always forsook and refused the sin. It happed on a day that Joseph entered into the chamber about certain needs that he had to do, and she caught him by his mantle, and held it fast, and said to him: Come and lie with me, who anon would not agree to her, but fled forth out of the doors, and left his mantle behind him in her hand. And when the lady saw that she was refused, and his mantle in her hand, she cried and called the men of the house and said to them: Lo! this Hebrew is come to my chamber and would have enforced and have lain by me, and when I cried, he fled out of the chamber and left for haste his mantle that I held, behind him, and into witness of truth she showed to her husband the mantle when he came home, and said: Thy servant the Hebrew, whom thou hast brought into this house, is entered into my chamber for to have lain by me, and when I cried, he left his mantle that I held, and fled away. When the lord heard this, anon he gave faith and believed his wife, and being sore wroth, set Joseph in prison where the prisoners of the king



were kept and he was there fast set in. Our Lord God was with Joseph, and had mercy on him, and made him in the favour and grace of the chief keeper of the prison, in so much that he delivered to Joseph the keeping of all the prisoners, and what he did was done, and the chief jailor was pleased with all. Our Lord was with him and directed all his works.

After this it fell so that two officers of the king's trespassed unto their lord, wherefore he was wroth with them and commanded them to the prison whereas Joseph was. That one of them was the butler, and that other the baker; and the keeper betook them to Joseph to keep, and he served them. After a while that they had been in prison they both saw on one night a dream of which they were astonied and abashed, and when Joseph was come in to serve them, and saw them heavy, he demanded them why they were heavier than they were wont to be, which answered: We have dreamed and there is none to interpret it to us. Joseph said to them: Suppose ye that God may not give me grace to interpret it? Tell to me what ye saw in your sleep. Then the butler told first and said: Methought I saw a vine had three branches, and after they had flowered the grapes were ripe, and then I took the cup of Pharaoh in my hand, and took the grapes and wrang out of them wine into the cup that I held, and presented it to Pharaoh to drink. Joseph answered: The three branches be yet three days, after which Pharaoh shall remember thy service and shall restore thee into thy foremost office and gree, for to serve him as thou wert wont to do. Then I pray thee to remember me when thou art at thine above, and be to me so merciful to sue unto Pharaoh that he take me out of this prison, for I was stolen out of the land of Hebrews and am innocently set here in prison. Then the master baker saw that he had wisely interpreted the butler's dream; he said: Methought that I had three baskets of meat upon my head, and in that one basket that was highest methought I bare all the meat of the bakehouse and birds came and ate of it. Joseph answered: This is the interpretation of the dream; the three baskets be three days yet to come, after which Pharaoh shall smite off thy head and shall hang thee on the cross, and the birds shall tear thy flesh. And the third day after this Pharaoh made a great feast unto his children, and remembered him, among the meals, on the master butler and the master baker. He restored his butler unto his office, and to serve him of the cup, and that other was hanged, that the truth of the interpreter was believed and proved. Notwithstanding the master butler in his wealth forget Joseph his interpreter.

Two years after Pharaoh saw in his sleep a dream. Him thought he stood upon the river, from which he saw seven oxen ascend to the land which were fair and right fat, and were fed in a fat pasture; he saw other seven come out of the river, poor and lean, and were fed in places plenteous and burgeoning. These devoured the other that were so fat and fair. Herewith he started out of his sleep, and after slept again, and saw another dream. He saw seven ears of corn standing on one stalk, full and fair of corns, and as many other ears void and smitten with drought, which devoured the beauty of the first seven. In the morning Pharaoh awoke and was greatly afeard of these dreams, and sent for all conjectors and diviners

of Egypt, and wise men; and when they were gathered he told to them his dream, and there was none that could interpret it. Then at last the master butler, remembering Joseph, said: I know my sin, on a time the king being wroth with his servants, sent me and the master of the bakers into prison, where we in one night dreamed both prodigies of things coming. And there was a child of the Hebrews, servant to the jailor, to whom we told our dreams and he expounded them to us and said what should happen; I am restored to mine office and that other is hanged on the cross.

Anon, by the king's commandment, Joseph was taken out of prison and shaved, bathed, and changed his clothes, and brought tofore Pharaoh, to whom he said: I saw a dream which I have showed unto wise men, and there is none that can tell me the interpretation thereof. To whom Joseph answered: God shall answer by me things prosperous to Pharaoh. Then Pharaoh told to him his dreams, like as is tofore written, of the seven fat oxen and seven lean, and how the lean devoured the fat, and in likewise of the ears. Joseph answered: The king's dreams are one thing which God hath showed to Pharaoh. The seven fat oxen and the seven ears full, betoken seven years to come of great plenty and commodious, and the seven lean oxen, and the seven void ears smitten with drought, betoken seven years after them of great hunger and scarcity. Lo! there shall come first seven years of great fertility and plenty in all the land of Egypt, after whom shall follow other seven years of so great sterility, barrenness, and scarcity, that the abundance of the first shall be all forgotten. The great hunger of these latter years shall consume all the plenty of the first years. The latter dream pertaineth to the same, because God would that it should be fulfilled. Now therefore let the king provide for a man that is wise and witty, that may command and ordain provosts and officers in all places of the realm, that they gather into garners and barns the fifth part of all the corn and fruits that shall grow these first seven plenteous years that be to come, and that all this wheat may be kept in barns and garners in towns and villages, that it may be made ready against the coming of the seven scarce years that shall oppress by hunger all Egypt, to the end that the people be not enfeamed. This counsel pleased much to Pharaoh and to all his ministers. Then Pharaoh said to his servants: Where should we find such a man as this is, which is fulfilled with the spirit of God? And then he said to Joseph: Forasmuch as God hath showed to thee all that thou hast spoken, trowest thou that we might find any wiser than thou or like to thee? Thou shalt be uppermost of my house, and to the commandment of thy mouth all people shall obey. I only shall go tofore thee and sit but one seat above thee. Yet said Pharaoh to Joseph: Lo! I have ordained thee above and master upon all the land of Egypt. He took a ring from his hand and gave it into his hand, and clad him with a double stole furred with bise; and a golden collar he put about his neck, and made him to ascend upon his chair; the second trumpet crying that all men should kneel tofore him, and that they should know him uppermost provost of all the land of Egypt. Then said the king of Egypt to Joseph: I am Pharaoh, without thy commandment shall no man move hand nor

foot in all the land of Egypt. He changed his name and called him in the tongue of Egypt: The saviour of the world. He gave to him a wife named Asenath, daughter of Potiphera, priest of Eliopoleos.

Joseph went forth then into the land of Egypt. Joseph was thirty years old when he stood in the favour and grace of Pharaoh. And he went round about all the region of Egypt. The plenteousness and fertility of the seven years came, and sheaves and shocks of corn were brought in to the barns; all the abundance of fruits was laid in every town. There was so great plenty of wheat that it might be compared to the gravel of the sea, and the plenty thereof exceedeth measure. Joseph had two sons by his wife ere the famine and hunger came, which Asenath the priest's daughter brought forth, of whom he called the name of the first Manasseh, saying: God hath made me to forget all my labours, and the house of my father hath forgotten me. He called the name of the second son Ephraim, saying: God hath made me to grow in the land of my poverty.

Then passed the seven years of plenty and fertility that were in Egypt, and the seven years of scarcity and hunger began to come, which Joseph had spoken of tofore, and hunger began to wax and grow in the universal world; also in all the land of Egypt was hunger and scarcity. And when the people hungered they cried to Pharaoh asking meat, to whom he answered: Go ye to Joseph, and whatsoever he saith to you do ye. Daily grew and increased the hunger in all the land. Then Joseph opened the barns and garners, and sold corn to the Egyptians, for the hunger oppressed them sore. All provinces came into Egypt for to buy meat to them, and to eschew the hunger.

Jacob, father unto Joseph, heard tell that corn and victuals were sold in Egypt, and said to his sons: Why be ye negligent? I have heard say that corn is sold in Egypt; go ye thither and buy for us that is necessary and behoveful, that we may live, and consume not for need. Then the ten brethren of Joseph descended into Egypt for to buy wheat, and Benjamin was left at home with the father, because whatsoever happed to the brethren in their journey. Then they entered into the land of Egypt with other for to buy corn. There was great famine in the land of Canaan, and Joseph was prince in the land of Egypt, also by his commandment wheat was sold unto the people. Then when his brethren were come and had adored and worshipped him, he anon knew them, and spake to them, as to strangers, hard words, demanding them saying: Whence be ye? bring with you your youngest brother that I may know that ye be none espies and that ye may receive this brother that I hold in prison, and then forthon what that ye will buy ye shall have licence. And this said, each of them poured out the wheat, and every man found his money bounden in the mouth of every sack. Then said Jacob their father: Ye have made me without children. Joseph is gone and lost, Simeon is bounden in prison, and Benjamin ye will take away from me, on me come all these evils. To Reuben answered: Slay my two sons if I bring him not again to thee; deliver him to me in my hand, and I shall restore him again to thee. The father said: My son shall not go with

you, his brother is dead and he is left now alone, if any adversity should hap to him in the way that ye go into, ye shall lead my old hairs with sorrow to hell.

In the meanwhile famine and hunger oppressed all the land greatly. And when the corn that they brought from Egypt was consumed, Jacob said to his sons: Return ye into Egypt and buy for us some meat, that we may live. Judah answered: That man said to us, under swearing of great oaths that: Ye shall not see my face ne come into my presence but if ye bring your youngest brother with you. Therefore if thou wilt send him with us, we shall go together and shall buy for us that shall be necessary, and if thou wilt not we shall not go. The man said as we oft have said to thee, that if we bring him not we shall not see his visage. Israel said to them: This have ye done into my misery, that ye told to him that ye had another brother. And they answered: The man demanded of us by order our progeny, if our father lived, if we had any brother. And we answered him consequently after that he demanded, we wist not what he would say, ne that he said bring your brother with you. Send the child with us that we may go forth and live, and that we ne our children die not for hunger. I shall receive thy son, and require him of my hand. If I lead him not thither and bring him again, I shall be guilty to thee of the sin ever after. If there had been no delay of this, we had been there and come again by this time. Then Israel their father said to them: If it be so necessary as ye say, do ye as ye will; take with you of the best fruits of this land in your vessels, and give ye and present to that man gifts, a little raisins, and honey, storax, stacten, terebinthe, and dates, and bear with you double money, and also the same money that ye found in your sacks, lest there be any error therefore; and take with you Benjamin, your brother. My God, that is almighty, make him pleasant unto you, and that ye may return in safety with this your brother and him also that he holdeth in prison; I shall be as a man barren therewhiles, without children. Then the brethren took the gifts and double money and Benjamin, and went forth into Egypt, and came and stood tofore Joseph; whom when he had seen, and Benjamin, he commanded to the steward of his house that he should do slay sheep and calves and make a feast, for these brethren shall dine with me this day. He did as he was commanded and brought the men into his lord's house. Then were they all afeard and said softly together: Because of the money that we had in our sacks we be brought in that he take us with the default, and shall by violence bring us and our asses into servitude. Wherefore they said to the steward of the house, in the gate of the house ere they entered, saying: We pray thee to hear us: the last time that we came to buy victual, which when we had bought and departed, and were on our him from themward, for he was moved in all his spirits and wept on his brother, and went into his bedchamber. After this he washed his visage and came out making good countenance and commanded to set bread on the board, and after that he set his brethren in order, each after their age, and ate together, and Joseph sat and ate with the Egyptians. For it was not lawful to the Egyptians to eat with the Hebrews. And each of them were well served, but Benjamin had the best part, and they ate and drank so

much that they were drunken. Then Joseph commanded the steward of his house to fill their sacks with wheat as much as they might receive, and the money of the wheat put it in to every man's sack, and take my cup of silver, and the money of the youngest, and put that in his sack. And all this was done. And on the morn betimes they were suffered to depart with their asses. And when they were gone out of the town and a little on their way, then Joseph said to his steward: Make thee ready and ride after, and say to them: Why have ye done evil for good? The cup that my lord is accustomed to drink in, ye have stolen, ye might not do a worse thing. He did as Joseph had commanded and overtook them, and said to them all by order like as he had charge, which answered: Why saith your lord so, and doth to us his servants such letting? The money that we found in our sacks we brought again to thee from the land of Canaan, and how may it follow that we should steal any gold or silver from the house of thy lord? Look! at whom it be found of us all thy servants, let him die. Which said to them: Be it after your sentence, at whom that it ever be found he shall be my servant and the others shall go free and be not guilty. Then he hied and set down all their sacks, beginning at the oldest unto the youngest, and at last found the cup in the mouth of the sack of Benjamin. Then they all for sorrow cut and rent their clothes, and laded their asses again, and returned all into the town again. Then Judah entered first with his brethren unto Joseph and all they together fell down platte to the ground. To whom Joseph said: Why have ye done thus? Know not ye that there is no man like to me in the science of knowledge? To whom Judah answered: What shall we answer to thee, my lord; or what shall we speak or rightfully desire? God hath found and remembered the iniquity of us thy servants, for we be all thy servants, yea, we and he at whom the cup was found. Joseph answered: God forbid that I should so do, whosoever stole the cup shall be my servant, and go ye your way, for ye shall be free and go to your father. Then Judah approached near him and spake with a hardy cheer to him and said: I beseech thee my lord to hear me thy servant that I may and that thou wilt not be wroth to thy servant. Thou art next to Pharaoh; my lord, thou demandedst first of us thy servants: Have ye a father or brother? And we answered to thee, my lord: Our father is an old man and we have a brother a young child which was born to him in his old age, whose brother of the same mother is dead, and he is an only son whom the father loveth tenderly. Thou saidest to us thy servants: Bring him hither to me that I may see. We told to thee my lord for truth: our father may not forego the child, if he forego him certainly he shall die. And thou saidest to us, thy servants: But if ye bring him with you, ye shall no more see my visage. Then when we came to our father and told him all these things, and our father bade us to return and buy more corn. To whom we said: We may not go thither but if our youngest brother go with us, for if he be absent we dare not approach, ne come to the presence of the man; and he answered to us: Ye know well that my wife brought to me forth but two sons, that one went out, and ye said that of wild beasts had devoured him, and yet I heard never of him ne he appeared not. If now ye should take this my son

and any thing happened to him in the way ye should bring my hoar bair with sorrow to hell. Therefore if I should come home to my father and bring not the child with me, sith the soul and health of my father dependeth of this child, and see that he is not come with us, he shall die and we thy servants should lead his old age with wailing and sorrow to hell. I myself shall be thy proper servant which have received him upon my faith and have promised for him, saying to my father: If I bring him not again I shall be guilty of the sin to my father ever after. I shall abide and continue thy servant for the child in the ministry and service of thee my lord. I may not depart, the child being absent, lest I be witness of the sorrow that my father shall take. Wherefore I beseech thee to suffer this child to go to his father and receive me into thy service. Thus said Judah, with much more; as Josephus, *Antiquitatum*, rehearseth more piteously, and saith moreover that the cause why he did do hide the cup in Benjamin's sack, was to know whether they loved Benjamin or hated him as they did him, what time they sold him to the Ishmaelites.

Then this request made, Joseph might no longer forbear, but commanded them that stood by to withdraw them, and when all men were gone out sauf he and his brethren, he began to say to them weeping: I am Joseph your brother, liveth yet my father? The brethren were so afeard that they could not speak ne answer to him. Then he debonairly said to them; Come hither to me; and when they came near him he said: I am Joseph your brother that ye sold into Egypt; be ye not afeard nor think not hard unto you that ye sold me into these regions. God hath sent me tofore you into Egypt for your health. It is two years since the famine began, and yet been five years to come in which men may not ear, sow, ne reap. God hath sent me tofore you that ye should be reserved on the earth, and that ye may have meat to live by. It is not by your counsel that I was sent hither, but by the will of God, which hath ordained me father of Pharaoh, and lord of all his house, and prince in all the land of Egypt. Hie you, and go to my father, and say ye to him: This word sendeth thee thy son Joseph: God hath made me lord of the universal land of Egypt, come to me lest thou die, and thou shalt dwell in the land of Goshen. Thou shalt be next me, thou and thy sons and the sons of thy sons, and I shall feed thy sheep, thy beasts and all that thou hast in possession. Yet rest five year to come of famine, therefore come lest thou perish, thy house, and all that thou owest. Lo! your eyes and the eyes of my brother Benjamin see that my mouth speaketh these words to you. Show ye to my father all my glory and all that ye have seen in Egypt. Hie ye and bring him to me. This said, he embraced his brother Benjamin about his neck and wept upon each of them. After this they durst better speak to him. Anon it was told and known all about in the king's hall that Joseph's brethren were come. And Pharaoh was joyful and glad thereof and all his household. And Pharaoh said to Joseph that he should say to his brethren: Lade ye your beasts and go into the land of Canaan, and bring from thence your father and kindred, and come to me, and I shall give you all the goods of Egypt, that ye may eat the marrow of the earth. Command ye also that they take carriages of this land of Egypt,

for the carriage of their children and wives, and say to them: Take your father and come as soon as ye may, and leave nothing behind you, for all the best things shall be yours. The sons of Israel did as they were commanded. To whom Joseph gave carriages after the commandment of Pharaoh, and meat to eat by the way. He commanded to give to every each two garments. To Benjamin he gave three hundred pieces of silver, with five garments of the best, and also he sent clothing to his father, adding to them ten asses which were laden with all riches of Egypt, and as many asses laden and bearing bread and victual to spend by the way. And thus he let his brethren depart from him saying: Be ye not wroth in the way. Then they thus departing came into the land of Canaan to their father, and showed all this to their father, and said: Joseph thy son liveth and he lordeth in all the land of Egypt.

When Jacob heard this he awoke as a man had been awaked suddenly out of his sleep, yet nevertheless he believed them not, and they told to him all the order of the matter. When he saw the carriage and all that he had sent, his spirit revived and said: It sufficeth to me if Joseph my son yet live, I shall go and see him ere I die. Then Israel went forth with all that he had and came to the pit where tofore he had sworn to God; and slew there beasts to make sacrifices to the God of Isaac his father. He heard God by a vision that same night saying to him: Jacob, Jacob, to whom he answered: I am here all ready. God said to him: I am strongest God of thy father Isaac, dread thee not, but descend down into Egypt. I shall make thee to grow there into great people. I shall descend with thee thither, and I shall bring thee again when thou returnest. Joseph soothly shall put his hands upon thine eyes. Jacob then arose on the morn early, and his sons took him with their children and wives and set them on the carriages that Pharaoh had sent to bring him and all that he had into the land of Canaan. And so came into Egypt with all his progeny, sons and children, etc.

These be the names of the sons of Israel that entered with him into Egypt. The first begotten Reuben with his children four. Simeon with his seven sons. Levi with his three sons. Judah and his sons three. Issachar and his four sons. Zebulon and his sons three. These were sons of Leah that Jacob gat in Mesopotamia, and Dinah his daughter. All these sons and daughters were thirty-three. Gad also entered with his children seven. Asher with his children five and of his children's children two. These were sons of Zilpah, in number sixteen. The sons of Rachel were Joseph and Benjamin. Joseph had two sons in the land of Egypt by his wife Asenath, Manasseh and Ephraim. The sons of Benjamin were ten. All these children that came of Rachel were in number fourteen. Dan entered with one son, and Naphtali with four sons. These were the children of Bilhah; they were in number seven. All the souls that were issued of his seed that entered into Egypt with him, without the wives of his sons, were sixty-six. The sons of Joseph that were born in Egypt twain. Summa of all the souls of the house of Jacob that entered into Egypt were in all seventy.

Jacob sent then tofore him Judah unto Joseph, to show to him his coming. And he came to Joseph in Goshen, and anon Joseph ascended his chariot and went for to meet his father,

and when he saw him, he embraced him meekly and wept. And his father received him joyously and embraced also him. Then said the father to Joseph: Now shall I die joyously because I have seen thy visage. Then said Joseph to his brethren and to all the house of his father: I shall go and ascend to Pharaoh and shall say to him, that my brethren and the house of my father that were in the land of Canaan be come to me, and be men keeping sheep, and can the manner well for to keep the flocks of sheep, and that they have brought with them their beasts, and all that ever they had. When he shall call you and ask you of what occupation ye be, ye shall say: We be shepherds, thy servants, from our childhood unto now, and our fathers also. This shall ye say that ye may dwell in the land of Goshen, for the Egyptians have spite unto herdmen of sheep. Then Joseph entered tofore Pharaoh and said to him: My father, my brethren, their sheep and beasts be come from the land of Canaan, and be in the land of Goshen. And he brought five of his brethren tofore the king, whom he demanded of what occupation they were of. They answered: We be keepers of sheep, thy servants, we and our fathers, we be come to dwell in thy land, for there is no grass for the flocks of sheep of us thy servants, the famine is so great in the land of Canaan. We beseech thee that thou command us thy servants to dwell in the land of Goshen. Then said the king to Joseph: Thy father and thy brethren be come to thee, the land of Egypt is at thy commandment, make thou them to dwell in the best place, and deliver to them the land of Goshen. And if thou know them for conning, ordain they to be masters of my beasts. After this Joseph brought his father in, and made him stand tofore the king which blessed him, and was demanded of the king how old he was. He answered: The days of the pilgrimage of my life be an hundred and thirty years, small and evil, and yet I am not come unto the days of my fathers that they have lived. And he blessed the king and went out. Then Joseph gave to his father and brethren possession in Egypt in the best soil of Rameses like as Pharaoh had commanded, and there fed them, giving to each of them victual.

In all the world was scarcity of bread, and hunger and famine oppressed specially and most, the land of Egypt and the land of Canaan. Of which lands Joseph gat all the money for selling of wheat, and brought it into the king's treasury. When all people lacked money, all Egypt came to Joseph saying: Give us bread, why die we to the lacking money. To whom he answered: Bring to me your beasts and I shall give you for them victuals, if ye have no money: which when they brought, he gave to them victuals and food for horses, sheep, oxen and asses, and sustained them one year for changing of their beasts. Then came they again the second year and said: We hide not from thee our lord that our money is failed and also our beasts be gone, and there is nothing left but our bodies and our land. Why then shall we die in thy sight? And we ourselves and also our land shall be thine, buy us into bondship and servitude of the king, and give us seed to sow lest the earth turn into wilderness. Then Joseph bought all the land of Egypt, every man selling his possessions for the vehement hunger that they had. He subdued all unto Pharaoh, and all his people from the last terms



of Egypt unto the utterest ends of the same, except the land longing to the priests, which was given to them by the king, to whom were given victuals openly out of all the barns and garners, and therefore they were not compelled to sell their possessions. Then said Joseph to all the peoples: Lo, now ye see and know that Pharaoh oweth and is in possession of you and of your land. Take to you seed and sow ye the fields that ye may have fruit. The fifth part thereof ye shall give to the king and four parts I promise to you to sow, and for meat to your servants and to your children. Which answered: Our health is in thine hand, let our lord only behold us and we shall gladly serve the king. From that time unto this present day, in all the land of Egypt the fifth part is paid to the king; and it is holden for a law, except the land longing to the priests which is free from this condition.

Then Israel dwelled in Egypt in the land of Goshen, and was in possession thereof. He increased and multiplied greatly, and lived therein seventeen years. And all the years of his life were an hundred and seven and forty years. When he understood that the day of his death approached, he called to him his son Joseph and said to him: If I may find so much grace in thy sight, do to me so much mercy as thou promise and swear that thou bury me not in Egypt, but that I may rest with my fathers, and take and carry me from this land, and lay me in the sepulchre of my forefathers. To whom Joseph answered: I shall do that thou hast commanded. Then said he: Swear to me, and so he swore. And then Israel adored and worshipped our Lord, and turned him towards his bed's head. Then this done, anon after it was told to Joseph that his father was sick and feeble; who anon took his sons Manasseh and Ephraim and came to his father. Anon it was told to the father: Lo thy son Joseph cometh to thee, which then was comforted, and sat up in his bed. And Joseph entered in, and Jacob said: Almighty God appeared to me in Luz which is in the land of Canaan, and he blessed me and said: I shall increase thee and multiply thee into tourbes of peoples, I shall give to thee this land and to thy seed after thee in sempiternal possession, therefore thy two sons that be born to thee in this land of Egypt tofore I came hither to thee, shall be my sons Ephraim and Manasseh, they shall be reputed to me as Simeon and Reuben. The other that thou shalt get after them shall be thine, and shall be called in the name of their brethren in their possessions. Then he, seeing Joseph's sons, said to him: Who be these children? Joseph answered: They be my sons which God hath given to me in this place. Bring them hither, said he, to me that I may bless them. Israel's eyes were dimmed and might not see clearly for great age. He took them to him and kissed them and said to Joseph: I am not defrauded from the sight of thee, and furthermore God hath showed to me thy seed. Then when Joseph took them from his father's lap, he worshipped him kneeling low to the earth, and set Ephraim on his right side, and on the left side of Israel, and Manasseh on the right side of his father Israel, which took his right hand and laid it on the head of Ephraim the younger brother, and his left hand on the head of Manasseh which was first born. Then Jacob blessed the sons of Joseph and said: God, in whose sight walked my fathers Abraham and Isaac,

God that hath fed me from my youth unto this present day, the angel that hath kept me from all evil bless these children, and my name be called on them, and the names of my fathers Abraham and Isaac, and grow they into multitude upon earth. Then Joseph seeing that his father set his right hand upon the head of Ephraim the younger brother took it heavily, and took his father's hand and would have laid it on the head of Manasseh, and said to his father: Nay father, it is not convenient, that ye do, this is the first begotten son, set thy right hand on his head. Which denied that and would not do so, but said: I wot, my son, I wot what I do, and this son shall increase into peoples and multiply, but his younger brother shall be greater than he, and his seed shall grow into gentiles, and blessed them, saying that same time: In thee shall be blessed Israel, and shall be said: God make thee like to Ephraim and Manasseh. And he said to Joseph his son: Lo! now I die and God shall be with you, and shall reduce and bring you again into the land of your fathers; and I give to thee one part above thy brethren, which I gat and won from the hand of the Amorite with my sword and my bow. Then Jacob called his sons tofore him and said to them:

Gather ye altogether tofore me, that I may show to you things that be to come, and hear your father Israel. And there he told to each of them his condition singularly. And when he had blessed his twelve sons he commanded them to bury him with his fathers in a double spelunke which is in the field of Ephron the Hittite against Mamre in the land of Canaan which Abraham bought. And this said he gathered to him his feet and died. Which anon as Joseph saw, he fell on his visage and kissed him. He commanded to his masters of physic and medicines, which were his servants, that they should embalm the body of his father with sweet spices aromatic; which was all done, and then went they sorrowing him forty days. The Egyptians wailed him seventy days, and when the wailing was past, Joseph did say to Pharaoh how he had sworn and promised to bury him in the land of Canaan. To whom Pharaoh said: Go and bury thy father like as thou hast sworn. Which then took his father's body and went, and with him were accompanied all the aged men of Pharaoh's house, and the noblest men of birth of all the land of Egypt, the house of Joseph with his brethren, without the young children, flocks and beasts, which they left in the land of Goshen. He had in his fellowship chariots, carts and horsemen, and was a great tourbe and company, and came over Jordan where as they hallowed the exequies by great wailing seven days long. And when they of the country saw this plaint and sorrowing they said: This is a great sorrow to the Egyptians. And that same place is named yet the bewailing of Egypt. The children of Israel did as they were commanded, and bare him into the land of Canaan, and buried him in the double spelunke which Abraham had bought. Then when Jacob the father was buried, Joseph with all his fellowship returned into Egypt. Then his brethren after the death of their father spake together privily, and dreading that Joseph would avenge the wrong and evil that they had done to him, came to him and said: Thy father commended us ere he died that we should say thus to thee; We pray thee that thou wilt forget, and not remember the

sin and trespass of thy brethren, ne the malice that they executed in thee. We beseech thee that thou wilt forgive to thy father, servant of God, this wickedness. Which when Joseph heard he wept bitterly, and his brethren came to him kneeling low to the ground and worshipped him, and said, We be thy servants. To whom he answered: Be ye nothing afeard ne dread you not, ween ye that ye may resist God's will? Ye thought to have done to me evil, but God hath turned it into good, and hath exalted me as ye see and know, that he should save much people. Be ye nothing afeard, I shall feed you and your children. And comforted them with fair words, and spake friendly and joyously to them. And he abode and dwelled still in Egypt with all the house of his father, and lived an hundred and ten years, and saw the sons of Ephraim in to the third generation. After these things he said to his brethren: After my death, God shall visit you and shall do you depart from this land unto the land that he promised to Abraham, Isaac, and Jacob. When that time shall come, take my bones and lead them with you from this place, and then died. Whose body was embalmed with sweet spices and aromatics and laid in a chest in Egypt.

**Here next followeth the history of Moses, which is read in the Church  
on Mid-lent Sunday:**

These be the names of the children of Israel that entered into Egypt with Jacob, and each entered with their household and meiny. Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Benjamin, Dan, Naphtali, Gad, and Asher; they were all in number that entered seventy. Joseph was tofore in Egypt. And when he was dead and all his brethren and kindred, the children of Israel grew and multiplied greatly, and filled the earth. Then was there a new king upon Egypt which knew nothing of Joseph, and said to his people: Lo! and see the people of Israel is great, and stronger than we be, come and let us wisely oppress them, lest they multiply and give us battle and fight with us and drive us out of our land. Then he ordained provosts and masters over them to set them awork and put them to affliction of burdens. They builded to Pharaoh two towns, Pithom and Raamses. How much more they oppressed them, so much the more they increased and multiplied. The Egyptians hated the children of Israel and put them to affliction, scorning and having envy at them, and oppressed bitterly their life with hard and sore labours of tile and clay, and grieved all them in such works. The king of Egypt said to the midwives of the Hebrews, of whom that one was called Shiphrah, and that other Puah, and commanded: When so is that the time of birth is, and that ye shall do your office in helping in the birth of children, if it be a manchild slay him, if it be a maid-child keep it and let it live. The midwives dreaded God, and did not as the king commanded them, but reserved and kept the men-children. For whom the king sent and said: What is the cause that ye reserved and kept the men-children? They answered: There be of the Hebrews women that can the craft of midwives as well as we, and ere we come the children be born. God did well therefore unto the midwives, and the people grew and were greatly comforted. And because the midwives dreaded God they edified to them houses. Then Pharaoh commanded to his people saying: Whatsomever is born of males cast ye into the river, and what of women keep ye them and let ye them live.

After this was a man of the house of Levi went out and took a wife of his kindred, which conceived and brought forth a son, and he saw him elegant and fair, and hid him three months, and when he might no longer hide him, took a little crib of rushes and wickers and pitched it with glue and pitch, and put therein the child, and set it on the river, and let it drive down in the stream, and the sister of the child standing afar, considering what should fall thereof. And it happed that same time, the daughter of king Pharaoh descended down to the river for to wash her in the water, and her maidens went by the brink, which then, when she saw the little crib or fiscelle she sent one of her maidens to fetch and take it up, which so fetched and brought to her, and she saw therein Iying a fair child; and she having pity on it said: This is one of the children of the Hebrews. To whom anon spake the sister of the child: Wilt thou, said she, that I go and call thee a woman of the Hebrews that shall

and may nourish this child? She answered: Go thy way. The maid went and called his mother, to whom Pharaoh's daughter said: Take this child and nourish him to me, and I shall give to thee thy meed and reward. The mother took her child and nourished it, and when it was weaned and could go she delivered it to the daughter of king Pharaoh, whom she received and adopted instead of a son and named him Moses, saying that I took him out of the water. And he there grew and waxed a pretty child. And as Josephus, Antiquitatum, saith: This daughter of Pharaoh, which was named Termuthe, loved well Moses and reputed him as her son by adoption, and on a day brought him to her father, who for his beauty took him in his arms and made much of him, and set his diadem on his head, wherein was his idol. And Moses anon took it, and cast it under his feet and trod on it, wherefore the king was wroth, and demanded of the great doctors and magicians what should fall of this child. And they kalked on his nativity and said: This is he that shall destroy thy reign and put it under foot, and shall rule and govern the Hebrews. Wherefore the king anon decreed that he should be put to death. But others said that Moses did it of childhood and ought not to die therefore, and counselled to make thereof a proof, and so they did.

They set tofore him a platter full of coals burning, and a platter full of cherries, and bade him eat, and he took and put the hot coals in his mouth and burned his tongue, which letted his speech ever after; and thus he escaped the death. Josephus saith that when Pharaoh would have slain him, Termuthe, his daughter, plucked him away and saved him. Then on a time as Moses was full grown, he went to his brethren, and saw the affliction of them and a man of Egypt smiting one of the Hebrews, his brethren. And he looked hither and thither and saw no man. He smote the Egyptian and slew him and hid him in the sand. And another day he went out and found two of the Hebrews brawling and fighting together; then he said to him that did wrong: Why smitest thou thy neighbour? which answered: Who hath ordained thee prince and judge upon us? wilt thou slay me as thou slewest that other day an Egyptian? Moses was afeard and said to himself: How is this deed known and made open? Pharaoh heard hereof and sought Moses for to slay him, which then fled from his sight and dwelled in the land of Midian, and sat there by a pit side. The priest of Midian had seven daughters which came thither for to draw water, and to fill the vessels for to give drink to the flocks of the sheep of their father. Then came on them the herdmen and put them from it. Then rose Moses and defended the maidens and let them water their sheep, which then returned to their father Jethro. And he said to them: Why come ye now earlier than ye were wont to do? They said that a man of Egypt hath delivered us from the hand of the herdmen, and also he drew water for us and gave to the sheep drink. Where is he, said he, why left ye the man after you' go call him that he may eat some bread with us. Then Moses sware that he would dwell with him. And he took Zipporah one of his daughters and wedded her to his wife, which conceived and bare him a son whom he called Gershom, saying: I was a stranger

in a strange land. She brought to him forth another son whom he named Eleazar, saying: The God of my father is my helper and hath kept me from the hand of Pharaoh.

Long time after this died the king of Egypt, and the children of Israel, wailing, made great sorrow for the oppression of their labour, and cried unto God for help. Their cry came unto God of their works, and God heard their wailing, and remembered the promise he made with Abraham, Isaac, and Jacob, and our Lord beheld the children of Israel and knew them.

Moses fed the sheep of Jethro his wife's father. When he had brought the sheep into the innermost part of the desert he came unto the mount of God, Oreb. Our Lord appeared to him in flame of fire in the midst of a bush, and he saw the fire in the bush, and the bush burned not. Then said Moses, I shall go and see this great vision why the bush burneth not. Our Lord then beholding that he went for to see it, called him, being in the bush, and said: Moses, Moses, which answered: I am here. Then said our Lord: Approach no nearer hitherward. Take off thy shoon from thy feet, the place that thou standest on is holy ground. And said also: I am God of thy fathers, God of Abraham, and God of Isaac, and God of Jacob. Moses then hid his face, and durst not look toward God. To whom God said: I have seen the affliction of my people in Egypt, and I have heard their cry of the hardness that they suffer in their works, and I knowing the sorrow of them am descended to deliver them from the hand of the Egyptians, and shall lead them from this land into a good land and spacious, into a land that floweth milk and honey, unto the places of Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. The cry of the children of Israel is come to me, I have seen their affliction, how they be oppressed of the Egyptians. But come to me and I shall send thee unto Pharaoh that thou shalt lead the children of Israel out of Egypt. Then Moses said to him: Who am I that shall go to Pharaoh and lead the children out of Egypt? To whom God said: I shall be with thee, and this shall be the sign that I send thee. When thou shalt have led out my people of Egypt, thou shalt offer to God upon this hill. Moses said unto God: Lo! if I go to the children of Israel and say to them: God of your fathers hath sent me to you; if they say What is his name? what shall I say? Our Lord said to Moses: Ego sum qui sum. I am that I am. He said: Thus shalt thou say to the children of Israel: He that is, sent me to you, and yet shalt thou say to them: The Lord God of your fathers, God of Abraham, God of Isaac, and God of Jacob, hath appeared to me saying: This is my name for evermore, and this is my memorial from generation to generation. Go and gather together the seniors and aged men of Israel, and say to them: The Lord God of your fathers hath appeared to me, God of Abraham, God of Isaac, and God of Jacob, saying: Visiting I have visited you, and have seen all that is fallen in Egypt, and I shall lead you out of the affliction of Egypt into the land of Canaan, Ethei, etc, unto the land flowing milk and honey, and they shall hear thy voice. Thou shalt go and take with thee the seniors of Israel to the king of Egypt, and shalt say to him: The Lord God of the Hebrews hath called us; we shall go the journey

of three days in wilderness that we may offer to our Lord God. But I know well that the king of Egypt shall not suffer you to go but by strong hand. I shall stretch out my hand and shall smite Egypt in all my marvels that I shall do amid among them. After that he shall let you go. I shall then give my grace to this people tofore the Egyptians, and when ye shall go out ye shall not depart void, nor with nought, but every woman shall borrow of her neighbour, and of her hostess, vessels of silver and of gold, and clothes, and them shall ye lay on your sons, and on your daughters, and ye shall rob Egypt. Then Moses answered and said: They shall not believe me ne hear my voice, but shall say: God hath not appeared to thee. God said then to him: What is that thou holdest in thine hand? He answered: A rod. Our Lord said: Cast it on the ground. He threw it down and it turned into a serpent, whereof Moses was afeard and would have fled. Our Lord said to him: Put forth thy hand and hold him by the tail; he stretched forth hie hand and held him, and it turned again into a rod. To this, that they believe thee, that I have appeared to thee. And yet our Lord said to him: Put thy hand into thy bosom, which, when he hath put in, and drawn out again, it was like a leper's hand. Our Lord bade him to withdraw it into his bosom again, and he drew it out and it was then like that other flesh. If they hear not thee, and believe by the first sign and token, they shall believe thee by the second. If they believe none of the two ne hear thy voice, then take water of the river and pour on the dry ground, and whatsoever thou takest and drawest shall turn into blood. Then Moses said: I pray the Lord send some other, for I am not eloquent, but have a letting in my speech. Our Lord said to him: Who made the mouth of a man, or who hath made a man dumb or deaf, seeing or blind, not I? Go, therefore, I shall be in thy mouth and shall teach thee what thou shalt say. Then said Moses: I beseech thee Lord, said he, send some other whom thou wilt. Our Lord was wroth on Moses and said: Aaron thy brother deacon, I know that he is eloquent, lo! he shall come and meet with thee, and seeing thee he shall be glad in his heart. Speak thou to him and put my words in his mouth, and I shall be in thy mouth and in his mouth, and I shall show to you what ye ought to do, and he shall speak for the people, and shall be thy mouth, and thou shalt be in such things as pertain to God. Take with thee this rod in thine hand, by which thou shalt do signs and marvels. Then Moses went to Jethro his wife's father, and said to him, I shall go and return to my brethren into Egypt, and see if they yet live. To whom Jethro said: Go in God's name and place. Then said our Lord to Moses: Go and return into Egypt, all they be now dead that sought for to slay thee. Then Moses took his wife and his sons and set them upon an ass and returned in to Egypt, bearing the rod of God in his hand. Then our Lord said to Aaron: Go against Moses and meet with him in desert; which went for to meet with him unto the mount of God, and there kissed him.

And Moses told unto Aaron all that our Lord had said to him for which he sent him, and all the tokens and signs that he bade him do. They came both together and gathered and assembled all the seniors and aged men of the children of Israel. And Aaron told to

them all that God had said to Moses, and made the signs and tokens tofore the people and the people believed it. They heard well that our Lord had visited the children of Israel, and that he had beholden the affliction of them, wherefore they fell down low to the ground and worshipped our Lord.

After this Moses and Aaron went unto Pharaoh and said: This saith the Lord God of Israel: Suffer my people to depart that they may sacrifice to me in desert. Then said Pharaoh: Who is that Lord that I may hear his voice and leave Israel? I know not that Lord, nor I will not leave Israel. They said to him: God of the Hebrews hath called us that we go the journey of three days in the wilderness and sacrifice unto our Lord God, lest peradventure pestilence or war fall to us. The king of Egypt said to them: Why solicit ye, Moses and Aaron, the people from their works and labour? Go ye unto your work. Pharaoh also said: The people is much, see how they grow and multiply, and yet much more shall do if they rested from their labour. Therefore he commanded the same day to the prefects and masters of their works saying: In no wise give no more chaff to the people for to make loam and clay, but let them go and gather stubble, and make them to do as much labour as they did tofore, and lessen it nothing. They do now but cry: Let us go and make sacrifice to our God, let them be oppressed by labour and exercised that they attend not to leasings. Then the prefects and masters of their work said to them that Pharaoh had commanded to give them no chaff, but they should go and gather such as they might find, and that their work should not therefore be minished. Then the children were disperpled for to gather chaff, and their masters awaited on them and bade them: Make an end of your work as ye were wont to do when that chaff was delivered to you. And thus they were put to more affliction, and would make them to make as many tiles as they The did tofore. Then the upperest of the children of Israel came to Pharaoh and complained saying: Why putteth thou thy servants to such affliction? He said to them: Ye be so idle that ye say ye will go and sacrifice to your God; ye shall have no chaff given to you, yet ye shall work your customable work and gather your chaff also.

Then the eldest and the upperest among the Hebrews went to Moses and Aaron and said: What have ye done? ye have so done that ye have made our odour to stink in the sight of Pharaoh, and have encouraged him to slay us. Then Moses counselled with our Lord how he should do, and said: Lord, why hast thou sent me hither? For, sith I have spoken to Pharaoh in thy name, he hath put thy people to more affliction than they tofore, and thou hast not delivered them. Our Lord said to Moses: Now thou shalt see what I shall do to Pharaoh. By strong hand he shall let you go, and in a boistous he shall cast you from his land.

Yet said our Lord to Moses: I am the Lord God that appeared to Abraham, Isaac, and Jacob in my might, and my name is Adonai, I showed to them not that. I promised and made covenant with them that I should give to them the land of Canaan in which they dwelled. I now have heard the wailing and the tribulations that the Egyptians oppress them



with, for which I shall deliver and bring them from the servitude of the Egyptians. Moses told all these things to the children of Israel, and they believed him not for the anguish of their spirits that they were in, and hard labour. Then said our Lord to Moses: Go and enter in to Pharaoh and bid him deliver my people of Israel out of his land. Moses answered: How should Pharaoh hear me when the children of Israel believe me not? Then our Lord said to Moses and Aaron that they both should go to Pharaoh and give him in commandment to let the children of Israel to depart. And he said to Moses: Lo! I have ordained thee to be God of Pharaoh, and Aaron thy brother shall be thy prophet. Thou shalt say to him all that I say to thee, and he shall say to Pharaoh that he suffer the children of Israel to depart from his land. But I shall enhard his heart, and shall multiply my signs and tokens in the land of Egypt, and he shall not hear ne believe you. And I shall lead the children of Israel my people. And shall show mine hand, and such wonders on Egypt, that Egyptians shall know that I am the Lord. Moses and Aaron did as our Lord commanded them. Moses was eighty years old when he came and stood tofore Pharaoh, and Aaron eighty-three years when they spake to Pharaoh. Then when they were tofore Pharaoh, Aaron cast the rod down tofore Pharaoh, and anon the rod turned into a serpent. Then Pharaoh called his magicians and jugglers and bade them do the same. And they made their witchcraft and invocations and cast down their rods, which turned in likewise into serpents, but the rod of Aaron devoured their rods. Yet was the heart of Pharaoh hard and so indurate that he would not do as God bade. Then said our Lord to Moses: The heart of Pharaoh is grieved and will not deliver my people. Go to him to-morn in the morning and he shall come out, and thou halt stand when he cometh on the bank of the river, and take in thine hand the rod that was turned into the serpent, and say to him: The Lord God of the Hebrews sendeth me to thee saying: Deliver my people that they may offer and make sacrifice to me in desert, yet thou hast no will to hear me. Therefore our Lord said: In this shalt thou know that I am the Lord: Lo! I shall smite with the rod that is in my hand the water of the flood, and it shall turn into blood; the fishes that be in the water shall die, and the Egyptians shall be put to affliction drinking of it. Then said our Lord to Moses: Say thou to Aaron: Take this rod and stretch thine hand upon all the waters of Egypt, upon the floods, rivers, ponds, and upon all the lakes where any water is, in that they turn to blood, that it may be a vengeance in all the land of Egypt, as well in treen vessels as in vessels of earth and stone. Moses and Aaron did as God had commanded them, and smote the flood with the rod tofore Pharaoh and his servants, which turned into blood, and the fishes that were in the river died, and the water was corrupt. And the Egyptians might not drink the water, and all the water of Egypt was turned into blood. And in likewise did the enchanters with their witchcraft, and the heart of Pharaoh was so indurate that he would not let the people depart as our Lord had commanded, but he returned home for this time. The Egyptians went and dolven pits for water all about by the river, and they found no water to drink but all was blood. And this plague endured seven days, and whatsoever

water the children of Israel took in this while was fair and good water. This was the first plague and vengeance. The second was that God sent frogs so many, that all the land was full, the rivers, the houses, chambers, beds, that they were woebegone, and these frogs entered into their meat. so many that they covered all the land of Egypt. Then Pharaoh prayed Moses and Aaron that God would take away these frogs, and that he would go suffer the people to do sacrifice; and then Moses asked when he would deliver them if the frogs were voided, and Pharaoh said: In the morn. And then Moses prayed, and they voided all. And when Pharaoh saw that he was quit of them, he kept not his promise and would not let them depart. The third vengeance that God sent to them was a great multitude of hungry horse-flies, as many as the dust of the earth, which were on men, and bit them and beasts. And then enchanters said then to Pharaoh: This is the finger of God. Yet would not Pharaoh let them depart. The fourth vengeance was that God sent all manner kind of flies and lice in such wise that the universal land of Egypt was full of all manner flies and lice, but in the land of Goshen were none. Yet was he so indurate that he would not let them go, but would that they should make their sacrifice to God in that land. But Moses would not so, but would go three days' journey in desert, and sacrifice to God there. Pharaoh said: I will that ye go into desert, but not far, and come soon again, and pray ye for me. And Moses prayed for him to our Lord, and the flies voided that there was not one left. And when they were gone Pharaoh would not keep his promise. Then the fifth plague was that God showed his hand upon the fields and upon the horses' asses, camels, sheep and oxen, and was a great pestilence on all the beasts. And God showed a wonder miracle between the possessions of the Egyptians and the possessions of his people of Israel, for of the beasts of the children of Israel there was not one that perished. Yet was Pharaoh so hard-hearted that he would not suffer the people to depart. The sixth plague was that Moses took ashes out of the chimney and cast on the land. And anon all the people of Egypt, as well men as beasts were full of botches, boils, and blains and wounds, and swellings in their bladders, in such wise that the enchanters could ne might not stand for pain tofore Pharaoh. Yet would not Pharaoh hear them, nor do as God had commanded. The seventh plague was a hail so great that there was never none like tofore, and thunder and fire that it destroyed all the grass and herbs of Egypt and smote down all that was in the field, men and beasts. But in the land of Goshen was none heard, ne harm done. Yet would not Pharaoh deliver them. The eighth our Lord sent to them locusts, which is a manner great fly, called in some place an adder-bolte, which bit them and ate up all the corn and herbs that was left, in such wise that the people came to Pharaoh and desired him to deliver, saying that the land perished. Then Pharaoh gave to the men licence to go and make their sacrifice, and leave their wives and children there still, till they came again, but Moses and Aaron said they must go all, wherefore he would not let them depart. The ninth plague and vengeance was that God sent so great darkness upon all

the land of Egypt that the darkness was so great and horrible that they were palpable, and it endured three days and three nights. Wheresoever the children of Israel went it was light.

Then Pharaoh called Moses and Aaron and said to them: Go ye and make your sacrifice unto your Lord God, and let your sheep and beasts only abide. To whom Moses said: We shall take with us such hosties and sacrifices as we shall offer to our Lord God. All our flocks and beasts shall go with us, there shall not remain as much as a nail that shall be necessary in the honour of our Lord God, for we know not what we shall offer till we come to the place. Pharaoh was so indurate and hard-hearted that he would not let them go, and bade Moses that he should no more come in his sight. For when thou comest thou shalt die. Moses answered: Be it as thou hast said: I shall no more come to thy presence. And then our Lord said to Moses: There resteth now but one plague and vengeance, and after that he shall let you go. But first say to all the people that every man borrow of his friend, and woman of her neighbour, vessels of gold and silver, and clothes; our Lord shall give to his people grace and favour to borrow of the Egyptians; and then gave to them a commandment how they should depart. And our Lord said to Moses: At midnight I shall enter into Egypt and the first begotten child and heir of all Egypt shall die, from the first begotten son of Pharaoh that sitteth in his throne unto the first begotten son of the handmaid that sitteth at the mill, and all the first-begotten of the beasts. There shall be a great cry and clamour in all the land of Egypt in such wise that there was never none like, ne never shall be after, and among all the children there shall not an hound be hurt, ne woman, ne beast, whereby ye shall know by what miracle God divideth the Egyptian and Israel. Moses and Aaron showed all these signs and plagues tofore Pharaoh, and his heart was so indurate that he would not let them depart. Then when Moses had said to the children how they should do, they departed, and ate their paschal lamb, and all other ceremonies as be expressed in the Bible, for a law to endure ever among them, which the children of Israel obeyed and accomplished, it was so that at midnight our Lord smote and slew every first-begotten son throughout all the land of Egypt, beginning at the first son and heir of Pharaoh unto the son of the caitiff that lay in prison, and also the first begotten of the beasts. Pharaoh arose in the night and all his servants and all Egypt, and there was a great clamour and sorrowful noise and cry, for there was not a house in all Egypt but there lay therein one that was dead. Then Pharaoh did do call Moses and Aaron in the night, and said: Arise ye and go your way from my people, ye and the children of Israel, as ye say ye will, take your sheep and beasts with you like as ye desired, and at your departing bless ye me. The Egyptians constrained the children to depart and go their way hastily, saying: We all shall die. The children of Israel took their meal, and put it on their shoulders as they were commanded, and borrowed vessels of silver and of gold, and much clothing. Our Lord gave to them such favour tofore the Egyptians that the Egyptians lent to them all that they desired, and they spoiled and robbed Egypt.

And so the children of Israel departed, nigh the number of six hundred thousand footmen, besides women and children which were innumerable, and an huge great multitude of beasts of divers kinds. The time that the children of Israel had dwelt in Egypt was four hundred years. And so they departed out of Egypt, and went not the right way by the Philistines, but our Lord led them by the way of desert which is by the Red Sea. And the children descended out of Egypt armed. Moses took with him the bones of Joseph for he charged them so to do when he died. They went in the extreme ends of the wilderness, and our Lord went tofore them by day in a column of a cloud, and by night in a column of fire and was their leader and duke; the pillar of the cloud failed never by day, nor the pillar of fire by night tofore the people. Our Lord said to Moses, I shall make his heart so hard that he shall follow and pursue you, and I shall be glorified in Pharaoh, and in all his host, the Egyptians shall know that I am Lord. And anon it was told to Pharaoh that the children of Israel fled, and anon his heart was changed, and also the heart of his servants, and said: What shall we do, shall we suffer the children to depart and no more to serve us? Forthwith he took his chariot and all his people with him. He took with him six hundred chosen chariots, and all the chariots and wains of Egypt, and the dukes of all his hosts and he pursued the children of Israel and followed them in great pride. And when he approached, that the children of Israel saw him come, they were sore afraid and cried to our Lord God, and said to Moses: Was there not sepulchre enough for us in Egypt but that we must now die in wilderness? Said we not to thee: Go from us and let us serve the Egyptians: It had been much better for us to have served the Egyptians than to die here in wilderness. And Moses said to the people: Be ye not afraid, stand and see ye the great wonders that our Lord shall do for you this day. The Egyptians that ye now see, ye shall never see them after this day. God shall fight for you, and be ye still. Our Lord said then to Moses: What criest thou to me? Say to the children of Israel that they go forth. Take thou and raise the rod, and stretch thy hand The upon the sea, and depart it that the children of History Israel may go dry through the middle of it. I of Moses shall so indurate the heart of Pharaoh that he shall follow you, and all the Egyptians, and I shall be glorified in Pharaoh, and in all his host, his carts and horsemen. And the Egyptians shall know that I am Lord when I shall so be glorified. The angel of God went tofore the castles of Israel, and another came after in the cloud which stood between them of Egypt and the children of Israel. And the cloud was dark that the host of Israel might not come to them of all the night. Then Moses stretched his hand upon the sea, and there came a wind blowing in such wise that it waxed dry, and the children of Israel went in through the midst of the Red Sea all dry foot; for the water stood up as a wall on the right side and on the left side. The Egyptians then pursuing them followed and entered after them, and all the carts, chariots and horsemen, through the middle of the sea. And then our Lord beheld that the children of Israel were passed over and were on the dry land, on that other side. Anon turned the water on them, and the wheels on their carts turned up so down, and

drowned all the host of Pharaoh, and sank down into the deep of the sea. Then said the Egyptians: Let us flee Israel; the Lord fighteth for them against us. And our Lord said to Moses: Stretch out shine hand upon the sea, and let the water return upon the Egyptians, and upon their chariots and horsemen. And so Moses stretched out his hand and the sea returned in to his first place. And then the Egyptians would have fled, but the water came and overflowed them in the midst of the flood, and it covered the chariots and horsemen, and all the host of Pharaoh, and there was not one of them. And the children of Israel had passed through the middle of the dry sea and came land.

Thus delivered our Lord the children of Israel from the hand of the Egyptians, and they saw the Egyptians lying dead upon the brinks of the sea. And the people then dreaded our Lord and believed in him, and to Moses his servant. Then Moses and the children of Israel sang this song to our Lord: Cantemus domino magnificatus est, Let us sing to our Lord, he is magnified, he hath overthrown the horsemen and carmen in the sea. And Miriam the sister of Aaron, a prophetess, took a timpane in her hand, and all the women followed her with timpanes and chords, and she went tofore singing Cantemus domino. Then Moses brought the children of Israel from the sea into the desert of Sur, and walked with them three days and three nights and found no water, and came into Marah, and the waters there were so bitter that they might not drink thereof. Then the people grudged against Moses, saying: What shall we drink? And he cried unto our Lord which showed to him a tree which he took and put into the waters, and anon they were turned into sweetness. There our Lord ordained commandments and judgments, and there he tempted him saying: If thou hearest the voice of thy Lord God, and that thou do is rightful before him, and obeyest his commandments, and keep his precepts, I shall not bring none of the languors ne sorrows upon thee that I did in Egypt. I am Lord thy saviour. Then the children of Israel came in to Elim, where as were twelve fountains of water, and seventy palm trees, and they abode by the waters. Then from thence went all the multitude of the children of Israel into the desert of Sin, which is between Elim and Sinai, and grudged against Moses and Aaron in that wilderness, and said: Would God we had dwelled still in Egypt, whereas we sat and had plenty of bread and flesh; why have ye brought us into the desert for to slay all this multitude by hunger? Our Lord said then to Moses: I shall rain read to you from heaven, let the people go out and gather every day that I may prove them whether they walk in my law or not; the sixth day let them gather double as much as they gathered in one day of the other. Then said Moses and Aaron to all the children of Israel: At even ye shall know that God hath brought you from the land of Egypt, and to-morn ye shall see the glory of our Lord. I have well heard your murmur against our Lord, what have ye mused against us? What be we? and yet said Moses; Our Lord shall give you at even flesh for to eat and to-morn bread unto your fill, for as much as ye have murmured against him; what be we? Your murmur is not against us but against our Lord. As Aaron spake to all the company of the children of Israel they beheld

towards the wilderness, and our Lord spake to Moses in a cloud and said: I have heard the grudgings of the children of Israel; say to them: At even ye shall eat flesh and to-morn ye shall be filled with bread, and ye shall know that I am your Lord God. And when the even was come there came so many curlews that it covered all their lodgings, and on the morn there lay like dew all about in their circuit. Which when they saw and came for to gather, it was small and white like to coriander. And they wondered on it and said: Mahun, that is as much to say, what is this? To whom Moses said: This is the bread that God hath sent you to eat, and God commandeth that every man should gather as much for every head as is the measure of gomor, and let nothing be left till on the morn. And the sixth day gather ye double so much, that is two measures of gomor, and keep that one measure for the Sabbath, which God hath sanctified and commanded you to hallow it. Yet some of them brake God's commandment, and gathered more than they ate and kept it till on the morn, and then it began to putrify and be full of worms. And that they kept for the Sabbath day was good and putrified not. And thus our Lord fed the children of Israel forty years in the desert. And it was called Manna. Moses took one gomor thereof and put it in the tabernacle for to be kept for a perpetual memory and remembrance.

Then went they forth all the multitude of the children of Israel, in the desert of Sin in their mansions and came to Rephidim, where as they had no water. Then all grudging they said to Moses, Give us water for to drink. To whom Moses answered: What grudge ye against me, why tempt ye our Lord? The people thirsted sore for lack and penury of water saying: Why hast thou brought us out of Egypt for to slay us and our children and beasts? Then Moses cried unto our Lord saying: What shall I do to this people? I trow within a while they shall stone me to death. Then our Lord said to Moses: Go before the people and take with thee the older men and seniors of Israel, and take the rod that thou smotest with the flood in thy hand, and I shall stand tofore upon the stone of Oreb, and smite thou the stone with the rod and the waters shall come out thereof that the people may drink. Moses did so tofore the seniors of Israel and called that place Temptation, because of the grudge of the children of Israel, and said: Is God with us or not? Then came Amalek and fought against the children of Israel in Rephidim. Moses said then to Joshua: Choose to thee men, and go out and fight against Amalek to-morrow. I shall stand on the top of the hill having the rod of God in my hand: Joshua did as Moses commanded him, and fought against Amalek. Moses, Aaron, and Hur, ascended into the hill, and when Moses held up his hands, Israel won and overcame their enemies, and when he laid them down then Amalek had the better. The hands of Moses were heavy; Aaron and Hur took then a stone and put it under them, and they sustained his hands on either side, and so his hands were not weary until the going down of the sun. And so Joshua made Amalek to flee, and his people, by strength of his sword. Our Lord said to Moses: Write this for a remembrance in a book and deliver it to the ears of Joshua; I shall destroy and put away the memory of Amalek under heaven. Moses then edified an altar

unto our Lord, and called there on the name of our Lord, saying: The Lord is mine exaltation, for this is the hand only of God, and the battle and God shall be against Amalek from generation to generation.

When Jethro the priest of Midian, which was cousin of Moses, heard say what our Lord had done to Moses and to the children of Israel his people, he took Zipporah the wife of Moses, and his two sons, Gershom and Eleazar and came with them to him into desert, whom Moses received with worship and kissed him. And when they were together Moses told him all what our Lord had done to Pharaoh and to the Egyptians for Israel, and all the labour that they endured and how our Lord had delivered them. Jethro was glad for all these things, that God had so saved them from the hands of the Egyptians, and said: Blessed be the Lord that hath delivered you from the hand of the Egyptians and of Pharaoh, and hath saved his people; now I know that he is a great Lord above all gods, because they did so proudly against them. And Jethro offered sacrifices and offerings to our Lord. Aaron and all the seniors of Israel came and eat with him tofore our Lord. The next day Moses sat and judged and deemed the people from morning unto evening, which, when his cousin saw, he said to him: What doest thou? Why sittest thou alone and all the people tarry from the morning until evening? To whom Moses answered: The people came to me demanding sentence and the doom of God; when there is any debate or difference among them they come to me to judge them, and to show to them the precepts and the laws of God. Then said Jethro: Thou dost not well nor wisely, for by folly consumest thy self, and the people with thee; thou thy might, thou mayst not alone sustain it, but hear me and do there after, and our Lord shall be with thee. Be thou unto the people in those things that appertain to God, that thou tell to them what they should do, and the ceremonies and rites to worship God, and the way by which they should go, and what work they shall do. Provide of all people wise men and dreading God, in whom is truth, and them that hate avarice and covetise, and ordain of them tribunes and centurions and deans that may in all times judge the people. And if there be of a great charge and weight, let it be referred to thee, and let them judge the small things; it shall be the easier to thee to bear the charge when it is so parted. If thou do so, thou shalt fulfil the commandment of God, and sustain his precepts, and the people shall go home to their places in peace. Which things when Moses had heard and understood, he did all that he had counselled him, and chose out the strongest and wisest people of all Israel and ordained them princes of the people, tribunes, centurions, quinquagenaries, and deans, which at all times should judge and deem the people. And all the great and weighty matters they referred to him, deeming and judging the small causes. And then his cousin departed and went into his country.

The third month after the children of Israel departed out of Egypt, that same day they came into the wilderness of Sinai, and there about the region of the mount they fixed their tents. Moses ascended into the hill unto God. God called him on the hill and said: This shalt

thou say to the house of Jacob and to the children of Israel. Ye yourselves have seen what I have done to the Egyptians, and how I have borne you on the wings of eagles and have taken you to me. If ye therefore hear my voice and keep my covenant, ye shall be to me in the reign of priesthood and holy people. These be the words that thou shalt say to the children of Israel. Moses came down and gathered all the most of birth, and expounded in them all the words that our Lord had commanded him. All the people answered: All that ever our Lord hath said we shall do. When Moses had showed the people the words of our Lord, our Lord said to him: Now I shall come to thee in a cloud that the people may hear me speaking to thee, that they believe thee ever after. Moses went and told this to the people, and our Lord bade them to sanctify the people this day and to-morrow, and let them wash their clothes, and be ready the third day. The third day our Lord shall descend tofore all the people on the mount of Sinai. And ordain to the people the marks and terms in the circuit. And say to them: Beware that ye ascend not on the hill ne touch the ends of it. Whosoever toucheth the hill shall die by death, there shall no hand touch him, but with stones he shall be oppressed and with casting of them on him he shall be tolben; whether it be man or beast, he shall not live. When thou hearest the trump blown then ascend to the hill. Moses went down to the people and sanctified and hallowed them, and when they had washen their clothes he said to them: Be ye ready at the third day and approach not your wives. When the third day came, and the morning waxed clear, they heard thunder and lightening and saw a great cloud cover the mount, and the cry of the trump was so shrill that the people were sore afraid. When Moses had brought them forth unto the root of the hill they stood there. All the mount of Sinai smoked, for so much as our Lord descended on it in fire, and the smoke ascended from the hill as it had been from a furnace. The mount was terrible and dreadful, and the sound of the trump grew a little more and continued longer. Moses spake and our Lord answered him. Our Lord descended upon the top of the mount of Sinai, even on the top of it, and called Moses to him, which when he came said to him: Go down and charge the people that they come not to the terms of the hill for to see the Lord, for if they do, much multitude shall perish of them. The priests that shall come let them be sanctified lest they be smitten down. And thou and Aaron shall ascend the hill. All the people and priests let them not pass their bounds lest God smite them. Then Moses descended and told to the people all that our Lord hath said. After this our Lord called Moses and said: I am the Lord God that brought you out of Egypt and of thraldom. And gave him the Commandment first by speaking and many ceremonies as be rehearsed in the Bible, which is not requisite to be written here, but the ten commandments every man is bounden to know. And ere Moses received them written, he went up into the mount of Sinai, and fasted there forty days and forty nights ere he received them. In which time he commanded him to make many things, and to ordain the laws and ceremonies which now be not had in the new law. And also as doctors say, Moses learned that time all the histories to-fore written of the making of heaven



and earth, of Adam, Noah, Abraham, Isaac, Jacob, and of Joseph with his brethren. And at last delivered to him two tables of stone, both written with the hand of God which follow.

## **Here follow the Ten Commandments of our Law.**

The first commandment that God commanded is this. Thou shalt not worship no strange ne diverse gods. That is to say, thou shalt worship no god but me, and thou shalt not retain thine hope but in me, for who that setteth principally his hope on any creature or faith or belief in any thing more than in me, sinneth deadly. And such be they that worship idols, and make their god of a creature; whosoever so doth, sinneth against this commandment. And so do they that overmuch love their treasures, gold or silver, or any other earthly thing that be passing and transitory, or set their heart or hope on any thing by which they forget and leave God their creator and maker which hath lent to them all that they live by. And therefore ought they to serve him with all their goods, and above all things to love him and worship him with all their heart, with all their soul, and with all their strength, like as the first commandment enseigneth and teacheth us.

The second commandment is this, that thou shalt not take the name of God in vain, that is to say, thou shalt not swear by him for nothing. In this commandment our Lord commandeth in the gospel that thou shalt not swear by the heaven ne by earth ne by other creature. But for good cause and rightful a man may swear without sin, as in judgment or in requiring of truth, or without judgment in good and needful causes. And in none other manner without reason by the name of our Lord and for nought. If he swear false wittingly he is forsworn, and that is against the commandment and sinneth deadly, for he sweareth against his conscience, and that is when he sweareth by advice and by deliberation, but a man should swear truly and yet not for nought or for any vain or ill thing, ne maliciously. But to swear lightly without hurt or blame is venial sin, but the custom thereof is perilous and may well turn to deadly sin but if he take heed. But he then that sweareth horribly by our Lord, or by any of his members, or by his saints in despite, and blasphemeth in things that be not true, or otherwise, he sinneth deadly, he may have no reason whereby he may excuse him. And they that most accustom them in this sin they sin most, etc.

The third commandment is that thou have mind and remember that thou hallow and keep holy thy Sabbath day or Sunday. That is to say, that thou shalt do no work nor operation on the Sunday or holy day, but thou shalt rest from all worldly labour and intend to prayer, and to serve God thy maker, which rested the seventh day of the works that he made in the six days tofore, in which he made and ordained the world. This commandment accomplisheth he that keepeth to his power the peace of his conscience for to serve God more holily. Then this day that the Jews called Sabbath is as much to say as rest. This commandment may no man keep spiritually that is encumbered in his conscience with deadly sin, such a conscience can not be in rest ne in peace as long as he is in such a state. In the stead of the Sabbath day which was straitly kept in the old law, holy church hath established the Sunday in the new law. For our Lord arose from death to life on the Sunday, and therefore we ought to keep it

holily, and be in rest from the works of the week tofore, and to cease of the work of sin, and to intend to do ghostly works, and to follow our Lord beseeching him of mercy and to thank him for his benefits, for they that break the Sunday and the other solemn feasts that be stablished to be hallowed in holy church, they sin deadly, for they do directly against the commandment of God aforesaid and holy church, but if it be for some necessity that holy church admitteth and granteth. But they sin much more then, that employ the Sunday and the feasts in sins, in lechery, in going to taverns in the service time, in gluttony and drinking drunk, and in other sins, outrages against God. For alas for sorrow I trow there is more sin committed on the Sunday and holy days and feasts than in the other work days. For then be they drunk, fight and slay, and be not occupied virtuously in God's service as they ought to do. And as God commandeth us to remember and have in mind to keep and hallow the holy day, they that so do sin deadly and observe and keep not this third commandment. These three commandments be written in the first table and appertain only to God.

The fourth commandment is that thou shalt honour and worship thy father and mother, for thou shalt live the longer on earth. This commandment admonisheth us that we be well ware to anger father and mother in any wise. Or who that curseth them or set hand on them in evil will, sinneth deadly. In this commandment is understood the honour that we should do to our ghostly and spiritual fathers, that is to them that have the cure of us, to teach and chastise us, as be the prelates of the Church, and they that have the charge and cure of our souls, and to keep our bodies. And he that will not obey to him that hath the cure over him when he enseigneth and teacheth him good that he is bound to do, he sinneth grievously and is inobedient, which is deadly sin.

The fifth commandment is that thou shalt slay no man. This commandment will that no man shall slay the other for vengeance, ne for his goods, or for any other evil cause, it is deadly sin. But for to slay malefactors in executing of justice or for other good cause, if it be lawful it may well be done. In this commandment is defended the sin of wrath and hate, of rancour and of ire. For as the Scripture saith: Who hateth his brother is an homicide when it is by his will, and he sinneth deadly; and he that beareth anger in his heart long, for such ire long holden in the heart is rancour and hate, which is deadly sin, and is against this commandment. And yet sinneth he more that doth or purchaseth shame, villany or hurt to another wrongfully, or counselleth or helpeth to grieve another for to avenge him. But wrath or anger lightly past without will to noy or grieve any other, is not deadly sin.

The sixth commandment is, thou shalt not do adultery, that is to say, thou shalt not have fleshly company with another man's wife. In this commandment it is forbidden and defended all manner sin of the flesh which is called generally lechery, which is a right foul sin and villainous. How be it that there is some branch of it that is not deadly sin, as oft movings of the flesh that may not be eschewed, which men ought to restrain and refrain as much as they may. And this cometh oft times by outrageous drinking and eating, or by evil

thought, or foul touching, for in such things may be great peril. And in this commandment is defended all sin against nature, in what manner it be done in his person or other.

The seventh commandment is that thou shalt do no theft. This commandment forbiddeth to take away other men's things whatsoever they be, without reason, against the will of them that owe or make them. In this commandment is defended ravin, usury, robbery and deceit, and beguiling other for to have their havoir or good. And he that doth against this commandment is bound to make restitution and yield again that he hath so gotten or taken, if he know to whom he ought to render it. And if he know not, he is bounden to give it for God's sake, or do by the counsel of holy church. For who retaineth wrongfully and without reason other men's goods against their will, sinneth deadly, if he pay not where as he oweth, if he know where and be in his power and hath whereof. And if he know not let him do by the counsel of holy church, and whoso doth not so, sinneth against this commandment deadly.

The eighth commandment is that thou shalt not bear false witness against thy neighbour. In this commandment is forbidden that no man shall lie wittingly, for whoso lieth doth against this commandment. And also that he forswear not him in judgment, ne make no leasings to annoy ne grieve another, nor he ought not to missay ne speak evil of others in intention to impair his good name and fame, for it is deadly sin. Against this commandment do they that say evil of good men behind them, and backbite them, and do this wittingly by malice, which is called detraction. And also they that accuse some of their folly, or hearken by manner of adulation or flattering, when they that men speak of be not present. They that do thus and say such words do against this commandment, for they be all false witnesses.

The ninth commandment is that thou shalt not desire the wife of thy neighbour, nor shalt not covet her in thine heart, that is to say, thou shalt not consent to sin with her with thy body. This commandment defendeth to desire to have company with all manner women out of marriage, and the evil signs that be without forth make men for to draw them to sin, as the evil words of such matter, or the foul and evil attouching, kissing, handling and such other. And the difference between this commandment and the sixth aforesaid is that, the sixth commandment forbiddeth the deed without forth, and this forbiddeth the consenting within forth; for the consenting within forth to have company with a woman that is not his by marriage is deadly sin, after the sentence of the gospel that saith: Who that seeth a woman and coveteth her in his heart, he hath now sinned in his heart and deadly. This is to understand of the consenting expressed in his thought.

The tenth commandment is that thou shalt not covet nothing that is, or longeth to, thy neighbour. This commandment defendeth will to have things that belong to other men by evil reason or wrongfully. In this commandment is defended envy of other men's weal, of other men's grace or welfare. For such envy cometh of evil covetise to have such good or such grace or fortune as he seeth in other. And this covetise is when the consenting and

thought be certainly one, then it is deadly sin. And if there be any evil movings without will and consenting of damage or hurt of other, this is not deadly sin. If he sin herein it is but venial sin. These be the ten commandments of our Lord, of which the three first belong to God, and the seven other be ordained for our neighbours. Every person that hath wit and understanding in himself, and age, is bound to know them and to obey and keep these ten commandments aforesaid or else he sinneth deadly.

Thus Moses abode in the hill forty days and forty nights and received of Almighty God the tables with the commandments written with the hand of God; and also received and learned many ceremonies and statutes that God ordained, by which the children of Israel should be ruled and judged. And whiles that Moses was thus with our Lord on the mount, the children of Israel saw that he tarried and descended not, and some of them said that he was dead or gone away, and would not return again, and some said nay; but in conclusion they gathered them together against Aaron, and said to him: Make to us some gods that may go tofore us, we know not what is befallen to Moses. Then Aaron said: Take the gold that hangeth in the ears of your wives and your children, and bring it to me. The people did as he bade, and brought the gold to Aaron, which he took and melt it and made thereof a calf. Then they said, These be thy gods, Israel, that brought thee out of the land of Egypt. Then the people made an altar tofore it, and made great joy and mirth, and danced and played tofore the calf, and offered and made sacrifices thereto. Our Lord spake to Moses, saying: Go hence and descend down, thy people have sinned whom thou hast brought forth from the land of Egypt. They have soon forsaken and left the way which thou hast showed to them. They have made to them a calf blown, and they have worshipped it, and offered sacrifices thereto, saying: These be thy gods, Israel, that have brought thee out of the land of Egypt. Yet said our Lord to Moses: I see well that this people is of evil disposition, suffer me that I may wreak my wrath on them, and I shall destroy them. I shall make thee governor of great people. Moses then prayed our Lord God saying: Why art thou wroth, Lord, against thy people that thou hast brought out of the land of Egypt in a great strength and a boisterous hand? I beseech thee, Lord, let not the Egyptians say that their God hath locked them out for to slay them in the mountains. I pray thee Lord that thy wrath may assuage, and be thou pleased and benign upon the wickedness of thy people. Remember Abraham, Isaac, and Jacob thy servants, to whom thou promisedst and swaredest by thyself saying: I shall multiply your seed as the stars of heaven, and the universal land of which I have spoken I shall give to your seed, and ye shall possess and have it ever. And with these words our Lord was pleased that he would do no harm as he had said unto his people; and Moses returned from the mount, bearing two tables of stone, written both with the hand of God. And the scripture that was in the tables were the ten commandments as fore be written. Joshua hearing the great noise of the children of Israel said to Moses: I trow they fight beneath, which answered and said: It is no cry of exhorting men to fight, ne noise to compel me to flee, but I hear the

noise of singing. When he approached to them he saw the calf and the instruments of mirth, and he was so wroth that he threw down the tables and brake them at the foot of the hill, and ran and caught down the calf that they had made, and burnt and smote it all to powder, which he cast into water and gave it to drink to the children of Israel. Then said Moses to Aaron: What hath this people done to thee that thou hast made to sin grievously? To whom he answered: Let not my lord take none indignation at me, thou knowest well that this people is prone and ready to sin. They said to me: Make us gods that may go tofore us; we know not what is fallen to this Moses that led us out of Egypt. To whom I said: Who of you that hath gold give it me; they took and gave it to me, and I cast it into the fire, and thereof came out this calf. And then said Moses: All they that be of God's part and have not sinned in this calf let them join to me; and the children of Levi joined to him, and he bade each man take a sword on his side and take vengeance and slay every each his brother, friend, and his neighbour that have trespassed. And so the children of Levi went and slew thirty three thousand of the children of Israel. And then said Moses: Ye have hallowed this day your hands unto our Lord, and ye shall be therefore blessed. The second day Moses spake to the people and said: Ye have committed and done the greatest sin that may be. I shall ascend unto our Lord again, and shall pray him for your sin. Then Moses ascended again, and received afterwards two tables again, which our Lord bade him make. And therein our Lord wrote the commandments. And after, our Lord commanded him to make an ark and a tabernacle: in which ark was kept three things. First the rod with which he did marvels, a pot full of manna, and the two tables with commandments. And then after Moses taught them the law; how each man should behave him against other and what he should do, and what he should not do, and departed them into twelve tribes, and commanded that every man should bring a rod into the Tabernacle. And Moses wrote each name on the rod, and Moses shut fast the tabernacle. And on the morn there was found one of the rods that burged and bare leaves and fruit, and was of an almond tree. That rod fell to Aaron.

And after this, long time, the children desired to eat flesh and remembered of the flesh that they ate in Egypt, and grudged against Moses, and would have ordained to them a duke for to have returned into Egypt. Wherefore Moses was so woe that he desired of our Lord to deliver him from this life, because he saw them so unkind against God. Then God sent to them so great plenty of curlews that two days and one night they flew so thick by the ground that they took great number, for they flew but the height of two cubits. And they had so many that they dried them hanging on their tabernacles and tents. Yet were they not content, but ever grudging, wherefore God smote them and took vengeance on them by a great plague and many died and were buried there. And then from thence they went into Hazeroth and dwelt. After this Miriam and Aaron, brother and sister of Moses began to speak against Moses, because of his wife which was of Ethiopia, and said: God hath not spoken only by Moses, hath he not also spoken to us? Wherefore our Lord was wroth. Moses

was the humblest and the meekest man that was in all the world. Anon then, our Lord said to him, and to Aaron and to Miriam: Go ye three only unto the tabernacle; and there our Lord said that there was none like to Moses, to whom he had spoken mouth to mouth, and reprov'd Aaron and Miriam because they spake so to Moses, and being wroth, departed from them, and anon, Miriam was smitten and made leper and white like snow. And when Aaron beheld her and saw her smitten with leprosy, he said to Moses: I beseech the Lord that thou set not the sin on us which we have committed follily, and let not this our sister be as a dead woman, or as born out of time and cast away from her mother, behold and see, half her flesh is devoured of the leprosy. Then Moses cried unto our Lord, saying: I beseech thee Lord that thou heal her; to whom our Lord said: If her father had spit in her face should she not be put to shame and rebuke seven days? Let her depart out of the castles seven days, and after she shall be called in again. So Miriam was shut out of the castles seven days, and the people removed not from the place till she was called again.

After this our Lord commanded Moses to send men into the land of Canaan that he should give them charge for to see and consider the goodness thereof, and that of every tribe he should send some. Moses did so as our Lord had commanded, which went in and brought of the fruits with them, and they brought a branch with one cluster of grapes as much as two men might bear between them upon a colestaff. When they had seen the country and considered by the space of forty days they returned and told the commodities of the land, but some said that the people were strong, and many kings and giants, in such wise that they said it was impregnable and that the people were much stronger than they were. Wherefore the people anon were afeard, and murmured against Moses and would return again into Egypt. Then Joshua and Caleb, which were two of them that had considered the land, said to the people: Why grudge ye and wherefore be ye afraid? We have well seen the country, and it is good to win. The country floweth full of milk and honey, be not rebel against God, he shall give it us, be ye not afeard. Then all the people cried against them, and when they would have taken stones and stoned them, our Lord in his glory appeared in a cloud upon the covering of the tabernacle, and said to Moses: This people believeth not the signs and wonders that I have showed and done to them. I shall destroy them all by pestilence, and I shall make thee a prince upon people greater and stronger than this is. Then prayed Moses to our Lord for the people, that he would have pity on them and not destroy them, but to have mercy on them after the magnitude of his mercy. And our Lord at his request forgave them. Nevertheless our Lord said that all the men that had seen his majesty, and the signs and marvels that he did in Egypt, and in desert, and have tempted him ten times, and not obeyed unto his voice, shall not see ne come into the country and land that I have promised to their fathers, but Joshua and Caleb, my servants, shall enter into the land, and their seed shall possess it. Moses told all this unto the children and they wailed and sorrowed greatly therefore.

After this the people removed from thence and came into the desert of Sin; and there Miriam, sister of Moses and Aaron, died, and was buried in the same place. Then the people lacked water and came and grudged against Moses, and yet wished they had abided in Egypt. Then Moses and Aaron entered into the Tabernacle and fell down to the ground low, and prayed unto our Lord, saying: Lord God, hear the clamour of thy people, and open to them thy treasure, a fountain of living water, that they may drink and the murmuration of them may cease. Our Lord said to him then: Take the rod in thy hand, and thou and Aaron thy brother, assemble and gather the people and speak ye to the stone, and it shall give out water. And when the water cometh let all the multitude drink and their beasts. Moses then took the rod as our Lord bade, and gathered all the people tofore the stone and said to them: Hear ye rebels and out of belief; trow ye not that we may give you water out of this stone? And he lift up his hand and smote between the stone, and water came and flowed out in the most largest wise, in such wise that the people and beasts drank their fill. Then said God to Moses and Aaron: Because ye have not believed me and sanctified my name tofore the children of Israel, and given to me the laud, but have done this in your name, ye shall not bring this people into the land that I shall give to them. And therefore this water was called the water of contradiction, where the children grudged against God.

Anon after this, by God's commandment, Moses took Aaron upon the hill, and despoiled him of his vesture, and clothed therewith his son Eleazar, and made him upperest bishop for his father Aaron. And there Aaron died in the top of the hill, and Moses descended with Eleazar. And when all the multitude of people saw that Aaron was dead, they wept and wailed on him thirty days in every tribe and family.

After this the people went about the land of Edom, and began to wax weary, and grudged against our Lord and Moses, and said yet: Why hast thou led us out of the land of Egypt for to slay us in this desert and wilderness? Bread faileth us, there is no water, and our souls abhor and loathe this light meat. For which cause God sent among them fiery-serpents, which bit and wounded many of them and slew also. Then they that were hurt came into Moses and said: We have sinned, for we have spoken against our Lord and thee; pray for us unto God that he deliver from us these serpents. Then Moses prayed our Lord for the people. And our Lord said to him: Make a serpent of brass and set it up for a sign, and whosomever be hurt, and looketh thereon and beholdeth it, shall live and be whole. Then Moses made a serpent of brass, and set it up for a sign, and when they that were hurt beheld it they were made whole.

After this when Moses had showed to them all the laws of our Lord, and ceremonies, and had governed them forty years, and that he was an hundred and twenty years old, he ascended from the fields of Moab upon the mountain of Nebo into the top of Pisgah against Jericho, and there our Lord showed to him all the land of Gilead unto Dan, and the land of promise from that one end unto that other. And then our Lord said to him: This is the land



that I promised to Abraham, Isaac, and Jacob, saying: I shall give it to thy seed. Now thou hast seen it with thine eyes, and shalt not enter ne come therein. And there in that place died Moses, servant of our Lord, as God commanded, and was buried in the vale of the land of Moab against Beth-peor. And yet never man knew his sepulchre unto this day. Moses was an hundred and twenty years old when he died, his eyes never dimmed, ne his teeth were never moved. The children of Israel wept and mourned for him thirty days in the fields of Moab. Joshua the son of Nun was replenished with the spirit of wisdom; for Moses set on him his hands, and the children obeyed him as our Lord had commanded to Moses. And there was never after a prophet in Israel like unto Moses, which knew and spake to God face to face in all signs and tokens that God did and showed by him in the land of Egypt to Pharaoh and all his servants.

## GLOSSARY

**adderbolt**, n., a dragon-fly, also the bolt of a crossbow. **adjousted**, pp., Fr. ajouter, to add. **aliened**, pp., separated. **ayenbar**, n., redeemer.

**bourdon**, n., a staff.

**can**, v., to be able. **cheer**, n., the visage. **colestaff**, n., a pole for carrying a burden between two persons. **con**, v., to know. **corbanam**, n., an offering.

**dilation**, n., delay. **do make, did do make** = cause to be made.

**engrassed**, pp., Fr. engraisser, to fatten or enrich. **enseigned**, v., Fr. enseigner, to teach. **eurous**, adj., Ft. heureux, happy.

**fлом**, n., a river. **frushed**, v., Fr. fruisser, to crush or bruise.

**goliards**, n., jesters or buffoons. **guerished**, v., Fr. guerir, to heal.

**impedimy**, n., disease of the groin.

**jape**, n., jest or scoff. **jonkes of the sea**, n, juncus acutus, the great sea rush. **jument**. n.. a mare

**kalked**, v., reckoned or calculated.

**leasings**, n., lies. **louings**, n., praisings. **Iowted**, pp., bowed, used also for lurked.

**maleurte**, n., Fr. malheur, unhappiness. **mezny**, n., company or retinue. **more**, adj., greater or elder. **move**, v., to be able. **moyen**, n., middle, mean.

**Nebuzar-adan**, n. This name means literally in the Hebrew ([2 Kings xxv.](#)) ‘chief of the slayers,’ which the English translators following the Vulgate understand as ‘slayers of men,’ and so interpret the name as ‘captain of the guard.’ But in the Septuagint, Nebuzar-adan is taken to be chief of the slayers of beasts, hence the title of ‘prince of the cooks.’ The French version, from which Caxton generally translates, reads ‘car il estoit prince des gueux,’ but here Caxton seems to have turned to the original, where Voragine, strange to say, follows the Latin version of the Septuagint, and writes ‘princeps cocorum.’

**palpation**, n., touching. **plaies**, n., wounds. **primetime** or **printemps**, n., spring. **prince of the cooks** - See Nebuzar-adan. **propice**, adj., favourable. **pulment**, n., pottage.

**quatretemps**, n., Ember days.

**rather**, adv., earlier. **rechaet**, n., in exchange for, in place of. **renommee**. n.. renown.

**sieges**, n., seats or thrones. **sithes**, n., times. **solder**, n., an upper chamber. **sparteled**, pp., scattered. **spelunke**, n., a cave or tomb. **stacten**, n., myrrh. **storax**, n., incense. **styed**, v., rose up, ascended. **sweven**, n., a dream. **synechdoche**, n., bringing together.

**terebinth**, n., turpentine. **tigurye**, n., a small house. **tourbe**, n., a crowd. **tree treen**, n., wood. **trewage**, n., tribute. **turmes**, n., troops, companies.

**unnethe**, adv., hardly, scarcely. **utas**, n., octave.

**veer**, n., spring-tide.

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8

**2 Kings**

25

**Job**

26

**Isaiah**

43

**Daniel**

11

**Hosea**

2

**Matthew**

9 17 21

**Luke**

3 3 23

**John**

14

**Acts**

10