

<County: Buckinghamshire>

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<Text: Wimbledon's Sermon>

<fol. 3v>schal be weping & gring of teep þerfore j conseyle þ^t þ^u a-vised
 þ^e wil how þ^u wilt answer to þis question how þ^u hast
 entrid wheþer bi cleping or bi þin oune prokeryg for þ^u wol
 dist trauel on godis gospel or for þ^u woldist be richeli
 arayed answer~ to þin oune conscience now as þ^u schalt
 or long answer~ to god þ^u þ^t hast takyn þ^e ordir of prest
 wheþer þ^u be curat or+non who sterid þ^e to take vpon þ^e
 so hye a stat wheþer for þ^u woldist life in goddes contemp
 placion eiþer for to lyfe a delicious lif vpon oþer men
 nys trauel & þⁱ-self trauel not : whi also settyn men her
 sonys to scole wheþer for to gete hem gre<add>te</add> <exp>a</exp>wancementes
 oþer to make hem þ^e better to knowe how þei schuldyn serue
 god þis may men seyn opinly bi þ^e sciensse þ^t men set
 tyn hem to / whi j prey 3ow puttyn men her sonys raþer to
 laue ciuile & to þ^e kingges co^[u]rt to write lettris or writ
 tys þan to philosophie or to diuinite ; but for þei ho
 pyn þ^t þeise occupacions schuldyn be menys to make
 hem grete in þis world j hope þ^t þer wyl no man seie þat
 ne þei schuldyn lern better þ^e rule of goode lyuyng in þ^e
 book of goddes laue þan in ony bokis of mennys world
 li wisdom ; but certes it is soþ^e þ^t seynt jon crisomton
 seiþ lordis ben louyng þ^e bodiys of her childryn but
 her soulis þei despisid þei desiryng hem to welfar~ of
 þ^e world & þei take non hed what þei schuldyn suff
 ryn in þ^e oþer . sum ordeyn fees for her sonys but non
 ordenyn hem to godward þ^e losse of her bodiys þei
 wyln dere begge but þ^e helþ^e of her soule þ^{ei} recyn not of
 <fol. 4r>if þei seen hem pore þei sorwyn & sykyn but þow þei
 seeyn hem synnyn þei sorwyn no þing in þis þei schew
 yn þ^t þei browtyn forþ^e her bodiys but not her soulys

& if we takyn hede trullyche what homynacouns ben sca
 teryd *in* þ^e chyrche now-a-dayes a-monge prestys we schul
 dyn alle wel wyte þ^t þei come not *in-to* þ^e folde of crist
 bi cristys clepyng for to *profy*te but bi oþir weyis forto
 gete hem worldly welþe & þis is cause of many errow
 rys amonge þ^e peple ; & herfore it is wrytyn *in* þ^e book
 of mornyge wher~ þ^e prophete spekyþ þus to god þ^e en
 my haþ put his honde to alle þynges desirable to
 hym for he haþ seyn folk laueles enteryd *in* to þ^e scuna
 rye of wyche þ^u haddyst comondid þei schulden not en
 tre *in-to* þi chyrche . þis enemy is satanas as his na
 me sownyþ þ^t haþ put his honde to alle þ^t hym lykiþ
 what synne j *preye* 3ow wolde þ^e fynde haue sone of
 men þ^t is not now vsyd *in* what plentye is pryde en
 wye wrappe & couetyse whanne wer~ þei so grete as þei
 ben now & so of alle oþir synnys & whi trowyst þu
 but for þer is laueles peple enteryd *in-to* þ^e temple
 þ^t neiþer kepyn *in* hem-self ^[b^e] laue of god ne kunyn teche
 oþir & to euery soche seiþ þ^e prophete osee for þ^t þ^u hast
 put away kunnyng j schal put þ^e away þ^t þu schalt
 vse no presthode to me . lo þ^t god expresly her~ on holy
 wry3t forbediþ men to take þe state of prestehode on hem
 but if þei han kunnyng þ^t nedyþ hem þu þanne þ^t canst
 neiþer rule þi-self ne oþir after þ^e laue of god bewar
 how . ^[b^u] wolt answar~ to god at his dredeful dom
 <fol. 4v>whann he schal seye to þe þ^t j toke to my teme 3elde re
 kynyng of þⁱ bayly ; þe secunde questyon þ^t euery curat
 & prelat of holy chrche schal answer~ to his þis how
 hast þ^u rulyd þ^t is to seie þ^e soulys of þⁱ sugettes &
 þ^e godys of pore men 3if now þⁱ a-cunte furst how hast
 þ^u goueryd goddes flock þ^t wol takyn þ^e to kepe as an
 herde-man þ^t doþ al for þ^e loue of his bodely hir~ as
 a fadir or os a wolf þ^t etyþ þ^e chepe & kepyþ hem not
 seie whom þ^u hast turnyd from her cursyd lyuyng bi þi
 deuowut prescheyng whom hast þ^u tawt þ^e laue of god
 þ^t was arst vnkunnyng þer~ schal be herde a greuous ac
 cusyge of fadyrles chyldryn & an harde aleggyng
 þ^t þei han lyuyd bi her wagys & not don a-wey her~
 synnys . 3elde also a ryknyng how þ^u hast rulyd & spen

dyd þ^e goodys of por~ men her~ what seynt bernard
 seiþ dredyþ clerkes dredyþ mynystris of þe chyrche þe
 wyche byn in þe place of seyntes & þei don so wycked
 ly þ^t þei holdyng hem not apayd wyþ scoche wagys þ^t
 weryn sufficient to hem þ^t ouerplus þ^t nedy men schuldyn
 han þei be not a-schamyd to waste in her housys of pride
 & of lecsherye & w^t-holdyn to hem-self wyckedly & cur
 sedely þ^e lyf lode of por~ men w^t doubled wickednesse
 truly þei seyn . furst for þⁱ reuyn opir menys goodes &
 siþen þei mysvsyn holy þynges in her vanyteys euery
 soche bayly be war for a non vnto þ^e lest ferþing he
 schal reken . trowst þ^u not þanne þ^t þ^u schalt not be disa
 lound of god of þ^t þu hast dispendyd in fedyng of fate
 palfreys of hondys of haukys & if it so be þ^t is worst
 <fol. 5r>of alle þ^t is on+leccherous wommen here what is seide on
 soche ; þei han lad her dayes in welþe & in a poynt þei ben
 gon down in-to helle þenk þer-fore j rede þ^t þ^u schalt 3el
 dyn rykenyg of þⁱ bayly ; þ^e þryd question þ^t þ^e furst
 bayly schal answare to is þis how hast þu lyuyd what
 lyt^e of holynesse hast þ^u schewyd in þⁱ lyuyng to þe peple
 & what merowr hast þ^u be of holynesse to hem 3ef now
 þⁱ ryknyng how hast þ^u lyuyd as a prest or as a lewde man
 as a man or as a best jt is to wondryn trulely how þ^e lyf
 of prestis is chongyd þei ben cloþid of kny3tes þei speken
 as vnhonystly os cherlys or of wyning os marchantes
 þei rydyn as princys & al þis þ^t is þus spendyd is of po
 re mennys goodes & of cristes heritage her-fore seiþ an holy
 doctor þe cley of egypt was tou3 styngyng & medlyd
 w^t blod þe sclattes weryn hard to be vndoon for þei we
 rn bakyn w^t þ^e fyre of couetise & w^t þ^e . [lye of] lustys . in þeise
 trauelyn ryche men & þeise yei wakyn awaytyng to
 por~ men in þeise trauelyn prelates þ^t ben blynde w^t to
 myche schynynge of rychessys þ^t make hem housys lyke
 chirchys in gretnesse þ^t w^t deyuerse peytours colorn scham
 bres & diuerse clonyng of colorys maken ymagys gay
 but þ^e pore man for defaute of cloþis beggyþ & w^t an
 emti wompe cryeþ at þ^e dor~ & if j schal seie soþe
 seiþ þis doctour ofte tyme þus pore men ben robbyd
 for to cloþ^e w^t trees & stonys to soche spekiþ þ^e prophe

te jsaye who hart þ^u her~ her~ þ^u art occupyng þ^e pla
 ce of petyr or of paule & c~ but how as judas was amonge
 þe postlys as symon magus was amonge descipulis
 <fol. 5v>as a kandyl newe quengyd þ^t styngiþ al þe hous
 in þe stede of a+bryt lantarne & as a+smoke þ^t blyn
 diþ menys y3en in stede of clere fyre . & if þ^u contraye
 þus þe forme of lyuyng þ^t crist & his a-postlys
 leftyn to prestis þer-for~ seiþ þ^e prophete jeromye þei
 han entryd & þei han had & not ben obedient
 þei han w^t false tytle & false corrupt intensyon &
 þei haddyn pore menis godis to her mys-vsying
 & þei haue not ben obedient to þ^e laue of god in
 her oune lying þer-fore it is writyn þ^t þe hardest
 dom schal falle on soche . an hard dom for þei han
 mysentryd an hardar for þei han mys-rwlyd & þe
 hardast dom for þei han cursedly lyuyd þenke þer
 fore i rede how þ^u wolt 3elde reknyng of þⁱ bayly
 þ^e secunde bayly þ^t schal a-konte at þis dom for
 hym-self & also for oþir is he þ^t haþ kepyng of ony
 comynte as kyngges princis meyris & schirwis &
 justyses & þeise schullyn also answeyn to þeise
 same þre questions þ^e furst question ^[how] hast þ^u en
 tryd in-to þyn office eiþer for profyt of þ^e peple to dis
 trye falshed & forþeryn truþ^e or desyre of wynnyng
 or ^[of] wordly worchep if þ^u take soche an office more
 for þin oune wordly profy3t þanne for help^e of þ^e co
 mynte þ^u art a+tiraunt as þ^e philososer seiþ for it
 is to drede leest þer ben many þ^t desiryn soche states þ^t
 þei may þe raþer oppresse þ^o þ^t þei hatyn & take 3eftes
 <fol. 6r>to spare to punche hem þ^t han trespass & so make
 hem partyner of her synnes & many soche whan
 ne þei be so hy þei þenkyn not þ^t þei ben pore
 menes broþeryn but þei wenyn to passe hem
 in wordly worchepe þ^t is but wynd of þ^e wyche
 god seiþ by þe prophete þei han regnyd but not
 of me þei haue ben princis but j knewe not so we
 redyn of roboam þ^t was þ^e sone of kyng salamon
 what tyme þ^t he was furst kyng þ^e peple of isra
 el come to hym & seydyn þei fadir in his laste dayes

put vpon vs a grete charge we preye þ^e þ^t þu wold
 dist make it lytter & we schullyn serue þ^e & þ^e kyng
 toke consel of þe olde wyse men & þei conseyled hym
 to ansuar~ hem fayr~ & þ^t schulde be for þ^e beste but
 he lest þ^e conseyle of þeise olde wyse+menys & dede after
 þe consel of chyldryn þ^t weryn his pleyferyn & seide
 to þ^e peple whanne þei comyn a-3en my leste fyn
 gyr is gretter þan my fadrys rygge my fadir greue
 id 3ow sum-what but j wole eke mor~ & þ^e peple
 herdyn þis & rebellydyn a-3ens hym & token hem
 a-noper kyng & syþin cam neuer þ^e kyngdom hol to
 gydere a-3en þerfore it is goode þ^t eueury lorde
 of þ^e comundes þ^t he be not lad bi folis non bi noon
 oþir ere rownerys but þ^t he haue an eye of loue
 to þe comunte þ^t he haþ to rule for wyte 3e wyl
 be he neuer so hy 3ut he schal come by-forn his
 hier to 3elde rikynyng of his bayly ; þe secunde
 <fol. 6v>questyoun how hast þu rulyd þe peple & þ^e office þ^t þ^u had
 dyst to gouerne þ^u þ^t hast ben a juge in cause of pore
 men how hast þ^u kept þis heest of god . þu schalt not take
 hede of þ^e persone of a por~ man to be to hym þ^e hardar for his
 pouerte ne þ^u schalt by-holde þ^e semelant of a ryche man
 to spare or to fauor hym in wrong for his richesse o lord
 god what avysioun is þer among officerys of boþ^e lauys now-
 on-dayes if a grete man plete w^t a pore to haue ou3t þ^t
 he holdyþ eueury offycyr schal be redy to hi3e al þ^t he
 may þ^t þ^e ryche man my3t haue soche a eende as he
 desyriþ but if a pore man plete w^t a+riche man þanne þer
 schal be so many delays þ^t þow þ^e por~ manys ry3t be
 open to al þ^e contre for pure defaute of spendyng he
 schal be glad for to ce<exp>r</exp>ce schyreuis & baylyes wollyn
 retorne por~ menys wryttys w^t <lat>tarde venit</lat> but if þei
 fele mede in her hondes & 3ut j her~ seie of men þ^t han
 seen boþ^e lauys þ^t þ^t court þ^t is clepyd cristyn is mo
 re cursud þerfore it is wryttyn 3iftys þei taken out of
 mennys bosoms to ouertorne þ^e wyes of ry3t dome
 but it is to drede þ^e word of crist in what dom 3e+de
 me 3e schullyn be demyd whanne 3e come to 3elde ry
 kenyg of 3our~ bayly þ^e þryde question is how hast

þ^u lyuyd þ^t hast demyd & punchyd opir men for her
 trespasse a grete dottour seyþ þe bi-houip to fle þ^e wyc
 kyddesse of opir men . þ^u þ^t chastisist hem for her trespassis
 if þ^u þi-self do vnlauefulli in demyng opir men þ^u
 damnyst þⁱ-self siþ þ^u dost þ^t þ^u damnyst & paule seiþ
 why thechist þ^u not ^[bi]-self þ^t techist oþer whi stelist þ^u þat
 techist oþer men not for to stele seynt greger seiþ how
 <fol. 7r>schal he take gouernal of oþer þ^t can not go by-forn hem jn
 god lyuyg & whanne only man stant bi-forn hym in dom
 he must take hed by-fore what juge he schal stande
 hym-self to take his dom after his dedes but it is to drede
 þ^t many faryn as þ^e to false prestes þ^t wolde haue damnyd
 to deep þ^e holy whomman susanne for che wolde not assent^e
 to her leccherye of wiche it is wrytyn þey turnyd away
 <mrg>her</mrg> y3en for þei wolde not seeyn heuene ne haue in mynde
 ry3tful domys so it happiþ ofte þei þ^t were mor~ worþi
 to be hangyd damnyd hem þ^t ben lesse worþi as a clerk
 telliþ of sacrates þ^e philosopfer vpon a day a man axid
 hym whi he lawyd & he seide for j see grete þeys lede
 a litil þef to hangyng j prey 3ow wheþer is he þ^e gretter
 þef þ^t bi-nemyþ a man house & his londe from hym & his
 heyris for-euer-mor~ or he þ^t for grete nede steliþ a
 schepe or a calf wheþer troue 3e not þ^t it hapiþ soche ex
 torsioneres to be oþer wyle iugys & deme men þ^us to deþ
 but j rede þ^e þ^t demyst þ^us oþer þenke on þ^t dom þ^t þ^u schalt
 come to to 3elde ryknyng of þⁱ bayly þ^e þrid bayli þ^t
 schal be clepid to þis dredeful a-contes schal be euery
 cristyn man þ^t schal reknyng to his lorde god for þ^e godes
 þ^t he haþ had of hym but her~ j wole speke but a furst
 question þ^t is þis how entrist þ^u & her~ beþ war 3e þ^t here
 getyn ony good wrongfully takyn bi extorcion bi rauyn
 bi vsure or bi disceyte woo schal be to þ^e at þis dredeful
 day as seynt austyn seiþ if he be cast in-to þ^e fyr~ þ^t haþ
 not 3ouyn of his oune good wher~ trowist þ^u þ^t he schal
 be cast þ^t haþ raft oþer mennys goodes from hem & if he schal
 brenne w^t þ^e fend þ^t haþ not cloþid þ^e nakyd where
 <fol. 7v>trowist þ^u schal he brenne þ^t haþ mad hem nakyd þ^t weryn
 harst cloyd but as seynt greger seiþ to þinges make men
 to lyue þ^us bi rauyn of her nei3bors þ^t ben desir~ of hinesse

& drede of pouerte & what vengange falliþ of þis synne
 of couytyse 3e may se bi a fygure of holy wri3t whanne þ^e
 aungel seide to þ^e prophete zakarie rere vp þyn y3en &
 se what is þ^t þ^t gooþ out & þ^e prophete seide what is it &
 þ^e aungel seide þis is þ^e pote goyng out þis is þ^e i3e of
 hem of alle þ^e erþ^e & þ^er was a weyte of led bore & þ^er was a
 womman syttyng in þ^e myddyl of þis pott & þ^e aungel
 seide þis is vnpete & he toke her & cast her in to þ^e myd
 del of þis pott & he toke þe gobet of led & castid in-to
 pottes mouþ & þ^e prophete lift vp his y3en & he sey tho
 wommmen comyng out & spirites in her wyngges & þei
 haddyn wyngges like kytes & þei reredyn vp þis pott
 bitexe heuene & erþ^e & þanne þ^e prophete spak to þ^e aung
 el whidyr wolyn þeise ber þis pott & he seide in-to þ^e
 londe of sennar þis pott is couetise for ry3t as a pott
 haþ a wide mouþ so couetise gapiþ euer+mor~ after world
 li good & ri3t as þ^e lycor of ^[be] pott profetit nou3t to þ^e pott
 but to men þ^t drawyn þ^er-of so worldli good oftyn profetiþ not
 to þ^e chynchis but to oþer þ^t comyn after as it is writyn
 he þ^t haþ mony schal haue no frute of it & þis is þ^e
 y3e of couetise men for yei ben blynde to se ^[ho]w þei schulyn
 come to heuene but to winyng of worldli þing þei seeyn
 many weyes lyke to howlys & ny3t crowys þ^t sen beter
 bi nyt þan bi day þ^e gobat of led is þ^e synne of obstinatioun
 <fol. 8r>þ^e womman sittyng in þ^e pott is vnpete as þe aungel seyde
 þ^t folwiþ auarise for þoru3 auarise þ^e man lesiþ þ^e pite
 þ^t he schulde haue of þ^e myschef of his soule siþ oftyn
 men lesyn þ^e lijf of her soule bi dedli synne þ^t þei don
 to haue wynnyng & also þei lesyn þ^e pite þ^t þei schuldyn
 haue to her bodi puttyng hem-self to may grete bodily
 trauels & perels boþ^e on þ^e se & on þ^e londe & al makip
 couetise þis pott is stoppid w^t þ^e gobet of led whanne
 þ^t it may not go out of þ^e schynchis herte by penanse
 as job seiþ whanne he is fullyid ne schal be stoppyd þ^e
 to wommen þ^t beryn vp þis pott ben pryde & lust of flecsche
 þ^t ben clepid in holy writ þ^e to dowteres of þ^e watirleche
 crynng bryng bryng & þei haddyn wynggis þ^e furst wyng
 is grace spirytual as kynny. ^[n]g wisdom consel & many oþer
 for whiche 3eft ofte men wexyn prudde þ^e secunde wyng



is bodely *grace* as strengþ^e fayr~nesse & gentry & oþir
soche of wiche men wexyn prude ofte þ^e wyngges of
þ^e secunde womman þ^t is flecschly desyre þ^t ben glotenye
& slowþe seyþ seynt austen lot <rbd>.</rbd> þ^t while þ^t he was
in bysinesse duellyng a-mong schrewys in sodom he was
a gode man but whanne he was in þ^e hil slowe for sy
kerneshe he in his dronkennesshe lay bi his dowteres
& þeise wommen haddyn wyngges like to kytes þ^t w^t cry
ing voyse sekyn her mete as bartholomuuß seiþ & þ^us
fariþ couetise of men wytnessyng : s : austeyn / what
is þ^e gretenesse of fleschly desire siþ þ^e raue
norv^us fisches han sum mesure whanne þei hungren